

Supplement to "The Inquirer," December 29, 1906.

Complete
1865-1878

THE INQUIRER.

1906.

THE
INQUIRER

A WEEKLY JOURNAL

OF

LIBERAL RELIGIOUS THOUGHT AND LIFE.

SEEK AFTER TRUTH, BY WHICH NO MAN EVER YET WAS INJURED."—*MARCUS ANTONINUS*

VOL. LXV.

FOR THE YEAR ENDING DECEMBER, 1906.

LONDON:

1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3315.
NEW SERIES, No. 419.]

LONDON, SATURDAY, JANUARY 6, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	1
LEADERS :—	
With New Courage...	8
Great Issues ...	8
ARTICLES :—	
Dr. W. Tudor Jones ...	2
At the Academy ...	2
Eucken's Philosophy of Religion ...	3
Enjoying God ...	9
The Shepherd and His Flock ...	10
Musings by a Minister—XXXII. ...	12
From the Note-Books of the late Frances Lee ...	12
PROVINCIAL LETTER :—London ...	13
CORRESPONDENCE :—	
National Conference ...	12
LITERATURE :—	
Richard Acland Armstrong ...	4
A Modern Quaker ...	6
Counsel for the Young ...	11
OBITUARY :—	
The Rev. Henry Webb Ellis ...	7
POETRY :—	
Night the Consoler... ...	4
Forward ...	5
THE CHILDREN'S COLUMN ...	7
NEWS FROM THE CHURCHES ...	13
ADVERTISEMENTS ...	15

NOTES OF THE WEEK.

THE New Year opens with one subject of engrossing interest possessing the minds of all good citizens, and during January the claims of the General Election may somewhat disarrange church work. But the new hope of progress now stirring in many hearts must eventually react upon every form of unselfish effort and bring new vigour to all beneficent activities, which centre in the churches, no less than to the more general movements of our social life.

THE attention of our readers both at home and in Australia and New Zealand, is called to the series of articles on Eucken's Religious Philosophy by the Rev. Dr. Tudor Jones, the first of which appears in our present issue. Of Dr. Jones, who is going out to New Zealand next month to take charge of the new Unitarian Church at Wellington, some personal notes will also be found in another column.

A FIRST notice of the volume of the Memoir and Sermons of the Rev. R. A. Armstrong, published this week, on the first anniversary of his death, appears in our present issue, and also a New Year's Sermon of his, preached in Hope-street Church, Liverpool, two years ago.

PROFESSOR ESTLIN CARPENTER's course of six lectures on "The Christ of the Creeds and Experience" is to be given at two centres during the coming term, at Liverpool, where the course begins on Wednesday, Jan. 24, at the Institute,

Mount-street, at 8.30 p.m.; and at Sheffield, in the Channing Hall, beginning on Thursday, Jan. 25, at 8 o'clock.

IN estimating the influence of the orthodox Congregational churches as a force in the religious life of the community we need constantly to remind ourselves of the many schools of thought which go under the one name. From time to time, that very vigorous personality, Dr. Forsyth, who is also so voluminous a speaker and writer, stands forth as protagonist in the great struggle of the old creeds, clad indeed in a changed phraseology, to maintain their ancient dominance. Dr. Forsyth is always clear, perhaps because he neglects so many elements of the theological problem. But so far as he means, he means without hesitation, and we know that we disagree with him. But we often imagine him as a representative of Congregationalism, and with right. But the complex of faiths linked together in these churches cannot be adequately expressed by one man. Another tendency is represented by Dr. J. R. Campbell, the depths of whose thinking is sometimes accompanied by some lack of precision.

A RECENT sermon at the City Temple was in response to the request of a member that the pastor would explain "What is truth?" Bacon in one of his pregnant sayings has summed up the Pilate incident: "What is truth? asked doubting Pilate, and stayed not for an answer." Now the audience at the City Temple did wait for answer while Dr. Campbell talked round the question. In doing this he said several striking and suggestive things; but whether the difficulties of people who wish to remain "orthodox" were met is another question. We notice a certain theological vagueness, which is very characteristic of modern evangelicalism, and which may very well be nearer the truth than Dr. Forsyth's utmost precision of certainty. Some sentences from Dr. Campbell's sermon may serve to indicate the position. For the rest, it needs only to remark that the preacher relied largely on the poetry of Tennyson, that great resource of religious agnosticism. Dr. Campbell imagined that his questioner wished to know "if I could tell him where religious truth was to be found, or in other words, he meant to ask the preacher to say which is the true religion. If he did he has set him an impossible task, and if that is his own quest he will be a long time, all life indeed, before he arrives at a satisfactory solution. There is no true religion, but religion is true. All religions are but attempts at religion, and religion is man's quest for God and

his experience of Him when he finds Him. All religions are true so far as they help man to face Godward. . . In your quest for religion, and in your despair of ever finding the one true religion, you are perhaps all the time in possession of it." There is obscurity here, but that is not necessarily a condemnation, for probably men must necessarily pass through dark ways on the road to the completer religious synthesis of the future.

THE Motto Card of the Sunday School Association for 1906, bears, together with its picture of evening peace upon the river, and sunset behind the village church, the words :—

"Let the beauty of the Lord our God be upon us."—*Psalm xc. 17.*

"Every day is a fresh beginning,
Every morn is a world made new;
You who are weary of sorrow and sinning,
Here is a beautiful thought for you—
A hope for me and a hope for you."

On the back of the card is the usual list of Bible readings for each Sunday of the year.

THE Motto for 1906 is made the subject of a New Year's address by the Rev. Charles Hargrove, President of the Sunday School Association, published in the January number of *Monthly Notes for Sunday Classes* (S.S.A., 3d.). With this number, which begins the third year of the issue, the Rev. Charles Roper takes up the Editorship of the *Monthly Notes* in succession to Miss Marian Pritchard. There are, as before, notes on the Bible readings for the four Sundays of the month, and the Rev. Cobden Smith contributes Lesson Notes on two subjects, "Quit you like Men," and "A Good Soldier." Among the Editor's Notes is the announcement of another summer session for teachers, to be held at Manchester College, Oxford. This, we understand, will be from Friday, June 29, to Saturday, July 7.

OF the triennial meeting of the National Conference of our churches, to be held this year at Oxford during Easter week, the Rev. James Harwood, the secretary of the Conference, writes in another column.

A MEETING to commemorate the 22nd anniversary of the death of Keshub Chunder Sen is to be held at Essex Hall on Monday evening at 7 o'clock. Sir Roland K. Wilson, Bart., will preside, and addresses are to be given by the Rev. W. Copeland Bowie, Dr. B. C. Ghosh, and Professor B. Nath Sen on the life and work of the great Brahmo leader.

DR. W. TUDOR JONES.

ON Thursday, Feb. 8, Dr. Tudor Jones and his wife are to sail by the R.M. s.s. *Gothic* for New Zealand, having accepted from the British and Foreign Unitarian Association the commission to organise and minister to the first Unitarian Church at Wellington. The church at Auckland, under the care of the Rev. W. Jellie, has made most gratifying progress, and when the Rev. Charles Hargrove returned from his visit to Australia and New Zealand in 1904, his report was that there was a fine opportunity at Wellington also, and urgent need that a cultivated and capable minister should be sent out as pioneer of that work also. Dr. Tudor Jones and his wife deserve the gratitude of our whole community for accepting this honourable charge.

We are glad for our own sake, and for the sake of friends in New Zealand, that during the present month we are to publish a series of articles by Dr. Jones on Eucken's Religious Philosophy, and will add here a few notes concerning the writer, which will be of special interest to those to whom he is about to minister.

William Tudor Jones was born Sept. 8, 1865, at Strata Florida, in Cardiganshire, and was educated there in the village school, where he remained until he was eighteen as a pupil teacher and assistant master. He was the leading spirit of all literary meetings in the village, and tried his wings in poetic flight, which to the ardent Welsh temperament has such natural attraction. He had been brought up in the strict sect of the Calvinistic Methodists, and when in 1885 he went as master of the Cwmrheidol Board School to Aberystwyth he became a preacher in that Connexion. At the end of 1889 he entered the University College of Wales, Aberystwyth, and had there two years of study, during which time the teacher who helped him most was Dr. C. H. Herford, now Professor of English Literature in the Victoria University of Manchester. The year 1892 was spent at Trefecca Theological College. Having passed the synodical examination of the Calvinistic Methodists, Mr. Jones was ordained to the full work of the ministry, and held pastorates in that Connexion at Caerphilly and Whitchurch, near Cardiff. While at the latter place he attended the lectures in Philosophy of Professor J. S. Mackenzie, at the Cardiff University College, and by him was introduced to a new field of thought. Now he made acquaintance with the works of the brothers Caird, T. H. Green, and Martineau, and his hold upon the traditional theology became very difficult to maintain. It was a period of stress, and when during the last month of 1898 he was in London, preaching in Calvinistic Methodist churches, he found his way to Essex Hall, and received from the Rev. W. Copeland Bowie the help and encouragement he so sorely needed. He had found his way into the clearer light, and so it came that on the last Sunday of January, 1899, he preached for the first time in a Unitarian pulpit, at Swansea. A few months before that he had heard Professor Estlin Carpenter, at Cardiff, and was wonderfully impressed by his personality and the address in which he was dis-

cussing the miraculous elements in the Gospels. "Are these things true?" was a question of which he could not rid himself; but the scales were falling from his eyes, and after a time of very sore trouble the victory was gained. Henceforth for him the *spiritual* took the place of the supernatural and miraculous in religion. The visit to Swansea led to a very happy settlement with the Unitarian congregation there, and during seven years Mr. and Mrs. Tudor Jones have worked with great devotion and success. His ministry, so admirably sustained by her help, has been richly blessed, and it is grievous for our friends there that the connection must now be broken; but the call to go out to this pioneer work in Wellington, to one who had himself suffered so much in his struggle towards the clearer light, and feels so deeply the privilege of the new freedom of spirit he has gained, could not be refused.

For three summer terms, with help from the Hibbert Trustees, and through the great kindness of his congregation at Swansea, Mr. Tudor Jones was able to continue his studies in the philosophy of religion at the University of Jena, under Eucken, Wendt, and other teachers, and made there life-long friends. Last summer he took his Doctor's degree, and for his dissertation on "The Idea of Personality in the English Thinkers of the Present" received the warm commendation of Professor Eucken. This dissertation is now in the press, and will be published, we hear, in a fortnight.

From these notes it will be seen with what eager persistence the boy who began his learning in the village school has held to the pursuit of knowledge of the highest things. An enthusiastic servant of the Truth, unselfishly devoted, with his wife, to the work of the ministry, Dr. Tudor Jones will go out to Wellington taking with him into that new field the warm regard of many friends in the old home, and their earnest wishes that his efforts may be crowned with an abundant success.

THROUGH love to light! Oh wonderful the way,
That leads from darkness to the perfect day!

From darkness and from sorrow of the night,
To morning that comes singing o'er the sea.

Through love to light! Through light, O God, to Thee,
Who art the love of love, the eternal light of light! R. W. Gilder.

TWO TRUTHS.

"Darling," he said, "I never meant
To hurt you;" and his eyes were wet.
"I would not hurt you for the world:
Am I to blame if I forget?"

"Forgive my selfish tears!" she cried,
"Forgive! I know that it was not
Because you meant to hurt me, sweet,—
I know it was that you forgot!"

But all the same, deep in her heart,
Rankled this thought, and rankles yet,
"When love is at its best, one loves
So much that he cannot forget."

Helen Hunt Jackson.

AT THE ACADEMY.

THIRTY-SEVENTH WINTER EXHIBITION.

LAST winter's Exhibition was largely devoted to the works of George Frederick Watts; this year the Black and White Room is filled with the studies and drawings which he bequeathed to the Academy, and which are of great interest, and the Exhibition, as a whole, is devoted to Old Masters and other deceased members of the British School. There is a very striking and amusing Franz Hals among the Old Masters, a portrait group of his own family, and a fine Cornelius Jansen (107); but the pictures are chiefly British, and among the portraits Raeburn makes as powerful an impression as Reynolds and Romney. Hogarth also appears as a portrait painter. The two portraits of Sir Joshua, by himself, one in spectacles (5 and 86), are very interesting, and there is a companion to his famous picture in the National Gallery, of the child Samuel praying. In this picture (31), lent by the Earl of Darnley, the boy has one open hand raised as he looks up to the light. Of more recent portraits there is Millais' "J. C. Hook" (137).

There are fine landscapes by de Wint and Constable, and David Cox, and some fascinating Turners, both among the oils and water-colours. Here one may see again Rossetti's wonderfully beautiful group of faces, "The Beloved" (117), lent by the trustees of the late George Rae (let them give it to the nation), and Burne-Jones's "Love among the Ruins" (128).

In the water-colour room there is a very interesting picture of "Old Westminster," by de Wint (164), with the Abbey there, of course, but no bridge or great pile of the Houses of Parliament. If one wishes to laugh at the extravagance of overwrought sentiment, there is Simeon Solomon's "Prelude by Bach" (180), but his reputation is redeemed by the "Mystery of Faith" (191), dated 1870.

Altogether the exhibition is delightful in its variety (even Caldecott and Birket Foster are there) and its wealth of beauty.

ON New Year's Eve, 1672, the deed was signed, transferring to a merchant and lawyer of Leeds the land on which Mill Hill Chapel was built. In the public square, looking towards the chapel, is a statue of the Black Prince, and his motto, *Ich Dien*, the Rev. Charles Hargrove took for the title of his sermon preached in the chapel last Sunday, and published as the January number of the *Mill Hill Pulpit*. It is an anniversary sermon on "Divine Service," which should be widely read.

WE sometimes smile when we hear men decrying human nature, and in the same breathing exalting religion to the skies; as if religion were anything more than human nature acting in obedience to its chief law. Religion and virtue, as far as we possess them, are ourselves; and the homage which is paid to these attributes is in truth a tribute to the soul of man. Self-crucifixion, then, should it exclude self-reverence, would be anything but virtue.—Channing.

EUCKEN'S PHILOSOPHY OF RELIGION.

I.—INTRODUCTORY AND GENERAL ASPECTS OF THE SYSTEM.

In a series of four articles an attempt will be made to present before the general reader some of the most important aspects of the religious-philosophical teaching of Professor Rudolf Eucken, of the University of Jena, in Germany. The subject is so vast that nothing more than an outline of it can be attempted, but it is of such importance as soon to demand attention in England. Eucken's Philosophy of Religion is but little known in England at the present day, if we are to measure its extent by references to it in English books on philosophy and religion, although during the past ten years attention has been called to it in several prominent journals. In 1896 there appeared in *Mind* an important review of one of Eucken's great books, "Der Kampf um einen geistigen Lebensinhalt," and in later issues of that quarterly, as well as in *The International Journal of Ethics*, attention has been called to later important books of Eucken:—"Der Wahrheitsgehalt der Religion," "Gesammelte Aufsätze," "Geistige Strömungen der Gegenwart." Several writers in "Baldwin's Dictionary of Philosophy and Psychology" have emphasised the importance of the idealistic aspects of the writings. An introduction to Eucken's philosophy may be found in Dr. Smith's "Truth and Reality" (T. & T. Clark) although in many senses the writer seems unable to apprehend the deeper meaning of the purely religious significance of the great author. The first edition of "Grundbegriffe der Gegenwart" was translated and published in America a few years ago; "Das Wesen der Religion" was translated and published by myself in 1904, in a monthly magazine, in connection with my church at Swansea, and is now out of print; a new edition of the "Lebensanschauungen der grossen Denker" will in the course of 1906 appear in English, translated by Professor W. S. Hough, and will contain in addition a chapter on "English Philosophy of Religion," with which Eucken is so well acquainted. In addition to the above it may be mentioned that during this winter Professor W. R. Boyce-Gibson has delivered a course of lectures in the University of London on Eucken's Philosophy.

As far as Germany is concerned it may be stated that outside the theological faculties of the Universities Eucken stands as the leading religious idealist. Pfeiderer calls him the "Emerson of Germany," and the name has deep meaning. What Emerson was to America and England in days when philosophy was barren in so far as it gave no help to the ethical and religious life, so is Eucken amidst the German philosophers of the day. There is an important sense in which Eucken must be seen, and heard, and known, before he can be understood. And once he is known he remains for ever a permanent possession of one's life. Generations of students are taught with him to face the problems of life and existence, in ways quite different from those of any other modern philosopher. Coming under the influence of Eucken means bringing philo-

sophy into the realm of religion, and attempting to solve the deepest problems by the union of thinking and living the problems. This he tells us is the only true philosophy and the only true religion.

Rudolf Eucken was born on January 5, 1846, in Aurich, East Friesland. He was educated at the Universities of Göttingen and Berlin. He is Doctor of Philosophy of the University of Göttingen, where he studied under the great Lotze. He is also Doctor of Theology of the University of Giessen, and is, since 1874, Professor of Philosophy in Jena.

What are some of the characteristics of this philosophy of religion, which is having such a great influence in Germany at the present day, and which does more than anything else in reconciling knowledge and religion? That the influence of Eucken's system on religion is great in Germany to-day, and is destined to become the main current of the future, is the conviction of men so able to judge as Wendt, Troeltsch, Falkenberg, Siebert and others.

Eucken's system starts from the standpoint of the individual life. Here there are no "Kantian Categories," which precede experience, and which are necessary in order to have experience at all; here there is something quite other than the "Thought Process" of Hegel. Both of these belong to the reason, and have no direct relationship with life as a whole. Eucken at the very start emphasises the fact that life in its entirety must be considered before any satisfactory philosophy becomes possible. He cuts himself away from all philosophies which are simply satisfied with physiological and psychological relations or metaphysical speculations, or of supernatural revelation. Philosophical systems have often attempted to discover reality in the union of subject and object, in spite of their dualism, or in the union of mind and body in spite of their dualism. Eucken has an antithesis quite other than these, or of any others which are found in the history of philosophy. His antithesis lies within the soul itself. It is here that the beginning of philosophy, religion, reality, God is to be found. He would start as Descartes started by an introspection into the soul and its meaning, for it is there that the key which opens the door to the deepest meaning of religion and life is to be obtained. And when this introspection into the nature of our soul or our life is made, what do we discover? We discover a double aspect in the life itself—*Nature and Spirit*. On the one hand, life is a piece of the mechanism of the universe; much in it is natural, is connected with the physical universe, and with man's physical needs. There is no effort needed to keep oneself on the level of these things, for one's pleasure consists generally in satisfying them. But on the other hand, there is another element in the soul or life besides this natural one.

The first is a subjective kind of life which demands no effort and no sacrifice; the second kind of life establishes connections with things outside itself. One kind of life is recognised as belonging to a higher realm of being than the other. Man must recognise this distinction, and with the recognition of the distinction begins a never-ending striving in the life.

It is a striving against Naturalism,

against a bare Intellectualism, and a striving for the spiritual life, religion, and God. Eucken emphasises the truth that it is a striving against Naturalism, against conceiving as real that alone which is an object of sense. Even here it has to be emphasised that the mind that knows is greater than the material things which are known. Mind, even as the knowing part alone of the soul, has a superiority over every physical thing, and a recognition of this makes Naturalism impossible. This superiority of the knowing mind lands us in a kind of Idealism which is a great gain for us, but it is only an Idealism of Knowing, and this, as Eucken perpetually points out, covers only a fragment of life and not the deepest fragment. Knowing has a superiority over the physical things that are known, but the main issues of life and religion remain untouched on this level. What may be known of the universe and of human life plays only a secondary part in religion. Aspects—the most important aspects—of man's nature will remain untouched for ever unless something deeper than knowing takes hold of it. So that Eucken insists on our recognising the truth that there is a deeper dualism than that between the mind that knows and the things that are known to it. It is in the failure to recognise this clearly that the weakness of Kant's philosophy from its religious point of view becomes evident. It is true that Kant emphasised the fundamental distinction between the "is" and the "ought," but even the "ought" was still something subjective for him, and God was something other than the "ought." Eucken, on the other hand, states that we carry a spiritual life within ourselves. He does not hold this in the sense of the Monadology of Leibnitz, but finds a cleft in the very soul itself, and it is in the recognition of this cleft that Religion becomes a necessity and God becomes the one Reality. The distinction in the two kinds of lives cannot be held without a struggle issuing. The man finds himself on the one side surrounded by the natural life with its ordinary, every-day existence, its impulses, and its passions, and on the other side he becomes conscious of a life also within himself, as yet caught in the entanglements of the natural life, and his whole existence depends upon his freeing this life from its natural environment. It is in an insight into this all-important truth that a truly noble and religious life can be found. This insight is not a fact of knowledge, but a kind of energy made up of knowledge and experience, as well as the efforts which take place in linking the life with things which are beyond itself. The higher life holds before itself its own special kingdom—Ideals of Perfection, Goodness, Love, &c. This higher life asserts its superiority over the natural ordinary life, over the mere understanding and even over reason, whilst it feels its dependence on ideals which it has of a state of existence above itself. It recognises its own accomplishments as fragmentary, and recognises the completeness of life as in the Ideal. It is this Ideal which man recognises but does not possess completely that constitutes the one reality for the self. This Ideal is external to itself, and constitutes the very core of things as they ought to

be. It is by communion with the Ideal that man is able to give the Ideal the reality of God. It is the presence of this which is above ourselves, and which demands our deepest nature in all its strength to realise that constitutes Religion. Man gains his freedom in this manner. The great alternative "Either—Or" now presents itself at every step in the life, and it is in the right decision that a creation is going on and a new piece of reality sticks in the depth of the soul.

Here it is clear that the evidence of religion has nothing to do with the senses. The sole evidence of God and religion lies in the fact that man is creating new qualities within his own soul, that a new world has opened up to him, a world of independent inwardness, a world founded on unseen relations, lifting him out of his own small natural self, out of his logical self, into a region where Ideals and Values rule and make up the one great Reality—Gcd. All else is insufficient for the life. The claims of Naturalism are claims which do not touch the life in its upward march. Naturalism emphasises the world that is known; it seeks to combine the various factors which have entered into the making of the physical universe and of human life, but in so far as human life is concerned Naturalism ignores entirely the validity of those factors when they are united, and when they come into contact with the mind that knows them and the spirit that experiences them. Naturalism would make us believe of creation as something which is already completed, but, as Eucken points out, creation continues as long as man gets out of his own small self and unites the spiritual part of his nature with qualities which are absolute and eternal.

Naturalism further emphasises the evidences of the senses quite as much as the church in Middle Ages emphasised them, but it forgets the fact that the conceptions of natural science are creations of the human mind, and that we have no warrant in asserting that these qualities are in the things themselves.

When we pass from Naturalism to Intellectualism the same failure to satisfy life is found. Knowledge and culture have their place; the more man knows and is conscious that he does know it the better. In this manner the meaning of the physical universe becomes clearer, and the facts of the mental life reveal themselves to us. But this level can be reached without ethical and religious struggle. And unless there is a struggle of this very nature to get out of the lower into an ever-higher, the life revolves in the circle of its own smallness and self-sufficiency. Everything becomes purely subjective in its origin and its validity. Eucken calls this state of mind and spirit the "small self," and throughout his great books shows that man is unable on this road to penetrate into the depth of his own nature, and unable to become the possessor of the "world life" or "spiritual life." Without this kind of life he is unable to experience what deep sorrow means, and what the opening of a new world, in which infinite perfection and holiness personified as God is enclosed. Religion, according to Eucken, is not a normal development and refinement of the mind of man. No, a time must come

when the two kinds of lives within the soul are seen to constitute two different kinds of Reality—a higher and a lower. In fact, the point is a break in the ordinary development of life; the ordinary development cannot produce anything higher than itself; it is incapable of touching the life at the deepest and lifting it to a region of an Ideal which is Perfect, Infinite, and Eternal. But the experience of a personal religion which does this and which deepens the cleft in the two kinds of lives brings along with its sorrows and convulsions and birth pangs the opening of a new world, a world of independent inwardness, which now stands over against the ordinary every-day life and every-day world as the one great Reality; and the man who has had such experiences is never more the same kind of being. The struggle will continue, and often the higher finds itself entangled in the meshes of the lower, but an insight into the meaning of reality has been obtained, and the man "falls to rise, is baffled to fight better, sleeps to wake."

It is evident that in all this something besides Thought has played a part. It is in reality, as Eucken points out, neither logical nor psychological nor even in the main metaphysical, but *noological*; it is a kind of energy which is a piece of the highest life of the Cosmos, and is something which is not caught in the meshes of space and time. It is above both; it is eternal. It is, as we shall see, none other than the Divine entering into Time and rendering it timeless.

W. TUDOR JONES.

NIGHT THE CONSOLER.

FROM THE GERMAN OF KINKEL.

Night heals the wounding day's distresses,
When, with the calm stars' jewelled
She diadems her royal tresses, [sheen,
And enters opulently in.

A lulling fragrance softly rises,
The garish glare of colour pales,
In softened outlines' deep disguises
The cliffs' oppressive edge she veils.

So, too, with tenderness maternal
Enfolds the soul all-healing Night,
Transmuting, by some touch eternal,
To sorrow sweet each bitter spite.
And tears, long sleeping, rush unbidden,
In full, deep torrents, rich and rare,
And from the heart's dull ache deep-hidden
Upsprings to heaven a saving prayer.

E. L. H. THOMAS.

JOHANN GOTTFRIED KINKEL,
(1815-1882)

Author of the verses above translated.

TROST DER NACHT.

Es heilt die Nacht des Tages Wunden
Wenn, mit der Sterne buntem Schein
Das königliche Haupt umwunden,
Sie still und mächtig tritt herein.
Die milden, leisen Hauche kommen,
Der Farben grelle Pracht erblasst;
In weicher Linie liegt verschwommen
Der scharfen Zackenfelsen Last.

So legt die Nacht mit Muttergüte
Sich um die Seele schmerzenvoll:
Es läutert still sich im Gemüthe
Zur Wehmuth jeder bittre Groll.
Die Thränen, die vergessen schiefen,
Nun strömen sie in mächt'gem Lauf,
Es steigt aus wunden Herzentiefen
Ein rettungsahnend Beten auf.

LITERATURE.

RICHARD ACLAND ARMSTRONG.*

IN this week of the first anniversary of Mr. Armstrong's death we have received the promised memorial volume, which contains, in addition to sixteen of his sermons, and some passages from other sermons, a full Memoir by his eldest son, and an introductory letter by his closest friend, the Rev. Philip Wicksteed. There is also, as frontispiece, what friends will gratefully receive, a portrait, beautifully reproduced in photogravure. It is of a quite recent photograph, by Mr. Julius Kay, of Southport and Liverpool, a full-face portrait, in which we seem to see the man himself in his prime, as he stood in the pulpit, strong and resolute, and yet in the eyes those possibilities of tenderness, deep and true, which his friends knew so well, as an essential part of his nature. One other photograph there is, also by Mr. Kay, to our mind even more beautiful than this, but not so well adapted for reproduction in a book. It is that of which we spoke a year ago, of nearly the whole figure, sitting at ease in a study chair, and the face turned to one as if in friendly talk, with the light of a dawning smile in the eyes. But we are more than content with the portrait in the book, and are delighted to think that with the Memoir it will carry so true an impression of the man to those who never saw his face. To those who knew and loved him it will remain a treasured possession.

Here are five books which will stand side by side upon our shelves, among the works of the best modern teachers of religion. First, that masterpiece of philosophical and religious exposition for earnest thinking people, "God and the Soul"; then "Agnosticism and Theism in the Nineteenth Century," the last course of public lectures Mr. Armstrong gave; and with these an earlier course, "Makers of the Nineteenth Century"; and the volume of Children's Sermons, "Come to me, O ye Children." ("Faith and Doubt in the Century's Poets" should be there too, but it is of smaller size). And now this final volume of the "Memoir and Sermons." It makes one feel, remembering the strenuous work of the preacher and the public man, how rich was the endowment which, in addition to all else, could leave such memorials of abiding value in this most enduring form of personal influence. Of the complete achievement of his life Mr. Wicksteed speaks in his Introductory Letter, in a passage which we must quote:—

"Yet, when I think of the close of his life—closed prematurely if counted by the number of his years, but rounded and complete in august achievement—the simile that I have used reverses itself. I have never known so uniform and so overwhelming an impression. We all felt that a great moral force was gone. Each one of us felt as if called to the bar of judgment, compelled to face the question, 'What have I done? What do I mean to do? What use have I made of my

* "Richard Acland Armstrong, A Memoir." By his son, George G. Armstrong. With Selected Sermons, and an Introductory Letter by Philip H. Wicksteed. (Philip Green, 5, Essex-street, Strand, W.C. 5s. net.)

talents compared to the use he made of his?' He seemed to have got the last ounce of effective work out of the body which housed his soul, and so to have husbanded his intellectual effort and his moral influence, as to have made every stroke tell with its whole weight for the establishment of the kingdom of God in the institutions of society and in the hearts of men."

Rather more than a third of the volume is devoted to the Memoir, and the rest to the sermons. Mr. Wicksteed's letter contains some delightfully vivid impressions of his friend, though a stranger will for some time ask in vain, when and where it was that they became friends. From its fourth and fifth pages he will gather that it was in their student days. Only when he is well on in the Memoir will he learn that it was at University Hall, in London. We must not quote Mr. Wicksteed's amusing holiday picture of their camping on the Thames, but there is another passage, telling of the time when failing physical powers precluded Mr. Armstrong from such holidays:—

"To be a drag on the party, the man who had to be considered, and whose limitations measured the possibilities of the day's doings, was to him utterly intolerable; and so he had to scheme holidays of his own, holidays in which he often made himself so popular amongst those with whom he was thrown, into which he often worked one kind of mission or another so effectively, that they became a kind of royal progress, and left a trail of grateful memories behind them. All over his holiday resorts you may trace the deep impression of love and veneration that he created. He instinctively found, even when he did not seek, those to whose spiritual nature he could minister. No one knows, but some can partly guess, the number of drifting lives outside his own country, to which he has flung a life-buoy or an anchor, the spiritual wants which he has satisfied, the lives which he has confirmed, the souls which, while he lived, could say that they knew where to go for counsel, for support, for sympathy, and who feel his death as a challenge to them to live nobly in the strength which he confirmed, testifying to the life he gave them by strength to live without him."

Mr. George Armstrong has fulfilled his task in the Memoir most admirably. He speaks of it modestly in the preface as mainly compiled from contributions sent by others, who knew his father best at various stages of his career, and expresses keen regret that manifold professional preoccupations (Mr. Armstrong is editor of the *Northern Echo*) prevented him from doing more; but he may be satisfied that he has produced a living picture of his father's life, the more vivid perhaps from the very simplicity of his record. One might wish, perhaps, that the earlier pages, telling of Richard Armstrong's father, could have been somewhat condensed, but only for the sake of giving more room for a fuller narrative of his own life, for in itself the earlier story is of great interest; and, as Mr. Armstrong says, it does foreshadow the leading characteristics of his father's life.

We have only two small criticisms of the Memoir to offer. To speak of the High

Pavement Chapel at Nottingham as "a magnificent Gothic building" (p. 50) is surely something of an exaggeration, though the interior of the chapel is doubtless, on a modest scale, of noble proportions and impressive as a place of worship. And there is no mention of one of the chief of Mr. Armstrong's books, his *Life of Dr. Crosskey*, written in 1894, the preface to which is dated "Off Cape St. Vincent, February 5, 1895," on that memorable trip to Egypt, Palestine, and Italy to which there is reference on p. 114.

We shall not attempt here any brief epitome of the Memoir, being well assured that it will be eagerly read as a whole. The successive ministries at Banbridge, in the North of Ireland, at Nottingham, and Liverpool are well described, with their chief incidents, and a record of the preacher's progressive thought. When he comes to the Liverpool period, Mr. Armstrong speaks from more direct personal knowledge, and we shall conclude this notice by quoting the passages in which he refers to his father's work for Social Purity in that city. The story is told for him in detail by a friend who was closely associated with the reforming efforts of those years, and there are quotations also from the special article on the subject, contributed by Sir Edward Russell to these columns, and since issued separately in pamphlet form.

This is Mr. George Armstrong's own record:—

"To vast multitudes of men and women in Liverpool, and indeed throughout the North and throughout England, my father will be remembered not at all for his preaching, not at all for his efforts by voice and pen to lead his fellows to a purer and closer realisation of the Fatherhood of God and the brotherhood of man, but by the service he did in removing from her fair name 'the Deadly Shame of Liverpool.' When my father took the lead in the 'Liverpool Purity Crusade,' and carried it to its triumphant conclusion, 'I was a youth just leaving his 'teens,' newly launched on the profession of journalism, and my duties took me over all parts of Liverpool at all hours of the day and night—the police-courts, the coroners' court, the theatres and music-halls, and the gas-lit streets, crowded with promenaders of good intent and evil. And for all my joy in his work for a true and rational Theism, I am tempted, whenever I look back on those stirring days, to hold with those who knew him not as a preacher that *this*, more than all else, is the finest and greatest work he did" (p. 97).

Then, after giving the friend's detailed narrative, Mr. Armstrong adds:—

"To me the nobility of my father's action in this matter lay almost less in the work he actually accomplished than in the risks he faced. He was warned beforehand that he risked his whole character and reputation by entering upon the investigation and public discussion of such a theme. There were the denunciations to be faced not only of those directly or indirectly interested in the system he attacked, but of those who honestly believed that pure-minded people should hold themselves apart from thought or speech on such matters. His newspaper scrap-books show the vituperative violence of his direct opponents throughout the campaign. Their

words, spoken and written, were such as must have caused in my father a sense of personal contamination loathsome to bear by a man of his high integrity, and for a time, at any rate, the startled, shocked surprise of many whose esteem he valued must have only been less hard to bear. But for all that he suffered in this cause he had 'now in this time' his abundant reward. His part in the 'Purity Crusade' gave him an influence in the affairs of his city which, had his health allowed him to follow it up, must through the years have given him a unique ascendancy. Even as it was, his well-timed interventions decided many issues" (p. 109).

To the sermons in this volume we shall return in a further notice. Here, remembering those quiet hours of the early morning of January 4, last year, until at seven o'clock "his release came," we will simply add the last sentences of a remarkable passage from a sermon of Mr. Armstrong's with which the Memoir concludes. It was written some three years before the actual end, picturing very vividly the experiences of a last illness, as he imagined it. The fear of death had died away, and he described the change which came after the intense longing for rest, when he seemed to be gradually becoming detached from his body and its pains, and the very room in which he lay seemed to be getting dim and shadowy.

"It was *that* that began to seem the ghostlike thing, while another world all about him, which he had never seen before, seemed looming up slowly as the more real of the two. And he was conscious of presences—beautiful presences, some of them, and loving ones—round about, which he had not known were there. And all the while it seemed as though he were saying within himself, 'I am getting free, I am getting free, power is coming to me, life is coming to me, I am rising into a more real world.' And a wonderful new sap of youth seemed flowing through his veins. But, above all, the cramping, weakening, painful bonds of flesh were breaking, and he was at large and free. Then he just looked down for a moment on the body that lay there, and saw gentle hands closing its eyes; and then he lifted up his head, and seemed to draw a great breath; and behold! he had begun to live."

FORWARD.

God's glad New Year be thine and mine,
With sweetest thoughts of auld lang syne,
And brightest hopes within the breast
To speed us forward in the quest
That makes the human lot divine.

Come pain or pleasure, shade or shine,
Let courage true be mine and thine,
We'll find though travelling east or west,
God's glad New Year.

And when doubt prompts us to repine,
If Christ-like faith and love combine
To urge us on our high behest,
We'll know, with those who serve him
best,
God's glad New Year.

J. L. HAIGH.

Liverpool, December 31, 1905.

A MODERN QUAKER.*

ALL that John Wilhelm Rowntree was to his own religious society no collection of his essays and addresses can tell, but to the greater world beyond the limits of Quakerism such a book may stand for the man and for his work. Snatched out of a life, of manifold usefulness at the age of thirty-seven, he had already accomplished not a little, and there is more than one monument built at his bidding whose bricks and mortar tell how earnest was his zeal for human betterment. Such, for example, are the village Institute at Acomb, near York, to whose establishment he led a band of followers fired by his enthusiasm and sustained by his constant aid; a second, is the Woodbrooke Settlement for Religious Study near Bournville, in which his ideal was realised through the generosity of others; a third is the little Rest Home for tired workers at Scalby, to which he devoted some of his latest thought. Besides these now stands the volume which Mr. Joshua Rowntree has so wisely and sympathetically introduced. It contains much of its writer's more mature thinking on social and religious subjects, in part reprinted from *Present Day Papers*—in which many of the essays appeared in 1899-1902—in part from other Quaker periodicals, but taken principally from his manuscripts. As lectures or addresses they, naturally enough, lack literary finish, and are marred by emphasis, repetition, and merely local or passing allusions which the writer would doubtless have removed had he contemplated their publication in permanent form. But they are full of keen thought, inspiration, and vitality. It is singular that a man of the power and virility which are shown in these pages should have given his energies so exclusively to the service of one of the smaller religious organisations; doubtless his concentration brought its own reward, but as we read we feel that he ought to have spoken to a larger circle, and doubtless, had he lived, his appeal would have been much more widely felt. It is easy to understand the influence which he exerted in the Society to which he devoted his talents; and those who care anything for the autobiography of George Fox and the writings of the gentle Woolman and Penington can hardly grudge the church of their friends and followers the service he lavished upon her.

The literary remains here published do not include the lectures on Dürer, Holbein, and other artists whom Mr. Rowntree loved with a devotion of careful study only second to that which he bestowed on Quakerism. This omission is to be the more regretted since it leaves an essential side of his genius unrepresented in the volume. But certainly much remains. First there is the study of *The Rise of Quakerism in Yorkshire*, which stands for one of the main interests of his later years, and is drawn from the materials he was collecting for a history of the Society. Then there are the discussions of Quaker needs and Quaker policy, and plans for the co-ordination of the several branches of activity to which the Society is officially pledged. Again, there is the fragmentary

but heroic attempt to set forth the true basis of Quakerism, summed up in the words: "This hidden life, this inward vision, this immediate and intimate union between the soul and God—this, as revealed in Jesus Christ, is the basis of the Quaker faith." Mr. Rowntree was painfully conscious of the weakness of modern Quaker apologetics. In one of his latest and ablest papers—that on *The Present Position of Religious Thought in the Society of Friends*—he wrote, with searching insight, which yet permitted him to hope for the future: "We stopped thinking in the seventeenth century. The thought-stuff of Fox, Penington, and Barclay was never properly worked out. We never understood the Inward Light. We fell back from the advanced positions, set up an idolatry of the past, grew into formalists as ritual in temper as the Anglican with his crosses and processions, repelled fresh thought by discipline instead of argument, and finally accepted a compromise with mid-Victorian evangelicalism. . . . What do I mean? I mean this: First, that we have never properly established the basis of belief; second, that we have never properly outlined the spiritual truth of the Indwelling God and its relation to sin; third, that we have wanted consistency and courage properly to express in conduct and life, in social relations and ideas, the large practical consequences which that truth involves."

He proceeds to discuss the doctrine of the Inward Light, saying: "Apart from the thought of God as we see Him set forth in Jesus, and the common consciousness of truth as revealed in lofty souls who have been touched by his spiritual fire, it is not evident how the faults of individual interpretation are to be corrected. It is at least significant that as the doctrine of Biblical infallibility has weakened, the interest of the thoughtful world has centred with strange fascination upon the prophet of Nazareth. It may be that the loss of an infallible book is a shock to faith intended to drive us at last into real and effective union with him."

This brings him to make some direct reference to "what is usually understood as the Unitarian position."

"I use the label with diffidence, partly because it implies a reproach I would not utter, and a prejudice I do not share, and partly because the Unitarians have done much to rescue from a truly shocking theology the great Gospel conception of the Fatherhood of God, nor do I forget that when Christian ministers called upon a Hebrew Jehovah for a bloody vengeance upon the wretched and ignorant farmers of the Transvaal, many Unitarians upheld, in striking contrast, the practical teaching of the Prince of Peace. None the less, it appears to me that in insisting that Jesus was merely man all the real beauty and significance of his life and our own is missed. If I give up external authority, I do not want to know only what man can be, but what God is, and I want to see, within the limits of human consciousness, an identification or meeting-place between the soul of man and the unseen Spirit. If Jesus is that meeting-point of identification—a movement not merely of man towards a God who never answers, but of God towards man—then, with Jesus as the

Gospel, witnessed in the conscience of a civilisation infected by his Spirit, I see the balance-wheel to the doctrine of the Inward Light."

These passages, whether or no they necessarily traverse the Unitarian position, give the key to the writer's general conclusions on the matters which most deeply interested him. They are further elucidated in a course of five lectures prepared for delivery in the larger Quaker centres, intended to appeal both to Friends and thoughtful people outside their borders. Under the titles of *What is Worship? May We Believe in God? What has Jesus to Say to the Individual? What has Jesus to Say to the State? and Faith and Life*, he had digested the materials gathered for his special message. In some respects it may be lacking in originality and novelty of thought, it hardly plumbs the depths or reaches the heights known to the inspired imagination, and there are modern affirmations of which, perhaps, it is ignorant; but it is strenuous, human, and dynamic in the power of its conviction, and will prove itself to be of real positive value to not a few who linger too long among the negations of doubt. It is the work of a man widely read in many fields of thought, and of a man baptized into the mysteries of the Spirit. As such it will doubtless appeal to many readers of THE INQUIRER.

THE January *Seed Sower* is a capital New Year's number, with abundant exhortation and good wishes. Hargrove, Jacks, Freeston, Austin, we note among the names of contributors.

THE new number of the *Hibbert Journal*, continuing the series of impressions of Christianity from the points of view of the non-Christian religions, has an article of great interest on "Christianity from the Islamic Standpoint," by Ameer Ali, M.A., C.I.E., late a judge of H.M.'s High Court of Judicature, Bengal.

Young Days begins the New Year with a good number and a smiling face. Mrs. Norwood begins a story of the time of Monmouth's rebellion, and the Rev. H. M. Livens contributed a charming article on "Darby and Joan (like Mr. and Mrs. Lichen)," the first of a series on "Listening to the Nature Folk." We would call the special attention of our young people to the *Young Days' Guild Work*, which is to be this year on "Scenes and Stories from the Life of Jesus."

THE Rev. L. Jenkins Jones, with the January number takes up the editorship of the *Christian Freeman*, in which will be found some interesting portraits. Cordial acknowledgment is made of the work of Mr. A. H. Biggs as editor during the past two years. The Rev. W. G. Tarrant writes on "Our Duty, as Young People, to our Church," and there is a New Year's Message to the Guilds from the Rev. F. K. Freeston. The account of Mr. C. F. Pearson, President of the British and Foreign Unitarian Association, is of special interest.

It costs more to revenge injuries than to bear them.—*Bishop Wilson*.

* John Wilhelm Rowntree: *Essays and Addresses*. Edited by Joshua Rowntree. (Headley Bros., 5s. net.)

OBITUARY.

THE REV. HENRY WEBB ELLIS.

ON the 27th ult., the Rev. Henry Webb Ellis, of Guildford, passed away, after a short illness following a long period of pain and weakness. Mr. Ellis, who was in his seventy-fourth year, was always frail and delicate, and for nearly twenty years had been retired from active service. Prior to his retirement, however, he rendered good service to the causes of humanity and religion. Born in 1832 at Artington, near Guildford, the son of Isaac Ellis, tanner and farmer, a life-long member of the Meadow Chapel, Godalming, and a brother, therefore, of Mr. Edwin Ellis, J.P., of Guildford, and Miss Ellis of Sidmouth, he early determined to devote himself to the ministry. His grandfather, the Rev. John Ellis, was a Unitarian minister. After some training with the Rev. John Robertson, Mr. Ellis took charge for two or three years of the little congregations of Gulliford and Topsham, near Exeter (now extinct). Ever of a studious temperament, and from a child marked by strong religious characteristics, it became certain from this early ministry that his was a mind that would profit by college training; and in 1860 he became a student under the Unitarian Home Missionary Board. After two years spent thus, he held another short pastorate at Diss, and then from 1865 to 1875 he was minister at Hinckley (having the care of Atherstone also). Here he did hard work and made warm and life-long friends. But probably his most memorable services were those he rendered in the Peak district, at Great Hucklow and Bradwell, from 1877 to 1886. Among the miners of that bleak but romantic country he found a congenial field. "His isolated work," says one who knew him, "was beautiful in its simplicity, and he really loved those sturdy miners, and thought them the most honest and independent workers he ever knew." In turn, both he and his wife, a true helper in all his work, were greatly beloved among those scattered villages. The chapel at Great Hucklow was improved and the village library commenced with 300 volumes in 1877; and the following year saw great improvements in the Bradwell chapel also. A long period of depression in the mining industry followed, during which he proved a friend to many a family in their distress, and his little dilapidated old parsonage was a centre of light and comfort in those dark times. When his feeble health necessitated retirement, and he took up residence in the Guildford district, he still maintained his ardent interest in the labouring poor, helping to the best of his ability at the Womersley Liberal Working Men's Club and in the local Institute Library. Truly, in his slight body lived a strong and eager spirit. He was not afraid of being an extremist in politics, and had but scant patience with moderate men. A lover of poetry, and a keen observer of nature, he had quiet joys, which he was ever willing to share if friends were near, content, if alone, that such blessings had come to him. At the funeral service on Monday, conducted by the Rev. W. G. Tarrant, the note of reverent thankfulness prevailed, for a life of truthful devotion and a death of peaceful hope.

THE CHILDREN'S COLUMN.

A HAPPY NEW YEAR to all the children who read this column or have it read to them!

It is a happy thing to feel that we have got all the unspoiled days before us, that we can really make a new beginning, and do better than we have ever done before.

So many things we are ashamed of when we think of the past year; but we are to get rid of them, for we *can* grow up into something better.

It is no use pretending that we did not make those mistakes and do those wrong things, that we were not unkind or deceitful or silly and conceited, or selfish and greedy; but now we can turn our backs on that ugly old self, and say we will have nothing more to do with it, except to feel ashamed when we think of it. We are going to begin again, and, like a good runner in a race, keep a straight course, and take deep breaths of the pure, fresh air, and be strong and brave.

But many of you, looking back at the past, will have happier thoughts, and it will give all the greater eagerness to your looking forward into the New Year. Perhaps you succeeded last year in overcoming some old fault, and had the delight of feeling how much more beautiful life was without it; or you learnt some good lesson of helpfulness, and are eager now to do still more; or you had the happiness of feeling that you were really getting on with your work, and the future is full of the light of hope, because there is so much more to learn, and you know now you can do it.

Whichever way it is with you (and in most lives there is probably a blending of both) it is good to think of the New Year into which we are now entering, and it makes the best beginning to have all the happy memories of Christmas to take with us as we go. For in them we have the secret of unselfishness, and thoughts of the holiest and most beautiful life, in which all trustful, loving hearts are called to have a part.

And now let me finish what I was saying last week about angels. They are the messengers of God, those who tell us about Him and about our life and His will for us.

They come with their messages, not because God is far off and cannot come Himself. He is always with us, and they come to make us understand that.

Their great work is to make us feel how near God always is to us, with His great love and His holy will; and to make us hear for ourselves more clearly what He is saying in our hearts, telling us of what is right and true and good, and that we must always trust in His love.

That is why I said that we feel it best at home, and that they are for us the best and dearest angels who are with us there.

So the baby Jesus came as an angel indeed, a messenger of God into his home at Nazareth, because, having him there, his father and mother understood more clearly than ever the meaning of love, and how perfectly the love of God was blessing them in the gift of their little child; and then, as the boy grew up, they in their turn were to him the angels of God, making him feel how God was with them in their home,

how great was His truth, how it was righteousness which mattered most of all, how perfect the love which gave them that perfect love of their home life. They made it a natural and beautiful thing for Jesus to speak of God as our heavenly Father.

And so we have to learn the same lesson in our homes, and find our angels, and let them teach us, so that we may all feel together how we are with God, and He always with us in His perfect love.

I want, if I can, during the next few weeks, to help you to understand more clearly how God is with us in our homes, and how in knowing that, and being glad to think of it, and earnest to do what is His will for us, we find the true strength of our life, and true religion.

He has many messengers who help to tell us about this; angels who are all about us in His world. There are, as I have said, the best and dearest angels of our home, and there are those who once were with us here, whom God has called away to the heavenly home. They still are ours, because we know what their love is and that it cannot be taken away from us. And you remember, I dare say, the beautiful thought of the hymn, "Lead Kindly Light";—

"So long Thy power has blessed me, sure it still

Will lead me on

O'er moor and fen, o'er crag and torrent, till

The night is gone;

And, with the morn those angel faces smile Which I have loved long since, and lost awhile."

But really, while we look forward in that way to a happy meeting face to face we may learn to feel even now, that just as God in His great love is always with us, so we still have the love of those who have passed from our sight. They remain with us, though in a different way from the others, a new and deeper way, angels of our home, who in the quietness of our own hearts help us still to be more pure and brave and strong, and to grow always in the love of goodness, that we may be fit to be with them afterwards in the other home. So a little child who has died, becomes an angel presence in her mother's life; and the mother who has been called away from her home, the angel of her children's lives. If only they will not forget, but pray always to be true to her love.

And that is how Jesus must be to us, to help us in our life and make our religion more real and true. We must not think of him simply as a name in history, or a memory of long ago, but as a friend and helper, whom we also can understand and love, one who is still living, with those others whom we know and love, in the great Household of God.

So we should have happy thoughts about our life, and look forward with a good courage to the coming time, because we have so many helpers, and we are all together folded in the care of God, our heavenly Father.

TO CORRESPONDENTS. — Letters, &c., received from H. C., J. D. D., J. F. (Providence, R.I.), J. L. H., L. H., R. J. J., H. M. L., C. H. N., M. J. S., W. H. S.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 6, 1906.

WITH NEW COURAGE.

THE New Year comes always with fresh opportunity, and for men of faith with a renewal of hope for the accomplishment of better service and the achievement of something more for the Kingdom of God on earth. With an act of resolute will new courage is brought into the field of service, and with it a spirit of rejoicing to be so used in arduous endeavour for worthy ends. Always for the churches there is the call for fresh consecration, and for every member of the great brotherhood for more devoted loyalty and more of the spirit of lowly trust, eager helpfulness and loving kindness.

We are happy to have in this New Year's number another sermon of Mr. ARMSTRONG's, and here will add a few words of counsel from another honoured teacher.

On New Year's Eve the Rev. STOPFORD BROOKE preached, morning and evening, in Rosslyn Hill Chapel, Hampstead. The morning text was from Luke xii. 35, 36: "Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their Lord," and the preacher urged his hearers, in the watch night before the New Year, to light the lamps of Memory, and Meditation, and Sincerity, and, looking without self-deception upon their lives, to put off regrets for the past, and, girt as for a strenuous race, to be ready to enter upon the new time. Then in the evening the text was from John xvi. 20: "Ye shall be sorrowful, but your sorrow shall be turned into joy!" And the exhortation was to look forward with faith in God, who is justice, truth, and love, and as followers of JESUS, believing in humanity with undaunted hope. There must be no morbid dwelling upon past failure. A man must forget his own pains in helping others. Set the lame upon their feet; love the sorrowful till they know joy again, and then you will redeem your sin, and transmute your sorrow into

spiritual power. As you help in love, faith in the Fatherhood of God flows into your soul, and you understand how He is educating men through all the struggles and sorrows of the world.

The great question is, Do we mean in the coming year to live for ourselves alone, or for other folk, as JESUS did: for self-interest or self-forgetfulness? If that question is answered aright, we can rid ourselves of the burdens of the past and go forward to a better future. Through love of men we find the love of God, our Father. As the grace of JESUS CHRIST descends upon us we are brought closer every day to the heart of God, more strong for righteousness, more tender in love, more akin to truth, more akin to the eternal Life.

Such was the preacher's message. Let us take it thankfully with us into the New Year.

GREAT ISSUES.

THE General Election to which the people of this country are to be immediately called is the first of the new century and of the present reign. The issues before the country are momentous, and it must be the earnest hope of all good citizens that they may not be confused by party passion and unscrupulous misrepresentation. The last General Election was held in the autumn of the year 1900, while the South African war was still in progress; and what was said then in a leading article on "An Appeal to the People," which appeared in THE INQUIRER of September 22 of that year, may be repeated here:—"A General Election may be an occasion merely for the embittering of party feeling, unscrupulous perversions of truth, and the lowering of the tone of public life; on the other hand, it affords a great opportunity for lifting vital questions into prominence, and demanding for them a rightful consideration. When we are told that politics are to be kept apart from religion, our reply is that we will not so degrade the ideal of citizenship as to listen to such a plea, but will rather use every effort to bring a worthier tone into the discussion of all public questions." Those words, if we mistake not, were written by the late Richard Armstrong, and they carry an appeal to every working and fighting politician, needed in the present conflict no less than in the past.

We would plead that during the coming weeks a true ideal of national life may be kept as the paramount thought of every strenuous worker, an ideal in which freedom, justice, and brotherhood shall be the ruling principles. Means must be found to lighten the crushing burdens of poverty in this country, the chief city of which is said to be the greatest and wealthiest of the

world, and at least to mitigate the miseries of honest Unemployment, to improve the conditions of life in great cities and in village communities and country districts, to use to the best advantage for the welfare of the people as a whole the great resources of our country. And if, to this end, long-standing privileges of the wealthy must give way before the needs of the masses of the people, and the holders of great possessions have to make great contributions—not of charity but by the way of social reform—towards securing fairer opportunities for all alike, and a more general sharing of the best gifts of life, those who hold their wealth as a trust for the highest ends will rejoice that it should be so, and be thankful that the way should open for a better ordering of the Commonwealth. And in questions of industry and commerce and international relations we would plead for the ideal of co-operation and of amity between all the nations, not of jealous hostility and an exclusive Empire selfishly armed against the rest of the world.

With such thoughts kept steadfastly in mind, the immediate questions of the hour must be judged, and every citizen must accept the responsibility of his own conviction and his vote.

The Archbishop of CANTERBURY has publicly acknowledged this, in a New Year's message honourable to himself as the chief representative of a great Church, and worthily expressing what the whole people, without distinction of political party, ought to feel. Thus he puts it:—

"The people of England are called upon in these opening weeks of 1906 to make thoughtful and deliberate choice of representative men for the legislature of the land, after ascertaining on what lines the men so chosen will endeavour in the ensuing years to construct or reconstruct our laws. The making of that choice is a sacred trust; it can only be discharged aright by those who recognise its gravity. And we who believe that the Divine guidance of national life and action is as real now as it was in the far-off days of Hebrew prophet and Psalmist will shape our prayers accordingly in these eventful weeks, and will ask that both to those who send and to those who are sent the Father of Lights may vouchsafe the spirit of wisdom and understanding, of counsel and strength, and that thus our common life may be uplifted to a more healthy level than ever before, and enriched with all the elements which contribute best to the maintaining of what is pure and straightforward and true.

"If the people of our country—a Christian country, after all, whatever our failings and shortcomings—were unswervingly loyal to the large principles of the Gospel of CHRIST, it would of necessity come about that, in spite of our political differences, we should steadily advance from strength to strength. Each General Election would then ensure a higher standard in public life, a loftier ideal of what is attainable, and a firmer resolve to

make that ideal come true. But we are still far short—is it not so?—of that unswerving loyalty, and it behoves us to fall determinedly and hopefully to effort and to prayer."

That is the New Year's message, and the Archbishop, with his brother of York, has also issued a prayer which they commend to the churches for use during the coming weeks in the place where prayer is offered for Parliament while in session:—

"Most Gracious God, we humbly beseech Thee, as for this Kingdom in general, so especially at this time for all electors of Members of Parliament, that, remembering their vote to be a trust from Thee, they may faithfully and wisely make choice of fit persons to serve in the great Council of the nation, to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign and his dominions; that all things may be so ordered and settled that peace and happiness, truth and justice, religion and piety may be established among us for all generations.

"These and all other necessities for them, for us, and Thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen."

The spirit of that prayer also is to be warmly welcomed, and we could wish that in all assemblies for public worship in this nation during this season of testing, one or other of the prayers from Dr. MARTINEAU'S "Ninth" or "Tenth" Service might also be offered—as, for instance, this which follows here:—

"Almighty GOD, of whose righteous will all things are and were created; who liftest the islands out of the deep, and preparest not in vain the habitable world; Thou hast gathered our people into a great nation, and sent them to sow beside all waters, and multiply sure dwellings on the earth. Deepen the root of our life in everlasting righteousness; and let not the crown of our pride be as a fading flower. Make us equal to our high trusts; reverent in the use of freedom; just in the exercise of power; generous in the protection of weakness. . . . To our legislators and counsellors give insight and faithfulness, that our laws may clearly speak the right, and our judges purely interpret it. Let it be known among us how Thou hatest robbery for burnt-offering; that the gains of industry may be all upright, and the use of wealth considerate. May wisdom and knowledge be the stability of our times, and our deepest trust be in Thee, the LORD of nations and the KING of kings. Amen."

OF this character is the peace of religion. It is a conscious harmony with God and the creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the universe, an entire concord of purpose with its Infinite Original. This is peace, and the true happiness of man; and we think that human nature has never entirely lost sight of this its great need. Channing.

ENJOYING GOD.

A NEW YEAR'S SERMON.*

BY THE LATE REV. R. A. ARMSTRONG.

"What is the chief end of man?"

"To glorify God and enjoy Him for ever."

The Shorter Catechism.

I REMEMBER standing in the inner chamber of one of the mighty Pyramids of Egypt. A low and narrow gallery led from the outer surface to this inmost secret place of the ancient monument, a gallery only to be traversed with bent head and stooping limbs. But at last there it was, this silent chamber of the dead, with the mystery of five thousand years entombed in its awful gloom. And when the magnesium light of our modern art revealed the walls of the sombre shrine, lo! they were lined with vast slabs of granite, quarried from the hills, six hundred miles away, looking almost blood-red in the gleam of the flame. Great slabs of ruddy granite, but smoothed to a surface incomparably fine. And wonderful was the workmanship of those masons of the beginning of the world. For slab was so set to slab that the surface seemed all unbroken, and it was hard to discover rent or seam in that olden lining. Slab met slab without the interval of a pin-point, and the red granite flowed like a stream, the whole wall's length.

So is the joining of our mortal years. These great slabs of time that line the chamber of our life are numbered in their order, as doubtless those masons numbered those huge blocks as they laid them ready for the setting. But as it is hard to find joint or division in the sweep of those slabs within the penetralia of the desert Pyramid, so none who was not apprised of the numbering of the years would find juncture or fissure between the block of time registered as 1903, and this new block registered with the succeeding figure. So smooth is the masonry of God; so without jar or jolt the passage of the years; so identical the form and colour of time in this new slab of months with that of the twelve-month gone.

But though in the lining of the chamber of life there is no shifting of shape or turning of tint marking off year from year, yet to us the mere change of the registered number means a thing not small, and it is the inveterate habit of all men to count up the days in bundles, and when passing to the untying of an untried bundle to take stock of the things of life.

And so to us on the threshold of the year, comes with fresh importunity the questioning which ever lies at the back of our minds, ready to start out into significance at a suggestion, what is life—this human life of ours—what its purpose, what its meaning, what its destiny and goal?

And thus we find ourselves putting to ourselves the solemn question set in the fore-front of their Catechism, two hundred and fifty years ago, by those grave and reverend divines who met in the famous Westminster Assembly: "What is the chief end of man?"

And ten generations of Scottish catechumens have made answer: "To glorify God and enjoy Him for ever."

What say you to the answer? Shall

* A Sermon preached in Hope-street Church, Liverpool, January 3rd, 1904.

we this new year's Sunday consider how far those venerable words strike home to mind and conscience in us now?

"What is the chief end of man?"

"To glorify God and enjoy Him for ever."

To glorify God: to the Calvinist preachers who set down that answer it meant a different thing from any purpose to which we can whole-heartedly set ourselves to-day. For those men drew a sharp and cleaving line between the secular and the sacred, which we have ceased to trace. To them the secular necessities were one thing, the duty of the soul to God another. Affairs and business were necessary, but regrettable intrusions in the proper occupation of Christian prayer and praise. It was George Herbert, Anglican Episcopalian, who sang "Who sweeps a room as for his sake, makes that and the action fine." The Calvinist thought that such worldly business belonged more to the devil than to God. And the only way to glorify God was to make very long prayers indeed, and above all to hold heart absolutely willing to accept the dealings of God, which might have the element of love in them but were much more likely to be full of the element of wrath.

And so the glorifying God in the Calvinist's sense we pass by, and turn rather to the second member of the answer—to glorify God—"and enjoy Him for ever."

To enjoy God for ever.

Yes, that would surely be the perfect life. For God is the Power behind all things that are. From the vast sweep of the stars to the trembling of a dew drop on the grass, his is the energy, the living force, creating, maintaining, thrilling through the fibre of the worlds. We are always bathed in that viewless power. It shapes our days. It controls our lives. It stirs in our spirits. It is always there. We cannot be where it is not, or escape to where it does not dominate. And so the supreme thing for these lives of ours is to be in harmony with God, to have no cross-currents of being vainly setting themselves to traverse the all-encompassing Will, but to have wills that flow with the great tide of God, like little rills that, emerging from their channels between the moss and ferns, enter into the strong current of the mighty river and are borne on its bosom to the sea.

Yes, it were our wisdom in any case to make our peace with God, for we can strike no bargain with Him, nor choose some other government than His. And so, on the most prudential scheme of life, submission would be our wisest way. But vital religion, the Christianity of Christ, means much more than that. And there rings out upon our ears from Paul the glorious news that it is not the spirit of bondage, but the spirit of adoption to which we are called, whereby we cry, Abba, Father. "For the spirit himself bears witness with our spirit, that we are children of God; and if children, then heirs; heirs of God and joint heirs with Christ." It rings out upon our ears, that cry, echoing the sure and steadfast message of Jesus, the experience and conviction of all men of spiritual joy, that though the fundamental being of God is Power, which might be awful, terrible, and nothing more, his fundamental nature

is love,—love best likened to the love of a perfect father for his child.

"God is Love." To say that, to sing that, is little, for it may be mere sound; and even if not mere sound, but sincere as far as it goes, it may be without deep-down conviction, still more without full and living realisation. For, indeed, full and living realisation of the truth packed in those three syllables, "God is Love," would be consummate religion, the perfect and flawless life, the eternal bliss flooding and possessing the soul.

But it is so tender, so lovely, this eternal truth, that God is Love, that a preacher must almost fear to handle it, as you fear to hold a butterfly or a little bird in your hand lest you should soil the marvel of its plumage. "God is Love." Let us try very simply, very reverently, very gratefully, to say what that in its essence of essence means.

All love is an affection going forth from the heart of the lover to others. So essential is this *otherness* to the very notion of love that multitudes of theologians base their belief in the Trinity on the necessity that God should comprise a plurality of persons within Himself, that these may have eternal objects to love within the Godhead—especially Father loving Son, and Son loving Father. It is a theology which to most of us seems almost monstrously irrational, but it is a homage to the truth that in all love there must be subject and object, self and other than self, lover and that which is beloved. And a simple religious faith sees in God's love, a love which is poured out on all creatures of His which are capable of receiving love, an eternal energy which is for ever engaged in cherishing the universe of creatures, bestowing gifts of well-being and of joy.

And "God is Love." That means that the atmosphere in which we live, being filled with God, is filled with love. There is no infinitesimal atom of all the worlds which is not filled through and through with the energy of God. Without that, such atom would collapse and cease to be. But our doctrine is that the inmost nature of this universal energy which is God, is love. It is love, and nothing but love, eternal, infinite, unexhausted, that pulses through all the structure of things and spirits. For every bit of the energy, the power, is God, and God is love.

There are many things that cause us now and again to hesitate and doubt whether that is really true. There is so much which we cannot understand, so much which we would fain have otherwise, so much which to our confined and limited observation seems unjust, so much pain and sorrow; nay, more appalling than all, so much sin, that our reason and our faith are often staggered. And yet, if we are living with God, the soul harks back to the conviction that through all, in spite of all, still God is love now and through eternity.

I suppose, however, that nobody ever yet, in all the history of the world, was convinced by argument alone of this supreme and all-encompassing truth. There is but one way by which conviction can flash upon the soul and pass with transforming power through the recesses of our being. And that is by *conscious*

touch of the soul with the love of God. Such conscious touch comes as often through sorrow as through joy, as often through the mediation of pain as through that of peace. Hushed to stillness, made aware of its own emptiness or weakness, the human spirit lies passive under the hand of God, and lo! there steals into it all silently a sense of a love that fills and penetrates, a love in which it lies wrapped round as surely as the body is covered by the unseen air. This experience may come and be withdrawn, or to some rare souls, it may be the habitual state of consciousness. But that *felt* love, that *realisation* of a love through everything, must be within the record of the soul's experience if the faith that God is love is to be strong, and clear, and sure.

And yet all the deepest experiences of life point to this faith as true. It accords with the vital constitution of the soul. There is none here who has not now and again been filled with the spirit of love—love not merely concentrated upon one, or upon a few, but that kindly love which embraces all men in its sunshine. You have had moments when your spirit breathed forth loving kindness and good will on all the world of men. Now I ask you whether it is not just in those times that you have felt yourself most full of power. Have not all tasks seemed easier, all duties lighter, all difficulties less formidable, all purposes stronger for fruition? It is because there was more of God in you, and God is love. The divinest of all energies has been generated in your being, for that is love, and love is God. When you are borne up by that strength all pessimism has been powerless to touch you. You have known that the sum of things is good, and you have been filled with the love of God.

"What is the chief end of man?"

"To glorify God and enjoy Him for ever." To *enjoy* Him for ever.

What is it to *enjoy*? Wherein lies the essence of enjoying in the physical sphere? Think of the things you have most deeply enjoyed. They are not, I think, planned and purposed fruitions. As a child what penetrated you with joy was not the deliberate treat, but the subtle atmosphere about you—atmosphere of sunny spring, or glowing summer, or crisp and frosty winter. You thought it was the toys or the games, but these were but the material objects; what really worked within you was more the air that fanned your cheek. What is the essence of your enjoying now in summer holiday or winter fellowship? It is less the arranged objective than the physical or mental atmosphere in which you seek it—scenes of natural beauty or comradeship with friends. The deeper enjoying always lies in this surrounding and penetrating atmosphere, whether material or spiritual.

And so this "enjoying God," "enjoying Him for ever." It is not a deliberate and purposed laying hold of God as an object to be contemplated and defined. It is an inward sense, an under-consciousness, of the atmosphere about you and within, which always and everywhere is love; for God is love and love is God. And that is an enjoying which may go on quietly and steadfastly through all the tasks, and struggles, and purposes of life,

withdrawing us from no honourable labour, distracting us from no continuous effort, but rather giving us steadiness and quietness, and inward strength to persevere. For when we breathe that atmosphere then *God* is in us, and we share some of the strength of God.

So, in this new lease of time, young men and maidens, old men and children, be full of varied purpose, gird you to your life-tasks with good heart, do not think that religion is to withdraw you from the world, but pray God to reveal to you the energy of love in which the universe is held and bathed. Pray that the silent music of its harmony may sing itself in your inmost soul. Pray that there may be revealed to you the all-embracing love. And know, as surest of all sure truths, that that love is God.

THE SHEPHERD AND HIS FLOCK.*

By MRS. EDWARD LUMMIS.

"The Lord is my Shepherd."—Psalm xxiii. 1.

NOTHING in the Old Testament, and except the words of Jesus himself nothing in the Bible, has been dearer to the hearts of its readers in every age than this psalm. Men and women, young and old, hale and sick, good and bad, Jew and Christian, have loved it, and made it a resting-place for their thought. It is one of the earliest of the sacred writings to make a nest in our memory, and its charm remains eternally fresh. We know it by heart, and yet as we turn a musing page, and our eye falls on it, our hand is stayed: we read the familiar words as pleasantly as a wayfarer drinks at a well-remembered fountain. What is the secret of its persistent beauty and power?

It is a beautiful poem, simple and full of deep feeling. But that will not account for its power. Many souls which no ordinary poetry can touch are touched by "The Lord is my Shepherd."

It is an expression of faith, not of creed, of religion, not of theology. When dying people ask the watcher or minister to read to them, whatever else is chosen this psalm is chosen too: but whoever desired in his last moments, or what friend by the bedside would select to read, such a passage as the Athanasian Creed? It is our faith, not our belief, that saves us; it is our faith that unites us; the faith that goes deeper than belief finds in this psalm a voice for its own utterance; and so it comes about that those who accept Christ as Messiah, and those that reject him, Calvinists and Methodists, Catholics and Unitarians, are all one in their love for this psalm. All say "The Lord is my Shepherd."

And it is an expression of *personal* faith. Not merely "The Lord is a Shepherd to his people," but "The Lord is *my* Shepherd." Let us be quite honest with ourselves: is not our trust in God sometimes selfish and mean? We know that there is want in the world, that in this country alone millions are very poor, and many thousands are at this moment hungry; that many a poor worker, who, if he could but be sent away for a few months to a suitable climate would recover

* An address given to the members of the Women's Friendly Society at Hull, Monday evening, Dec. 18, 1905.

from sickness, is doomed by his want, his poverty, to work on in weakness until he drops, and then die in the "Union." We know all this—and is it manly or womanly to blind our eyes and harden our hearts to it, and say—"It is all right, the Lord is my Shepherd, I shall not want?"

God has much selfishness to forgive in His children. Let us remember that God is love, and that those who love are the genuine children of God. And yet we cannot believe that this psalm is an expression of selfishness and greed. Do not those whose lives are most loving and unselfish love this psalm better than any? It means something much purer, deeper, and better than mere self-congratulation, that though others suffer hunger, at least I shall not want.

"The Lord is my Shepherd." Who ever heard of a shepherd with only one sheep? Where there is a shepherd there is a flock. I rejoice in my Shepherd the more because I am a member of a great flock, none of which shall want. The Shepherd knows every sheep, loves and tends them all, and cares also for the whole flock. Whatever threatens the flock threatens me who am a member of it; whatever threatens me, or any least little lamb in the flock of the Good Shepherd, threatens the whole flock. The sheep nestle lovingly together, and are at peace with one another; if ever two members of the flock begin to quarrel and fight the flock is so far broken up, and its welfare, which lies in its unity, is impaired. The same hand which wrote the parable of the Good Shepherd wrote also "Little children, love one another." If ever you are tempted to make strife and disorder in the flock, look up to your Shepherd and be ashamed. We who love God love each other. If we love not each other, neither do we love God. Unless we are willing to be true members of the flock, how can we dare to boast "The Lord is my Shepherd"?

Who is this Shepherd of the flock? Who is the Lord? God Almighty and Everlasting; God that created the heavens and the earth, and supports, directs, and nourishes them continually; God, whose glory, like His peace, is beyond all understanding; He who shepherds the wild birds in their great migrations, who shepherds the flocks of budding blossoms in the spring-time, who shepherds the snowclouds about the great icy rocks; He who guides the winds with His crook; He who leads the planets in their orbit; He who shepherds the innumerable burning suns in the illimitable fields of heaven—He is *our* Shepherd.

It is a high dignity, is it not, to be tended by a hand so mighty? And yet there is another side to the matter. Take a great, splendid, blazing sun, too glorious to gaze on, huge enough to warm a hundred worlds, and take a little gutter child that can walk, and speak, and love its baby brother—which is the greater? Which is it harder to create? God, whose glory flames in sun and star, is infinitely more glorious yet as the Father of the little, dirty, ignorant gutter child. Consciousness, thought, understanding—these are greater things than suns and stars; *will* is greater yet; and greatest of all are faith and love. This flock to which we belong, this flock whose members love each other

and trust their Shepherd, is the chief glory of God. It is a privilege which cannot be measured to belong to it; it is a folly too great to be reckoned if, belonging to it, we try to break away from it, to misuse our fellow-members, to disobey our Shepherd.

For our Shepherd is the Lord of Righteousness, and conscience is the crook with which He guides us. We know whither He would lead us. If for a moment we are in doubt, we have but to look up, and there are His loving eyes fixed on ours, there is His kind hand beckoning us on our way. To look up and see Him—that is prayer. To trust and follow His guiding—that is faith. To be a true member of His flock—that is love.

If, then, we would understand and enjoy the perfect sense of peace and safety which breathes through this lovely psalm, we must try to take upon us the easy yoke of Jesus, and to obey his two commandments: Thou shalt love thy Shepherd with all thy heart, and soul, and strength, and thy fellow in the flock as thyself.

COUNSEL FOR THE YOUNG.

MANY readers, both old and young, will be grateful to Mrs. Creighton for consenting to publish this volume of extracts from her husband's letters to young people,* for which frequent request had been made. The majority of the letters have already appeared in the Bishop's "Life and Letters," but in this separate collected form they will reach many fresh readers, and they are warmly to be commended to the attention of thoughtful people, and especially to such young people as those to whom they were originally addressed. The first letter was written by Dr. Creighton, when he was an undergraduate, to the monitors of his old school; there is another to a friend about his debts at Oxford; and a very interesting series of extracts is given from his letters to "L. von G." whom he married in 1872. The first is dated from Merton College, April 18, 1871, evidently soon after they were engaged. In 1888 there is a letter to his son, Cuthbert, on his first going to school; in 1894, when he was Bishop of Peterborough, he wrote to his daughter Lucia at Newnham. Next year he became Bishop of London, and the last letters are dated from Fulham Palace in 1900. We cannot better commend these letters to our readers than by giving some extracts. His widow, in an interesting Introduction, dwells upon his great love for children and his insight into their nature, and adds:—

"So it was that he approached with the deepest reverence each human being who had anything childlike in his nature. It was no perfunctory hand that he laid on a young man's shoulder, no merely professional interest that he felt in a curate's life, no stereotyped sympathy that he offered. It was the individual that he cared for, each soul was precious to him, and he wished not only to help each individual soul, but to hear its message to himself. 'You do not know how much you do for me,' he said. He never

* "Counsel for the Young." Extracts from the Letters of Mandell Creighton, D.D., sometime Bishop of London. Edited by Louise Creighton. (Longmans & Co. 2s. 6d. net.)

troubled to calculate how much he did for others, but he gave them freely of himself, because to him life was but an opportunity for loving, since it is only through love that we can know God."

Here we will add three extracts from the Bishop's letters.

To a Niece, in 1897.

"Don't make efforts to write to me, but brabble on as if you were talking, and tell me all that you are thinking about. . . . The process of life is to get us to see things clearly. We can never do this except by writing. Even talking is nothing compared to writing. Ideas when put into shape stay with us, and we can recall them and correct them. So please write to me very fully about yourself. . . . Success in life means making one's life large. We all live in the same world, but each of us lives in that part of the world which we choose to make our own. Your danger is to live in a small world because you cannot take the trouble to explore. I want you to feel, and think, and struggle into more and more ideas. I am glad you enjoy Stevenson; he is a perfectly wholesome-minded writer, which many are not. His world is a nice world, and this makes all the difference."

To a Friend on the illness and death of her Father (1885).

"It is heart-rending to watch the slow ebb of vigorous life, especially when the sufferer is unconscious. But I find myself, year by year, growing less and less sorrowful for those who pass away. My pity solely is for the blank they leave in the lives of others. I have no feeling of sadness for the life that ends, whenever and however it ends. More and more I feel that this world has no measure for the preciousness of an individual soul. All that a man is, he is to himself and God. His work is in himself, all else is accidental. Life seems to me to consist in *becoming* more than in *being*, and in *being* rather than *doing*. I should wish for my own part to pass away while I was still active, and to leave to others the memory of myself at my best, before bodily frailty had dimmed my mind or wasted my faculties."

To C. D., on her engagement to be married (1887).

"There is nothing that I can say that will not seem very dull. You will be busy in discovering a great deal about yourselves which you did not know before. For love is the supreme revealer, and therein testifies that it is the holiest and most divine of all God's gifts to us. The months that are before you have a teaching peculiarly their own, which stands one in good stead in the future. The problem of life, after all, is to find one's ideal in the real and weld the two together, so that the consciousness of a larger meaning and a more enduring purpose streams through the small actions of life. It is one thing to feel, another thing to let one's feelings find expression in words; but greatest of all is to embody one's feelings in one's life and actions. Love is the great master."

The letters abound in wisdom and gracious sympathy such as these extracts

reveal, and there is much more that we should have been glad to quote, *e.g.*, the letter (p. 121) on the text "all nice-minded people are attractive"; but we must be content with one more remark, and if we end on a note of dissent, it is only because we ought not to pass it over. The Bishop wrote in 1897 to a friend in mental difficulties: "If Jesus was not God, Christianity is not a religion, but a contribution to moral philosophy"—which surely is not so discriminating a remark as we are accustomed to expect from Dr. Creighton. A little further on he says that the Incarnation declares the distinction between the divine and the human to be not insuperable, and adds: "This is the most important, practical point. Think it out, consider the difference between saying, 'I wish to be a very good man' and 'I wish to be like God.' The Unitarian says the first, the Christian says the last. But the motives appealed to are worlds apart." On which we remark that the Unitarian wishes to be a very good man just as much and no more than the Bishop and Christians who take his view. He further suggests that there may be another kind of Christianity than the Bishop's, and possibly nearer to the mind of Christ, and not simply "a contribution to moral philosophy"—but such a Christianity as makes him desire *with Jesus* to be a true child of God.

MUSINGS.

By A MINISTER.

XXXII.

I WONDER that in our deprecating moods we do not pray to be delivered from the great peril and danger of logical conclusion. The risk lies in the tendency of inference to act for conscience. Formal argument interferes with moral judgment. The unfeeling precepts of good men in past ages would be unintelligible if we did not suppose that they were arrived at by hard reasoning only. Conviction justified itself as deduction. To the disputant that which was valid was true, and that which was true was just. Aristotle's influence on the Middle Ages is well known. For the sake of his method, heathen philosopher though he was, much was forgiven him. His logical formulæ regulated Christian thought, and if, with the revival of learning, they lost something of their fame, they lost nothing of their power in the "theological age" which followed, the age of Augsburg and Westminster Confessions. There are few extreme doctrines which do not really rest on supposed logical necessities. A passage in one of Kingsley's letters comes to my mind in the way of illustration. He speaks of the "catch": "All sin deserves infinite punishment, because it is against an infinite Being," but the "catch" was once to serious minds a serious syllogistic argument. Man, we may assume, would not of his own free choice invent against himself a doctrine of endless punishment. Must it not have forced itself upon him as a necessary logical conclusion? So with other doctrines, given two propositions as premises, a third will establish itself by inevitable sequence. And it is worth noting that extreme logical conclusions have come more from the brains of individual

thinkers than from the deliberations of councils. No church, I believe, has ever laid down a definite doctrine of inspiration, though definitions have not been wanting, and as for doctrines of election and reprobation, the Articles rejected by the Church of England in 1562, and again in 1595, show how far Calvinistic divines were prepared to go beyond Catholic tradition. Nor is the tyranny of ideas only a religious tyranny. For positiveness of statement commend me to the votaries of certain modern cults. This danger of opinionativeness, mistaking itself for logical certainty, is a danger from which wise men may well pray to be saved.

I also wonder that in our supplicating moods we do not pray for readiness to accept logical conclusion. This is not the contradiction it may seem to be. It often happens that in matters of speculation we trust argument too much; in matters of conduct too little. The common warning against pressing principle to logical conclusion shows a leaning towards timidity in practical affairs. Yet who can doubt that most of the social troubles of the day would disappear if we had—not the courage of our convictions—but the courage to be convinced? Questions which might almost be settled out of hand are hung up as "problems" for posterity to solve. Rather than commit ourselves to the open sea and a fixed course, we tack from point to point, and hug the shore of indecision. Compromise is a harbour into which we can always run. It is true, of course, that logical consistency is not everything, and that in small matters arguments may be pressed to the point of absurdity. But what of the arguments in great matters which are not pressed at all? We have a horror of cast-iron legislation, but can it be said that the cause of reform suffers, and has suffered, more from the doctrinaire than from the opportunist?

Logical conclusion is as much, then, to be prayed for as prayed against, but a better way is that of the old collect which leaves these nice balancings, and asks at once for light to know and power to fulfil.

NATIONAL CONFERENCE.

SIR,—Will you kindly allow me, through your columns to remind our friends of the triennial meetings of the National Conference, which are to be held at Oxford next Easter? The arrangements are in a forward state, and there is every prospect of profitable and attractive gatherings. Invitations with full particulars will be sent out in a few weeks. But, as some congregations hold their annual meetings and the committees of some District Associations hold their quarterly meetings in January, I would suggest that they should anticipate their invitations by appointing the delegates whom they wish to represent them.

JAMES HARWOOD, *Secretary*.
105, Palace-road, S.W., Jan. 2.

No one can have a true idea of right until he does it; any genuine reverence for it, till he has done it often and with cost; any peace ineffable in it, till he does it always and with alacrity.—*James Martineau*.

FROM THE NOTE-BOOKS OF THE LATE FRANCES LEE.

[Miss Frances Lee was the youngest daughter of the late John Ralph Lee, of Huddersfield. She had lived for some years at S. Marychurch, Torquay, and died there on June 3, 1905, in her thirty-sixth year. Our readers may remember several earnest and thoughtful letters which she wrote to the INQUIRER, and especially the essay on "The Moral Aspect of Heredity," published in three parts in the INQUIRER of September 9, 16 and 23, 1899. The following notes are a further testimony to the earnestness with which she pondered the deeper questions of life.—ED.]

STRANGE how we awake each day to the same consciousness, the same self! It speaks of the indestructible nature of character.

Insanity, delirium, sudden passion, may for the time distort the moral vision, but eventually we emerge the same self. Nothing but the voluntary action of our free-will leaves its impress upon character.

And as each day we awake to the consciousness of the same faults to be amended, the same evil tendencies to be grappled with, the same weaknesses to be overcome, so from that long sleep we shall emerge still *ourselves*, the same work before us—the building up of our own character.

Unless we cleanse our own hearts of the germs of evil, unless in our inward life we are fighting each lower impulse, of what use is it that we give our vote on the side of progress or make battle against social wrongs? It is only pouring water on one side of the flame whilst we feed it with oil on the other. Whenever we permit ourselves in any indulgence our conscience disapproves we are traitors to the cause we profess to serve. For just in so far as we are unfaithful to the truth that is in us—even though it be known only in the secret of our own hearts—in just that degree do we give support to the powers of darkness.

We regret no suffering, however painful, if through it we have risen to something higher; no failure, however humiliating, if it has made us more quick to feel for others. We would not sacrifice the greater blessing for the less. We would not realise our brightest dreams at the cost of blunted feelings. Rather than that, let us know the bitterness of disappointment, so that our hearts be kept humble towards God and tender towards our fellows.

There is hardly one of us but would acquit himself better as a hero than a drudge. For it is quite possible to think fine thoughts, to be filled with enthusiasm for noble ideals, even, in moments of emotional exaltation, to compass the heroic and yet be lacking simple, ordinary Christian graces. Heroism is far less rare than many qualities accounted more prosaic; such as scrupulous honesty, faithfulness in drudgery, patience under small vexations. How easy to lose one's self in a passion of adoration for the sublime. How difficult midst the dull routine of every day to forget self and crucify desire.

It is significant that momentous occasions which seem to lift the soul to some great altitude frequently leave it, when they are passed, no whit advanced. How

often after times of spiritual exaltation have we been humbled and dismayed to find ourselves sunk again to our former level, to find within the same petty strife, the same irritabilities, discontents, envyings. We must test ourselves not by our high-flown aspirations but by our humblest deeds.

It is pleasant on the Mount of Transfiguration to reflect a glory not our own, it is unspeakably hard in actual experience to eradicate one single failing or practice cheerfully the smallest act of self-denial.

There are few of us but have come near to heroism at some moment or other of our lives; though none knew it, maybe, but ourselves and God. Conscience has called us to some painful task and we have tremblingly risen to obey. Actions, slight, and insignificant enough, to outward seeming; but in the secret of our own hearts we know that we have forced ourselves to the performance of some unpleasant duty against which all our nature shrank. To so tread self under foot is the noblest of all heroisms, and foreshadows that selflessness into which we must one day grow.

I had far rather be assured that our God is a *just* God, than that He is merciful or gracious. It is not in the benevolence or compassion or loving-kindness of its Creator that the soul anchors its faith, but in that greater attribute which includes and overlaps all three. As man in his social relationships desires neither favouritism nor privilege, but equal rights, so from His Maker he demands no act of condescension or unmerited clemency, but simple justice. Not forgiveness, but justice is what we crave. Not to be saved from the *consequences* of our sins, but to be saved from *sinfulness*. We are content to suffer any penalty so that it be a just one. But vengeance and vindictiveness have no part in true justice. Its motive is ever reformation. Thus may we confidently leave our future destiny in God's hands, assured that He will deal justly by us. We ask no more than this; and He can give us no less.

How often does it happen that the consolations of religion, which in all sincerity we have offered to others, fail us in our own hour of need. The hope of redemption, the promise of mercy, the assurance of forgiveness, which we have confidently held out to others, we cannot appropriate ourselves. We dare not extend to ourselves the same clemency we feel to be the just right of another. We are over-weighted by a sense of personal responsibility, which, while acting as the strongest moral incentive, incapacitates us from judging of our own case.

An experimental test is not always the surest. Because our convictions fail us in the stress of actual experience that does not prove them false. That which we have seen in our most exalted moments is still there though clouds come between and obscure it. In our darkest hour of despondency we may take this comfort to our hearts, that that compassion which we have felt for sin-tortured souls was of God's implanting, and that if in our self up-braidings we fail to apply to our own hearts the consolations we have administered to others, then we are harder on ourselves than God is.

PROVINCIAL LETTER.

LONDON.

IF, next year, viz., 1907, a great company of Unitarian and kindred ministers visit Boston, U.S.A., it will be primarily due to the energy and courage, not to say audacity, of the ex-president of the Laymen's Club, Dr. G. Herbert Smith. His native zeal appears to have received such reverberating enforcement in the society of his fellow clubmen that nothing short of the biggest scheme of the kind on record among us will satisfy his ambition. To every reader of *THE INQUIRER* that scheme appeals. "Send us" (says Dr. Smith, in effect) "your contributions, large or small. We want £3,000, and we will send as many parsons, splendid fellows, but tired or undeveloped, but capable men, all good preachers and pastors, over to the American meeting of the International Council"; and I understand Dr. Smith engages that every man, nearly, among those sent will return vastly rejuvenated or developed, as the case may be, so that our whole movement shall be lifted up by the good done to them, and, through them, to the churches. Well, those of us who remember the inspiring effect of the London Council—and who does not?—can easily believe it would be an incalculable benefit if this scheme were carried out. It is not my business to discuss it; I only mention it because it happens to emanate from London if not directly from the London Laymen's Club, just one of the pregnant ideas started in the ranks of the younger men.

And now, the ladies, who are all and ever young, are starting a Ladies' Club! I have been privileged with a glimpse of the letter now being sent to the elect, or potentially elect. It is drawn in terms becomingly modest; but a womanly determination shows in every line. In sober earnest these signs of closer fellowship among our scattered congregations are most welcome. There is plenty of good work to do, and a fairly numerous band of workers, once they are knit into a band. Best wishes for a Happy New Year to the ladies!

Church work amongst us has, I believe, gone forward cheerfully, and in many respects successfully, since we recommenced in the autumn. There have been several distinct points of special interest, among them the welcome given to the Rev. Charles Roper, at Kilburn. Mr. Roper is beginning his first "forward movement" appeal to the neighbourhood at a time when men are thinking mostly of other elections than the kind written of by St. Paul. I am not sure how many candidates may be in the Kilburn congregation, but I know of three at one of our places. The turmoil and unsettlement of these next weeks, however, will soon be over; and we must hope that when men have wakened up for politics they will not soon slumber again. There are considerations of permanent and paramount importance, affecting the well-being of every community in the nation and of every man in every community. It is the duty of the leaders, officers, and rank and file of our churches to bring these vital considerations before the too often unthinking masses.

If I lived at Kilburn I should be inclined to urge just here that till the new church

is built "the masses" will find scant accommodation in the present chapel-hall. It is true; nevertheless, the hall is a comely place enough, and till the church is built will serve a while longer. Our friend, the ex-Mayor of Woolwich, and his pulpit neighbour of Lewisham, are in worse case, I think, as to this matter of a new church; and of the two, I think (but I expect to be well scolded for saying so) Lewisham's immediate needs are most pressing. The "Three-Church Fund" having raised about enough for one church, what is to be done? That is the problem now being most seriously considered. I hope it will prove to good result finally. Meanwhile, if anyone wants to get to "the masses" more effectually with our Gospel, now let him give, and give freely. The treasurer of any of the congregations I have named will have a happier New Year thereby.

One mournful note must be sounded over the loss at Peckham of its brave and ardent young minister, the Rev. A. F. G. Fletcher, whose coming among us (with his fellow-collegian, the Rev. A. Hurn, of Acton) from the Wesleyans we hailed so gladly a month or two ago. I deeply regret that Mr. Fletcher's physician forbids him further work at present—we must all hope that extended rest may restore him to the active service he so much desires. The congregation is sorely disappointed; but courage! The good time will yet come.

I must not now enter upon a detailed chronicle of the various beings and doings (and sufferings) of our score and a half of churches. "All along the line" let the word of fraternal greeting run. It is a trying world to live in, but at present we have no other, and if we tried more the world might prove less trying. Let us but use our means to the full, sing and say our best, rally round the leaders, hearten the followers, comfort the mourners, look after the young people, succour the poor, read our books and get other people to,—and, in general, adorn the Gospel we profess.

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Chichester.—Sunday last completed the twentieth year of the pastorate of the Rev. C. A. Hoddinott. In the morning he gave a special address to the young. In the afternoon he took charge of the workhouse service, and in the evening gave a special discourse on the past, present, and future of his work in the city. There were a number of attendants from "outside," including Alderman Holt and family. At the close there were congratulations, with hopeful expressions with regard to the future.

Dover (Appointment).—The Rev. C. A. Ginever, B.A., has accepted the unanimous invitation of the congregation to become minister of the Adrian-street Free Christian Church, and will enter on his ministry to-morrow, on the first Sunday of the New Year.

Horwich.—An interesting and impressive ceremony took place last Sunday evening. Ten young men and women in the Sunday-school having recently joined the church, at the close of the sermon, the minister, the Rev. R. C. Moore entered the communion rail and in a few words formally welcomed the young people into religious communion. After speaking of the significance of the step they were taking, and

offering prayer, he extended to each the right hand of fellowship. The concluding hymn was Longfellow's "Go forth to life, O Child of earth." A wish was generally expressed that such simple services of recognition should be oftener held. The year which has just closed has seen a substantial increase of membership. The service being over, a large portion of the congregation made their way to the schoolroom, where an interesting presentation was made to Mr. C. E. Reed, who, for the space of three years or so, has been active in the school as teacher, and latterly as superintendent, and who has preached with much acceptance not only to the congregation at Horwich but to many of the congregations in the district. Mr. Reed is about to leave the town to take charge of the congregation at Ringwood. Mr. C. J. P. Fuller, the honorary organist and chairman of the church committee, presided, and, after speaking words of appreciation and hearty congratulation, called upon the minister to make the presentation of a beautiful oak writing desk with rolled top from the church and school. Mr. Reed feelingly replied. The singing of the Doxology closed the proceedings. Mr. Reed carries with him into his new sphere of work the best wishes and confident expectations of all who know him.

Iford: Seven Kings.—At the Central Hall a series of special Sunday evening services will be held, commencing on Sunday next at 6.30., when the Rev. T. E. M. Edwards will give an address on "The God we Worship." The presence and sympathy of Unitarians living in the neighbourhood will be appreciated. The name of the preacher and his subject will appear in the Calendar each week.

Liverpool District Missionary Association.—Religious services are to be held in a room at the Public Hall, West Kirby, on Sunday mornings at 11 a.m., beginning on January 14. The Rev. H. W. Hawkes will conduct the first five services. Former members of Unitarian and kindred congregations and liberal thinkers desirous of unfettered worship are cordially invited to support this missionary effort.

London: Blackfriars Mission.—The sum of £37 15s. 7d. has been handed to the treasurer of the Mission, being the net proceeds of the dramatic performance arranged by Mr. H. B. Lawford, of "A Snug Little Kingdom," on December 13 last. All those who had the trouble and pleasure of disposing of tickets are to be congratulated on the excellent result, and Mr. Lawford and the ladies and gentlemen taking part on the stage are thanked for their part in the entertainment.

London: Essex Church.—To-morrow evening, at Essex Church, the Rev. Frank K. Freeston will begin a short series of Sunday evening addresses on "Old Truths and New Meanings." The subjects will be respectively:—I., "A Religion for To-day"; II., "The New Old Bible"; III., "The Christianity of Christ"; IV., "The Life Eternal—Here and Hereafter." Young men and all members of guilds are especially invited to attend.

London: Hampstead.—The Rev. Stopford A. Brooke preached at Rosslyn Hill Chapel morning and evening on New Year's Eve, the service being conducted in the morning by the Rev. V. D. Davis, in the evening by the Rev. Henry Gow. To the sermons there is further reference in our leading article. Mr. Brooke is to preach again to-morrow (Sunday) evening, the last time for the present.

London: Stepney.—Our East-end churches lost a good friend and former faithful worker through the death, on New Year's Day, of Mr. Richard Darlison, in his fifty-ninth year. Brought up in the Congregational communion, he early came under the influence of Mr. Corkran, and began Sunday-school teaching at Spicer-street. From this time his love of work found its opportunity. He was the first superintendent of the Sunday-school at Stepney, and a member of the church committee; thence, at the desire of the Rev. Robert Spears, he transferred himself to the Limehouse Mission. Later, removing to Forest Gate, he became a member of the committee of the then newly formed church there. Being keenly critical, he performed a useful part in keeping the other members alert, that there should be no slackness or lack of energy. As his health declined his retirement became necessary; but he retained his interest in the doings of our churches to the last. As a politician he was an ardent Radical, and at one time was secretary of

the Bow Liberal Club. Mr. Darlison had lately lived at Leigh, Essex, and died of heart failure, consequent on asthma, at the residence of his daughter in Ilford.

Pudsey.—The largest Christmas gatherings in the town were on Dec. 26 and 27, when the Victoria Hall was crowded to witness performances by the Unitarian Dramatic Society (engaged by the Committee of the Mechanics' Institute). On Saturday the ladies' sewing Society held their annual sale of work, which was opened by the Mayoress, supported by the Mayor, the Rev. Chas. Hargrove, Rev. E. C. and Mrs. Jones, Mr. and Mrs. Verity, and the Rev. Alfred Amey, and with Mr. W. J. Noble as chairman. There was a large attendance, the sale proving the most successful yet held.

Yarmouth.—The Old Meeting has lost a strong supporter through the death on Dec. 23 of Mr. Bruce Leach, at the age of 35. Mr. Leach, who was the only son of the late J. J. Leach, J.P., resided at Gorleston, and was an earnest advocate of the anti-vivisection cause, being local hon. secretary. The funeral was conducted by the Rev. John Birks at the New Cemetery, and on Sunday there was also a memorial service at the Old Meeting.

Our plea for help in sending copies of THE INQUIRER to Free Libraries throughout the country has not met with the response for which we hoped. This New Year, perhaps, will prompt friends to fresh generosity.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 7.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN, Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. GERTRUD VON PETZOLD.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 Rev. HENRY GOW, B.A., and 6.30 the Rev. STOPFORD BROOKE.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Prof. W. H. HUDSON.
Seven Kings, Central Hall, 6.30, Rev. T. E. M. EDWARDS, "The God We Worship."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. T. ELIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. H. E. HAYCOCK.
DOVER, Adrian-street, near Market-square, 11 and 6.30.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. W. WHITAKER, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. AYLMER MAUDE, "The Future of Religion"; 6.30, Mr. LAWSON DODD.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. Manufactory, London, W.C.

BEDFORD COLLEGE FOR WOMEN(UNIVERSITY OF LONDON),
YORK PLACE, BAKER STREET, W.

The LENT TERM begins on THURSDAY, 18th JANUARY.

The College provides instruction for Students preparing for the University of London Degrees in Arts, Science, and Preliminary Medicine: also instruction in subjects of General Education.

There is a Training Department for Teachers, a Hygiene Department, and an Art School. Students can reside in the College.

Department for Professional Training in Teaching (recognised by the Cambridge Syndicate).

Students are admitted to the Training Course in October and January.

The Course includes full preparation for the Examinations for the Teaching Diplomas granted by the Universities of London and Cambridge.

Two Deccan Scholarships, each of the value of £22 10s., and one Scholarship of the value of £20, will be offered for the Session beginning October, 1906. Candidates must hold a degree, or an equivalent. For further information apply to the Head of the Department.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE, E.C.**Assets, £162,000.****DIRECTORS.****Chairman**—Sir H. W. LAWRENCE, Bart., J.P., 9, Mincing-lane, E.C.**Deputy-Chairman**—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.**Miss CECIL GRADWELL**, 7, Victoria-street, S.W.**F. H. A. HARDCASTLE**, F.S.I., 5, Old Queen-st., S.W.**ALEXANDER W. LAWRENCE**, 3, King's Bench Walk, Temple, E.C.**Miss ORME**, 118, Upper Tulse-hill, S.W.**STEPHEN SEAWARD TAYLER**, "Fairholme," 8, Mount Ephraim-road, Streatham, S.W.**PREFERENCE SHARES** £10, Interest 4 per cent. **DEPOSITS** received at 3 and 3½ per cent., withdrawable at short notice.**BORROWER'S INTEREST** 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 1	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.**FREDK. LONG & SON,****AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS**
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to **EDITOR**, Ivy House, Mottram, Manchester**BIRTHS.****BRIGHT**.—On the 2nd inst., at 73, Church-street, Camberwell, S.E., the wife of Arthur Sydney Bright, of a son.**HALL**.—On December 30th, at 20, Mount Pleasant, Norwich, to the Rev. and Mrs. Alfred Hall, a daughter.**DEATHS.****HOLLINS**.—On December 28th, suddenly, at 16, Westbourne-road, Birkdale, Southport, Henry Talbot Hollins. Friends will kindly accept this (the only) intimation.**TYSON**.—On the 23rd inst., at 16, Mayfield-road, Whalley Range, Manchester, Elizabeth, the beloved wife of John Tyson, aged 58 years.**Board and Residence.****BOURNEMOUTH**.—Elvaston, West Cliff, **BOARDING ESTABLISHMENT**. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.**ST. LEONARDS-ON-SEA**.—"Cran-tock," 59, Warrior-square. First-class **BOARD and RESIDENCE**; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.**LANGLEY HOUSE, DAWLISH, DEVON**.—**BOARD and RESIDENCE** for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.**EASTBOURNE**.—Mount Royal, 33, Grand Parade. En Pension. Unrivalled position on sea front, close to Pier, Bandstand, Devonshire Park, &c. Separate tables; electric light. Terms from 2 gns.—Mr. Pocock.**SEAFORD, SUSSEX**.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

Situations,**VACANT AND WANTED.****A MINISTER'S DAUGHTER** (aged 26) seeks a post as **COMPANION** or **MOTHER'S HELP** where a nurse is kept. Experienced; excellent references.—Apply, A., 32, Claremont-grove, Didbury.**GENTLEMAN** offers **VOLUNTARY SERVICES**, in public or private capacity, for home. Good reader, singer, and violinist.—O. E., **INQUIRER** Office, 3, Essex-street.**LADY-HOUSEKEEPER** or **COMPANION**.—Engagement wanted by Lady. First-class references.—F. M. D., c/o Miss HORRIDGE, 4, Campden Mansions, The Mall, Kensington, W.**LAYMEN'S CLUB.****DANCE,****FRIDAY, JANUARY 26th, 1906,**
PORTMAN ROOMS, BAKER STREET.

Tickets, price 7s. each, or 13s. for two purchased at the same time, to be obtained of Miss V. PRESTON, 9, Ladbroke-gardens, W.; Miss E. BLYTH, 6, Rosslyn-hill, N.W.; Mr. H. B. LAWFORD, 12, New-court, Carey-street, W.C.; Mr. A. SAVAGE COOPER, 27, Chancery-lane, W.C.; Mr. R. ROSCOE, 16, Kemplay-road, N.W.; Mr. W. FITCHETT WURTZBURG, 3, Lawn-road, N.W.

An early application is requested, as it may be necessary to limit the numbers.

E. NORMAN REED & CO.,**Artists in Stained & Leaded Glass****13, LISLE STREET,****NEWCASTLE-ON-TYNE.**

Under the direction of Geo. G. LAIDLER.

JOHN PAGE HOPPS' MONTHLY.**THE COMING DAY.**

ENLARGED. PRICE THREEPENCE.

Contents for JANUARY.Provide Things Honest.
A Message from the Unseen Guide.
The Ideals of a Business Man.
The Social Ideal of Jesus.
Home Rule for India.
The Liberal Cabinet.
The Great Indian Mutiny.
Wisdom Again from the East.
Saturday Night in the City.
Thoughts for To-day. Notes by the Way.
Notes on Books.**F. R. HENDERSON**, 16, Paternoster-row, and all Booksellers.**Schools, etc.****CHANNING HOUSE HIGH SCHOOL**AND **BOARDING SCHOOL FOR GIRLS**, HIGHGATE, LONDON, N. **Head Mistress**: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

New Term January 20th, 1906.

ROEDEAN SCHOOL FOR GIRLS,
BRIGHTON.

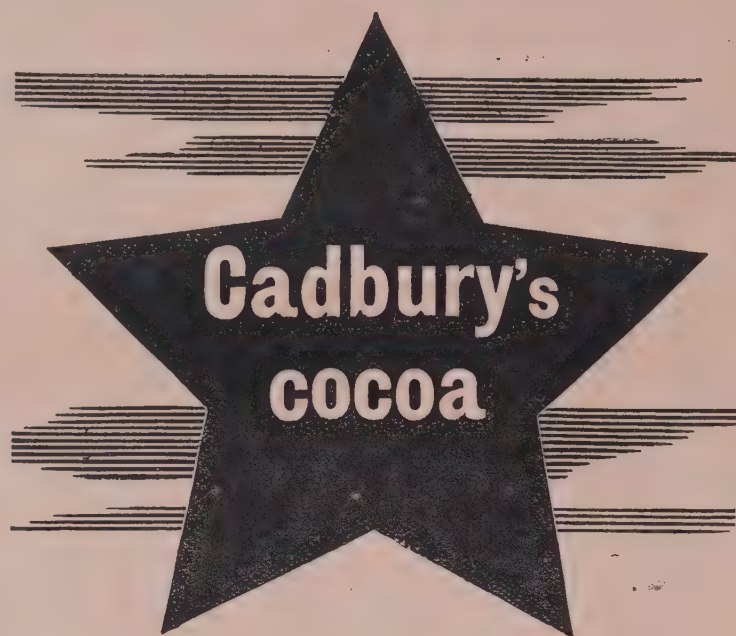
A Founder's Scholarship will be competed for in June, 1906. The value is such as to reduce all expenses for board, laundry, and tuition to £30 a year.

For particulars of the Examination, apply to Miss WRAITH, Roedean School, Brighton.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.Next Term begins Thursday, January 18, 1906. Prospectus on application. **BOARDERS** received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.**NORTH WALES COAST.—**
LLANDUDNO—TAN-Y-BRYN.
(On hill-side, near Little Orme's Head.)"Recognised" Preparatory School.
Established 1893.Best conditions of health. Inspection cordially invited. **Head Master**: L. H. EDMINSON, M.A. (Oxon), B.A. (Lond.), Resident Assistant-Master: C. J. MONTGOMERY, M.A. (Oxon).**GERMANY.****HOME** for **GIRL STUDENTS** at Frankfurt-am-Main. Good German; Conservatorium of Music; every home comfort. Excellent references.—Apply, Miss PALMER, Schwindstrasse 4.We would localise a **MAGAZINE** for any Church requiring same, made up of any inset, with two pages of local notes.**SUPPLIED FREE.**Address: **ELLINGTON & CO.**, Publishers, Advertising Agents, and Contractors, 10, Fenwick-street, HULME, MANCHESTER, Localisers of every suitable inset. Canvassers required.



FIRST & FOREMOST.

A Foundation of Strength.

The Medical Magazine says:—
“For strength, purity, and nourishment, there is nothing superior to be found to Cadbury's.” This high testimony is endorsed by all regular users of Cadbury's cocoa, which is a strength-giving and sustaining beverage, suitable alike in infancy, prime of life, and old age. The purity of Cadbury's cocoa is a great point with the manufacturers and no deleterious ingredients are used to flavour or thicken the beverage. Cadbury's is cocoa, and the best cocoa only, manufactured amid pure surroundings in the heart of England.

No other cocoa is prepared in the Cadbury way, none yield a beverage so pure, so wholesome, and so delicious. Choose it for economy, for fine flavour, for digestibility, and because it is the finest cocoa.

COMMENCEMENT OF NEW VOLUMES!

Now is the time to start subscribing to
“YOUNG DAYS.”

Our Young People's Own Magazine,
Edited by Rev. J. J. WRIGHT, F.R.S.L.

CONTENTS OF THE JANUARY NUMBER.

- | | |
|-------------------------------|----------------------------|
| The Quest of the Golden Heart | Young Days Guild Work |
| A Little Sweet Oil | L.—Nazareth |
| Quite Ready for the Party | (With Picture) |
| (Poetry, with Picture) | In Nazareth Town |
| The Lawneys | (Poetry) |
| of Highclyffe | The Legend of the Fir Tree |
| Chaps. I. and II. | Temperance Ideas |
| What the Toys Said | (With Photo) |
| (Poetry) | Puzzles and Puzzlers |
| Listening to the Nature | Editor's Chat, &c. |
| Folks. Darby and Joan | |
| (Illustrated) | |

PRICE ONE PENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1/6.

MONTHLY NOTES

FOR

SUNDAY CLASSES.

Edited by Rev. CHARLES ROPER, B.A.

CONTENTS OF JANUARY NUMBER.

- | | |
|--|------------------------|
| New Year's Address. By Rev. Charles Hargrove, M.A. | |
| Lesson Notes for the Month. By Rev. A. Cobden Smith. | |
| I. QUIT YOU LIKE MEN | II. A GOOD SOLDIER |
| (a) Learn About Men | (a) Introduction |
| (b) Men at Home | (b) Soldiers |
| (c) Men of God | (c) Good Soldiers |
| (d) Men of Action | (d) Christian Soldiers |

BIBLE READINGS for the SUNDAYS OF THE MONTH,
EDITOR'S CHAT, &c.

PRICE ONE HALFPENNY MONTHLY.

Annual Subscription, by Post, One Copy, 1/-

Published by

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

Manchester Agents:

H. RAWSON & CO., 16, New Brown Street.

Liverpool Agents:

LIVERPOOL BOOKSELLERS' CO., LTD., 70, Lord St.

JUST PUBLISHED

Cr. 8vo, pp. 320. Cloth, 5s. net, postage 4d.
with Photogravure Portrait

RICHARD ACLAND ARMSTRONG

A MEMOIR BY HIS SON
GEORGE G. ARMSTRONG

WITH SELECTED SERMONS AND AN INTRO-
DUCTORY LETTER BY

PHILIP H. WICKSTEED

CONTENTS

MEMOIR: Parentage—George Armstrong—
College Days—In Ireland—Hibbert Scholar—
Nottingham Settlement—Early Theological
Views—Debate with Charles Bradlaugh—
“Modern Review”—Resignation—Settlement
in Liverpool—Theological Writings—The
“Purity Crusade”—Other Liverpool Move-
ments—Closing Days.

SERMONS: The Theism of Nature—Thy
Kingdom Come—What must I do to be Saved?
—Power through Repose—The Word of God
—Patriotism—Self-Denial—Blessed are the
Meek—Depression—The Poles of Christian
Character—The Mystery of Grief—Eternal
Life—The Lord's Supper—The Upper Room
—The Domain of Law—God made not Death.
Passages from other Sermons.

ESSEX HALL POCKET-BOOK AND DIARY

For 1906.

Including a Directory of Ministers and
Congregations.

French Morocco, Gilt Edges, Tuck Case, Pencil, and
Self-opening Memo. Tablet.

Price 1s. 3d. net, postage 1d.

READY NEXT WEEK.

ESSEX HALL YEAR BOOK for 1906.

PRICE 1s. net, POSTAGE 2d.

Book Room, Essex Hall, Essex St., Strand, W.C.

NUT CAKES.

Something new and good.
They are ideal for
afternoon Teas.

LIGHT & DAINTY.

Hazel Nut 6d. each.
Cocoanut... .. 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the
office not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two
lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C. and Published for the Pro-
prietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 and 30, Shoe-lane, E.C. Manchester (Wholesale),
JOHN HEYWOOD, Deansgate.—Saturday, Jan. 6, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3316.
NEW SERIES, No. 420.]

LONDON, SATURDAY, JANUARY 13, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	17
LEADER :—	
Duty, Social and Religious	24
ARTICLES :—	
Musings by a Minister—XXXIII.	18
Eucken's Philosophy of Religion—II.	19
Towards Social Reform	24
From the Note-Books of the late Frances Lee—II.	27
The Australian Church	28
MEETING :—	
Commemoration of Keshub Chunder Sen	26
CORRESPONDENCE :—	
Preacher and Prophet	18
Association Collections & Subscriptions	23
LITERATURE :—	
The New Theology and Some of the Old	20
A Faulty Ethical Study	21
Articles in the Reviews	22
THE CHILDREN'S COLUMN	23
NEWS FROM THE CHURCHES	29
ADVERTISEMENTS	30

NOTES OF THE WEEK.

THE General Election is upon us, and during the next three weeks great issues will be decided. It is a time not for speculation, but for strenuous work, that the forces of freedom and progress may be fully marshalled and directed to the end of the true honour of our country, and the welfare of the people as a whole. This declaration the workers in either political camp may take to themselves as they are able. Politics, says "J. B.," in an article in this week's *Christian World*, in the final view "will be regarded as the form in which the common human life is to express itself, while religion will be accepted as the inner spiritual force by which that life is developed, purified, and lifted to its highest term. But these two things are one—one as inner and outer, as the convex and concave of a circle, as the body and soul which make the one personality. In this sense, to be truly religious is to be truly political, and to be truly political is to be truly religious."

PROFESSOR B. NATH SEN, who gave an address at Essex Hall on Monday evening (reported in another column) at the meeting held to commemorate the death in 1884 of his distinguished relative Keshub Chunder Sen, has published an interesting illustrated pamphlet, with title "*The Pilgrim. I.—Experiences in Europe and America*," telling of his coming to Europe for the International meetings at Geneva last August, and then of what he saw and did in America, at the National Conference in Atlantic City, at Meadville, Pittsburg, Buffalo, Toronto, Boston, Concord, Harvard, &c. The pamphlet is published at the *Christian Life Office*, 5, Fetter-lane,

and may be had also at Essex Hall for a shilling. We understand that after his return to India Professor Sen may issue further numbers of *The Pilgrim*.

His message in *The Pilgrim* Professor Sen addresses in the first instance to his friends at home; but the new friends he has made in this country will also read it with interest, and they should not grudge the shilling, though it seems a good deal for what is only a twenty-page pamphlet. In a brief introduction, before taking up his story, Professor Sen writes:—"Will the East and the West ever understand each other? Will England, and Europe, and America ever understand India? Never, except on the sanctified heights of thought and life and character. Not without much cost must the ascent to those heights be made by each; nay, not without much conflict even, and collision. Long, and hard, and strenuous must be the struggle before India—i.e., her millions, her people—can realise what her soul is. Then alone will she know what to live for and what to die for. In this process others can and will help her as much by positive assistance as by positive, deep, and radical contradiction. Let her be thankful to the West, so far, at least, for giving her the idea of a common soul and a common destiny for the millions, the people. Will not the West help her still further to carry out this idea? Is it not a law of the expansion of its own inner life that the West should say to the East: Live and know thyself, and glorify God with me; as it is the mission of the East to say to the West: Live in order that thou mayest love God and find peace? Verily, verily, it is true of both of them that they can neither live nor fulfil the law of their being till they have learnt to pray together: Thy Kingdom come, Thy will be done!"

Professor Sen, we note, is to preach to-morrow (Sunday) morning at Wandsworth.

WITH the New Year's number the *Methodist Times* completed its majority, and entered upon its twenty-second year. The paper was established by the late Rev. Hugh Price Hughes, to promote the Forward Movement in Methodism, and it had an eminent success. "If we ask," the editor writes in the New Year's number, "for the secret of the success of the Forward Movement, it has lain first in energy and determination, in a strong faith and a fervent will. But also it lies in the democratic policy which is steadily growing among us; it has preached the equality of believers: the true equality of all men. Hence its war against pews.

Hence its broad popular preaching. Hence its club-feeling and inculcation of joy and confidence. All these were characteristic of Mr. Hughes in a high degree, and they are enshrined in his movement. His monument is inscribed not only with the name of our own Church. The spirit which animated Mr. Hughes spread to the other Churches. In view of this great social work, this revived, rather than new, presentation of the Gospel, the divisions which severed the Free Churches fell into the background and their union came prominently into view as an obvious policy. Mr. Hughes was the real founder of the Free Church Council."

WITH some aspects of the policy of that Council we can have no sympathy. It set up a dogmatic division between the "Evangelical" Free Churches and our own, destructive of much natural sympathy and co-operation in good work, and the success of the policy from the point of view of organisation, put many men on the "Evangelical" side of the line in a false position. At the same time over the beneficent work of the Methodist Forward Movement, in ministering to the neglected of our great cities, we must unfeignedly rejoice. "Christian social service" says the Editor of the *Methodist Times* in his anniversary article, is "the hope of our times," and concludes his article:—"We shall urge on our Church, in all its departments, to the work of social service, and we wish every one of our readers to help us by getting another to take in our paper. Look at the original message of Jesus Christ, 'Repent,' said our Master, not 'because the pit of hell is at hand,' but 'because the Kingdom of Heaven is at hand.' Repent, for without repentance you are worthless for spiritual purposes. Repent, for a new era has begun. Repent, for you are wanted, and your Father calls you into the Kingdom of His Son. Repent, for our very enemies show that without Christ life is vapid and leads only to a universal despair. Repent, because in Christ the world is good, is improving, and will, if you will help, be transformed into a new heaven and a new earth."

ON the last Thursday of the old year the thousandth number of the *British Weekly* appeared, and it must therefore be nearly as old as the *Methodist Times*. That number contained a remarkable number of tributes to the value and success of the paper, and the services it rendered in introducing new writers, such as Barrie and Ian Maclaren to their public.

MUSINGS.

BY A MINISTER.

XXXIII.

I AM not sure that in these enlightened days superstition is always quite fairly judged. It is often confused with ignorance. Ignorance is a blank; superstition is] active thought, misdirected, perhaps, but still thought. A superstitious man may be without knowledge, but he is not therefore without mind. Superstition has a literature of its own, and a history; half the world's art has been inspired by it; its errors are as much studied as the truths of science. It may be the religion of fear, but it is also its poetry. It has added a whole world of ideas to our conceptions. I have a schoolboy friend who, with all his bright intelligence, is just a little dull. He has no illusions. No weird fancies ever carry him away. He thinks to the ends of his five senses, and no further. In an African forest he would be full of lively interpretations. Fire and wind and gathering cloud would touch in him a sense of wonder and awe. He would be observant, receptive, responsive; he would be conscious of presences and agencies about him; and, being all this, what good company he would also be!

I do not wonder that country people flock into towns. Their solitudes are no longer crowded with mystery, and enlivened by surprise; the night is as void as the day; there are no omens to be watched for, no spells to be broken, no tricks to be averted, no alarms to be laid; they cannot even frighten one another from chimney-corners with fireside tales. There are no tales to tell. Folk-lore has come to an end. Who could now add a link to that fantastic chain? Who could reinvent the old inventions? Yet they came from the brains of the unlettered, unable to write their names. There is no countryman to-day who cannot write his name, but what proof can he give of imaginative mind? I am not lamenting the decay of superstition, but I cannot say that the result of that decay is not a certain poverty of thought.

I have been turning over the pages of three weighty volumes. They have for their title the one word, Superstitions. If truth be actual fact, then there is not a word of truth in them from end to end. But neither is there a word of falsehood, for here are no denials, only conjectures and surmises, gropings and questionings, ventures and experiments, theories of cause and impressions of fact—all showing that truth, after all, was the object sought. Superstitions are the wrong guesses of a religious mind. And this leads to a disquieting question. What if superstition be more alert, more vigilant, more sensitive than that which passes with us for the love of truth? It is a common thing nowadays to speak of the immanence of God in nature. But this immanence is more recognised than realised. To the Hebrew poet it was an ever present fact; his God was in the wind, though more than the wind, and in the fire, though more than the fire; He came flying upon the wings of the storm, dark waters and thick cloud made His pavilion round about Him; light was His garment, and the heaven His curtain, His voice it was that broke the cedars of

Lebanon, and shook the wilderness of Cades; His way was in the sea, and His paths in the great waters, and His footsteps were not known. The primitive savage has the same sensitiveness to outward occurrence, and almost arrives at the same explanation but he cannot think of his god as both immanent and transcendent, and so glides into nature-worship. But we of to-day, though we speak of God in nature, do not easily, at the time of happening, refer natural phenomena to supernatural action, and it may be asked whether the savage does not more keenly realise in concrete fact that which to us is little more than abstract doctrine. The remedy, I take it, is the cultivation of direct modes of thought and speech. Why interpose any philosophic or scientific medium? If a process of nature is the handiwork of God, if form and colour and movement are manifestations of His presence, and every coming to pass an expression of His will, let us say as much in the language we use. I hope to save my young friend, later on, from unthinking and too frequent use of the word "law." I shall also try to make him understand that religious fear is not the same thing as a religion of fear, and that, in view of the awful realities and solemnities about him, and before him, he need not be afraid of being afraid. Finally, I shall do something, if I can, to prepare him for the humbling thought that his own superior belief will never be anything more to the unbeliever than—superstition. If there is still a last word to be added, it shall be the warning which Bacon gives: "There is a superstition in avoiding superstition; when men think to do best, if they go furthest from the superstition formerly received; therefore care would be had that the good be not taken away with the bad; which commonly is done, when the people is the reformer."

PREACHER AND PROPHET.

SIR,—In the criticism of Professor Harper's book on "Amos and Hosea" by Mr. Addis, in the recent number of THE INQUIRER (December 30), Mr. Addis thinks the modern preacher and his sermon not only widely different from but far inferior to the Hebrew prophet and his message. He says "inspiration and reflection enter in very different proportions into Hebrew prophecy and the best of modern sermons." That the Hebrew prophet "had to speak the message directly communicated to him from above," but that the modern sermon "is natural," and the preacher not a prophet but a scribe, and that therefore the modern preacher "cannot, without unreality, lay claim to the prophetic office." The minister, according to Mr. Addis, is neither prophet nor priest, but scribe.

If Mr. Addis thinks the message to the Hebrew seers was direct in some supernatural way, was not the message just as direct and supernatural to Jesus, Peter, and Paul? Why draw an arbitrary line between "the Word of the Lord" as it came to Isaiah, Amos, and Hosea, and that same "Word of the Lord" as it came to Jesus, Peter and Paul; Wesley, Robertson, Parker, and Emerson? God is not dead, nor inspiration ended with ancient Bible

seers. For us, especially, who hold no clerical priesthood, and no finally authoritative text-book, who also see that God did not enter history *only* once and then quite exceptionally, does it not in reality follow that, if Mr. Addis is right, we Unitarians have no *raison d'être* for our ministry.

Dr. Martineau thought differently from Professor Addis. He says that while the prophet and his work always relate to the future, the Hebrew prophets belong to a class scattered over every nation and every period—Jesus being in the line of the prophets, the Christian minister is the reproducer of that prophetic life—a prophet, one in whom the primitive and everlasting relations between God and man have been so realised as to move him to communicate that realisation through his personality to his fellow men. Therefore, Dr. Martineau speaks of John Hamilton Thom as "a prophet of Him who is a Spirit," and adds that the world needs but prophetic voices of the Spirit like his to wake response from every side and "wider spread the spiritual family of God."

Preaching is the direct communication of truth through personality; it is not necessary for man to know more, but he must be better than others, living in closer relations with God, if he is to be a preacher or prophet. Dr. Martineau says a theological training is simply critical, not dynamic; it can restrain, correct and purify; it cannot empower and inspire that inward spring on which all but the whole depends. That prophetic gift, which alone makes the preacher, is not intellectual, but ethical and spiritual, entirely depending on the fidelity of the individual conscience. "Blessed are the pure in heart for they shall see God." If, then, true eloquence is essentially ethical, and Christianity pre-eminently personal, it is the dynamic of the preacher that is of the utmost importance. And is it not remarkably strange that while we, Unitarians, can produce philosophers, scientists, theologians, and Biblical exegeses second to none, we have few preachers? We, the church of the Spirit, have little or no dynamic in the pulpit. And does not this arise from the fact that we foster an intellectual rather than a spiritual type of preaching? Instead of the idea of the preacher and his message as given to us by Mr. Addis, which is at the root of all our feebleness, we, Unitarians, have yet to learn that the preacher and prophet are one—his message ever being:—

"What I have felt and seen

With confidence I tell."

The future of the Christian Church entirely depends on the direct inspiration of its preachers or prophets.

G. V. CROOK.

EVERY man is born for his fellow man. We are all intended to be members one of another. The law of self-sacrifice for the good of others, wherever and whenever occasion calls, is an integral part of the constitution of true humanity. Hence the selfish and self-seeking are essentially inhuman. Hence Christianity, which prescribes such self-sacrifice, which was based upon a great act of self sacrifice, is a true development of humanity.—George Brown.

EUCKEN'S PHILOSOPHY OF RELIGION.

II.—THE SPIRITUAL LIFE AND ITS CONTENT.

IN the first article it was pointed out that one of the chief foundations of Eucken's system of Religious Philosophy consisted in the fact that a cleavage is to be found in the very nature of the soul itself. On the one hand, we found the qualities to be those which pertain to the natural subjective life of man. They constitute a piece of reality in so far as they are necessary for the continuance of life. For example, eating and drinking and caring for our own interests are necessary not only for ourselves, but in a sense for the welfare of others. But such a natural life makes no demands upon the whole of our nature; many of the powers which man possesses lie quite dormant in the very act of accomplishing these natural things. The higher animals perform many of these functions, and perform them often with a kind of instinct which puts man to shame. Man is put to shame in this respect for two reasons at least: first, he is capable of knowing that such actions do not constitute the highest reality, and secondly, he is aware that higher qualities are dragged down to the level of the sensuous, and so produce the diabolical aspects with which many human acts are saturated. In connection with such actions, the mistake is made of taking our own pleasure and the satisfaction of various subjective states as the criteria of reality. Instead of lifting up the lower to the level of the higher, to the level of the demands of the higher life, the higher, as already stated, is dragged down until it becomes entangled in the net of the lower. The maxim of Kant has been forgotten in such a mode of action, viz., that we should always act as if we desired our action to become a universal rule. The standard, then, is not our own subjective states of mind or feeling, it is not a kind of equilibrium which the self has reached within the narrow limits of its own interests. The standard now must be something which is objective to us in so far that we have not realised the whole of it; it is now something which has fallen into a higher scheme of things, a higher order of being, than any subjective desires or sensuous impressions.

Here Eucken starts out in several of his great works to explain the meaning of this higher reality, which he names the Spiritual Life on the one hand, and God on the other hand. What is this Spiritual Life according to Eucken? At a later stage we shall see what he means by God. The Spiritual Life has no ready-made content, but it has the potency for a content. It is the higher nature of the soul—the side which has to take outside burdens upon itself and outside ideals as well. In order that the potency may be possessed by the life more and more, it must become convinced of the fact that the only way reality can be reached is by taking things outside itself into consideration and weaving these into the web of the existence of the higher life. It is, in fact, a process which may be termed a macrocosm and a microcosm. It is a macrocosm in the sense that the life

is related to the cosmic life around it; it is a microcosm in the sense that it includes the potentiality of the cosmic life within itself. If life is to grow, if it is to change its first impressions of things, it has to struggle to get out of its lower level to an ever higher one. It has to leave behind itself the level of sensuous impressions as well as the level of its own subjectivity. If either the inward or the outward aspect of life is ignored, the life will suffer and it cannot rise. But the higher self must hold itself as capable of finding its reality in the two—the outward and the inward—and in the overcoming of the two in a higher unity. If the object alone gains superiority, the life sinks into a barren realism or naturalism which simply rests satisfied with the factors which have operated in the history and behaviour of things; and if, on the other hand, the subject is lifted out of its relations with the object, the higher self has broken its connection with the source of its life and with the possibility of receiving fresh content. In fact, in this latter way the self attempts to live on its own capital without increasing it, and the whole of its content is bound sooner or later to come to an end, and so the staleness and emptiness of life set in.

There is, then, an all-important sense in which the wholeness of the higher life and the wholeness of things have to be taken into account. By this wholeness is meant that the reality now consists of that quality which has fused by the union of subject and object. This reality is quite other than each of the two placed separately by itself. This fusion takes place on various levels. Most philosophers would admit that it is true on the intellectual level, on the level of knowing anything at all. Eucken carries this further, and states that it constitutes not only knowledge, but a higher thing—religion. As already pointed out, the whole of man's nature is not in the mere act of knowing. But on this level of religion all the demands which thought has made, yea, and the demands which are made when the element of thought has passed into the needs and aspirations of the higher life, when moral needs present themselves—all these demands are to be possessed by man. It is evident that these demands and aspirations of man's nature, when viewed in man's highest and noblest moments, are something quite different from what occurs on the natural or intellectual level of existence, or on either the objective or the subjective side of things when either of these sides is held separately. This combining quality of the two sides of existence is called by Eucken *Inbegriff*—i.e., it is the totality or aggregate of all things. It is a new reality; viewed externally it is the Cosmic Life; viewed internally it is the Spiritual Life. It is not a perception, although perception has contributed its share to its existence in us; it is not a thought or a thought process, although these also have entered as factors into its constitution. It is both together, with the aspirations and the demands of the higher life united, which constitutes this new reality. On one side this new reality is a thought aspect; on the other side it is a pragmatic aspect. And Eucken insists that they cannot be

separated without the greatest injury to life and religion. He unites both in his system. The reality is not speculative ideas about the Absolute, for in all these ideas the Absolute remains something quite other than ourselves in its nature; and it is not the practical aspect of life working in the direction of its desires, and considering these alone as real and true. It cannot be the first, for that would rob the self of its own potency for reality; it cannot be the second, for that would rob the self of its absolute standard. It is true that Eucken's *Inbegriff* has not a ready-made reality, but it has the germ of it—i.e., in it is something of the very nature of the absolute standard itself. Although it has to hold fast to the truth that the absolute standard is other than itself, yet it has to hold quite as fast that there is enclosed within itself the power to be at one more and more with this absolute Perfection.

That such conceptions have much to do with objects of sense or with the history of things does not alter one iota the matter, in the sense of lowering the values of such conceptions. They cannot be explained by evolution except in so far as their history is explained. Evolution is an account of the process, of the passing and transformation of things from stage to stage, from the lowest elements up to man, and as Eucken says from the natural man to the spiritual man, or, if we like Nietzsche's term better, to the *Übermensch*, to the Overman. But Nietzsche's Overman is not that of Eucken. With the former the Overman has carried many of the coarser and most brutal elements of the lower self into the higher region of activity without altering the nature of these elements. With the latter the spiritual man is he who has struggled, and evermore will struggle, and has undergone, and will evermore undergo, pain and sorrow and tears, for so alone can he be lifted out of his own small self, can be purified of all that is merely personal and subjective, can be raised from the bondage of sense-impressions, and the rule of a secular culture which becomes empty and vain when it is raised to the throne of life, and can become the partaker of the cosmic life.

Eucken insists that the timidity of so many philosophers to pass from the purely subjective mental life which is entangled in so many sense-impressions should be fought against with the greatest courage. In England and Germany to-day, philosophy is made to rest either on a pure physiological and psychological analysis, or on a construction which seems utterly unaware of more than half the needs and aspirations of human life. In so many of these philosophies the problems of life are barely touched from the point of view of the religious consciousness. And with all due respect to men of eminence like Professor Wm. James, even a small man is able to see that he is outside his province when he deals with the deepest questions of religion. He admits himself that he has never experienced many of these phases of the religious consciousness, and that he writes as an outsider. Our philosophers will have to live through these experiences if they are ever to give us anything of permanent value. Philosophy

must pass from the realm of mind to the realm of life as a whole, and trust that the passing from the understanding and even from reason to the life of the spirit constitutes the road on which the highest reality may be found—that which opens out the infinite possibilities of life.

It makes a world of difference whether man is ready to take this step or no, whether he is willing to hold as the one reality that which is the whole of life in union with the highest aspirations of the spirit. Such a reality is a fact of the spirit, and so its foundation remains unshaken. Such a foundation exists in the very nature of things and in the very life of the spirit of man. It is in this transition that life gains its greatness and its goodness; it is thus that fresh problems force themselves upon the spirit of man and exercise such an enormous pressure upon it. These are problems other than those of the bare intellect. The intellect has done its share to make them known to us, but when they sink to the depth of the spirit they become problems of morality and religion and of the one thing needful—the ever-upward march of man. For now it becomes clear to the man who has viewed life in a manner such as this, that it is in some solution of these problems that life in the only real degree becomes possible. He has now the spiritual insight to see that the permanent possession by the soul of these demands, which come in the forms of ideals, constitute the very core and pith of life itself. Such a state, with all who have experienced it as Eucken so grandly paints it, is none other than an entrance into a new world, and the establishing of a connection with a higher order of existence than before. This is the true existence. As previously pointed out, this New World is, even when it is entered, no ready-made one. It has to be possessed after it has been discovered. But here we wish to emphasise the discovery of it, and leave the possession to a later article. In the discovery of this new world life is conceived as not belonging to the natural existence and everyday experience, to the impressions which are made upon us without any reaction, but in a new greatness and goodness which stand over against these, and which make such a difference between the natural man and the spiritual man. It is, therefore, out of this fact of the spirit that a fundamental distinction must be made—and it is a matter of life or death to make it—between these two kinds of lives. And holding the difference between the two kinds before ourselves, there is the affirmation of the fact that the spiritual life belongs to a higher order of things than the natural one. This is one of the most distinctive notes in Eucken's teaching. "If," he says, "the spiritual world which this idealism brings forth, with its enclosing of a deeper truth, and of a more original nature of things, is not a higher grade of reality than the natural existence which it shows as belonging to a lower order, then the whole fails and all courage is lost. This idealism issues the proclamation of the whole, and of the ground of existence in one encircling fact. It means something quite other than the beautiful colouring of the given; it means the opening and the development of a higher

and more definite reality enclosed within itself. It means a new world as the kernel of all. In the fact of the great creations of idealism—as, e.g., in Plato, in the beginnings of Christianity, in Luther, in Kant—existence is not made lighter, but more difficult; all these have recognised the pressure of mighty problems upon our existence. To lighten existence and to embellish it belongs to a pseudo-idealism. Against this, as did the men of yore, have we to-day to fight; if we are to be idealists in the true sense of the word, we have to work before all other things for the substance of life, for a spiritualisation of existence out of the whole and out of the depth, and we may at no moment forget that we can work and conquer only under the delineation of the truth, of the strong, inexorable truth."

These words are needed to-day. When the "roots" of the tree of life are offered as a sufficient nourishment for the human soul, and the "fruit" is ignored and even treated as non-existent, it is necessary to call attention to the half-heartedness and nervousness with which philosophy and even religion prepare the table of life for us. The true idealism, as Eucken insists, must be concrete, that is, it must not mean that an ideal world is prepared for us, and that we can enter into it with half our nature asleep. The necessity of this true idealism which takes into account the whole of our nature must be recognised and welcomed, and this necessity points out the need of the recognition of the smallness and pettiness and selfishness of the natural life, and a struggle of the whole life must issue in order to possess the things of eternal value, and such a struggle and such a possession are to be ours throughout life. In this manner problems ethical and religious open in front of us, new and ever greater demands are made upon the whole of life, and it is in the realisation of these in however humble and toilsome a way that the meaning and significance of the new world becomes clear to us; it is thus alone that a permanent piece of reality sticks for ever in the life. How this reality works we shall see in our third article

W. TUDOR JONES.

THE NEW THEOLOGY AND SOME OF THE OLD.

THE two books named below* are from the pens of American divines whose former writings are well known and highly appreciated in this country, and who admirably represent that liberal movement in theology which is transforming the thought of so many churches on both sides of the Atlantic. The works before us do not, of course, cover the whole field of theological study, but they go a great way towards doing so by the very fact that they deal with matters of such fundamental and far-reaching significance as the Scriptures and the doctrine of salvation.

* "The Use of the Scriptures in Theology." By William Newton Clarke, D.D., Professor of Christian Theology in Colgate University. (T. & T. Clark, 4s.)

"The Christian Doctrine of Salvation." By George Barker Stevens, Ph.D., D.D., LL.D., Dwight Professor of Systematic Theology in Yale University. New volume of the International Theological Library. (T. & T. Clark, 12s.)

Dr. Clarke's volume consists of four lectures in which he seeks to show how the Bible has been affected by criticism, and under what conditions it may now be used for doctrinal purposes. It can no longer, he says, be regarded as a book of equal value and authority throughout; in the new light that has been thrown upon it it is seen to be composed of various and often conflicting elements, Jewish, Pagan, and Christian. If we are to use it at all, therefore, in constructing our theology we must adopt some principle of selection; and the true principle is to make use only of the Christian element, the pure gold, rejecting whatever is as wood and hay and stubble in comparison. The Christian element, however, is not to be identified with the whole of the New Testament, for in its pages there is much that is not Christian. Nor, on the other hand, is the Christian element confined to the New Testament; for all that is pre-Christian is not necessarily un-Christian in spirit and anticipation. Our principle only requires us to consider as valueless for theology whatever in the Bible is inconsistent with that "body of truth" which was Christ's "revelation" to the world. This "body of truth," or "revelation," is to be spiritually discerned; it has no definite verbal formula, and it does not of necessity include every word of Jesus himself. Some scholars, in their anxiety to free the Master from the charge of being mistaken in any respect, refuse to believe that he uttered the Apocalyptic sayings in the 24th chapter of Matthew, and they declare that the Church tradition, embodied in the Gospel record, "gathered in with his words some that were not his"; but, says Dr. Clarke, "exegesis is growing united in affirming that an expectation of an early return in his kingdom cannot fairly be eliminated from the words of Jesus." However unwelcome to many at present may be the thought that Jesus was mistaken, "it may be," continues our author, "that Christians of a later and riper time will not wonder or be grieved that the Christ whom they adore and love saw partly with the eyes of his age, when they perceive how much it means that he revealed the highest things in the very light of heaven, and made to dawn upon this world the glory of the living God." It is the "larger meanings" of Jesus, the great essential ideas of his Gospel, that constitute, according to Dr. Clarke, the fountain light of Christian theology; and in this we entirely agree with him: His book, so reverent in spirit, so radical in thought, and clear in style, can be confidently recommended to all who would learn the difference which criticism has made as regards the use of the Scriptures in theology.

The new theology has no more doughty champion than Professor Stevens, of Yale, and in his book on "The Christian Doctrine of Salvation" he directs many a thrust at the weak places in the orthodox armour. The polemic tone is fully justified; for in no respect has the traditional theology departed further from spiritual reasonableness and the simplicity of Christ than in this great subject of salvation. In the first half of his volume Dr. Stevens deals with the Scriptural basis of the doctrine, and with the various theories

hathave since arisen to solve the problem as to what had to be done for us before we could be saved (which may be taken as the theological version of the familiar Gospel question.) We do not read far on in the book without learning that the doctrine of substitutionary punishment is our author's *bête noir*; and he rejoices to find no evidence of it, as usually understood, in the Old Testament, and not very much in the New. He sees no trace of it in the teaching of Jesus. It had its birth in the pharisaic schools, and is to be regarded as one of the things which that child of the Pharisees, Paul, did not put away from him when he "became a man" and a Christian. We are not sure that Dr. Stevens does not somewhat exaggerate the cruder Pharisaic element in Paul, but at any rate it was there, and through him chiefly it entered into the thought and literature of the Church. We believe, therefore, that our author is speaking the strict truth when he says that "the traditional doctrine of salvation has been constructed primarily out of the survivals of Pharisaism in Paul's thought"; and we heartily endorse his opinion that "the men of to-day can no more think in terms of late Jewish theology than they can think in terms of pre-Socratic philosophy. They can no more appropriate the outward forms of Paul's thought respecting expiation than they can adopt the cosmology or demonology which he derived from the same source." Dr. Stevens, however, makes it clear that Paul had also another, a more ethical and mystical view of the method of salvation. The first was a Pharisaic inheritance, but this one was original with him, begotten of his own heart and experience, and is, in its essential features, not yet superseded. After describing and discussing other New Testament ideas of salvation, the author passes to the consideration of subsequent speculation on the subject. He reveals, we think, the true inwardness of the "Commercial Theory" of Anselm by relating it with the feudalism of the time. Just as a mediæval king might enfranchise the inhabitants of a town in recognition of the distinguished services of one of their number, so, according to Anselm, was it the good pleasure of God to set men free from the penalty of their sin in recognition and reward of the splendid righteousness and self-sacrifice of Christ. When, however, it came to be asked, as it was by Socinus, why God could not release men without the exaction of such service and sacrifice on the part of Christ, why He could not forgive them "even as we forgive our debtors," Anselm's doctrine was found lacking, and it had to give place to another. This other was the so-called "Governmental Theory" of Grotius. According to it the righteous order of the world had at all costs to be vindicated and safeguarded. But if men were freely forgiven they might lose respect for this order, and learn to think lightly of the sin which violates it. So the divine plan had both to uphold the government of the universe, and to achieve the salvation of sinners. This twofold purpose was accomplished in the death of Christ. In that event the goodness and the severity of God are revealed—his goodness in providing such a means of salvation, his severity in

demanding such an awful sacrifice. The Grotian theory, however, did not commend itself to the 17th century divines who have been chiefly responsible for the type of doctrine that has since prevailed. They professed to see in the death of Christ not a mere "penal example," but an exact equivalent of the punishment due to mankind. Their full-blown penal theory, as well as the later modifications of it, Dr. Stevens attacks with relentless logic, and he also discusses the various ethical and subjective views that have arisen mainly as a protest against it.

Our author very properly begins the second and constructive part of his volume with a chapter on "The Christian Concept of God." He shows that the various doctrines of salvation have had their origin in varying ideas of the Divine character. Turning to the Gospels, he finds that "in Jesus' revelation of God, two points stand out in clear relief: (1) that for him the term "Father" best expressed God's nature and relation to men, and (2) that he made the quality of mercy or grace primary in the character and action of God." He contends that the traditional theories of atonement "are not built upon the Christian concept of God"; and, in our opinion, he has proved his contention up to the hilt. In an excellent chapter entitled "The Eternal Atonement," he states his own view. He uses the word "eternal" in contrast to transactional, indicating that atonement is a process that has been ever at work, instead of being something begun and ended on Calvary. As scriptural basis for his doctrine he refers to Paul's idea of the cosmic Christ; to the Johannine Logos, the divine thought that has existed from the beginning and been the inspiring principle of all goodness; to the conception of the eternal priesthood of Christ as found in the Epistle to the Hebrews, and to other elements of New Testament theology which signify the presence in all history of that divine spirit of saving and suffering love which reveals itself in the life and death of Jesus of Nazareth. Wherever and through whomsoever this spirit is bringing men back to the life of goodness, there God is being satisfied, and the eternal atonement being once more exemplified. This doctrine, which represents atonement as the satisfaction of God's love and not as the appeasement of his wrath, marks a great step in religious thought, and we can but congratulate Dr. Stevens and his fellow-workers in the New Theology on having taken it.

The chapter on "The Personality of the Saviour" strikes us as being one of the finest in the book. On some points, however, it is open to criticism. For example, Dr. Stevens postulates absolute sinlessness in the character of Jesus as a condition of his saving work; but while professing to infer this sinlessness from a study of the personal consciousness of Jesus, he makes no reference whatever to the synoptic saying, "Why callest thou me good? there is none good but God," though he does not fail to quote the Johannine and less authenticated one, "Which of you convicteth me of sin?" Is he justified in thus ignoring one of the few relevant sayings? We think not.

This book is a solid and altogether

notable contribution to the literature of its subject, and is worthy to be placed beside the best of its predecessors in the International Theological Library:

J. M. CONNELL;

A FAULTY ETHICAL STUDY.*

It is a shock of disappointment to open a book entitled upon the cover, "King David of Israel," and to find within what purports to be "a study in the evolution of ethics." Dr. Callaway has no fear of the divinity that doth hedge a king, which is a very real divinity in the person of such a king as David; he lays bold hands upon a sacred shrine; and few thoughtful readers, we think, will be eager to congratulate him upon the results of his hardihood. Dr. Callaway's main purpose, as he announces it in his introduction, was to present "an impartial sketch" of the "state of morality" among the Hebrew people at a certain early stage in their history. The author's design, however, dwindles as he handles it into an endeavour to detect the admitted moral standards upon which the Israelites, at a period reflected in many pages of the Old Testament, based their judgments of right and wrong. Whether by such a method as this any justice could be done to the moral spirit of a vigorous people we venture to doubt; but the investigation would have had its value if Dr. Callaway had followed it with a completer use of the materials at his command. As it is, he has been content to devote the larger part of his book to an inquiry into the recorded history of David, whom he selects as the "highest type of manhood and sainthood that could be produced in Palestine three thousand years ago." "[David's] virtues," Dr. Callaway goes on to say, "were the virtues, and his vices were the vices, characteristic of the Hebrew people in the transitional epoch to which I have referred. If certain of his acts are commended (or condemned) by his contemporaries or early successors, we may assume that they were in accordance with (or contrary to) the current moral code."

The purpose that Dr. Callaway has most nearly at heart now becomes plain. He is anxious to help to open the eyes of Bible students to the fact that there is a difference to be made in moral authority even among the pages of the Bible itself. There are many to whom it will still come as a novel conception that the Hebrew people had to grow, as other peoples of the world have had to grow, in knowledge of the ethically good and evil; that they did not set out from their infancy with the divine revelation of the ten-fold tables of the Law. The author has an easy task in showing that it is not possible to reconcile David's conduct in all respects with the ideals of a later time, and it is to prepare the reader in some measure for the severity of the strictures he feels bound to inflict, that the author forewarns us of his endeavour to be "impartial." He concludes his undertaking with the words, "I have extenuated nothing; but I have set down nought in malice."

* "King David of Israel: A Study in the Evolution of Ethics." By Charles Callaway, M.A., D.Sc. (London: Watts & Co. Issued for the Rationalist Press Association.)

It surprises us that Dr. Callaway, who is evidently acquainted with Shakespeare, should not be able to perceive the inadequacy and injustice of his final conclusions concerning David. It is legitimate to call attention to the fact that the David of the prophets and of the Psalms is not in all respects the real David; there may even be profit in some small measure in descanting on the sins of David; but truth may be diminished as well as exaggerated, and it is better to carry one's imaginations of a great man too far than to lose sight altogether of the superb qualities that contributed to the making of a noble personality. Here, in Dr. Callaway's essay there may be some account of David's errors, of his shortcomings as perceived in the light of a more modern understanding, but here is no account at all of David the man. Dr. Callaway may rejoice that it was no part of his business to deal with the man, but rather with David's principles, as far as David was conscious of possessing principles. Even so, the inquiry should have been managed without injury to David's character. Dr. Callaway works himself into an impossible position, directly contradictory to the fact. He lays stress upon David's "untruthfulness," his "defective sense of justice," his "lack of moral courage," his "cruelty and ferocity," and his "sensuality," and nowhere does he betray an inkling of the perception that it was precisely because David was full of truth, and full of justice, and full of moral courage that he was able to do the work that he did, and bequeath the grandeur of his name to his fellow-countrymen, and to all who have to suffer and to strive. Whatever David's deflections or waverings from the perfectly admirable and right, it remains true of him that it was by virtue, and by extraordinary virtue, *manhood* and *manliness*, that he bound his companions to his side, and delivered his country from internal distresses and bitter foes.

Dr. Callaway has taken great pains with his book, and we are sorry that we cannot think his labours of more value to humanity or to that liberalising interpretation of the Bible, for which we join in his desire.

P. E. RICHARDS.

ARTICLES IN THE REVIEWS.

THE *Contemporary* this month has the first part of an autobiographical record by Mr. A. S. Palmer, "An Agnostic's Progress." In the social borderland between the Philistines and the Barbarians the writer was found in the early sixties by Darwin's great works, and began his progress through devotion to the scientific doctrine of evolution, and in this number is led to a profound interest in Psychical research. For the completer religious convictions to which he has been led we must wait till next month. In this number the redoubtable Dr. Emil Reich continues his onslaught on the Higher Criticism, and heralds his own great work on General History. He also wants from £3,000 to £5,000 to go and dig in Palestine for an early copy of the Pentateuch belonging to the thirteenth or twelfth century B.C., which he professes to think would very likely be found there, and for ever confound the critics! Mr. S. P. Kerr's article, "Stands

Ulster where it Did?" should also be noted, and Mr. C. F. G. Masterman's on "The Unemployed." "Briefly," the latter writes, "I think the situation may be summed up somewhat as follows: The staple industries of the country are in flourishing condition, and the trade union returns of those out of employment have fallen since this time last year, and are probably destined to fall still further. The enormous waste in the South African War, and the enormous increase in unproductive Government expenditure have, however, in part limited the demands of the home market, and struck heavily at certain luxurious trades. This is true especially of the building trade, which is a sure test of private economy, and, in a lower circle, of the consumption of alcohol—the staple luxury of the poor. In consequence, there has been thrown out of employment, in London especially, a certain number of skilled artisans, and a greater number of those labourers who, without any technical knowledge, and usually with but little store of accumulation, form the material out of which are recruited the decent unemployed. Beyond these, at the other end of the scale, the workhouses are choked with paupers. The actual numbers, and even the percentage per thousand, have steadily risen since the days of the war, and now stand at a proportion of the total population which is a really menacing danger to the future progress of this country." There is a further enormous class, Mr. Masterman says, which has to be reckoned with, the creation of the modern city, occasionally exhibited in unemployed processions, and the despair of the unemployed committees. It is the mass of shiftless casual labour, for which some better conditions must be found. Three methods of remedy are described in detail, and only the simultaneous application of all three, Mr. Masterman holds, can produce the results desired. The first is immediate help for the present needs of the unemployed, towards which farm colonies can do much; the second is the promotion of fresh industries in the country; the third is reform in the incidence of taxation, better care for the children, and "the bringing of monopoly and the value of monopoly into the hands of the whole people."

The *Nineteenth Century and After* has an article, on "Lafcadio Hearn," the interpreter to us of Japan, who died last September at the age of 54. We note also Lord Dunraven's article on "Moderate Reform in Ireland," and a short paper by the Rev. G. M. Royce on "The Antagonism of the Prophet and the Priest." Sir Roland Wilson writes on a question of law as it affects Mahomedans in India, pleading for a revision of the law, which, however, would have to be carried out "in the spirit of Home Rule, in close co-operation with trusted representatives of all sections of the communities concerned."

Mr. Robert Dell, writing in the *Fortnightly* on "French Politics and the Coming Elections" (the Chamber is to be re-elected next May), gives it as his impression that "the separation of the Churches and the State is no longer a subject of general interest, and excites no

feeling outside purely ecclesiastical circles. The Separation Law seems to be generally accepted by all but the extremists on both sides as a just and liberal measure, and a satisfactory solution of a difficult problem." On the general situation, his conclusion is: "Among all the trends of political opinion there are two characteristics of modern France that stand out clearly. She is overwhelmingly Republican and overwhelmingly anti-clerical; but anti-clerical does not mean anti-religious."

In this same number there is the first part of an article by Tolstoy on "The End of the Age," setting forth his view of the Russian defeat by Japan and the present revolutionary movement in Russia as the final breakdown of the attempt to associate Christianity with any form of coercion. "The distortion of the teaching of Jesus with the non-acceptance of the commandment of non-resistance has brought Christian nations to mutual enmity and to consequent calamities, as well as to continually increasing slavery, and people of the Christian world are beginning to feel the weight of this slavery. This is the fundamental general cause of the approaching revolution. The particular and temporary causes owing to which this revolution is beginning at this very time consists firstly in the insanity of growing militarism of the peoples of the Christian world as it stands revealed in the Japanese war, and secondly in the increasing state of calamity and dissatisfaction of the working people proceeding from their being deprived of their legitimate and natural right to use the land." It will be of great interest to see how Tolstoy concludes his article. But whether we can follow him or not in his conviction that non-resistance is the key-stone of the arch of mutual service, which is the Christian ideal of life, one can heartily accept his declaration that "if the Christian nations wish to remain Christian, their efforts should be directed not at all to military power, but to something different—to such an organisation of life which, flowing from the Christian teaching, will give to men the greatest welfare, not by means of rude violence, but by means of rational co-operation and love."

In the *Independent Review* Sir Thomas Barclay writes on "France and Germany in our Foreign Policy," which ought, of course, to secure cordial friendship with both nations. Mr. E. D. Morel has an article on "The Congo Problem," and Edith D. Marion, in an article on "The Mothers of the Future," pleads for a Central School of Household Management and Hygiene in London, in connection, if possible, with London University, and another in connection with a North of England university, as pioneer schools.

The *World's Work and Play* opens with a series of striking full-page portraits of the new Government. There is also a most interesting article on the *Tribune*, the new London penny daily, the first number of which is to appear on Monday. "A Manchester Guardian with the London touch—that, I think, is the kind of paper we may expect." So says this forecast, and adds some particulars, which will be familiar to many of our readers, as to Mr. Franklin Thomasson, of Bolton, the founder of the new paper.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

ASSOCIATION COLLECTIONS AND SUBSCRIPTIONS.

SIR,—Will you allow me the courtesy of your columns to thank very warmly the 235 congregations by whom collections on behalf of the funds of the Association were made in 1905, amounting in all to £569 1s. 1d.

In no year have so many congregations joined in this common missionary effort, and only on one occasion was a larger sum collected; and there are still, I believe, two or three treasurers who have not yet forwarded the money to Essex Hall.

The Executive Committee, at their monthly meeting held to-day at Essex Hall, desired me to express on their behalf the pleasure with which they learned of this widespread interest shown in the large and varied work which they are doing on behalf of the principles and religious faith held by Unitarians.

The work of the Association has developed greatly during the last few years, particularly since the new and increased subscriptions have placed larger resources at the disposal of the Committee. These resources, owing chiefly to the death of former subscribers, will be reduced during 1906, unless others come forward to take their place.

There are many Unitarians who do not at present subscribe; and it would be a pleasure to add their names to the list of subscribers this year. The Secretary will be pleased to forward from Essex Hall, to anyone who applies, a booklet giving a brief account of the history and work of the Association.

OSWALD NETTLEFOLD
(Hon. Treasurer).

Essex Hall, London,
January 10, 1906.

THE Rev. T. P. Spedding, of Rochdale, who completes this year twenty years of ministry at the Blackwater-street Church, writes in the January number of his *Monthly Messenger* suggesting that they should celebrate in some fitting manner the centenary of the expulsion of the Rev. Joseph Cooke from the Wesleyan body in 1806, "and the beginning of that Methodist Unitarian movement, of which our Clover-street Church preserved the tradition that is now our joint heritage with that of the older Presbyterianism of Blackwater-street Church." The congregations at Newchurch and Padiham, which with Clover-street were the direct outcome of the Methodist-Unitarian movement, are, he says, making great efforts for a due celebration, and he is anxious that Rochdale should do its part. Joseph Cooke died at Rochdale in 1811.

THE worth of a religion to the world is in the ethical dividend which it pays.—*Jowett.*

TO CORRESPONDENTS:—Letters, &c., received from E. C., J. F., H. W. H., F. T. M., C. P., C. E. P., G. St. C.

THE CHILDREN'S COLUMN.

THE FOUNDATION OF
RIGHTEOUSNESS.

I BEGAN to write these words quite early in the morning, before the children were up, and the first thing I wrote down was: *Build on the foundation of righteousness.* That is what I want you now to think about.

At this time of year it seems quite dark at seven o'clock, and when I came into the study I had to light the lamp on my desk, to see properly to write. There was a beautiful clear sky and a star or two shining in it; but soon a red gleam rose up on the horizon and it grew lighter, and before long the world seemed wide awake, and the fresh morning air came in at the window to say a new day had begun, full of health, and happiness. Then I put out my lamp, and was glad to have the clearer, brighter light of the sun. I heard the children's voices about the house, and their mother seeing that the little one got dressed, and all would soon be ready for breakfast.

So I began to think about our home life, and what it is that makes it so happy, and in what ways we have to take care to keep it full of health and happiness.

The sunshine and fresh air that came in at the window are both wanted. We cannot do without them, or the children would grow pale and puny, and be miserable, and very soon, if there was no fresh air to be had, they would sicken and die. And food they must have, to build up their bodies, and help them to grow, and to make up again for the wear and tear of every day; and food for the mind, so that they may learn about the world in which they have to live and work, and about the people with whom they have to live. They must learn how to manage their own lives, to keep their bodies in good order, and their tempers, and attend always to conduct, so that they may do what is right, and behave properly to one another and to all the people they have to do with.

They soon find out that there are rules which must be kept. The whole world depends on the rules being kept. And because that is so in what we call the Laws of Nature, we can depend on being able to order our lives aright.

We know that the sun will rise every morning, and bring light and gladness to the world, and we are constantly learning more about those wonderful Laws of Nature, by obedience to which our bodily life is kept healthy and strong.

Then there must be good order in the house. Things must be kept in their proper places. Dust and dirt must be regularly cleared away. We have to think of one another, and not only do our own work properly, but help to make it pleasant and easy for the others to do theirs. We have to be punctual and not waste time, and do things carefully and quickly and quietly; and there are plenty of other rules to be kept. But the more we get into the habit of keeping them, the less we have to think or trouble about them. They are the natural way for a healthy and happy life.

Now in all this there are two kinds of rules to be kept. There are the rules of the outward world and our bodily life, the

"laws of nature," and there are the rules of our inward life, our character, which we may think of as all together under the one great law of duty. That is for us the most important of all, and that is why I said at the beginning, "Build on the foundation of righteousness." We must care most of all to do what is right. The outward law is not of so much consequence as the inward.

Suppose there are two children living in the same home. The sunlight comes to them both, and all the good order of the house is there, and the meals are ready for them both; they do the same kind of work, and they keep the rules of bodily health in exactly the same way. But one of them thinks only of himself and his own pleasure, he is mean and envious of the other, and is deceitful and untruthful, while the other is open as the day, truthful and trustworthy and always glad to do kind and unselfish things. There you see what really matters. Not the outward things they have, but what in themselves they are. You know which life is best, which is doing right. The one that is obedient to the inward law of character.

So his life is built on the true foundation, the foundation of righteousness. If his happy home were taken from him, and he had to go out among strange people, and could take nothing with him, but just his honest heart, and hands that can do honest work, and his kindly, unselfish nature, he would yet have what is most worth having in the whole world, and that which cannot be taken away from him except by his own disobedience to the inward law of right.

While he is at home, building up his life on that true foundation, more important even than the firm ground on which the house is built, he has the secret of happiness and the best kind of manhood. And he takes it with him, wherever he may go. Think that out for yourselves. *It is character that matters most of all.*

It is good to have good order in the house and to have healthy bodies and minds, and to be able to enjoy the beauty of the world and all its pleasant and good things. *But the children must grow up honest and truthful, gentle and unselfish. They must care most of all to do what is right.* And for the rest, God will care. Is not that exactly what Jesus said? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

It is the same all the world over, wherever we may be, and we know that it is best. Just as the great laws of nature, all blending together in one beautiful harmony, are the good order of God, His will, which is good will for us, in outward things, so this inward law of duty, of character, of righteousness, is His good purpose in our inward life, made known to us in our own hearts, that we may enter into the true life as His children.

When we fully understand what duty means, we know that God is with us. How that strong and glad conviction takes possession of us, I must try to tell you more fully next week. But now, here is a good verse to end with.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 13, 1906.

DUTY, SOCIAL AND RELIGIOUS.

In the INQUIRER of last November 25, we published a declaration on the "Duty of the Churches in Social Reform," to which 107 signatures were attached; not a few of them of real weight in the counsels of our religious community. The declaration expressed the conviction "that our churches, as a whole, can only fulfil their mission by taking a collective and organised part in the movements of our time towards the social and moral improvement of the conditions of life."

It then offered a series of propositions on the duty of the Christian Church, stating among other things:—

"(2) That this duty consists in upholding the ideals of social, national, and international righteousness; in inculcating a spirit of universal brotherhood, and helping to shape its practical embodiment in the institutions and relations of society." and concluding:—

"(7) That this responsibility is only to be met by careful and sympathetic study of the social problems of the time, with a view to organised action, on wise lines, on behalf of all movements for uplifting the physical, economic, moral, and spiritual conditions of life."

Then followed the pledge:—

"And therefore we, the undersigned, desire to pledge ourselves, and invite all members of our household of faith, to take up for special consideration in an earnest and sympathetic spirit some one or more of the many difficult questions that confront our generation, to urge their discussion in our religious Press, and to do all in our power to press forward their solution, by combined, as well as by individual effort on the part of our own group of Free Churches."

This declaration we cordially welcomed as a sign, following on the appointment of the Social Questions Committee of the Manchester District Association, of the earnest spirit stirring in our churches, out of which should come a new measure of strength and practical endeavour after righteousness. We expressed the conviction that a living religious faith must be in close touch with the needs of the

people, inspiring to self-sacrifice and loving service. In full response to that call of present duty we believe the regeneration of the churches themselves is to be sought.

At the same time we asked some questions, making, as we hoped, towards a further elucidation of the matter, both as regards past experiences and present duty, and, in particular, we asked of those who signed the declaration a more definite explanation of what was meant by "taking a collective and organised part in the efforts for social progress." To these questions we have, so far, received no adequate reply.

Miss CATHERINE GITTINS, indeed, wrote, in the following week, of the declaration:—

"Its main purpose is sufficiently evident, viz., to express the conviction that the time has arrived when the valuable work on behalf of various social reforms now undertaken by individual members of our churches needs to be supplemented by some kind of corporate action, in the interest alike of the reforms and of the churches. For who can doubt that, so far as a church is a body of men and women sincerely desirous of being co-workers with God in the service of man, it has a strength, and might exert an influence, especially in its immediate neighbourhood, out of all proportion to the number of its members? And that, on the other hand, for a church as for an individual, the spirit of service is the only true revealer of the Spirit of CHRIST? It is my belief that the will only is needed; the ways will open of themselves."

And the Rev. W. J. CLARKE, after describing, from his experience of Domestic Mission work in Birmingham, the grievous social conditions for which remedy is so sorely needed, added:—

"There is, however, the far more serious question of getting at the causes of and then prescribing permanent remedies for these terrible evils, and this aspect of the matter can only be adequately dealt with by collective and carefully organised effort. And I regard it as the sacred and bounden duty of every branch of the Church of CHRIST to move fearlessly in that direction, and to boldly face all possible consequences that may follow from doing so."

Thus it will be seen that we are still left to generalities, without more definite guidance as to what the collective duty of our churches actually is.

There was, however, in the concluding pledge, a sentence which urged the discussion of these social questions "in our religious Press." In that matter, it appeared to us that we might help. Hence the following paper by Mr. G. F. MILLIN, whose book on "Commerce and Christianity" is known to many of our readers. (A popular shilling edition is now issued by Sonnenschein). We propose to reserve space from week to week for a full discussion of the subject.

TOWARDS SOCIAL REFORM.

THE LAND AND THE UNEMPLOYED.

WORK is at the bottom of all our social questions, but there seems to be an almost universal impression that the work problem itself is so difficult and complicated that it passes the wit of men to solve it.

On the contrary, the true remedy for the lack of employment for honest workers is in principle an extremely simple one; and if we could only persuade ourselves to adopt it with sufficient boldness and resolution, it would in practice prove quite safe and thoroughly effective. We shall do it some day, and generations not a great way ahead of us will look back upon our present purblind perplexity, our solemn conclaves, our multifarious committees, our elaborate organisations, our rate-raising and charitable bungling with something of the wondering, pitying amusement with which we ourselves now look back upon the quack remedies with which our forefathers attempted to deal with plagues and pestilences which they did not in the least understand. We now see very plainly that their nostrums were no remedies at all, and were often worse than useless. They did not prevent or cure the disease, but they often enfeebled the constitutions struggling against it, and sometimes set up other maladies. Science and experience have combined to show that all that it was really necessary for our forefathers to do was simply to get back to the fresh air and pure water that Nature had so bountifully provided, but which they themselves in their ignorance and carelessness had been polluting.

Very much as it was with our grandfathers and some of the worst of their physical maladies, so it is with us and our social disorders. Just as they in their ignorance polluted the air they breathed and fouled the water they drank and then called the cholera that fell upon them the visitation of God to be averted by prayer and quack nostrums, so have we by our ignorant toleration of land monopoly and our unwise and unrighteous land laws and customs driven the people out of the healthy use of the land and cooped them up in town slums, and then have persuaded ourselves that unemployed fathers and starving children and dog-kennel homes are dispensations of Providence to be set right by charity and religious teaching. Our grandfathers were quite right in praying, but what they should have prayed for was a greater knowledge of God's laws and fuller faith in the inevitableness of their working, and for common sense enough to get in line with them. That is just what we have need to pray for. Just as our grandfathers and their descendants have been getting rid of physical diseases by getting back to natural conditions of air and water, so shall we some day exterminate our social maladies and make a splendid advance in the health and happiness of our people by getting directly back to the land. But if it is to be a real remedy, and not a mere palliative, if it is to be an advance and not a movement in a segment of a circle, it must be set about on a totally new method.

When I say that we must get directly back to the land, let it be clearly under-

stood that I do not mean getting back merely to farming and gardening. That is the mistake that has frustrated every attempt to find a solution of our social riddles in that direction thus far, and it will continue to do so so long as we continue to make it. The main reason why it has done so it is easy to see. Attempt to establish a number of unemployed people in productive industry upon the soil and—no matter what the number may be, whether it is one family or ten thousand—success or failure must eventually be a question of markets. Everything turns on the possibility of realising a paying price for what the land can be made to produce, and it is probably some perception of this that compels so many to regard the unemployment problem as insoluble even by resort to the land. It would be easy enough to take any number of people out to the land and to set them to work, but will it pay? Can you sell what they produce at such prices as will make the work even self-supporting? The difficulties are really very serious, and it is because they have never been seriously grappled with that nothing effective has ever been done or even attempted. If you select land near a good market you will be sure to be handicapped with high rent; and if you are far off, you will be equally burdened with heavy carriage expenses. If your enterprise is philanthropic it will be hampered and restricted by lack of means. You will not be able to adopt the best methods or to secure the best management, and you will be unable to compete in the market with those who can, while if your enterprise could be amply supported with public money it would be of little service if it were on a small scale; and if it were on a scale at all adequate to the requirement of the problem, there would be an immediate outcry that you were ruining the private trader by unfair competition. All these and a good many others are difficulties and embarrassments by which any attempt to solve our social riddles by finding employment for people on the land on any lines hitherto considered would be sure to be beset.

It is important to remember that though a market is quite indispensable, nevertheless by far the greater part of such an enterprise will be altogether independent of markets. Food constitutes at least two-thirds of all the requirements of a working-class family; so that if you put a working man and his wife and children down upon the land, a very large proportion of the produce of the soil need not go to market at all. It will be required for the land-worker's own table. In this respect agricultural work is unlike every other employment under the sun. If a man makes boots or baskets, he must find a market for practically all he makes, and he must sell some of his wares before he can get a mouthful of food by his work. And with every other employment apart from the land, a market for the *whole* produce of labour is an indispensable condition of life. A man may be ever so clever as a watchmaker or a locksmith, but he cannot live on watches or locks; he must convert them into cash. But if he is working on the land he can supply his own table directly, and without any buying and selling whatever. Markets for produce

may go up or go down or may vanish altogether; but the competent land tiller and his wife and children may all laugh and grow fat on the direct bounty of the earth. Give a tolerably industrious man access to as much fairly good land as he can work himself, and if he has only a moderate knowledge of what he is about, so far as he is concerned at least two-thirds of the employment riddle is solved. But for the other third of the problem—for rent and rates and taxes, for any interest on capital, for clothing and furniture, and every other item of home expense—he must find means of selling his surplus produce. It is just here that all the difficulty comes in. The bountifulness of Nature's return for intelligent industry is not to be disputed. All our difficulties arise when we get away from nature and come into the towns and begin to exchange.

The disposal of surplus is the heart of the problem. If a good market is to be got at and there is a steady demand and prices run fairly high, the landworker may, of course, be abundantly successful. But if the market is remote and expenses heavy, if the demand is uncertain and fluctuating, if home and foreign competition are keen and prices often run low, then there comes a sordid and disheartening struggle, and in the end probably total failure. That is the short and simple story of innumerable experiments both in England and America. Invariably the disposal of surplus produce has proved the main, if not the only cause of difficulty, and in the ordinary course of things it always must be so. If food were all, it would, for a very large proportion of our unemployed, be as easy to set up upon the land a productive industry that would solve the problem and put an end to all the evils arising from the starvation of children as it would be to set up a new workhouse or to build a new ironclad, and quite apart from markets altogether, a very small proportion of the money we squander in public and private charity would be sufficient to pay interest on the capital invested.

There are, however, other needs practically as imperative as the necessity for food, and how to supply these is the pith of the problem. How is it to be solved? If General Booth is as wise and far-seeing as of late he has come to be considered to be, he will give that point his most careful consideration before he touches a penny of Mr. Herring's £100,000.

Not only just now but always we have a large "surplus population" in our midst. Suppose, now, we pick out from among them, say 2,000 family men of good physique and respectable character, and establish them in food-producing industry upon the land. For the sake of round numbers and argumentative clearness only, we will suppose that these 2,000 workers can produce food enough for 3,000 families. They can, if they set the right way to work, do far more than that of course; but we will suppose that when they and their wives and children have eaten their fill, there is a surplus sufficient for 1,000 families, where is the market for that surplus to be found? Why, is it not quite obvious that the best possible market for that food could be absolutely created by taking down another thousand families of the unemployed and setting them to

work to supply what we may call the secondary needs of the land-workers—to make clothes and build houses and lay down roads and so on? They would be a market on the spot and without any expense whatever for the land-workers' surplus food, and the land-workers would be a similar market for the boots and clothes and furniture the new-comers would make. Of course, if you set an idle man to work to make boots and put the boots on the *existing* market you may be only putting one man into employment by putting another man out, and may be tending to bring down wages all round. That is the obvious objection to the setting up of municipal workshops for the relief of the unemployed. You merely overstock an already fully-supplied market. But if you take an unemployed man and set him to work to raise food from the land, that man will himself constitute a new market for any one who can make boots; and if then you take an idle and hungry man and set him to make boots for *that* market, he interferes with nobody, and he will himself constitute a new market for the man upon the land. You create at once not only new supplies of food and boots, but new demands also. These are simple and obvious facts; they cannot be disputed and they afford a clue to the solution of the whole problem of the unemployed.

It always seems to be assumed that a market for land produce must be a spontaneous growth or must be found, and that it cannot be made. The assumption is false. There are easily conceivable circumstances under which no doubt it would be true, but these circumstances are certainly not ours. The fact is that with a large "surplus population" and plenty of capital at command, it would be as easy to create a new market as it would be to create a market supply; and it is just because we overlook this that "the problem of the unemployed" appears so hopelessly insoluble. Every idle man who is without the necessities and comforts of life is a potential market; and if you set him to work for those who need his services and can pay for them, he becomes at once an actual market.

The broad principle on which we should proceed in this matter is perfectly simple. It is merely the principle of general co-operation on which all society is based, but from which the infinitely complex outworking of our social system—corrupted by the private land ownership that has crept into it—has driven out a certain proportion of our people. Thus far we have been trying to bring them in again by all sorts of artificial and indirect methods, entirely overlooking the method that would be natural, and direct and perfectly simple. The people want to work, and in the mere supply of each other's wants there is abundant work to be done, but they have somehow come to a deadlock. They are smitten with the paralysis of a sort of practical paradox. There is no work for them, because they cannot get to work. There would be plenty of work for everybody if everybody could set about it; but because nobody can work there is no work to do. That is literally the case of the unemployed. Under such circumstances it is the bounden duty of a civilised—not to say a Christian—state to

step in to the relief and assistance of these unfortunate people, to shake them out of the paralysis with which an old civilisation has smitten them, and to lead them out on to our own broad acres and give them a fresh start by the aid of our accumulated experience and capital, applied—not under any impulse of mere enthusiastic quackery, but on the soundest elementary principles of economic science.

The new Unemployed Workmen Act passed by the late Conservative Government is a step clearly in that direction, but altogether too timid and tentative, and it stops short just at the point at which the real reformation should begin. It creates new administrative councils, and it empowers them to buy land for labour colonies. These are the right initial steps, but, with nothing beyond, it is merely a slight development of Poor Law relief, and as a remedial measure is of no use at all. But suppose that when these colonies are established it is found that a certain proportion of the surplus labourers of our towns sent down to them, prove themselves in every way fitted for agricultural life and are eager to engage in it. If it is possible to enable them to do so, would it not seem the most egregious folly to fling them all back into the labour-glutted towns? We are all of us—economists and sentimentalists and hygienists alike—deploring the depopulation of rural England. If it is in the power of public capital and public organisation to plant out these men and their families in comfort and prosperity on the land on any scheme consistent with sound economics and the public well-being, why should not the thing be done? Why should not the Liberal party, at the earliest opportunity, supplement this initial Act by another affording altogether a new outlet for the chronic superfluity of town labour? Suppose they were to expand these mere relief colonies into training grounds for such of the unemployed as seemed qualified to become agriculturists and were anxious to do so, and were to create higher-grade colonies, centres of agriculture, to be conducted on such a scale and under such conditions of efficiency as would fetch out of the land the utmost that science and machinery and organisation could make it yield, and with an unfailing market for most of its surplus produce gradually created on the spot. Would not that be better for the people themselves, and better for the community, than merely giving them a wretched pittance for a little temporary work and then flinging them back into the general hurly-burly until the next period of acute distress comes round? Why should it not be done? It would be just as practicable, just as easy to establish these higher-grade colonies of free men, animated by an entirely new prospect for themselves and by a new social ideal, as it will be to set up the semi-penal ones for broken-spirited and hopeless workers. It would be a larger undertaking, of course, but we could do the one just as easily and just as certainly as the other, and do it whenever we please, and it may be done just as well on our own fields—assuming a fair price for the land—as it could on the other side of the Atlantic. Why should men and women be banished to the uttermost ends of the earth when they might live happily

and prosperously on their own native soil? A single one of the 240 millions of money we threw away in South Africa, invested in the indisputable security of English land for the purpose suggested, would not improbably have revolutionised all our ideas of the relief of poverty and unemployment, and have opened a new era in social England.

If a Government were really in earnest about the unemployed, and were to set up real farm colonies with the full determination to solve this greatest of our difficulties, in five years' time the only question would be, Where is this sort of thing going to stop? Once start it in real earnest, and on lines intended to ensure success, and it never would stop while anywhere within our four seas there was a single honest man breaking his heart for want of employment, a single child going hungry to school for the father's want of work, or such a thing as a slum-dwelling for a respectable worker anywhere under Britain's blue sky. Start these farm colonies under the most favourable conditions that capital and science and experience can devise, and they will soon be flourishing like green bay trees, and all sorts of developments will become obvious and imperative. Agriculture and horticulture would be only the fundamental industries, and around these would speedily spring up an added colony of road-makers and builders, painters and glaziers, wheelwrights and blacksmiths, and model factories for the making of boots and clothes and furniture would be perfectly natural expansions. These things would all be required on the spot, and might be produced on the spot, to the great saving of all sorts of expenses. Such a colony, as it expanded, would obviously afford employment for people of very varied capacity, and even of many degrees of incapacity, and women workers would be needed as well as men. It would demand unskilled labourers and storekeepers, bookkeepers and accountants, clerks and correspondents. There would have to be school-teachers and needlewomen and laundresses, and there would be many little nocks and corners suitable for weaklings and the partly incapacitated. It is just what every philanthropist who has worked among the people knows to be so sorely needed. Half, and more than half, of our charitable efforts to find employment for the people are merely putting one person in by putting another out. It is a mere shuffling of the population. On the land, and the land alone, we can conjure up a new microcosm, just as often as we find it necessary in order to do away with the chronic misery of enforced idleness—a new microcosm out of the old acres, drawing all its resources at the natural fountain-head of all wealth—a fountain which would flow more copiously as science advanced and mechanism improved and methods were perfected.

The whole of this unemployment problem may be solved effectually and finally whenever this wealthiest of all the kingdoms of the world chooses to employ upon it the resources of its land, its accumulated wealth, and its modern organising experience. Why should not the Christian Churches make this question their own, resolve to fight the battle of the poor and suffering and oppressed, and preach and

teach and agitate until the great principles for which they profess to stand have been practically applied to the healing of this horrible sore in the body politic? The vague generalities and pious platitudes that it is the fashion to pour out from pulpits and platforms on this subject of the poor are of no use except in so far as they incite to action. What we want is a definite policy, and here is one—a practical policy based on the very nature of things—the land and human labour as the primal source of all wealth. This is no mere dogmatic opinion; it is an eternal truth like the Fatherhood of God and the Brotherhood of man; and when the Christian Churches will take their stand upon it and insist upon the State doing its duty, they will take a new lease of life, and will help to inaugurate a new era in the progress of the Kingdom of God on earth.

GEORGE F. MILLIN.

COMMEMORATION OF KESHUB CHUNDER SEN.

BORN, Nov. 19, 1838. DIED, JAN. 8, 1884.

A MEETING of commemoration was held in the Council Room at Essex Hall on Monday evening, the twenty-second anniversary of the death of the great Brahmo leader, Keshub Chunder Sen.

The chair was taken by Sir R. K. Wilson, Bart., who was supported by Professor Benoyendra Nath Sen, of Calcutta, and Mr. B. C. Ghosh, M.A. (Cantab.). There was not a large attendance, but among those present were the Revs. W. Copeland Bowie, Charles Roper, C. E. Pike, F. Allen, and V. D. Davis.

In proposing a vote of thanks to Professor Sen for his address, Mr. Bowie read the following letter from Professor Estlin Carpenter:—

DEAR MR. BOWIE,—I am very sorry that my absence from home prevents me from responding personally to the invitation to the meeting on the anniversary of the death of Keshub Chunder Sen. No one who can recall, as I do, the effect of his noble enthusiasm, his splendid presence, his extraordinary eloquence, his exalted spirituality, can forget the impression which he produced among us five-and-thirty years ago. Through the magic of his speech and the kindling power of his personality ran the force of one who lived in habitual communion with the Unseen. The sense of the Universal Presence of God, which was the heritage of the higher minds of his race, became with him a constant fellowship with an infinite and holy Spirit, manifesting his righteousness, his truth, his love, through the noblest characters and the loftiest thoughts of humanity. So he was drawn to the Gospels with a profound reverence for Jesus, and became to thousands among his countrymen the interpreter of Christianity, not as a creed or an ecclesiastical system, but as a spirit of life. Nor can we forget that he had won the respect of great English administrators as a prophet of reform and a leader in all that made for the intellectual and moral improvement of his people. He was deeply concerned for the poverty of the vast masses of the population of India; but he was still more impressed with the urgent need of their spiritual development,

and he attached especial importance to the education of women. In this country he uttered impassioned pleas for temperance and peace; and his lofty call to Englishmen to recognise the responsibilities which have devolved upon them in the government of the vast Empire beyond the sea seemed to utter the voice of India herself, rising to a new self-consciousness of her needs and hopes. Separated by distance from him in his later days, we could not always understand his difficulties or follow his action. But we must always recall with profound admiration and gratitude the way in which he made us feel that religion in England and in India is one. There are diversities of operations, but the same God worketh all things in all.

Faithfully yours,

J. ESTLIN CARPENTER.

Dawlish, S. Devon, Jan. 7, 1903.

The CHAIRMAN, in his opening address, recalled the memory of Keshub Chunder Sen's visit to England in 1870, when he had the pleasure of meeting him and hearing him preach on several occasions in London, and received from him an impulse which was very helpful at a time when he himself was feeling his way to some form of Theism. From that time he had taken a keen interest in the Brahmo Samaj movement as a whole, a movement against Hindu superstitions on the one hand, and mere secularism on the other. He had never regarded it as a half-way house toward Christianity, an outpost of Western influence in India. His idea of it was more fraternal, as fighting the same battle in India as they at home. Their battle was against old-established forms of Christianity, just as Rajah Rammohun Roy's in India was against the superstitions in the midst of which he had been born and bred. There was the same conflict going on in all the great historical religions between the past and the present, between those who were content with the revelations supposed to have been made once for all in the distant past and those who looked for the new light, welcomed it wherever it appeared, and desired to stand wherever the light was clearest. There was more in common between one who held his view and a reformed Moslem, Hindu, or Jew, than between any one of them and the established religion by whose name they were called. In that historic struggle in India the name of Keshub Chunder Sen would always be remembered with gratitude and admiration, as regards at least a considerable portion of his career. As to the crisis which came after his visit to this country, when Chunder Sen claimed special personal inspiration, he would rather hear what Professor Sen had to say, and would simply confess that his own sympathies were entirely against the one-man system and in favour of the congregational system as represented by the Sadharan Brahmo Samaj. He was glad to say that there was now a better state of feeling between those who represented the memory and aspirations of Keshub Chunder Sen and those who represented the seceders of the Sadharan Brahmo Samaj, and he was delighted to see in the joint committee (of which Professor Sen was secretary) one indication that those bodies were now working together. Their sympathies—his own, cer-

tainly—would be with the whole body, without distinction between its component parts.

PROFESSOR SEN said that to them January 8 was a day of sacred memory. He himself was only a boy of sixteen when, in 1884, Keshub Chunder Sen died, but he vividly remembered what he saw on that day, when in the evening they carried the body to the burning Ghat through the densely crowded streets. The scene was quite unique. Never before in connection with a funeral ceremony in Hindu society had such a procession been seen. Keshub Chunder Sen of all Indians was the man who might be taken as a link between England and India, the East and the West. When he came to England, it was under the auspices of the British and Foreign Unitarian Association, and with its President, Mr. Samuel Sharpe, in the chair, that the great meeting of welcome was held in the Hanover-square rooms; but nearly all the denominations were represented, and among his best friends were Professor Max Müller and Dean Stanley. He was graciously received by Queen Victoria, and took back to India a warm feeling of loyalty. There he was cordial in his relations with all denominations, and was foremost in protesting against the persecution of the Salvation Army when it first came to Calcutta. His was a great heart. He was not, perhaps, a great thinker, or metaphysician, yet in heart and soul he was a great man, and people of all countries and denominations who came in contact with him felt his power. If they asked what was the secret of his magnetic personality, it might perhaps be said that it was just the light and the fire of faith that was perpetually burning in his soul. Yet he thought there was significance in what he described as the temptation of that great man. They saw in the Gospels and in the life of Buddha what importance was attached to such a temptation and the victory over it. To him also there came, early in life, a period of great conflict, and it was victory in such an inward conflict that distinguished a man of faith from ordinary men. It gave strength to the will and light to the mind, strength to the whole character. Keshub had realised sin as a great reality, and overcame it, and that gave him his indomitable will and character. That was the secret of his magnetic personality. He made enemies, for he was a fighter. Yet all bore him testimony that when they came into his personal presence all hostility was overborne, and they felt the charm of his personality. Inspiration was a fact in his life, but it could not be explained. It was the highest fact in human life that the whole soul should be so attune with the eternal harmony of things that without exercise of reason a man could arrive at conclusions, and had light to guide him under all circumstances. So the life of Keshub Chunder Sen was attuned, and his whole soul illumined. Errors of judgment he might make, but he had the light, and must follow it even if the whole world would draw him away. As to his place in the Brahmo Samaj, it was he who brought power into the movement. The Maharshi Devendra Nath Tagore brought a fund of spirituality, and laid their basis in intuition; but Keshub brought power, and

gave the movement its world-wide significance. He called upon his brethren, his countrymen, to make sacrifice of their prejudices, their superstitions, even their closest family ties, if need be, in the cause of truth and God. In the apostolic spirit of truth and poverty, working for the love of God, he made his appeal to the whole people. Professor Sen concluded his address with an earnest appeal to the people of this country to accept the government of India as a sacred trust. The Government, which had all power in India, ought to make itself the expression of the highest political and religious life of the nation.

Mr. B. C. GHOSH also spoke, and said that it was the ideal of the New Dispensation which set Keshub Chunder Sen on fire. It revealed to his inmost soul the solidarity of the human race and truth in all religions. There was the same law of growth in the soul in all lands and ages.

The Rev. W. COPELAND BOWIE proposed a vote of thanks to Professor Sen for his address, and read the letter from Professor Carpenter, above given. They were greatly indebted to Professor Sen, he said, for his inspiring address, which helped them to understand the power and the apostolic gifts of Keshub Chunder Sen.

The resolution was seconded by the Rev. V. D. DAVIS and cordially passed.

The Rev. F. ALLEN proposed and Mr. DELTA EVANS seconded a vote of thanks to the Chair, and, in acknowledging it, Sir ROLAND WILSON repeated his expression of sympathy with the congregational ideal as opposed to dependence on the inspiration claimed by the great teacher. He hoped that Professor Sen would accept that frank expression of opinion as a mark of true interest and gratitude to him for his address.

FROM THE NOTE-BOOKS OF THE LATE FRANCES LEE.—II.

To pray without ceasing is to strive without intermission. And in this way one's whole life might be a prayer—a constant striving, an intense desire. Thus it is our prayers are answered. Each prayer is an answer to the last. We gain a more earnest desire, a more strenuous resolve. "Seek and ye shall find" is not only a promise but a law.

It is not necessary that a minister of religion should be more learned or possessed of more brilliant gifts than his fellows, but only that he should have a deeper inward experience and a clearer moral vision. Intensity of feeling, rather than intellectual superiority, should be the primary qualification. For how can he whose experience is shallow inspire or console those who have felt and suffered more deeply than himself? How, indeed, can he have any comprehension of depths he has never sounded? To feel deeply oneself gives insight into the emotions of others. Wherein lay the secret of Jesus' wonderful comprehension of and sympathy with human nature? Was it not that the intensity of his own emotions gave him a clear insight into all human feeling? Through his own passion for righteousness he understood *all* passion. Through the keenness of his own feelings of indignation or compassion or grief, he gained a perfect understanding of the nature of all strong

emotion. Amongst all the multitudes to whom he ministered there were none who had felt as passionately as himself, none who had suffered so deeply.

That a human life should go out like a spark is incredible. How can life die? Death is what remains when life has flown. And what does that imply except that the life has left what was no longer tenable, to assume some more appropriate form. Life cannot die. It is an eternal impossibility.

Much of the disappointment of friendship arises from our demanding of our friends a perfection to which we ourselves do not even attempt to attain. If you would have perfection in others, first exact it from yourself. There is no more disheartening quest than for one's ideal; the only way of meeting it is to be it yourself.

It is well to remember amidst our questionings and uncertainties that God never changes. It is only our conception of Him which is continually changing. What God *is* is affected neither by our convictions nor our scepticisms. Each new experience adds something to our thought of God, but "with Him is no variableness neither shadow of turning."

If the belief in the immortality of the soul ceases to be a living faith, Religion, as a moral force, will not long survive it. Take away this belief, and what remains of solace or inspiration? Will discourses on the "Ethical Ideal" or the "Science of Right" stimulate the jaded heart to fresh endeavour? What can keep from bitterness the soul whose efforts and aspirations hap-hazard fate has thwarted or upon whose shoulders heredity has laid some grievous weight? What but the conviction that this which they now endure is but a passing experience, a temporary discipline dispensed them at the hands of an all-wise and all-just Creator whose only motive is their ultimate good? Then can they endeavour to bear patiently the smarts of failure, and the cruel disappointments time metes out to them. Without this hope they are possessed by hatred, envy, and wild rebellion. And rightly, too, for such feelings are but the expression of an instinctive repulsion towards what would be a hideous injustice.

There is an innate craving after liberty even in the lowest forms of animal life; and how much of our human wilfulness is the outcome of this God-implanted instinct! This passionate revolt against domination is the main-spring and motive-power of moral progress; from that first crude instinct which drove the slave to risk the horrors of the blood-hounds sooner than remain in *temporal* bondage, up to that higher *spiritual* impulse which will cut off the right hand or pluck out the right eye rather than fall into subjection to the senses.

We gain always far more than we are striving for. As the child straining after some prize, though he fail to secure the coveted honour, has gained a far more valuable possession in the habits of mind he has acquired, so with those inward strivings of the soul which so often end in seeming failure. *Something* must be gained, though that for which we strove be lost. And though we struggle blindly, we may be sure it is for some end more glorious than we can possibly conceive of.

THE AUSTRALIAN CHURCH.

On the first Sunday of last December was celebrated the twentieth anniversary of the founding of the Australian Church at Melbourne, of which the Rev. Charles Strong, D.D., has been from the first the minister. The following statement of its principles will be of interest to many of our readers. It is pleasant to note that cordial relations subsist between the Australian Church and the Unitarian Church at Melbourne, of which the Rev. R. H. Lambley is minister. He was one of the speakers at the recent annual meeting of the Australian Church, and at a meeting in connection with the fifty-third anniversary of the Unitarian Church, Dr. Strong gave an address.

The *Australian Church, Melbourne* (founded 1885), seeks to meet the want felt and expressed by many Protestants to-day for a "Catholic Church" which, while reverencing and conserving what is best in the past, is yet unfettered by tradition and at liberty to adopt its forms of faith, ritual, and practice to the requirements of the present, and to follow the guidance of the ever-living Spirit of truth and love.

What makes a "Christian," in the best sense of the word, it is felt, is not creed, but spirit and life, and true unity is not necessarily uniformity. The family tie of God's household is not an intellectual dogma, but an inspiring spirit of trust, hope, and love—a will and an effort, to be good, and to do good.

Neither minister nor members, therefore, are asked to subscribe to a dogmatic creed, whose imposition has bred such scandalous division and dishonesty, and has proved so hurtful to religious life and progress.

Acceptance of the following basis of union is all that is asked, and voluntary contributions to the funds according to ability.

(1) The Australian Church is a free, progressive, and unsectarian religious brotherhood, held together by a common religious spirit of trust and love towards God and man, and a common endeavour after Christian life and practice, untrammelled by a final dogmatic theological creed.

(2) The following are the objects and aims of the Australian Church:—

(a) The united worship of God in spirit and in truth.

(b) The preaching and teaching of the gospel of divine love and humanity proclaimed by Jesus of Nazareth, interpreted in the light of growing knowledge and human needs, and the fostering of religious life in the soul.

(c) The application of the principles of this gospel to individual and social life, and the practice of justice and charity.

(d) The evolution of a universal spiritual brotherhood.

In an article on the Church in the December number of the *Australian Herald*, Dr. Strong wrote:—"For twenty years this Church has borne its witness amid much hostility and misrepresentation, and much sympathy and goodwill; amid the lukewarmness and desertion of old supporters, and the fidelity of old and new friends—witness to the possibility

of a living Catholic Church, which, while reverencing what can be shown to be noble and true in the past, is not *fettered* by the past, and so trusts God and Truth that it feels no need of dogmatic Creeds.

"The true bond, Australian Churchmen hold, is the bond of the Spirit of living trust, of spiritual sympathy with Jesus Christ, and of practical devotion to the establishment of 'the kingdom' of righteousness, goodwill, and a spiritual humanity on the earth.

"If we are to judge by 'fruits,' it will be found that the Australian Church will not compare unfavourably with creed-bound churches, either in the lives of its members, or in its efforts to uplift fellow-man."

To this we will add the Pastoral Letter addressed by Dr. Strong to his congregation of the Australian Church, and issued as the Preface to the Annual Report for 1905:—

THE PASTORAL LETTER.

MY DEAR FRIENDS,

At the close of another year of our congregational life I would ask each of you to consider how far you individually have helped your church during the year that is gone, and the cause for which we stand, and how you can all aid and strengthen your church in the new year on which we are entering.

Good work has been done during the past year, as you can see by our Annual Report. Let us try to do even better work in the coming year.

Let me ask you to keep the ideal of your church constantly before you, as a "free, progressive, and unsectarian religious brotherhood," striving to foster in its own members the religious life of trust, hope, and love, and to inspire others with the same. We are seeking to sow the seeds of a really Catholic Church in Australia, of what a recent writer (Dr. John Hunter) has called "The Coming Church," whose authority and unity shall be based, not on miraculously communicated dogma, the infallibility of a Pope, or an apostolically ordained order of Bishops, or the infallibility of a Book written in distant ages, but on the rational, moral, social, and religious nature of man; on the authority and unity of the Spirit of light and love breathing in the prophets of all ages and lands, in Jesus, the Son and Brother, and in his true followers who are striving to be "perfect as your Father is perfect," to practise the religion of love, and to establish on earth the kingdom of the Son of Man.

Our basis of Brotherhood and Catholicity is essentially ethical and spiritual. Theology we do not despise. On the contrary, we strive to have the truest theology we can find. But we recognise that theology of necessity changes and evolves, and that men and women can be sincere lovers of God, breathe the spirit of Jesus, and be the sons and daughters of the Light under very different forms of theology. Those whom the spirit of God's children and man's friends thus unites no man, we feel, has a right to put asunder.

Impress this ideal of the Church, as a *world-wide spiritual family*, upon your children, speak of it among your friends, and let us disseminate it in Australia, through lectures, preaching, and press.

We cannot serve our country better than

by trying, in however humble a manner, to prepare the way for this "larger faith," and more really Christian Church. For religion, "pure and undefiled," lies at the root of life, both social and individual. It is the salt of the earth, the flower of our human nature, the crown of rational, spiritual manhood, and is that which binds us together as families, and nations, in the widest and noblest bonds.

The traditional forms of faith are waxing old; they more and more cease to satisfy. We claim liberty to weave new forms, maintaining that unity of spirit, life, and work need not be broken by such "sober liberty." Providence calls us to re-state and re-interpret, and we cannot shirk our duty, difficult and even painful though it be.

Let me urge you to shake off the apathy and indifference which has settled down on many to-day—partly due to our clinging to antiquated things which have ceased to interest—to bring your influence manfully and fearlessly to bear against habits and customs, such as gambling, drinking, and the mammon-, pleasure-, and fashion-worship, which eat out our best nature, destroy our taste for all higher things, rendering us sordid and selfish, and mean in our ideas of life.

Cultivate a simple and genuine family-religion. Doing this you will help your church, for the church depends on the family.

Make a conscience of attending the weekly assembling together of your brethren, for your own sakes, your families', and your fellow-men's. Remember that the Church is, and has always been, not a private luxury, but a social institution binding together society, and as such claiming our allegiance.

Show living interest in the practical work of your church; take a pride in your church; try to perfect your church; sacrifice something for your church; and seek to make of your church a real spiritual home, and a centre of all manner of good influences radiating out to others.

I appeal to each and all of you not to hold aloof, but to regard yourselves as members of a guild of workers for "the kingdom of God and His righteousness."

If you can give nothing more towards the common cause, give at least the cup of cold water, in the shape of a word of sympathy, your encouragement, your presence, and your example.

With cordial acknowledgments and thanks to office-bearers, and all who have helped in our church work, and with all kindest wishes for the New Year.

Yours faithfully,

Nov. 22, 1905. CHARLES STRONG.

THE Rev. C. W. Wendte, hon. secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, has accepted the pastorate of the First Church in Brighton, Mass. (a church founded in 1730), which is now a part of Boston. Mr. Wendte will thus be on the spot, to throw himself, with his untiring energy and enthusiasm, into the organising of the 1907 meeting of the Council, to be held in Boston; and he has been appointed by the American Unitarian Association its secretary for International Work. No. 25, Beacon-street, Boston, the headquarters of the Association, will thus be Mr. Wendte's address for all such business.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare.—On the first night of the New Year a party of the Sunday-school children, mostly under ten years old, performed the operetta "Happy Hearts, or May's Birthday Party" (Curwen) in character. The performance was so good that it had to be repeated to a crowded house on each of the two ensuing nights.

Bristol Domestic Mission.—Through the generosity of many friends, a tea and entertainment were given to nearly 250 poor children of the parish of St. James's on Saturday, December 30, and on the following Saturday, January 6, 150 poor people sat down to a meat supper, followed by a first-class entertainment. The gatherings were addressed by Revs. A. N. Blatchford, E. I. Fripp, Mrs. Broadrick, and Mr. Bruce Coles.

Coalville.—For some time past a few earnest men have met together here for worship and the reading of Unitarian literature. A year ago cottage services were arranged. With the opening of the present year it was felt that the time had come for taking a forward step. A room for meeting has been secured to seat about thirty. This was opened last Sunday, when the Rev. W. H. Burgess, of Loughborough, gave an address on the "Doctrines and Principles of Unitarians." It is hoped that a few popular services in a larger hall may be arranged in the course of a month or two, to test the feeling of Coalville, and discover any latent Unitarians in the town.

Hindley.—A very busy Christmas season has just been brought to a successful close. On New Year's Day a sale of work in the upper school, and a social evening in the lower school were held. The young people of the school co-operated most heartily with the members of the congregation, and upwards of £30 was realised as a contribution to a fund which is being raised for the purpose of enlarging the Sunday-school. Now that the busy season is over, the minister (Rev. John Moore), acting on the advice of his doctor, intends to spend the remainder of the winter in South Devon. The chapel trustees have allowed Mr. Moore to enter into a three months' engagement with the Rev. Thos. Robinson, of Hale, for the supply of the pulpit.

Leeds: Hunslet (Resignation).—The Rev. John Fox is retiring from the pastorate of the Unitarian Church, at the end of March next, on the completion of a twenty years' ministry there, thus bringing to a close his long career in the regular ministry, upon which he entered at Heywood in 1864. The congregation asked Mr. Fox to continue his services, but he did not see his way to do so.

Leicester: Great Meeting: (Appointment).—The Rev. A. H. Thomas, B.A., of Stourbridge, has accepted the pulpit of the Great Meeting, in succession to the Rev. E. W. Lummis, who was compelled by the failure of his health to resign, and is now spending the winter at Davos.

London: Essex Church.—Next Wednesday at 8.30, the Rev. Frank K. Preston will deliver a lantern lecture on "Mazzini and his Work for Liberty."

London: Peckham.—The annual tea to poor children of the district was held on Wednesday, the 3rd inst., in connection with the Band of Hope and S. S. Guild; 220 children sat down to a substantial tea, served by many willing hands, after which they were entertained with songs, recitations, &c., by members and friends of the church. Not the least entertaining part of the programme, was a distribution of toys from a Christmas-tree to each child by Mrs. and Miss L. Cox. A brief address was given by Rev. G. Critchley.

Lye (Centenary Services).—Special services were held in the Unitarian Church, on Friday, January 5, and on Sunday, January 7. On the former date a sermon was preached by the Rev. Joseph Wood, of Birmingham, who spoke concerning the aim for which a church is founded. Quoting Matthew Arnold's definition of a church as an organisation intended for the promotion of goodness, Mr. Wood urged the cultivation of reverence and of sympathy. On the Sunday evening a joint service was held of the three congregations of Stourbridge, Cradley,

and Lye. All these ministers took part in the service, the sermon being preached by the Rev. A. H. Shelley, of Cradley, the mother church. Testimony was borne by him to the excellent work done by the Rev. James Scott, "the Apostle of the Lye." The evening was very stormy, but the chapel, nevertheless, was crowded, and both services were most successful in every way.

Midland Ministers' Monthly Meeting.—On Monday last twelve ministers met together in the vestry of the Church of the Messiah, Birmingham, when a paper was read by the Rev. Walter Lloyd, of Gloucester, on "The Relation of Jesus to the Church and Civilisation," followed by an animated discussion.

Mottram.—The Christmas and New Year festivities included a Christmas party, 430 to tea and over 500 at the entertainment; also a workers' party. There was a watchnight service on December 31, 11.30 to midnight. The late Sunday-school superintendent, Mr. J. H. Elkin, has returned from Mexico after an absence of over a year, and has been given a hearty welcome.

Newbury.—The Mayor of Newbury (Mr. Richard Hickman) having observed the traditional custom of attending in civic state at the Parish Church on Christmas morning, expressed a desire to attend officially his own place of worship, the Presbyterian Chapel, on Sunday, the last day in the old year. The response to his Worship's invitation was very gratifying, nearly all the members of the Corporation assembling at the Town Hall at half-past ten, when the Mayor, wearing his official robes and chain of office, afforded a cordial welcome to each and all. After an interchange of greetings a procession was marshalled. It was headed by the town band, whilst in addition to the aldermen, councillors, mace-bearers, and several burgesses, it included the members of the Newbury Company of the Volunteers, the Volunteer Fire Brigade, under Capt. Church and Lieut. Rokeby Hallen, and the Mayor and the Pastor of the Chapel, the Rev. E. Turland. The members of the Corporation were in their state robes and cocked hats, and to the strains of the band the procession marched through Mansion House-street, across the bridge into Northbrook-street, and then into Crown-place, which leads to the chapel. This was not the first occasion that the Mayor and Corporation had attended a Presbyterian Chapel in Newbury, for in the year 1688 John Cook took them to the Meeting House on Stroud-green, and it is an interesting fact that the name of this said John Cook appears the first in the list of subscribers to the present chapel, which was built as far back as 1697. It is a quaint old building, square and solid, and, although the old-fashioned high-back pews have been removed from the centre, there are still examples of them and the tiny baby pews remaining in the side aisles. The spacious gallery at the back of the chapel was occupied on this occasion by the choir and the habitual congregation. The Rev. Ephraim Turland preached an able sermon on the "Ideal of the Kingdom, to be Realised Here on Earth." In the course of it he spoke direct and earnest words bearing on that special occasion. "Our Christianity," he said, "is not a mere opinion or inward conviction, but it is a life, an aspiration, and a work for others, not simply for ourselves. Such brotherly co-operation is essential to the efficient management of any department of our life. You who have been appointed to high office in this community have great influence, with responsibility not to mere citizens, but to God. We ought all to warmly appreciate your voluntary toil and self-denying service. Yours not to make the law, but to administer it; but administration is at times more important than legislation, and there is room and need in it for public spirit and beneficent aim and efforts. The co-operation of all is needed, and is helpful. None are too weak to render service to the community. The selfishness which is careless of common ends defeats its own aims, and leads to atrophy and paralysis of life. Christ pleased not himself, but lived and died for others; and so the humblest of us may render to the community service which the Lord of the servants will not despise. Why should not Newbury become a city of God, a New Jerusalem, a true human and Divine unity, in which none are for a party, but all are for the State, because all are animated by the brotherly spirit which is of the very essence of our religion?" The hymn, "Lord, while for all

mankind we pray" and the Benediction brought the service to a close, after which the procession re-formed, and returned to the Town Hall.

Portsmouth: High-street (Appointment).—The Rev. Roger Finnerty, until recently a Roman Catholic, has accepted an invitation from the congregation to become their minister for a year.

Scarborough.—The services on Sunday, Jan. 7, were conducted by Mr. Bhimal C. Ghosh, M.A., of the Brahmo Samaj, the Theistic Church of India. Mr. Ghosh preached in the morning on "Karma—The Hindu Doctrine of Works," while the subject of his evening discourse was "The Harmony of Religions." Both addresses exhibited a profundity of thought, a command of language, and above all a reverence for true religion in its widest aspect, that were widely appreciated by the congregation, which in the evening was considerably above the average in point of numbers.

Southampton (Appointment).—The Rev. T. R. Skemp has accepted a unanimous invitation to the Church of Our Saviour, and will shortly enter upon his ministry.

West Kirby.—Rev. H. W. Hawkes commences a course of services at the Public Hall on Sunday morning, 14th inst., at 11 a.m.

Whitchurch.—On Sunday, Dec. 31, after a ministry of three years and five months, the Rev. C. D. Badland, M.A., preached his farewell sermon at the Church of the Saviour. During Mr. Badland's ministry the church has lost many of its most earnest and devoted workers by death and removal from the town, the like of which has not occurred in the history of the church. These sorrows have bound minister and congregation together in a special manner, and Mr. Badland's services have been highly valued in the town. He was a member of the Free Library Committee, President of the Temperance League, taking his place on the platform of social reform with other ministers. His departure is a loss to Whitchurch.

PERCEPTIONS without conceptions are blind; conceptions without perceptions are empty.—*Jowett.*

PEOPLE do not do wrong because they do not know what is right, but because they have no proper motive to do it. This is the real point about religion. It gives a motive to do the will of God.—*Bishop Creighton.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 14.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN, Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Prof. W. H. HUDSON.
Seven Kings, Central Hall, 6.30, Rev. L. JENKINS JONES, "The Christ We Love."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Mr. JOHN C. BALLANTYNE.
Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Rev. GORDON COOPER.
Wandsworth, Unitarian Christian Church, East-hill, 11, Prof. B. NATH SEN, and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. WARNER CLARK.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. W. H. DRUMMOND, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Church, 11 and 6.30, Rev. C. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. Manufactory, London, W.C.

SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. FELIX TAYLOR, B.A.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. W. LOFTUS HARE, 11. "Dante's 'New Life'"; 6.30, "Dante's 'Vision.'"

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P., 9, Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.

MISS CECIL GRADWELL, 7, Victoria-street, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st. S.W.
ALEXANDER W. LAWRENCE, 3, King's Bench Walk, Temple, E.C.

MISS ORME, 118, Upper Tulse-hill, S.W.

STEPHEN SEAWARD TAYLER, "Fairholme," 8, Mount Ephraim-road, Streatham, S.W.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 1	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

LAYMEN'S CLUB.
DANCE,
FRIDAY, JANUARY 26th, 1906,
PORTMAN ROOMS, BAKER STREET.

Tickets, price 7s. each, or 13s. for two purchased at the same time, to be obtained of Miss V. PRESTON, 9, Ladbroke-gardens, W.; Miss E. BLYTH, 6, Rosslyn-hill, N.W.; Mr. H. B. LAWROD, 12, New-court, Carey-street, W.C.; Mr. A. SAVAGE COOPER, 27, Chancery-lane, W.C.; Mr. R. ROSCOE, 16, Kemplay-road, N.W.; Mr. W. FITCHETT WURTZBURG, 3, Lawn-road, N.W.

An early application is requested, as it may be necessary to limit the numbers.

We would localise a **MAGAZINE** for any Church requiring same, made up of any inset, with two pages of local notes.

SUPPLIED FREE.

Address: **ELLINGTON & CO., Publishers,** Advertising Agents, and Contractors, 10, Fenwick-street, HULME, MANCHESTER, Localisers of every suitable inset. Canvassers required.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A. Honours Lond. Preparation
for London Matriculation, Trinity
College, and Associated Board of Musicians.
Healthy situation, Hockey, Cricket, and Swimming.
Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.
New Term January 20th, 1906.

BESTREBEN HIGH SCHOOL,
BRONDESBURY, LONDON, N.W.
(Recognised by the Board of Education.)
Good modern education, with happy home
life. Public examinations taken. (Honours
and distinctions have been gained.) Annual
examination by Associated Boards of the
R.A.M. and R.C. Gymnasium, games, &c.
For list of results and prospectus, please
write Miss COGSWELL.
Next Term begins January 18th.

NORTH WALES COAST.—
LLANDUDNO.—TAN-Y-BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially
invited. *Head Master:* L. H. EDMINSON,
M.A. (Oxon, B.A. (Lond.), *Resident Assistant-*
Master: C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL,
ABERYSTWYTH.
Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for Delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.
PRINCIPAL ... MISS MARLES-THOMAS.

GERMANY.

HOME for GIRL STUDENTS at
Frankfurt-am-Main. Good German;
Conservatorium of Music; every home
comfort. Excellent references.—Apply,
Miss PALMER, Schwindstrasse 4.

"UNITY."—Magazine for Unitarian
Propaganda. Adopted by churches
with or without local page. Issued for last
Sunday in each previous month. One copy
post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d.
per 100; extra charge local page.—Address
to EDITOR, Ivy House, Mottram, Manchester.

BIRTH.

MARTEN.—On the 9th inst., at 16B, Exchange-
buildings, Thornton Heath, to Charles
Joseph and Margaret Marten, a son.

DEATHS.

DYER.—On Tuesday, January 9th, at 13, Rich-
mond-road, Horsham, after a short illness,
Fanny Philpot Dyer, second daughter of
the late Frederick Dyer, aged 61 years.

HOLLAND.—On December 25th, at his resi-
dence, Bryn-y-grôg, near Wrexham, in
his 67th year, Charles Menzies, eldest son
of the late Charles Holland, of Liverpool.

KENSITT.—On January 6th, William Kensitt
passed away at 18, Barrington-road,
Horsham, aged 62 years.

NUDD.—On December 30th, at Beach Dene,
Yarmouth, Robert Nudd, J.P., Mayor of
Great Yarmouth, aged 69 years.

TAYLOR.—On the 6th inst., at Conifer Hill,
Starston, Harleston, Norfolk, Emma
Taylor, daughter of the late Thomas
Lombe Taylor, aged 63.

YOUNG.—On January 2nd, 1906, Ada Emma
Young, the beloved and only sister of Mrs.
E. H. S. Barnes, West Hampstead, after
prolonged illness.

FROM WILLIAMS & NORGATE'S LIST

Second Edition now ready, 210 pp., cloth,
2s. 6d. net; post free, 2s. 9d.

LIFE AND MATTER:

A Criticism of Professor Haeckel's
Riddle of the Universe.

By Sir OLIVER LODGE, D.Sc., F.R.S.,
LL.D., &c.

"We recommend this great earnest and in-
spiring book to all those who seek the truth,
and who would fain reconcile science with
revealed truth."—*Daily Mail*.

Dr. MARCUS DODS in *British Weekly*:—"No
book hitherto published is so likely to help
the lay mind to see where the real 'Riddle of
the Universe' lies. A small, lucid, and most
important volume."

Enlarged to 240 pages, 2s. 6d. net; post free, 2s. 9d. Subscriptions, 10s. per annum, post free.

THE HIBBERT JOURNAL.

Principal Contents of the JANUARY NUMBER:—

CHRISTIANITY FROM THE POINT OF VIEW OF NON-CHRISTIAN RELIGION. III.—
Christianity from the Islamic Standpoint. By AMEER ALI, M.A., C.I.E.

OUTCOME OF THE THEOLOGICAL MOVEMENT OF OUR AGE. By the Rev. HEBER
NEWTON, D.D.

A JAPANESE BUDDHIST SECT WHICH PREACHES SALVATION BY FAITH. By JAMES
TROUP.

THE WORKING FAITH OF THE SOCIAL REFORMER.—II. By Professor HENRY JONES, LL.D.
CHRISTIANITY AND SCIENCE. I.—The Material Element in Christianity. By Sir OLIVER
LODGE.

FAITH, REASON, AND RELIGION. By F. C. S. SCHILLER.

WHO MAKES OUR THEOLOGY. By Professor E. ARMITAGE.

CHRIST AND CÆSAR. By Professor JAMES IVERACH, D.D.

DO I BELIEVE IN THE RESURRECTION? By F. STORRS TURNER.

INFINITY. By ST. GEORGE STOCK.

RELIGIOUS KNOWLEDGE AS A SCHOOL SUBJECT. By A. S. FURNELL, M.A.

ARE THE CLERGY HONEST? By the Rev. W. MANNING, M.A.

PLEA FOR MYSTICISM ONCE MORE. By Mrs. G. H. FOX.

DISCUSSIONS. REVIEWS. BIBLIOGRAPHY OF RECENT LITERATURE.

WILLIAMS & NORGATE, 14, HENRIETTA STREET, COVENT GARDEN, LONDON, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade.
Due south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cran-
stock," 59, Warrior-square. First-class
BOARD and RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH'
DEVON.—BOARD and RESIDENCE
for Ladies. Special advantages for delicate
girls. Bracing, sunny winter climate. Sea and
moorland air. Home comforts and genial
companionship. Fast through trains.—Pros-
pectus from Proprietor.

EASTBOURNE.—Mount Royal, 33,
Grand Parade. En Pension. Unrivalled
position on sea front, close to Pier, Bandstand,
Devonshire Park, &c. Separate tables; elec-
tric light. Terms from 2 gns.—Mr. POCOCK.

SEAFORD, SUSSEX.—Furnished
Apartments facing the sea; board if
required; highly recommended; moderate
terms.—Mrs. CHAMBERLAIN, 5, Claremont-
terrace.

WANTED, a Lady, either as Paying
Guest, or to share a home with two
Ladies.—Address, Mrs. WICKHAM, 10, Glent-
worth-road, Redland, Bristol.

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.
Central. Homelike. Beds from 1s. 6d.
Breakfast and Tea from 1s. Patronized re-
peatedly by many visitors during the 30 years
of its existence.

Just Ready. 480 pp., cloth, 5s.

THE HISTORY OF EARLY CHRISTIAN LITERATURE.

The Books of the New Testament. By
H. VON SODEN, D.D., Professor of
Theology in the University of Berlin.

"May be recommended with entire con-
fidence to any who wish to see the views of
the dominant liberal school in New Testament
criticism presented simply, positively, and
cogently."—*British Weekly*.

Just Ready. Demy 8vo, cloth, 7s. 6d.

DANIEL AND HIS PROPHE- CIES.

By Rev. C. H. H. WRIGHT, D.D., Ph.D., &c.

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE,
LONDON.
This well-appointed and commodious Tem-
perance Hotel has passenger Lift; Electric
Light in all Rooms; Bathrooms on every Floor;
Spacious Dining, Drawing, Writing, Reading,
Smoking and Billiard Rooms; All Floors
Fireproof; Perfect Sanitation; Night Porter;
Telephone.

Bedrooms from 3s. to 5s. per night.
Inclusive charge for Bedroom, Attendance,
Table d'Hôte Breakfast and Dinner, from
8s. 6d. to 10s. 6d. per day. Full Tariff and
Testimonials on application.
Telegraphic Address: "BOOKCRAFT," LONDON.

TENTERDEN.—A few acres LAND
FOR SALE privately. Near Unitarian
Chapel, high ground, good view; suitable for
erection of residence. A HOUSE in the
town to be Sold by Auction on January 26th.
—For particulars apply G., INQUIRER Office,
3, Essex-street, Strand, W.C.

Situations, VACANT AND WANTED.

GENTLEMAN offers VOLUNTARY
SERVICES, in public or private capa-
city, for home. Good reader, singer, and
violinist.—O. E., INQUIRER Office, 3, Essex-
street.

LADY-HOUSEKEEPER or COM-
PANION.—Engagement wanted by
Lady. First-class references.—F. M. D., c/o
Miss HORRIDGE, 4, Campden Mansions, The
Mall, Kensington, W.

SITUATION WANTED by Lady as
MOTHER'S HELP. Children over three
preferred. Several years' experience.—Miss
G. SHARPE, 14, Kemplay-road, Hampstead.

COMPANION-HELP.—Lady (30)
seeks post as Companion-Help. Expe-
rienced, good needlewoman, musical, cyclist.
Good references.—G., Broadway House, War-
wick

AGAIN AND AGAIN!

For OPEN BROTHERHOOD;
For THE CHRISTIANITY OF JESUS;
For THE KINGDOM OF GOD WITHIN
US.

We venture to ask leave to repeat our statement of another view of Christian teaching and Christian effort (as some of us apprehend them) than that of WE and OUR, of which we certainly hear a great deal too much.

In the first place, let us once for all say that none of us ever think of scandalising any "Unitarian" or other "Sectarian" or any "Church" man for such a name. Any personal attack of the kind is absolutely out of the question. We do most earnestly deplore and do with heart and soul protest and fight against the grave Scandal (as it appears to us) of the Unitarianism now so prevalent, and against its only too clerical organisation and contagion, and its fluttering aspiration to uphold a dogmatic Name, Position, and pharisaic Segregation!

Nor can we be seduced to such disorder by the curious device of reviving a purely theological definition—honourable enough in its proper time and place—the "Unitarianism" of the early last century, and its descendant—and of endeavouring to perpetuate that name in order to make it easier to rake in less independent thinkers;—taking as it has been pointed out—and practised at Rome (under the cunning veil of the most unchristian organisation in the world)—a statue of Jupiter, and offering it to the people as Saint Peter, to the woeful confusion in a great many persons' minds between the Killing Letter and the Life-giving Spirit. Nor are we to be led in the harness of an elaborate doubled meaning put upon that time-honoured name. *We want to hear (as Jesus himself said) NOT THE WORDS OF THE SPEAKER BUT THE WORDS OF THE FATHER THAT HAS SENT HIM!*

We do want a genuine humility, a more truly faithful, hopeful, and really loving Word than that of WE and OUR, as they shout around.

We want to pass by the *Images* of Christian Faith, Hope, and Love which are put forward by a double minded "Unitarianism," and to leave behind any so-called "Unitarian" Church, in order directly to worship Our Father in His own temple not made with hands, and, there and outside, continually, to love and follow our Lord, and love and live and speak as His disciples saw and heard Him do. A "Unitarian Church" is by no means the Meeting House or Chapel in which our pious ancestors loved to meet for "the worship of God" in certain Faith, in assured Hope, and in Christian Love.

There is no comparison between so-called "Unitarian Church" or "Churches"

and the Freedom and Openness of meek Brotherhood, worshipping in Spirit and in Truth, together or alone, and spending itself, body and soul, in pouring out to any and every neighbour, day and night, and everywhere, on every opportunity it can find or make, the *very personal faith, hope, and love in which our Master lived and spent himself, and died upon the cross.* It is the same that has kept alive amongst men and women and children to this day His own Personal Christianity of self-forgetting Life and Love, underneath and in spite of all the claims and the controversies and the malice and persecutions of Orthodoxies, of Priests, of Theologians, of Popes of all kinds, and of Clericals and Inquisitors, and of perpetual Talkers, every one of whom all, continuously, pretends to and professes an exclusive loyalty and a self-satisfied pharisaic segregation (which are not Christian, nor Religious)—and that, in the face of a Divine Catholicity such as neither Rome, nor Canterbury, nor—Essex Street, in any true sense, comprehend.

We well know, from much and minute experience, and profound sympathy, how simple and faithful is the devotion of Spirit to Spirit in the Ministry of the Gospel of our Lord Jesus Christ, amongst unaffected, self-forgetting Roman or Anglican priests or people, Methodists, Independents, or Friends.

Do WE and OUR ever preach that same Gospel of our Lord and Saviour? with heart and soul and voice?

We profoundly respect and admire the personal dedication of all (and especially the personal dedication and outpouring of the true, enlisted personal soldiers of the Salvation Army) and we now again, for our great company of Brothers and Sisters, deliberately repeat our entreaty to every Neighbour and Friend, and every one of their Associations and conferences, and to every minister and every one of all: to cast aside, once for all, all doctrinal array and "Church" talk, and all flags and all drums and baggage wagons, and humbly and perseveringly to seek the strait gate and the narrow way of *personal dedication* that "leadeth unto Life." Let us all and every, each one of us strive and live from day to day a new life of his own in a real Holy Communion in Christian perseverance and goodness, self-lost in the Kingdom of God within us, in the meekest recognition of His eternal power and glory—true—meek—self-lost—Ministers of the Gospel of our Lord and Saviour. *Blessed be His name!*

"So is the Resurrection of the dead:—it is sown a natural body; it is raised a Spiritual body. There is a natural body and there is a Spiritual body. . . : Therefore beloved brethren, be ye steadfast, immovable, always abounding in the work

of the Lord. Your labour is not in vain in the Lord!"

For some of Open Brotherhood
(to comply with your rule, I give my name),
R. D. DARBISHIRE.

JUST PUBLISHED

Cr. 8vo, pp. 320. Cloth, 5s. net, postage 4d
with Photogravure Portrait

RICHARD ACLAND ARMSTRONG

A MEMOIR BY HIS SON
GEORGE G. ARMSTRONG
WITH SELECTED SERMONS AND AN
INTRODUCTORY LETTER BY
PHILIP H. WICKSTEED.

ESSEX HALL YEAR BOOK for 1906.
PRICE 1s. net, POSTAGE 2d.

ESSEX HALL POCKET-BOOK AND DIARY.
French Morocco, Gilt Edges, Tuck Case, Pencil, and
Self-opening Memo. Tablet.

Price 1s. 3d. net, postage 1d.

Book Room, Essex Hall, Essex St., Strand, W.C.

Pp. 778, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.
London: Swedenborg Society, 1, Bloomsbury-street.

NUT CAKES.

Something new and good.
They are ideal for
afternoon Teas.

LIGHT & DAINTY.

Hazel Nut 6d. each.

Cocoanut... .. 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday Jan. 13, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3317.
NEW SERIES, No. 421.]

LONDON, SATURDAY, JANUARY 20, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	33
LEADER :—	
An Enlarged Lectionary ...	40
ARTICLES :—	
Eucken's Philosophy of Religion—III...	35
Towards Social Reform ...	43
On an Unemployed Relief Committee—I.	44
MEETING :—	
Manchester College, Oxford ...	42
CORRESPONDENCE :—	
State Control of Education ...	45
Unitarianism and Methodism ...	46
Country Life... ..	46
LITERATURE :—	
Mr. Armstrong's Sermons... ..	36
Life and Matter	38
The English Bible	38
THE CHILDREN'S COLUMN	39
NEWS FROM THE CHURCHES	46
OUR CALENDAR	47
ADVERTISEMENTS	47

NOTES OF THE WEEK.

THE result of the first week of the General Election is overwhelming. With the marked exception of Birmingham, it is a tremendous sweep of the boroughs for Liberalism, and we must rejoice especially that at last the voice of the Liberals of London will be heard effectively in Parliament as well as in the County Council. We have noted with the utmost satisfaction the return of such men as Mr. W. H. Dickinson, Sir William Collins, and Mr. C. F. G. Masterman, because of their profound sympathy with the needs of the people, and their close touch with the needs of London life.

THE first number of *The Tribune*, the new London penny daily, appeared on Monday, and contained a letter from the Prime Minister to Mr. Franklin Thomasson, the governing proprietor, expressing heartiest good wishes for the success of the paper, and adding :—"We all of us are deeply indebted to you for the great public spirit you have shown in coming forward to undertake such an enterprise. It is launched at an auspicious moment, and I do not doubt that the cause of Liberalism and Progress will find in the columns of *The Tribune* a new source of strength and inspiration."

THE first number of *The Tribune* contained also a letter from Count Lamsdorff, communicating a special message from the Tsar, in answer to an address from the Editor, and announcing "That his Majesty's Government intends very shortly to present to various countries for their consideration a draft programme for the Second Peace Conference, to be convoked by his Majesty's initiative, thus actually

confirming the unchangeable sympathy of his Imperial Majesty for those principles which formed the basis of the first Conference." If only the Tsar could find the way to peace in his own distracted realm! But *The Tribune*, which will be a staunch and persistent supporter of the cause of International Peace, rejoices in the receipt of his message, and its concluding profession of faith.

WE have read with feelings of warmest cordiality and sympathy the letter addressed by forty-one leading representatives of German science, art, and literature to a body of Englishmen, who, with Lord Avebury at their head, represent the same forces in the spiritual life of the English nation. The aim of the German letter, so fully reciprocated in the English reply, is to clear away the fog of mutual suspicion and prejudice which has been existent among both peoples, and which has been utilised from time to time by the Press of the two countries, in order, under the guise of a fervent patriotism, to arouse the war spirit to a dangerous pitch of excitement. "We can state," say the writers, "that none of us, though living in widely distant parts of Germany, and moving in different spheres of German society and party life, has ever heard an attack on England seriously discussed or approved of by any man or section of the German public worth noticing."

THIS Assurance is supported by the signatures of men, many of whom possess an international reputation, and among them, to mention only some of those best known in this country, Joseph Joachim, Gerhard Hauptman, Adolf Harnack, Richard Strauss, Brentano, Eucken, Haeckel, and Wundt. The letter continues: "The wish to be on truly friendly terms with England and Englishmen is general in Germany. Every cultivated German knows and venerates ties that bind together both nations. To no other modern country does German civilisation owe so much as to England through Shakespeare; and England has, from the times of Luther and Holbein to those of Handel and Goethe, found in Germany a source of pure spiritual and artistic inspiration. We believe that on the continuance of this intimacy between both countries depend to a great extent the future and fulness of European civilisation." One sentence from the English reply must suffice, and does suffice, to express our strong conviction: "A war between the two Powers would be a world calamity, for which no victory could compensate either nation."

WE in this country hold truly friendly sentiments towards our German fellow members of that future world-society which is slowly and with such difficulty even now fashioning itself. The same sentiment exists in Germany. Why, then, need we fear? Why does suspicion continue to reign? For many in England do think that Germany would willingly pick a quarrel; And in German society there exists a widespread dread of English intentions and the English sea power, a fear that we certainly can, and probably intend to, fight a fight, of which the inevitable outcome would be the destruction of what has been created with infinite strife, the one self-conscious German nationality. Men of Thuringia, of Saxony, of Prussia find themselves as something greater—for the German is to them a more eloquent thought than the mere Thuringian. England does not hate, does not threaten the higher spiritual destiny of the German peoples. We must rely chiefly on increased intercourse, the interchange of visits, the reception of corporate bodies, and such means of more intimate knowledge, to dispel mistrust and cement a mutual loyalty of friendship: It is as a step in this direction that we so heartily applaud these letters between the intellectual leaders of the thought of two kindred nations.

THERE is one thing not mentioned in these letters, and yet one which lies at the back of all thoughts, certainly in Germany, and largely also in England. Our spiritual achievements are the finer for being shared with our fellows. Unfortunately this is not so, or is not yet seen to be so in the case of those material things which engage the minds of the men of the market. The German, ever the lover of peace, ever the friend of many Englishmen, the German says to the Englishman: "Yes, but the commercial competition, this concurrence, this strife, this war of bills and invoices goes on, and its progress threatens the ideals we more and more clearly, more and more passionately reverence." Here, then, lies the kernel of the modern international problem, as of the modern social problem within the separate frontiers. To organise industry, and therewith to conduct international commerce in such a way that industry and commerce shall simply and adequately subserve the highest ideals of modern wisdom and modern culture, which themselves turn more and more yearningly to the unchanging Justice of which they are the handmaidens. So deep into the heart of social philosophy stretch the

thoughts set vibrating in the messages exchanged between the teachers of Germany and the teachers of England.

THE Bishop of Hereford, in a column on "Church and People," in Monday's *Tribune*, expresses the hope that in the better days in front of us the Church of England may go forward in closer sympathy than hitherto with all popular aspirations, and growing in strength and power for all good influence, because more deeply rooted in the heart and the affections of the people. And he rejoiced in the spirit and aspirations, which he noted as a most hopeful sign, in some of the younger clergy. "Their devotion to the poor and their enthusiasm for the moral and spiritual well-being of the masses are drawing them with a true instinct to their side in all matters of social and political reform. If the Church of England is in the future to be not merely in name but in reality the National Church, it must retain or recover the allegiance of the masses, the sympathy and the grateful and willing adherence of the working multitudes that constitute the main force of the English democracy."

To this utterance of the Bishop of Hereford's we may add the specific declaration of the Church of England Liberal and Progressive Union, of which Lord Beauchamp is chairman. Referring to the crisis of the General Election, in which so many questions of distinctly moral issue are involved, the declaration says:—"The Education Act has conferred the minimum of benefit on the Church, while causing the maximum of irritation to Nonconformists. It has increased rather than diminished the unfairness existing in the large number of districts that are served by a single school, where the public can exercise no control over the majority of the managers or over the appointment of the teachers. With regard to the Licensing Act, it has to be remembered that the great majority of our Bishops were in favour of a 'Time Limit,' and of the restoration to the magistrates of their original and time-honoured authority. It is hoped that the Church will give its adhesion, on this great moral and social question, to those who will support the public control of the traffic in intoxicants. Freedom of trade is essential to the purity of public life, and to the maintenance of a high standard of political morality. Nor can it be supposed that any artificial fostering of certain favoured industries will ever result in lasting benefit to the community. A great wrong has been committed in South Africa by the introduction of indentured Chinese labour under circumstances involving all the essentials of slavery. The remedy for this wrong should surely be found in the free expression of sound Colonial feeling; and the dignity, value, and freedom of labour, at home and elsewhere, are principles to be maintained at all times and at any cost. We appeal to our fellow Churchmen to give these subjects their most earnest consideration, and to support those men who are pledged to put these principles into practice."

THE Moral Instruction League has addressed a series of questions to all the Liberal and Labour candidates. Of 127

candidates who have replied, 110 (83 Liberal, 27 Labour) have expressed themselves definitely in favour of the introduction of systematic non-theological moral instruction (systematic instruction in personal and civic duties as part of the secular curriculum) into all State supported schools. They have also pledged themselves to use their influence, if elected, to secure the introduction into the Code of Regulations for Day Schools of such instruction as a compulsory subject. Further, 68 candidates (40 Liberal, 28 Labour) declare themselves definitely in favour of a system of purely secular education (including systematic non-theological moral instruction) in all State-supported schools. 97 candidates declare against the right of entry of religious bodies into schools for the purpose of giving denominational theological instruction during school hours or at the public expense.

TWENTY-SIX education authorities (including 6 county education authorities) representing over 3,000 schools, have already provision, or have decided to make provision, for systematic non-theological moral instruction in their schools. The Graduated Syllabus of Moral Instruction and Training in Citizenship issued by the League has been adopted with slight modifications by the Surrey, West Riding of Yorkshire, Cheshire, and other education authorities.

THE Co-operative Holidays Association reports that 8,400 people took their holidays at the various centres last year, an increase of 667 over the previous year. The finances were satisfactory, and allowed of votes of £25 to the National Trust for the purchase of Gowbarrow Park and £70 to the children's holiday fund. It was decided at the annual conference early in January that a centre convenient for London people should be established. A delightful spot on the North Downs of Kent is proposed, from which Penshurst, Tunbridge Wells, Sevenoaks, Addington, and other beautiful and historically interesting places can be visited, and excursions may also be made to London. This centre may be worked in connection with another on the South Coast. As in other years, holidays may be taken in Switzerland, and a new centre is contemplated among the hills and forests of the Eifel district in Germany.

At the annual conference Mr. J. R. Barlow, one of the most steadfast friends of the Holidays Association, spoke of the dangers of humbler and simpler folks being crowded out of the centres, and pleaded for the good old traditions of simplicity and naturalness alike in dress and amusements. The experiment in the Vale of Newlands, in the Lake District, where an old factory has been furnished as a holiday home, has been very satisfactory. There the guests do part of their own work, the excursions are nearly all on foot, and plain living and high thinking are cultivated in the district where memories of Wordsworth and Ruskin abound.

PROFESSOR B. NATH SEN, of Calcutta, preached at Wandsworth last Sunday

morning, on "The Religious Ideals of India," the service being conducted by the Rev. W. G. Tarrant. To-morrow (Sunday) Professor Sen is to preach in Manchester College Chapel at Oxford.

WEDNESDAY was the two-hundredth anniversary of the birth of Benjamin Franklin. Born at Boston Mass., Jan. 17, 1706, he settled as a young man at Philadelphia, and made his way there as a printer, publisher, and author. Distinguished as a man of science, especially for his discoveries in electricity, honoured as a public man, he fulfilled more than one political mission to the old country, and was one of the five authors of the American Declaration of Independence. After that he represented his country with great distinction as a simple democrat at the Court of France, and having returned to America, died in 1790, in his eighty-fifth year. He is a great example of the strength of personal character and practical good sense.

THE late Miss Caroline Richmond, of Providence, Rhode Island, who passed away on November 8th, 1905, in her 65th year, from sudden heart failure, in the state of Colorado, was an ardent Unitarian, and a very generous benefactor during her lifetime to many religious, educational and other institutions, both for white and coloured people. To the American Unitarian Association she left a legacy of over £3,700. She had been several times in this country and was well known to not a few of our people. In Hungary her name will be remembered with special gratitude, for it was to her enthusiastic interest that her mother's gift of £1,000 was due, which led to the establishment of the Anna Richmond professorship at Kolosvar. To this her brother added later a further gift of £1,000, in memory of their parents. Miss Richmond had always very delicate health, but an indomitable spirit. In her home at Providence she exercised a very gracious hospitality. She was a descendant of the Priscilla who went over in the *Mayflower* in 1620, whose story in connection with John Alden Longfellow has immortalised.

CAMBRIDGE.—The Committee of the British and Foreign Unitarian Association have made the following arrangements for preachers at Cambridge during the spring term:—Jan. 21, Rev. J. Estlin Carpenter, M.A.; Jan. 28, Rev. J. Edwin Odgers, M.A.; Feb. 4, Rev. Henry Gow, B.A.; Feb. 11, Rev. L. P. Jacks, M.A.; Feb. 18, Rev. F. K. Freeston; Feb. 25, Rev. Joseph Wood; March 4, Rev. W. J. Jupp; March 11, Rev. J. Worsley Austin, M.A. Mr. L. B. Booth, of Christ's College, Cambridge, is the hon. secretary, and he will be glad to hear of any undergraduates, men or women, known to be at Cambridge, and likely to be interested in the services. The services are held on Sunday mornings at 11.30 at 10, Emmanuel-street.

THE January *Cornhill* has the first three chapters of a new story by Stanley Weyman opening in 1831, in the midst of the excitement of the Reform struggle. "Chippings" is the title, and Lord Brougham is one of the chief characters.

EUCKEN'S PHILOSOPHY OF RELIGION.

III.—RELIGION AND ITS RELATIONS.

It may be stated that all of Eucken's books have been the clearing of the ground for his last great work, "*Der Wahrheitsgehalt der Religion*" (first edition 1901, second edition 1905). Probably the best way to understand his system of philosophy is to take the books in the order of their appearance, for in this manner an insight may be obtained into the gradual development of the system in the author's own mind, thus making his personality clearer to us than by reading his works at random. In the above-mentioned work the author reaches a higher religious level than in any of the previous works. In fact, the work may be named a Theology as well as a Philosophy of Religion.

Religion with Eucken means the gaining of a new self—a self which is never to cease to grow. This self is to be possessed by man through the freeing of the life from the "small I," and it must always be looked upon as something quite other than a particular subjective self. The spiritual self belongs to the very nature of things; it is the culmination of the process of the world-life. This quality of the spiritual self is universal, *i.e.*, its substance is in the Cosmos. It depends, therefore, upon the wholeness of things, and recognises its dependence, for it is in the recognition of this dependence that it finds a guarantee for the meaning of the world. That aspect of the self is necessary in order to escape from the perpetual flux of appearances. But this relationship of the self has to become ever clearer, and this it can become only in the degree that it struggles against appearances and links itself to meanings and ideals. By taking the wholeness of things into account, the cleft between thought and existence is overcome. What its potencies may mean can not become clear to this spiritual self by the outward aspect of any knowledge or speculation, but by coming into contact with the life of society around itself. It is in society that the self has to realise itself. It is in society that the self receives its problems, and it is through the taking up of these problems, through transforming them and approximately solving them that it gains its content, for thus alone can the deepest meaning of things be experienced by the spirit of man. Thus life gains an ever-new content; it passes from negations to affirmations because it has been driven to such a position by its own demands. It is evident that in all this there is something quite different in nature from the natural process, for the power which drives forth the idea is quite other than, quite contrary to, the ordinary natural process. When the spiritual life becomes conscious of its relationship with the world-life it takes upon itself the burdens that are presented to it, and sees the meaning of its own development in front. Life becomes now a ground to be travelled, a problem to be solved, a rest not to be gained until after the exertion of the whole spirit. The more this is done the more does it seem opposed to the empirical existence which is within and without the spirit. The possession is conceived to be that of a new world—possessed, yea, evermore to be explored. So it is a new world and an over-world at the same time. In this

world, discovered by the spiritual self through many struggles, dwells all that is perfect, and it is in this that the spiritual life finds its sufficient cause as well as its sufficient end. Eucken insists that unless this over-world exists the spiritual life, in so far as its wholeness and strength are concerned, falls into pieces and becomes a mere illusion. Whoever wishes to hold to the reality of the spiritual life in the midst of the storms that blow upon it must become convinced of the fact that in that life an independent reality is enclosed, which is a quality of the over-world and which creates the over-man. When this is admitted and acted upon, although there will be as yet much that is dark, there is enough light to cast a hope in the very depth of the human spirit that the struggle is a dire necessity, because it signifies not only a struggle from a lower point to a higher one, but from one world to another.

Here religion differs from philosophy. As Eucken himself states: "Religion holds up visibly to us a large world-wide fact—the opening of love and grace, the living presence of the Kingdom of God; whilst philosophy begins with the general outlines of reality and can penetrate only gradually to the point where the facts of religion become a necessity for its own endeavours." To religion belongs the reality of this new world—a world superior to that of direct and immediate existence. To our author there is no real religion possible without recognising and experiencing this. "A denial of this is for religion a refuge of 'halfness' and obscurity, and is a wretched contradiction in itself." But the belief in the mere existence of some higher Being is far from giving us a religion. "The Epicureans admitted willingly the existence of divine beings, and yet at the same time denied all religion because they denied to these beings any relations with humanity. To religion belongs not only the *existence* of a higher world, but also the opening up for us of its living presence for salvation from our sins and needs, and for the obtaining of a new being." The only real God is he who works in our own immediate circle. He is not an object to be gazed at, but a power to be used for the transformation of life. A recognition of his transcendence without his immanence is of very little value for man.

Here arises the all important problem of religion—the proof of the living presence of a higher world in our own circle. We are familiar enough with the old method of attempting to prove the existence of God from the starting-point of the physical universe. This method has not quite died out even in our own day. If religion is to obtain a foundation which is unshakable, this method of proof will have to be given up. It is astonishing how prevalent such a method is in our midst. Eucken emphasises this need of change, for no method which attempts to prove the existence of God by the reason, order, and adaptation to ends found in the physical universe, or by an analogy of the workings of the human body or mind, can stand the light of science. All such proofs are artificial, a refined form of realism, and consist simply in projecting by analogy to the universe our own mental conceptions. Such proofs are also fleeting in their nature, because mental conceptions concerning the

physical universe vary from generation to generation. They also belong to the lower side of the truth of things, and so leave out of account the higher truths which exist and are effective in the human spirit, and which have no counterpart in the physical world and its behaviour. The counterpart of the higher truths is not in what is physical, is not in what is below themselves, but in that which is above themselves—in the ideal. It must then be admitted freely that science from its objective aspect offers no clue to the existence or efficacy of the divine, and that it has become amongst the leaders of thought a superstition to attempt to build religion on the unfilled clefts of natural science. The history of evolution shows us clearly that the clefts are being gradually filled, with the result—the sad result—that a religion founded on such traditional proofs has to shift perpetually its ground to the next unoccupying point, and that point in its turn it will have to flee from. Science itself is not concerned with the province of religion; far less is an archaic or pseudo science concerned with it. We are not warranted in holding that such and such things are produced by nature out of itself, and other things produced by some superior power. If we hold to such theories we can find no more than an external God, who is little better than no God, and we have to create artificial breaks in the behaviour of the physical universe in order to possess such a weak religion at all.

Eucken states that we have to take our stand on the fact that the world of natural science does not signify the whole and final reality. This work of science is the work of mental activity, and is real in that sense as far as it goes, but it does not go and does not profess to go far enough. It goes some way on the road to reality; this science has been built up through the strength of the mind of man. In our investigation after reality we are therefore to proceed not from the world to man, but from man to the world. The centre of gravity must be shifted from the object to the subject; it has in science to be shifted from the objects of sense to the mind and strength which give *meaning* to these. Here is seen the overpowering influence of Kant—of emphasising the inward aspect of things in all the dealings of the human mind with physical objects.

So the conclusion is established beyond the possibility of a doubt that in science itself there is a More than sensuous nature. This More is something over against nature, *i.e.* it is the existence and reality of an inward life. This inward life is a universal thing, at least in so far as it is the possession of all who know the meaning of sensuous things. Upon this ground, out of the power of this mental activity which knows, which is aware of things, have arisen science and art, right and morality, state and humanity, love and life and work. Even on this ground of dealing with sensuous objects and human relations there has grown a new idea of personality and a new spiritual centre of existence. Even on this mental level there is the breaking forth of a new world over against the mere subjective desires of the individual. That this is true may be seen from the characteristic taking up of the struggle against what Eucken calls

the "small human," for the emancipation of mental and spiritual work from the private interests and opinions of the bare individual. That scientists themselves have ignored these great results of their work and have emphasised only the external sensuous side is to be deplored. But the work and the results are there, and constitute a proof that the spirit of man on any level of work shows the presence of a life and an activity which are quite other than the bare objects of sense. This life and activity are not a mere More of nature, but the beginning of a new order of things, the breaking forth of a new kind of reality in so far that it shows that the mental life is not a something dependent or lying by the side of the mere natural process either of the individual or of nature. Although the complete reality is not enclosed on this level, yet it has become the standard of all the work of culture, and, however much it is forgotten, it is only out of this standard that the work of natural science can originate and continue. We must therefore, according to Eucken, come to the conclusion that the world is more than nature, and that man is not the mere product of nature, but the possessor of a life which gives meaning to nature.

When we turn from nature to history a similar conclusion must be arrived at. In connection with the work of history in the development of religion much will have to be altered. The Christian conception of history will have to be changed. That conception shows the relationship of God and man as having happened but once in the history of the world, and this conception is supposed to be a break in history itself, to be something lifted out of all human relations and activities. The force in connection with the movement of things is conceived in this manner, in the main as something which was not in human nature and its capacities, or in the transformation of existing things, but in the *supernatural* power, wisdom, and goodness of God. All that happened was supposed to be linked in an entirely new manner to the will of a personal God, and man was bound in a decree out of which he himself was powerless to escape; e.g., in the Christian conception we get an account of the Creation and the Fall, of salvation and the day of judgment, and the world-history becomes a great connecting drama, which, through innumerable catastrophes and failures, brings about at a single stroke the final conquest of the good. In this manner our position to the whole of things has been determined, and nothing new can be brought about. This view, as Eucken points out, cannot be held to-day, and the sooner we see that the better for us. The main conception to-day is that of the becoming of things, and the Christian era shows but a fragment of this becoming. In Christianity itself there is much which belonged to its particular age, and which cannot be transplanted to the soil of another age. The dogmas which are entwined around the Christian religion belong to days of long ago, to modes of thought and expression which are largely non-Christian, and which have ceased to have meaning and power in our day. Such notions have led many people throughout the ages to conclude that man is hemmed within a

chain of causation and is incapable of liberating himself. But is this true? Eucken states that it cannot be true. When history is read and its deeper current becomes visible, there appears a power which is superior to the natural causality of things, and this power has come about through human activity. It is a power which has worked against the fleetingness and shallowness of appearances. Such a fact as the expression and manifestation of such a power could not happen without holding forth the distinction between essential and non-essential. This power has deepened and changed the first ordinary impressions of things, and all this could not happen without the work of the human spirit, which is greater than the ordinary human formation of things. The things of history are taken up by the spirit of man, and are carried forward and upward to higher issues by the activity of that spirit, so that religion is not a fleeing from the present into the past, but the creation of an ever-wider present—a present of the spiritual life over against the present of tradition or the thought of the present of the bare moment; and this spiritual life brings into existence a kingdom of the spirit in the midst of time. Thus there arises within history—within the ordinary current of events—an over-historical reality, and through all the struggles and transformations of time there opens out to man an eternal truth, and through this all our relationships with history are changed. The current of the becoming of things is now viewed as not running unbroken, but with the entrance of the spiritual life, which life is universal and not merely personal and subjective, a new order of things perpetually takes place. A dualism has here again taken place between the bare historical process and the spiritual life, for thus alone the life gains its universality and its ethical character. Great ends open up in front of man; great problems and possibilities surround him on all hands; the conviction is borne upon him that the spiritual life is founded in an eternal truth, for this conviction gives the reason of his existence and the goal of his destiny. Thus it is by the activity of the spiritual life that the stream of history can be made to run in ever-deeper channels. In order to do this it is neither the carrying of traditional intellectual elements of the past nor even the clearness of mental conceptions alone that will help us, but an energetic self-deepening of our own inmost nature and activity. This is the essence of Christianity as held by Eucken, and as we shall see in the last article on Eucken and his relation to Christianity, he conceives of Christianity as the absolute and final religion.

If we look at Eucken's system in its relation to psychology, the same truth of the superiority of the spiritual life over the mental processes of that life is seen. The account which psychology gives of us is too small; it cannot lift man out of his own small self. Our self has a world-character, or else it could not bind together the impressions which it receives into a totality and give them meaning. When we pass from psychology to the recognition of the world-life of the self, there appears the possibility and the necessity of a turning to religion; there appears the possibility

and the certainty of a new order of things. In this way, as Eucken states, "Religion alone assures the spiritual life of its indispensable independence and superiority over against the nearest existence, and only with the help of religion is genuine spirituality able to close itself firmly together and take up an energetic struggle against all 'halfness' and all the sham which cling to the average life of humanity." How this culmination of the spiritual life is to be reached we hope to show in the final article.

W. TUDOR JONES.

MR. ARMSTRONG'S SERMONS.*

RATHER more than a third of this memorial volume is occupied by Mr. George Armstrong's Memoir of his father and Mr. Wicksteed's Introductory Letter. To these we referred in a first notice of the book a fortnight ago. We now turn to the Sermons.

There are sixteen sermons, and after these a further nineteen pages of extracts from other sermons. Mrs. Armstrong has been responsible for the selection, and has endeavoured to make them as representative as possible of the various aspects of her husband's maturer teaching. The sermons all belong to his Liverpool ministry with the exception of one on the Lord's Supper, preached at Nottingham in October, 1881, rather more than two years before his removal to Liverpool. Their quality is well described in the Memoir, where, after a reference to the contrast, architecturally, between the two churches of Hope-street, Liverpool, and the High-pavement, Nottingham, it is added:—

"Some of his hearers traced a difference in his preaching corresponding with the difference in the buildings, in a certain mellowing and deepening of his religious teaching during his later ministry in contrast with that of his younger days. The gospel of an all-conquering love seemed more and more to overshadow and supersede the old gospel of the warfare of the spirit. One who had heard him many a time before and after his migration to Liverpool said that at Nottingham he preached Paul, but at Liverpool, Christ. He was a fighter to the end, but as the years went by, he came to regard love more and more as the supreme power for the uplifting of the world, and to care less and less for the sword of controversy."

No one is likely to grudge the space given to the Memoir in this volume, but if any should wish that there had been room for more sermons, it should be remembered that at least a hundred of Mr. Armstrong's sermons have been already published. The four volumes of the *Liverpool Pulpit*, which he edited with the present Dean of Ely and the Rev. C. F. Aked (in the fourth year, with the Rev. Robert Veitch in the Dean's place), 1892-5, contain twenty of his sermons, and in the monthly issue of his own *Sermons for the Day*, continued during the years 1896-8 and 1902-5, there were about eighty more. And there were several special sermons separately published:—The annual sermon

* "Richard Acland Armstrong: A Memoir." By his son, George G. Armstrong. With selected Sermons, and an Introductory Letter by Philip H. Wicksteed. (Philip Green, 5, Essex-street, Strand, W.C. 5s. net.)

of the British and Foreign Unitarian Association, in 1880, on "The Desolation of Jerusalem,"; the sermon at the second meeting of the National Conference in 1885, at Birmingham, on "A Church Free and Catholic"; the Provincial Assembly sermon at Flowery Field, in 1889, on "The Soul's Converse with God," afterwards published in *Sermons for the Day* in 1897. Another sermon, on "The Sympathy of God," is in the volume published by the British and Foreign Unitarian Association in 1897, under the title "Verities of Religion." Thus there is ample store, in addition to the published volumes of his lectures, for those who want to follow out the lines of his pulpit teaching; but the sixteen sermons in this last volume will stand as an admirable presentment of the main features of his positive religious teaching, and we like to think that they will be very widely read. They should be welcomed especially by those who value "God and the Soul," as offering invaluable illustrations of present-day religious experience, with which that "Essay towards Fundamental Religion" is concerned.

These sermons are printed exactly as they were used in the regular course of Mr. Armstrong's ministry. Thus, the last sermon, on "God made not Death," was preached on Hospital Sunday, and there is reference to the collection. In the sermon on "The Mystery of Grief," the occasion is distinctly marked: "We have suffered so much sorrow this past week, there are so many among us that 'go mourning,' whether for the aged who has laid down earthly life in the ripeness of many years, or for the friend and brother taken away from us in mid-career, to so very large a proportion of our ranks one or other of these events has come as a grief," &c. And in the sermon on "The Poles of Christian Character," an illustration from the well-known picture, "Diana or Christ?" is introduced with these words: "We look on that great canvas which I have on other occasions described to you," &c. They are not long sermons. They would fill on an average only about four and a half columns of this journal, whereas a sermon of Mr. Stopford Brooke's would fill at least six columns, and often a good deal more, and Dr. Martineau's and Mr. Thom's sermons would average about six and a half columns. Mr. Armstrong was not a rapid speaker. One remembers his great platform gift of saying in a few weighty words exactly what had to be said; and the sermons make much the same impression of clear, forcible and measured utterance.

The first of the sermons is on "The Theism of Nature," preached in August, 1890, after a holiday in Norway. It contains a series of vivid pictures of the beauty and grandeur of that wonderful country, and an expression, such as was habitual with Mr. Armstrong, of his deep sense of the revealing power of the beauty and sublimity of Nature. The first scene he pictures is from the southern point of the long arm of the Hardanger Fiord at Odde. He describes the great stretch of the waters and the encircling hills at sunset; and quoting the complaint of some tourist that the mountains want boldness of outline, goes on:—

"Yes, just here there are no terrific precipices or cloud-cleaving peaks, only slopes from cloud to fiord of various angles, line behind line, and curve behind curve. Yet is there a very miracle dominating those curves and lines, for they also are marshalled into a harmony and unity such as no architect has ever given to palace or cathedral. So that the whole vast landscape, with the sunset bloom resting on it everywhere, is a sweet and mighty music, ravishing the soul with the burden of its chant. Alone with the mountains and the waters, and the skies? Nay, not alone! Less alone a thousand-fold than in the clattering hotel or in the streets of the huge cities at home, this Liverpool and that London, of which Norwegians speak with incredulous awe. Less alone, there in the still solitude, than on any other spot of earth. For never with such enchanted voice on any other spot of earth did all the elements seem to murmur, 'Our God is here. He holds us and He moulds us. Our form is from the pressure of His hand; our tents are from the fragrance of His breath. Our God is here, and we in Him, and He in us, and in thee too while thou standest in this temple which we are.'"

"And as one turned amid the gathering darkness, and softly stole back to the little town, it seemed as though all the problems of life, and all the doubts of the restless brain, and all the achings of the heart, and all the wrongs and sorrows of the myriads of men, must be softened and harmonised and brought under the holy dominance of God for ever, like that wondrous, prophetic army of ancient hills, in the light of the memory of that marvellous scene" (p. 132).

Other pictures follow, and then there is a closing work of what the human countenance may reveal of the yet fuller spiritual knowledge of the love of God.

The second sermon, "Thy Kingdom Come," is the only one which had been previously published, being in the *Liverpool Pulpit* of September, 1895. It is a powerful appeal for individual faithfulness, and confidence that each one can and must do his own part for the furtherance of righteousness. The same burden, at the heart of a true manhood, is in the sermons on "What must I Do to be Saved?" and "The Domain of Law," and again in that on "Depression," with its pleading for the strenuous doing of duty, and the going out from self to live with and for others, and not with those who are our brethren only, with single-hearted love for them, but also with God, our Father, doing for His sake, and loving because He first loved us. The sermon on "The Mystery of Grief," again points to that perfecting of our life, and the ultimate victory over all sorrow, through trust in the perfect love of God.

Following the sermon on the Lord's Supper is one on "The Upper Room," preached in May, 1895, after Mr. Armstrong had been in Jerusalem. Here again there is a striking example of his power of realising the scenes of which he speaks:—

"Yes, the magic city. For even now, however squalid Jerusalem is within, as seen from the Mount of Olives it can never be forgotten. We sat one moonlight night half-way up Olivet, gazing across the valley at the city. Instead of the

roar of traffic which would fall on your ears of an evening in the outskirts of a European city, the one sound breaking the silence was the barking of many dogs, so characteristic of the East, and the barking, too, no doubt of the foxes or the jackals prowling on the neighbouring hills. But there, before us, across the valley on the abruptly rising ground to the west, were the square castellated walls of the famous city, the mosque of Omar marking the splendid plateau levelled of old by Solomon, where the Temple once glittered in all its stately magnificence. And quietly in the moonlight we read the story of Gethsemane, of that quiet procession of the Master and his friends from the upper room to the olive-garden, of the drawing apart of the Master for the strengthening of prayer, of how those three who should have watched with him were overcome with sleep, of his pathetic reproach, 'What, could ye not watch with me one hour?' of the sudden noise and bustle of the band who came to seize him, of the violent arrest, and the march back up the hill into the cruel city.

"Many have asked me whether the visit to Palestine was mostly a disillusionment or a help to the realisation of the Bible scenes. So far as regards that evening on the Mount of Olives, and the Sunday morning hour on the banks of the Jordan, I can truly say that these made the scenes in the life of Jesus very real to me—brought them before my mental vision with a vividness which I can never forget, and which must remain as long as I live, very precious treasures in the storehouse of my memory" (p. 276).

There are other of the sermons on which we should have been glad to dwell, each with its own characteristic touch—"Power through Repose," "Patriotism," "Self-Denial," and "Eternal Life." This last describes the true nature of that life which is gained not as a future reward, but in the very act of the knowledge of God and of Jesus Christ, a life the nature of which is so profoundly realised in the Fourth Gospel. We must not quote any more, except one final passage, or we would have added here the passage beginning on p. 255, on the true knowledge of God, not given by the arguments of philosophy but by an inward spiritual experience, and the conclusion of the sermon, on that "new order of love, and gentleness, and purity, and human helpfulness and sympathy and humility," revealed to the world in Christ.

Of the passages from other sermons at the end of the book the first is another beautiful nature picture of Loch Katrine, with some thoughts on "God in the Beauty of the World." Others are on "The Unconventional Christ," "Veracity in Religion," "Father and Child," "The Coming of the Kingdom," &c. Among them is this passage:—

"What astonishes me most, in these latter years, is the clearness with which it is coming out that in the enunciations of the Sermon on the Mount and similar utterances of Jesus is to be found the true and the only true solution of the great social and economical problems which with so frowning an aspect confront us to-day. It can be shown in detail that every one of these dark problems has arisen directly from the violation of the principles which

Jesus spoke straight out of the treasure of his moral and religious consciousness. I believe that it can be shown in detail also that the restoration of social and economical equilibrium depends solely on a new realisation of the simple principles of his gospel. Economists have decried the mixing up of Christian ethics with their science. It is beginning to appear to-day that Christian ethics, and Christian ethics only, can restore economy to a place among the sciences. Jesus, the supreme prophet, is the supreme economist as well" (p. 309).

And now we turn back once more to the portrait at the beginning of the book, and to the Memoir which so happily tells of this preacher of righteousness and of the love of God. His life was the greatest of all the sermons. It was a great word of manhood that he spoke—of manhood and devoted service and enduring love. Many whom he helped, and still helps, will have been deeply touched by those words near the end of Mr. Wicksteed's letter, referring to those "who feel his death as a challenge to them, to live nobly in the strength which he confirmed, testifying to the life he gave them by strength to live without him." Only it can never be altogether without him, whose word has such living power.

LIFE AND MATTER.*

HAECKEL'S "Riddle of the Universe" has met with criticism from various quarters since its publication. The main interest that attaches to the recent little work of Sir Oliver Lodge arises from the fact that it is the reply of one eminent scientist to another. In it the author gathers into a whole the thoughts on life and matter which he has recently, in various lectures and articles, been making public.

The details of the criticism of Haeckel cannot be entered into here. They all converge, however, to a certain point, which is fundamental in Sir Oliver Lodge's philosophy—namely, that Reality cannot be regarded as limited simply "to that part of existence of which we are now aware." It is on this point that his basal cleavage with Haeckel rests.

Haeckel has built up a philosophical system to which he has given the name "Monism." The universe, in his view, represents, in all its varied forms and processes, the evolution of one primary substance. The evolution of this substance discloses a certain fundamental cosmic law whose "discovery and establishment is the greatest intellectual triumph of the nineteenth century, in the sense that all other known laws of nature are subordinate to it." To this Haeckel gives the name "the law of substance," and says that it is a combination of the two laws of "the conservation of matter" and "the conservation of energy." As Sir Oliver Lodge points out, Haeckel thus attempts to lay the basis of *materialistic monism*, which is a special variety of monism, and far from being the only possible form, since "an attempt at monism is common to all philosophers." Sir Oliver Lodge's criticism of this initial position of Haeckel's consists in showing that, in the light of

recent physical discoveries, matter cannot be regarded as an ultimate, permanent form of Reality at all. "The destruction and the creation of matter," he writes "are well within the range of scientific conception, and may be within the realm of experimental possibility."

As regards the theory of the conservation of energy, after discussing its true meaning and limitation, he concludes: "The serious mistake which people are apt to make concerning it is to imagine that it denies the possibility of guidance, control, or directing agency, whereas it has nothing to say on these topics."

These and kindred criticisms lead up to the conception of *transcendence*, which is the key to the author's own position. His main contention is that we are in no way entitled to believe that we can explain the whole universe in terms of the limited and by no means ultimate forms in which its reality is at present manifested to us. The Real transcends that part of existence of which we now know. And so he writes: "The miserable, degraded monism and lower pantheism, which limits the term 'god' to that part of existence of which we are now aware—sometimes, indeed, to a fraction only of that—which limits the term 'mind' to that of which we are ourselves conscious, and the term 'matter' to the dust of the earth and the other visible bodies, is a system of thought appropriate, perhaps, to a fertile and energetic portion of the nineteenth century, but not likely to survive as a system of perennial truth."

The latter part of the book is devoted to the Problem of Life. The attempt here is, as Sir Oliver Lodge himself puts it, "to confute two errors which are rather prevalent—(1) The notion that because material energy is constant in quantity, therefore its transformations and transferences—which admittedly constitute terrestrial activity—are not susceptible of guidance or directive control. (2) The idea that the specific guiding power which we call 'life' is one of the forms of material energy, so that directly it relinquishes its connection with matter other equivalent forms of energy must arise to replace it."

Sir Oliver Lodge's position seems largely based upon the ideas set forth some thirty years ago by the late Mr. James Coll. That these are bearing fruit in present-day thought is shown by their reappearance in two other recently-published works—"Life and Energy," by Mr. Walter Hibbert, and "Present-day Rationalism Critically Examined," by Professor G. Henslow. The contention in all is the same—that the action of force is determined by something that is not itself force; that life or mind is not a form of force, but a controlling agent, that controls without expending force.

The reasons for the contention are well summed up in the present work in the author's reply to the statement of Professor Le Conte, that had been quoted against him: "Vital force may now be regarded as so much force withdrawn from the general fund of chemical and physical forces." To this Sir Oliver Lodge replies: "If it were true that vital energy turned into or was anyhow convertible into inorganic energy, if it were true that a dead

body had more inorganic energy than a live one, if it were true that 'these inorganic energies' always or ever 'reappear on the dissolution of life,' then undoubtedly *cadit questio*; life would immediately be proved to be a form of energy, and would enter into the scheme of physics. But inasmuch as all this is untrue—the direct contrary of the truth—I maintain that life is *not* a form of energy, that it is not included in our present physical categories, that its explanation is still to seek. And I have further stated—though there I do not dogmatise—that it appears to me to belong to a separate order of existence, which interacts with this material frame of things, and while there, exerts guidance and control on the energy which already here exists."

The author brings us thus to the fringe of a very big problem—or, rather, series of problems—in which a good deal more than the superficialities of Haeckelism is involved. Readers of Lotze's "Microcosmus" will recall the detailed inspection and close handling of the problems of organic vitality and psychic life in the first two books. Such questions as the following arise:—

(1) Are organic vitality and psychic life of the same nature? Lotze answers, "No."

(2) Is anything involved in organic vitality beyond a reciprocal action and interaction of physical forces, each acting in accordance with its own mechanical laws, to build up the complex whole? To this Lotze answers, "No"; and at great length works out his position, which is that all vital phenomena have their explanation as part of the physical universe.

(3) Is anything beyond all this involved in psychic life—i.e., in consciousness and the facts and activities which it includes? To this Lotze replies, "Yes." Mind, which is something quite different from "Life," is an agent which exerts guidance and control, and which is not to be derived from the physical world and its energies.

Such are samples of the problems to which Sir Oliver Lodge brings us, and such are the answers of another constructive thinker, which will be found partly to accord and partly to disagree with the thesis of Sir Oliver Lodge when developed. The distinction of mental facts from vital facts is fundamental, and it seems to me that the "control theory" will have to square itself with this distinction first before it makes progress.

It is satisfactory to note that the Birmingham and Midland Institute is making a special publication of Sir Oliver Lodge's work for distribution. Similar educational institutions might do the same with advantage, as an antidote to some of the Rationalistic Press productions that just now are circulating so freely.

J. WORSLEY AUSTIN.

THE ENGLISH BIBLE.*

THERE are few reprints which have better justification than that of Westcott's History of the English Bible. It has been a very scarce book for many years, and it reappears now carefully edited and revised

* "Life and Matter": A Criticism of Professor Haeckel's "Riddle of the Universe." By Sir Oliver Lodge. (Williams & Norgate. 2s. 6d. net.)

* "A General View of the History of the English Bible." By Brooke Foss Westcott, D.D. Third Edition, revised by William Aldis Wright (Macmillan & Co. 12s. 6d.)

by Mr. Aldis Wright, but in structure and contents essentially unaltered. In its pages theology and literature join hands, for the reader hardly knows whether to be more interested in the story of the gradual diffusion of knowledge of the Scriptures, with all its momentous religious consequences, or in the growth of the prose classic, which for three hundred years has set the standard of the great style in writing and fixed attention upon what is most excellent in our English tongue. It has probably been of unique advantage to us that the two interests have coincided so closely. It has helped to bring the organ notes of the prophets and the lyrical cadences of the psalms into secular speech, and it has provided religion at the same time with an instrument of expression of unparalleled beauty and nobleness. A man cannot frame his lips to use the words of the Bible with irreverence; there is something in their very sound, like that of the elemental forces of nature, which saves him from vulgarity of spirit. It is for this reason that at the great moments of life, when the heart is touched to a deep solemnity and sincerity, no language is so sufficing as that of Scripture; and it is not the mere habit of repetition, but something inherent in itself, which makes any other words seem out of tune with the primitive simplicity of joy or grief. This Scriptural authority of the fit word perfectly expressed gives a fatal unreality to most arguments for an enlarged lectionary or extra-Biblical readings in public worship. Plausible as they may appear on the lips of some advocates, they touch no real need of the Christian society. Until we can create Scripture we can find no substitute for it. Perhaps some regret is admissible that the prestige and nobility of the authorised English Bible have stood so steadily in the way of the popularity of the Revised Version. There has never been any effective competition between them, nor does there seem likely to be any in the future. It would be mere pedantry to put down this failure of a great plan to religious prejudice. The defects of the Revised Version are well known, and there is no need to exaggerate them. The chief difficulty has been the supreme excellence for religious uses of the Bible that we know. It is only shallow people who transfer their affections easily, and the congregation that is eager to proclaim its enlightenment by a facile change from the old to the new may involve itself in worse snares than those of Bibliolatry. The truth is that religious changes come slowly. Our habits in worship are swayed, not by argument, but by spiritual need and affection. We listen to the Bible that we may taste the joy and salvation of God, and we cling with strong but not unreasonable desire to the words, which have stolen into our hearts with our earliest affections and left a perfect impression of holiness and beauty. In other moods, we do well to search the Scriptures and let the scholar take us by the hand. "For thy part, most gentle reader," wrote Miles Coverdale, "take in good worth that I here offer thee with a good will, and let this present translation be no prejudice to the other, that out of the Greek have been translated before, or shall be hereafter. For if thou open thine eyes and consider well the gift of the Holy Ghost therein, thou shalt see that one

translation declareth, openeth, and illustrateth another, and that in many places one is a plain commentary unto another." Westcott's book strengthens our sense both of the claims of scholarship and the still more paramount debt of piety. It is an heroic story that it has to tell, and one full of fascination for all who care to follow the parallel growth of Christianity and great literature in our national life.

W. H. D.

THE CHILDREN'S COLUMN.

When we fully understand what duty means, we know that God is with us.

Let us think about that together, and see if it is not the best way to get a real hold upon religion, which means trusting in God, being obedient to His will, and glad and thankful that He is with us all through our life.

Think how it is with you any day, when you have done what is right, in spite of strong temptation to wrong, or in spite of danger and great difficulty. You know how, when you have done it, a feeling of strength and gladness comes into your heart—a gladness which nothing else in the whole world can give, different from any other feeling in your life.

If you have dared to speak up when some wrong thing was being done, and said openly it was a shameful thing, and perhaps by your courage prevented it from being done, stopping the beginning of some plan of deceit, standing up for a little one against big bullies, or saving some helpless dumb creature from cruel hands; or if, where you were, the others were beginning to talk or act in a nasty way, and though you were ashamed, it yet seemed easier to do as the others do and pretend to be amused, or perhaps to take no notice, but then you moved away and openly showed your disgust or spoke out and stopped it; even if you were quite a little chap and they jeered at you and perhaps knocked you about a bit; you know how you would hold all the more passionately to what you know is right; and whatever they might do to you, would keep yourself clean from that wrong, and your honour untouched; how glad you would be that you had dared, and anything you suffered would seem as nothing compared with that great gladness and the secret feeling of strength and certainty that you were on the right side.

Did you ever go to a public meeting in a time of great excitement, when some wrong had been done, and the citizens met together to protest, or when they wanted to get some evil and oppressive law repealed, and their opponents crowded in to break up the meeting or to mock at the speakers, and prevent them from being heard?

Suppose you had gone to such a meeting with your father, and heard him speak on the unpopular side for justice, and the people shouted and jeered at him and called him evil names, but he just held steadily on, and said out fearlessly what he had to say and felt to be the truth, and the people hissed and hooted; and then, as the meeting was broken up in confusion and he came out, he was hustled by the crowd and struck again and again, but he went calmly on through it all; and you were with him and just held his hand, and you got some of the blows too. How

would you feel as you went with him through that storm, you who had felt your heart burning with him as he spoke brave words, and you knew he was right? And when you got home, perhaps all bruised and with your clothes torn and pale from the excitement, but seeing a light of great tenderness and courage shining in his eyes—what would be your strongest feeling?

I think it would be exultation, a deep and passionate feeling of gladness, and of victory because you and he had been together, and had suffered for the right. You would know, as you had not known before, the glorious strength of that inward law of right, which can make a man strong against the whole world.

It is very wonderful that inward law, which we find in our own hearts, and yet know is not of ourselves. It is something that we find and know that we ought to obey. It has to do with the whole of our life. It is a great power, unseen, but always present, wherever we may be, and whatever we have to do, bidding us always do the right, bringing penalties for disobedience, but strength and that great gladness of which we have spoken, to those who learn to obey.

The children begin very soon to find out what it means. At first, of course, they do things simply because they are told. "You must do it because mother says so." But why does mother say so? She and father feel the same about right and wrong, and when they say a thing is right, and the children ought to do it, it is because they and the children are living together under the same inward law. They lead their children in the first steps of doing right, but just in doing it the children begin to feel for themselves that it is right. They see the sorrow at untruth or deceit in mother's face, and they know what it means. They hear the tones of indignation at wrong, of sympathy for those who suffer, of hope or triumph in the victory of some good cause, and there is something in themselves which answers. They do not feel those things because they are told to feel them, but because the right is right, and the same inward law of the true life is in their hearts too.

They love and obey their parents all the more, because they feel how their parents love and obey the right. That is how the great happiness of a true home life is built up.

So here is that great law, the law of duty or of right, unseen but always present, a great power in our homes and in all our lives. What does it mean? A law is not in itself a living thing, and it is not something men have made. It makes them strong as they learn to obey, and leads them into the true life.

The answer is that the law is the will of God, who is always with us. It is His good purpose. All that the presence of that law of right makes us feel, all that it brings with our lives, is one great way in which God, our Father, speaks to us, and shows us how we are to live the true life as His children in this great and beautiful world. That wonderful gladness and strength, which come to us when we have dared to be true, and have suffered for the right, are the touch of His Spirit. He is with us. We are strong in His strength, glad because He cares for us.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 20, 1906.

AN ENLARGED LECTIONARY.

THE notice of WESTCOTT'S "History of the English Bible," by the Rev. W. H. DRUMMOND, which we publish this week, raises two questions not to be passed over without serious consideration.

First, as to the use of the Revised Version. We do not know to what extent that use has been adopted in orthodox Nonconformist bodies, but it was a notable point in the celebration of the Centenary of the Bible Society that several cheap editions of that Version were then, for the first time, issued under its auspices. Of the Church of England, what Mr. DRUMMOND says is doubtless true, that there has, hitherto, at any rate, been no effective competition in its communion between the Authorised and the Revised Versions, although strong pleas have been made in Convocation for the adoption of the latter, simply in the interest of truth. And in our own community that, we imagine, has been the paramount consideration, and not any desire for facile change. We are not aware that in this matter any census of our congregations has been taken, but we should be very much surprised to learn that a large majority of them have not already adopted the Revised Version in their public services. And we confess that after twenty years' habitual use of that Version we do not find that its religious cadence falls so painfully short of that of the old version as to justify an unwillingness to accept its more exact presentment of the meaning of the original scriptures. It is, perhaps, in the Old Testament that it is most essential to a right understanding of the books, but in the New, also, there are many critical passages; and, apart from that paramount question of truth, we do not find that even in beauty of expression the new always falls short of the old. In 1 Cor. xiii., particularly, we should find it difficult to return to "charity," after constant delight in the celebration of "love," which "suffereth long and is kind."

But what we are chiefly concerned to say here is on the further question of an enlarged Lectionary. We fully admit that no other book can take the place of the English Bible in our public worship, and

yet it does not necessarily follow that we ought not to have liberty occasionally to use other books for the reading of lessons, and we are not sure that the practice ought not to be encouraged more than it is simply as a testimony to the true doctrine of religious inspiration.

Mr. DRUMMOND says that, "until we can create Scripture, we can find no substitute."

But is it a fact that after the first creative period of the Christian Church, out of which the New Testament grew, seventeen or eighteen centuries of Christian experience have produced no "scripture"?

The Old Testament contains the religious literature of a people during centuries of its progressive life, or, perhaps, we should say, it contains a selection from that literature made by the religious instinct of chosen teachers; and while it is a priceless treasure for the history of religion; only a part, and by no means the larger part, is of use to us for lessons in public worship. We admit that other expression for our devotion is needed, in that we sing not only the ancient psalms, but hymns gathered from the stores of many later centuries. Would it not seem natural also that in the reading of lessons we should gather wisdom and inspiration from the best writings of those same centuries?

The New Testament, we may admit, contains the richest treasures of the literature of the first Christian century and a half, and yet not all of the same worth for spiritual religion. If we found another undoubted letter of the Apostle PAUL'S, full of those vivid personal touches, showing how he lived and worked among his friends, and containing further exhortations as to the worth of spiritual freedom and the power of pure unselfish love, should we not thankfully read from it in church, even though it had been translated into quite modern English? Why then should not a passage be read now and then, say, from the Journal of JOHN WOOLMAN, which is full of the beautiful spirit of single-hearted Christian discipleship? Is it the worse for belonging to a later generation. Is it farther from God and the kindling power of His Spirit? We believe there is "scripture" to be found in that book, which perhaps we are unfaithful not to use with many another treasure of latter-day Christian faith and love, for instruction and inspiration in the hour of worship. No doubt lessons so selected from later literature must be only of the most beautiful in form to stand beside the strength and beauty of our English Bible, but are there not such to be found. If, for instance, we read lessons from the Book of Proverbs, why not also from the Book of the Imitation of CHRIST? And once more, ought we not to seek out such fit passages, so that in public worship we may vindicate and rejoice in the unbroken flow of Divine inspiration through all the Christian centuries?

In furtherance of this consideration, we will add here four passages, which appear to us not unworthy to be used as occasional lessons, and if any of our readers are interested in this suggestion, we shall be glad to carry the illustration further, if they will send us what they consider the best examples.

I.

From the "Imitatio Christi."

Blessed is the soul that heareth the Lord speaking within her, and receiveth from His mouth the word of consolation.

Blessed are the ears that gladly receive the pulses of the Divine whisper, and give no heed to the many whisperings of this world.

Blessed indeed are those ears which listen not after the voice which is sounding without, but for the Truth teaching inwardly.

Blessed are they that enter far into things internal, and endeavour to prepare themselves more and more, by daily exercises, for the receiving of heavenly secrets.

Blessed are they who are glad to have time to spare for God, and shake off all worldly impediments.

Consider these things, O my soul, and shut up the door of thy sensual desires, that thou mayest hear what the Lord thy God shall speak in thee.

The children of Israel in times past said unto Moses, "Speak thou unto us, and we will hear: let not the Lord speak unto us, lest we die."

Not so, Lord, not so, I beseech Thee; but rather with the prophet Samuel, I humbly and earnestly entreat, "Speak, Lord, for Thy servant heareth."

Let not Moses speak unto me, nor any of the prophets, but rather do Thou speak, O Lord God, Inspirer and Enlightener of all the prophets; for Thou alone without them canst perfectly instruct me, but they without Thee can profit nothing.

They indeed may sound forth words, but they cannot give the Spirit.

Most beautifully do they speak, but if Thou be silent, they inflame not the heart.

They bring the letter, but Thou openest the sense; they bring forth mysteries, but Thou unlockest the meaning of sealed things.

They declare Thy commandments, but Thou helpest us to fulfil them.

They point out the way, but Thou givest strength to walk in it.

What they can do is only without, but Thou instructest and enlightenest the heart.

They water outwardly, but Thou givest fruitfulness.

They cry aloud in words, but Thou impartest understanding to the hearing.

Let not Moses therefore speak unto me, but Thou, O Lord my God, the Everlasting Truth; lest I die, and prove unfruitful, if I be only warned outwardly and not enkindled within. Lest it turn to my condemnation—the word heard and not fulfilled, known and not loved, believed and not observed.

Speak, therefore, Lord, for Thy servant heareth: for Thou hast the words of eternal life.

Speak Thou unto me, to the comfort, however imperfect, of my soul, and to the amendment of my whole life, and to Thy praise and glory everlasting.

II.

From the "Imitatio Christi."

Blessed are the single-hearted, for they shall enjoy much peace.

We are too much led by our passions, and too solicitous for transitory things.

We also seldom overcome any one vice perfectly, and are not inflamed with a fervent desire to grow better every day; and therefore we remain cold and lukewarm.

Resist thine inclination in the very beginning, and unlearn evil customs, lest perhaps by little and little they draw thee to greater difficulty.

O if thou didst but consider how much inward peace unto thyself, and joy unto others, thou shouldst procure by demeaning thyself well, I suppose thou wouldst be more careful of thy spiritual progress.

Those things that a man cannot amend in himself or in others, he ought to suffer patiently, until God order things otherwise.

Think that perhaps it is better so for thy trial and patience, without which all our good deeds are not much to be esteemed.

Thou oughtest to pray notwithstanding when thou hast such impediments, that God would vouchsafe to help thee, and that thou mayest bear them kindly.

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also hast many which must be borne with by others.

If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking?

We would willingly have others perfect, and yet we amend not our own faults.

We will have others severely corrected, and will not be corrected ourselves.

The large liberty of others displeaseth us; and yet we will not have our own desires denied us.

We will have others kept under by strict laws, but in no sort will ourselves be restrained.

And thus it appeareth, how seldom we weigh our neighbour in the same balance with ourselves.

If all men were perfect, what should we have to suffer of our neighbour for God?

But now God hath thus ordered it, that we may learn to bear one another's burdens; for no man is without fault; no man but hath his burden; no man sufficient for himself; no man wise enough for himself; but we ought to bear with one another, comfort one another, help, instruct, and admonish one another.

Occasions of adversity best discover how great virtue or strength each one hath. For occasions do not make a man frail, but they show what he is.

III.

From "Psalms of the West."

Let us bring unto God more than praise, let us honour Him with more than prayer.

Let a joyful spirit be our anthem, and unceasing righteousness our service.

When thou criest to Him, He cannot break His laws to help thine error.

If thou pleadest with Him and givest not all thy strength for that thou desirest, thou dishonourest Him that gave thee a mind after His image.

Let us not ask for more than a right spirit, nor supplicate for more than a wise father would hearken unto.

Let us act for the highest good in holiness of purpose, and we shall gain strength as He desireth.

Hath He not given us a heart to behold righteousness, and reason to discover His law?

The child that asketh for much and doeth little causeth sorrow and weakness, and shall fail in the time of trouble.

The gifts of heaven are poured upon thee; the sun giveth light that thou mayest work, and the darkness of night provideth for thy rest.

Thou knowest that the rain cannot always refresh a thirsty land, nor the warmth whiten thy harvests duly in every season.

Pray not especially for thine own case, for the winds are not made for thy choice herbs, nor the clouds apportioned by the measure of thy cisterns.

Dig deep thy wells in the time of plenty, store thy goods against the evil day, and spare thy substance that in famine thou mayest arise as a deliverer.

By storms the tree acquireth strength, from the barren hills cometh nobleness, by resistance the soul giveth forth the sweetness of music.

A good ship is safe in the stormy waters; if every eye and hand be quick, the billows will menace in vain.

A clean city escapeth plague, and by continual care may a nation be preserved in health.

Wait not therefore for the evil day, to fall on thy knees in sharp distress, for thou knowest now that disease is in the world, and that loving thoughtfulness is the prayer beloved of God.

Consider every enemy and prepare strenuously for every ambush; make thy house safe against infection, and thy children against deception.

Bring knowledge abundantly to bless the people, and science to overthrow the creatures of darkness;

Let every man be instructed in the world's laws, and let every mind be trained in reason and skill;

Let him learn in lowliness and walk humbly in wisdom; let his heart be full of zeal, and his life a sacrifice of thanksgiving in sure obedience.

IV.

From the "Psalms and Litanies" of Rowland Williams.

Lord, who art gracious to them that wait on Thee, be our arm of strength every morning.

Blessed art Thou, who givest labour and rest, our salvation also in time of trouble.

Grant us day by day quietness and peace, while we follow those already called to their rest.

Perfect Thy strength in our weakness, and let Thy grace be sufficient for us.

Say to us, Be of good cheer, and open our lips from shame, that they may show forth Thy praise in joyfulness.

Increase and multiply upon us Thy graces: to our faith add virtue, and to our knowledge charity.

With charity make perfect patience, and

with patience strength, and peace towards God and man;

That we forget not the Giver of our health, but give diligence to make our calling sure;

That we abound in all works of sincerity, and hold fast the anchor of our salvation.

When we call Thee Father, give us the mind of children; and as a father pitieth children, be gracious to us for ever.

When we own Thee Lord, make us obedient servants, and let the breath of Thy holiness be the law of our deeds.

As our fathers who trusted in Thee were holpen and not confounded, so in the need of the times that are, and shall be, be Thou our hope, and that of all generations.

Lighten with freedom the dark places of the nations, and give peace and godliness to the world.

As the round earth is balanced by the counsel of Thy wisdom, so in Thy truth let our minds be established.

O everlasting Teacher of mankind, from Thee come the workers of good for ever.

Thine are the revivers of godliness in the world, and the sowers of winged seeds of truth.

Thine, O Lord, is the great company of our ancestors, the sacred truth-tellers, and glorious patriots.

All makers of story and song, and the masters of harmony are Thine, and the pure sufferers for godliness.

Whoever have vanquished evil, and in faith and hope gone through labour for right.

Glory to Thee, Lord, for Thy Spirit in them; and in their spirit let us praise Thee.

Thou Lover of the holy and upright in the East and the West, let us love Thee with unity of mind.

Shall not all nations, each in their tongue and home, because Thy judgments are known, praise the living God?

For the Lord God Omnipotent reigneth now as of old; let us rejoice because He dwells among men.

The humble and meek shall be His people, from whose eyes He shall wipe all tears away.

There shall be no more fear of pain at His hand; neither strife nor crying over prayers; for the evil things pass away.

Lord, perfect Thy work in us, and for us; and let us live as children of the Eternal.

THE Unitarian Society of Wellington, New Zealand, to which Dr. Tudor Jones is going out next month, celebrated the first anniversary of its formation by a social meeting on Wednesday evening, October 11, in the Masonic Hall, Boulcott-street, about eighty friends being present. Mr. John Gammell, B.A., the president, in the course of his address emphasised the fact that the society deprecated an attempt to withdraw churchgoers from their present allegiance; but sought to gain adherents only from amongst those who had ceased attending religious services. On Sunday evening, November 12, at the usual fortnightly service in the Masonic Hall, an address was given by Sir Robert Stout on "Theology and the Universe," and the report which has reached us added that Sir Robert would in the near future give another address on "The Death of Socrates."

MANCHESTER COLLEGE, OXFORD.

THE annual meeting of the trustees of Manchester College was held at the Memorial Hall, Manchester, on Thursday afternoon. A report of the proceedings we shall publish next week, but give here some account of the Annual Address of the committee, presented to the meeting. The opening passages were as follows:—

At the beginning of their Annual Address the committee wish to express, not as a mere form, but with sincere feeling, their sense of obligation to the Teaching Staff of the college. The committee congratulate themselves and the trustees on the character, learning, and devotion of all the members of the Teaching Staff, and they thank them most cordially for the way in which they maintain the high traditions of the college, and for the influence which they exert upon the thoughts and lives of the students committed to their care.

By far the most important event of the year is the resignation of the revered Principal of the college. Dr. Drummond wrote to the committee in the autumn stating that, after most serious consideration, it was his desire to withdraw from the active work of the college at the close of the present session, and devote the remaining years of his life to literary work. The committee felt that the decisive tone of the letter did not leave them any alternative in the matter. They accepted Dr. Drummond's resignation, fully recognising at the same time the serious event which had occurred, and the great loss which the college would sustain in many ways through the severance of his long connection with it.

The following resolution was sent to Dr. Drummond:—

"That the committee of Manchester College, in receiving the resignation of Dr. Drummond—the revered Professor of Divinity for thirty-six years and principal of the college for twenty years—cannot but do so with heartfelt regret that the time has at length come for the severance of a connection consecrated, on his part, by service which have been rendered with such true devotion. They wish at once to express their deep sense of the value of his life and work to the college, their gratitude for his unflinching allegiance to its principles, their admiration for his scholarship and saintly life, and their hope that he may long be spared to advance by his writings that catholic and spiritual religion of Christ which during his long tenure of his chair and of the principalship, he has served with so constant a fidelity."

No resolution can convey the feelings of gratitude, affection, and reverence which are so widely felt for Dr. Drummond. He is known and admired at Oxford, and amongst all Biblical scholars, as one of the most painstaking, learned, and impartial Biblical scholars of our time. His friends see in him, further, a man of rare humility, self-effacement, and spirituality. To the students who have come under his influence he must always stand out prominent, not only for learning and faithfulness, but as one of the most Christlike men whom they have known. It is much that they have learnt from him to understand

something of the self-denial, the discipline, and the patience demanded by exact scholarship. It is even more that he has taught them by his life and spirit to understand the inner meaning of Christianity, which is, as Dr. Harnack expresses it, "Eternal life in the midst of time and under the eyes of God."

Before it was known that Dr. Drummond intended to resign, some of his old students met together on the occasion of his seventieth birthday, and decided to ask him to allow his portrait to be painted and presented to the college. A committee was formed, with the Rev. V. D. Davis as hon. secretary. It is gratifying to report that Dr. Drummond has agreed to the request, and that a sum of money was at once raised amongst Dr. Drummond's old students and friends amply sufficient to allow of his portrait being painted by Sir George Reid, R.S.A. It is expected that the portrait will be finished next spring, and that it may be presented at the trustees' meeting at the close of the session, when Dr. Drummond lays down the offices which he has filled so long and with such honour to himself and to the college.

The question of his successor and of the various changes involved in his resignation is now occupying the serious and anxious consideration of the committee.

[Since the adoption of this address by the committee the Rev. J. Estlin Carpenter, M.A., has accepted the office of principal of the college.]

Having recorded the losses sustained by the college through the death of friends and supporters, including Mrs. James Worthington, Mrs. Greenhow, Mrs. Wells, Sir Bernard Samuelson, Messrs. John Edward Taylor, H. J. Morton, Charles Harding, T. Smith Osler, John Crompton, J. Cogan Conway, John Warren, of Nottingham, and John Warren, of London, the address proceeded:—

The death of Rev. R. A. Armstrong, one of the Visitors of the college, and one of its most distinguished *alumni*, took place after the last address was printed. A resolution was carried at the trustees' meeting, in January, expressing the deep sense of loss which the college and the cause of liberal Christianity had sustained through his death. The committee would express the affectionate reverence in which they hold his memory. Time does but deepen in the hearts of all his friends the feeling of how much they and the college and the Free Churches owed to Mr. Armstrong. They will ever remember him as one of the bravest, sincerest, and most devoted servants of truth and righteousness whom they have known. His loss as friend, counsellor, and inspirer in the work and ideals of the college must be long and deeply felt.

The address then reported the acceptance by the Rev. C. C. Coe of the office of Visitor, in succession to Mr. Armstrong, and in a financial statement noted a deficiency of income during the year amounting to £564 3s. 2d. The Permanent Fund of the college, which benefited by the late Mrs. Worthington's bequest of £1,000, stands at £92,228 19s. 11d.

For the session 1904-5 there were nine regular and two special students in the college, and ten external students, working for graduation at Oxford. For the present

session the numbers are eight regular and three special students and six externals. The following University honours were recorded:—Mr. J. Park Davies, Prize in Syriac; Mr. M. Rowe, First Class in the Honours School of Natural Science; Mr. R. K. Davis, Third Class in the Honours School of Theology; Mr. R. J. Hall, Third Class in the Honours School of Modern History; Mr. E. J. Pickering, an Exhibition of £30 from Exeter College for his general work.

Satisfaction was expressed in the continuance of the arrangement by which one student in turn spends the week-end during term at Mansford-street with Mr. Gordon Cooper. No better sphere for initiation into mission work could be found.

The Dunkin Lecturers for the past year were Professor Henry Jones, of Glasgow, during the Michaelmas term, on "Working Hypotheses of the Science of Social Life"; and Professor Patrick Geddes, during Lent term, on "Civics as Concrete Sociology."

During the current year the Dunkin Lecturers are Professor James Seth, of Edinburgh, for the Michaelmas term, on "The Principles of Social Ethics: Individualism and Socialism"; and Professor J. S. Mackenzie, of Cardiff, for the coming Lent term, on "Humanism."

The Tate Lectures for 1904-5 have been given by Rev. L. P. Jacks, M.A., in accordance with the arrangements by which he is Tate Lecturer as well as Tutor in Philosophy. They include (a) a course of lectures of a practical character in pulpit rhetoric. (b) Conferences with the students on practical questions connected with the Ministry. (c) A short course on Pastoral Theology, intended to show the application of the central truths of religion to the needs of daily life. (d) Attendance at the weekly preaching exercises of the students, followed by private conference with the preacher.

The Rev. J. Edwin Odgers, M.A., Hibbert Lecturer in Ecclesiastical History, during the autumn, 1905, gave a course of six public lectures on Sunday evenings, in the large lecture-hall, entitled, "Chapters in the Religious History of England." The subjects were as follows:—"Church, King, and Pope," "Monks and Friars," "Wycliffe and Oxford," "Cross-currents of Reformation," "The Settlement of the Church," "Nonconformity and Separatism."

Grateful acknowledgment was made to Mr. Addis for his untiring devotion to the interests of the students, both as teacher and head of the residence, and on his report of unexpected difficulties which had arisen as to the legal position of the Hall, it was said:—

The difficulty to which Mr. Addis refers in regard to the license of Addis Hall is a purely technical one, and is one for which he is not in the slightest degree responsible. There has been no change since the license was originally granted in the arrangements relating to the Hall. It is simply that, although when the license was granted the Vice-Chancellor who was then in office, considered that the arrangements sufficiently complied with the University statutes to warrant him in granting the license, the present Vice-Chancellor regretfully intimated that he did not consider that the arrangements did satisfy the con-

ditions of the statutes, and asked that the license should be surrendered. Under these circumstances Mr. Addis and the committee agreed that it was desirable to surrender it. In the case of students who have taken their degree at Oxford, the loss of the license will make no difference whatsoever. In the case of the men who have taken their degrees at some other University, an arrangement can be made by which they will be affiliated with the non-collegiate students, so that they will be able to avail themselves, as at present, of all the advantages of the University.

The address concluded :—

The centenary of Dr. Martineau's birth was celebrated at the college on Monday and Tuesday, May 1 and 2. The actual day for the centenary, April 21, being Good Friday, was unsuitable for a celebration at Oxford. On Monday evening, May 1, a service was held in the College Chapel, the sermon being preached by Dr. Drummond. On Tuesday there was a luncheon in the Randolph Hotel, consisting chiefly of trustees and old students of the college. Speeches in honour of Dr. Martineau were delivered by the president, the principal, and by Mr. Carpenter and others. On Tuesday evening a soirée was held in the college, at which an address was delivered by Professor Henry Jones on "The Philosophy of Dr. Martineau." The address has since been published, and will be felt by all to be an important contribution to the understanding of the present relation of Dr. Martineau's thought to current philosophy.

In conclusion, the committee would appeal not only to the Free Churches, but to all interested in liberal religion, for a more zealous support of the college and a fuller recognition of the work which it is called upon to perform. The committee are confident that in these days of widening thought the opportunity for the college is larger and more important than ever before. One of the great needs of our time is for unpledged, earnest religious scholars, students, and preachers. Manchester College offers a training for such men in one of the greatest intellectual centres of the world. By its freedom from all doctrinal tests, by its noble religious traditions, by the zeal and devotion of its tutors, and by its position at Oxford, it is qualified to do a great and ever-growing work for free religion.

Without haste, but without rest, the college would press on to a complete and more effectual fulfilment of its sacred work, the free "imparting of theological knowledge without insisting on the adoption of particular theological doctrines."

JESUS impressed the world with a new idea of Divine sonship, and left in the hearts of his disciples a sense of grace and truth, of spiritual soundness and beauty, which they knew not elsewhere; and if this ideal became clearer and more potent, after he had passed from their earthly sight, what then? The ideal reveals itself through forms of imperfection and limitation; but it is the abiding reality, the hidden man of the heart, which remains immortal when the clogs and chains of earth have dropped away.—*James Drummond.*

TOWARDS SOCIAL REFORM.

THE LAND AND THE UNEMPLOYED.

THE discussion of questions like this commenced in your columns by Mr. Millin cannot fail to be productive of good results, for few lines of advance towards social reform offer such possibilities of future improvement in the condition of the people as the solution of the dual problem of the land and of the unemployed.

To take Mr. Millin's last point first, the individual responsibility of each member of the Christian Church to assist as far as possible in thought and action towards a solution of these problems is admitted by almost every one. It seems still, however, a matter of grave doubt on the part of many, whether the Church, collectively and as an organisation, should itself intervene in the matter, and throw the weight of its combined influence in the direction which promises best for the well-being of the community.

I agree with Mr. Millin. I cannot imagine any conception of active Christian duty, which surely is included in the idea of the functions of a church, which would exclude the corporate and united efforts of a body of worshippers to ameliorate and to elevate the conditions of life among their less favoured fellow creatures.

The practical proposals which Mr. Millin advocates are those to which public opinion seems steadily tending as the best measures to ensure two important results, viz., the provision of remunerative work for those who at present are unable to find it, and the relief of the congested population of the large cities. The advantages of farm colonies for land cultivation on these lines are, as Mr. Millin points out, plain, in that this method of providing work provides a market as well, the consumption of a large portion of the produce.

I think that Mr. Millin exaggerates the difficulty of finding a market for the produce not consumed on the spot. He omits to notice that previous experiments of the kind have for the most part depended entirely upon private enterprise, or existing trade agencies, to distribute the produce to the consumer. Any well organised scheme of municipal or national land cultivation should, as a necessary part of the scheme, include a municipal or national organisation of transport and distribution.

A large part of the advantages to be expected from any considerable adoption of Mr. Millin's admirable suggestion would consist in the additional foodstuffs which would be available to cheapen the cost of living to the large portion of the population of the municipalities unable to obtain a sufficient quantity of the necessities of life.

The enormous possibilities in the increase of consumption of dairy produce, of vegetables and fruit, will only be realised when a well organised public system of control and distribution takes hold of the entire business, and does for the consumer of these things what our greater municipalities have already done in the provision of water, gas, and locomotion.

The only point in which I find myself at issue with Mr. Millin is just here. He claims for land cultivation the advantage over municipal workshops, not only because

the former provide a market for themselves, but because the latter would "overstock an already fully supplied market." With what necessary of life is the market already fully supplied? What ordinary comfort of life could not find a much larger market if it could be produced at a less cost? Think, for instance, of the number of boots and shoes which would be used were not the price of a sufficient number out of the reach of the purchasing power of large numbers of the community. This point, however, belongs properly to another social reform.

Mr. Millin wisely points out the necessity for differentiation of treatment in regard to differing classes of those who are at any particular time "out of work." Probably it will be found necessary to still further sub-divide them into more than two classes of colonies.

The able-bodied families, who take kindly and rapidly to land cultivation, are obviously benefited at once and permanently by such a scheme. The physically weak and defective, whose conditions of life have disabled them for continuous and exhausting labour, must be gradually brought up to the necessary standard, and out-door life, fresh air, simple diet, and wise control may be trusted to do more for them than almost any other conceivable process.

There remain the loafer and the ne'er-do-weel, the minority of the actual number of the out of work, but the element that looms largest in most speeches and writings on the subject. The difficulty of dealing with this element is immensely increased to-day by the fact that we offer the same remedy to them as we offer the honest and the trustworthy, or to those who are willing to become so. We cannot deal trenchantly and satisfactorily with the shirker and the beggar, until we have placed it beyond possibility of doubt that a man can earn a living for himself and those dependent upon him by means within his command if he will; when we are sure of this, those at either end of the social scale who endeavour to exist by sponging upon the necessities or the good nature of their fellows can be dealt with as they deserve, care being taken that the method of treatment meted out to them should be of a reformatory character.

Mr. Millin's proposals presuppose public ownership of the land upon which the farm colony or colonies are situated. Care should be taken at the same time that the improvement in surrounding land thus created should be secured for the public benefit, and not be allowed to pass into private hands. For this purpose it is well to emphasise the importance of a sufficiently large public purchase of land in the neighbourhood of such an experiment. With this end in view, the promised tax or rate upon land values should offer favourable opportunities, provided power is given to the public authorities to purchase at the assessed price if so desired.

Mr. Millin does not include in his recommendation the cultivation of timber so strongly recommended now by various authorities, expert and otherwise.

An extract from an article on this subject in this month's *Contemporary Review* by Mr. C. F. G. Masterman may not be out of place here :—"There are 3,000,000

acres of suitable waste land . . . upon some of which experimental planting could be immediately commenced. The work would be performed in the winter months, in just those times when the normal labour market is at its lowest ebb. It would provide a considerable demand for unskilled labour, as well as skilled, and when properly worked would give employment to many thousands of workmen under such conditions as would make for physical efficiency. The Departmental Committee of 1902, presided over by Mr. Munro Fergusson, reported in the United Kingdom a smaller area of woodlands than that of any other European country except Portugal."

Such an undertaking would not show a sufficiently early return to attract private enterprise, but is eminently suitable for a national undertaking.

The experiments already carried out by the Salvation Army at Hadleigh, Essex, in America as reported on by Mr. Rider Haggard, by the New Hollesley Bay Colony, show what can be done on a comparatively small scale.

It is probable that with a public system of cultivating the land, having at its disposal the best scientific advice and able control, the amount of produce of which the land is capable could be enormously increased. Mr. Cadbury recently stated that land in the neighbourhood of Bournville previously producing as pasture land £4 per acre, now under careful spade culture produced £59 15s. per acre. What is done by intensive culture in the Channel Islands, France and Denmark can be read of in "Fields, Factories and Workshops" by Prince Kropotkin.

Very few alterations in the law are required: the rate or tax on land values already alluded to, increased power and facilities to local authorities to acquire land, extended terms for repayment of loans on the security of the land.

The principal requirement is the will and determination on the part of the local governing bodies, and of the people who elect them, to see to it that these measures are pressed forward, and that such powers as are possessed shall be exercised to the full.

What prevents such action and such determination?

Partly ignorance of the extent to which unemployment exists. This can be ascertained now by reference to the registers being kept by the Distress Committees already established in the large towns, and by an examination of the trade union payments for out of work benefit, and also by visits to the assemblies of unemployed workmen, which in most of our large cities are very frequently held.

Nor is this evil confined to the artisan or labouring classes, as any employer who has occasion to advertise for assistance in his office can testify, and the constant crowd searching the advertisement columns at the newspaper offices will show.

The reluctance to act is also partly due to the fear that public enterprise will in some way merely displace labour already employed, and so not cure, but merely shift the evil.

Careful consideration of the problem will, I think, show that the unemployed exist because of a lack of purchasing power on the part of a large number of the

population. Any increase in the purchasing power of the people by an increase in the home production of foodstuffs, by the improved earnings which would be possible when the surplus labour always available to an employer was profitably engaged elsewhere, and by a fairer distribution of the produce of labour among the workers, must result in such an increase in the purchasing power of the many as would not only occupy those at present employed under private enterprise, but immensely increase the demand for labour.

Mr. Chiozza Money in his recent book, "Riches and Poverty," estimates the income of the United Kingdom in 1904 at £1,710,000,000, distributed amongst 43,000,000 people, of which he says 1,250,000 persons take £585,000,000 and 5,000,000 persons, including the previous number, take £330,000,000. A fairer distribution among a much greater number would raise the whole level of condition of life, and consequently the fructifying influence of purchasing power which has been produced would pass back again to those who produced it.

The indicated change in the substitution of public for private ownership of land on a large scale, and the public employment of those left stranded by the present system of private ownership of land and capital, might be expected to accomplish this gradually and effectively—at least it is worth trying. The nation cannot much longer allow the conditions of life which exist in its midst to continue. The civic if not the national conscience is awake; the sufferers themselves are becoming conscious of the improbability of their conditions. The combined effort will produce results which will compel action.

We shall be wise if we deal with the dual problem at once and together lest a worse thing befall us; and there are hopeful signs that legislators and administrators only want to see their way to adequate public support.

RICHARD ROBINSON.

In the series of "Homeland Reference Books," "Where to Live Round London (Southern Side)" are some charming pictures, and there is a chapter on the geology and subsoils by Mr. W. H. Shrubsole, F.G.S. (Homeland Association, 22, Bridelane, Fleet-street, E.C. 1905. 1s. net.)

THE Rev. Odon Löfi, who will be remembered by many of our readers as a student at Manchester College, Oxford, has recently been elected to succeed his father in the ministry of the Church at Bölon, Transylvania. This church has the largest Unitarian congregation in Hungary, numbering 1,800 souls. Mr. Löfi, senior, was an officer of the Kossuth Hussars during the War of Independence in 1848—1849, and distinguished himself in many battles. He has been 52 years in the ministry, 47 of which have been spent in the charge which he has just relinquished. He is now 81 years old and, we are glad to learn, enjoys good health. Fellow believers in England will wish the aged warrior and preacher peace at eventide, and will wish his son God-speed in following in his footsteps as minister at Bölon.

ON AN UNEMPLOYED RELIEF COMMITTEE.

I.

As an illustration of the way in which charitable effort seeks to supply the need of a national treatment of the problem of unemployment, the following account may, perhaps, prove of interest.

The Committee, concerning whose work the present information is supplied, was called into existence by the distress which ensued as a result chiefly of discharges of employees from H.M. Dockyard, Chatham. About 2,300 men were turned off, who, with wives and children, brought the number of persons affected to 10,000.

The facts I have been able to glean through my work upon this Committee largely confirm the validity of the predictions made by students of labour questions regarding the results of such discharges. Observations have been tabulated with sufficient care to enable one to foretell, upon the basis of knowledge of the kind of work a man performs, how long a period he will endure after losing work before he needs assistance.

Thus, an unskilled labourer comes to the bottom in nine or ten days. Then the Sunday clothes have to be pawned; afterwards, the furniture is sold, and in very few weeks the family is beggared. So close to the margin do they dwell, who live from hand to mouth. An ordinary mechanic will endure six weeks to two months, though here, as everywhere, the more sober and thrifty hold out longer.

Nothing has astonished me so much as the rapidity with which this descent in the social scale is made. Among the cases I have visited I have observed the various steps in this painful retrogression from the date of possession of the first pawn ticket to the day of eviction for arrears in rent; and from that to the stage when husband and wife, with their bundles under their arms, call to wish me good-bye, having "taken to the road."

I dare not trust myself to expression of my sentiments upon the callousness of the past governors of the richest nation in the world, who, in face of these facts, over and over again reported, dare not risk the inevitable conflict with vested interests involved in a radical solution of this economic problem. My experience has at least interpreted for me something of the frenzy with which social reformers contemplate the imbecility of those who ask to be entrusted with the privilege of seeing to the prosperity and happiness of this nation, yet allow to run to waste the splendid animal energy (to put it at its lowest value) of thousands of our producers who are ready to give their brawn and vigour in return for so little. In this great naval and military centre the contrast between the honour paid to trained destroyers and the neglect of trained producers has been somewhat forced upon one's attention.

Of the unemployment in this district, it is to be related that it comes about as an indirect consequence of war. Without entering into the merits or demerits of the South African War, it is easy to understand that the Government responsible for spending two hundred and fifty millions in that terrible undertaking, were under

necessity of economising somewhere, and one method was to lessen the work carried on in the Dockyards, which involved the dismissal of a large portion of the workmen. The least we had a right to expect, therefore, was that an employer's consideration for the men he has to discharge be shown. If, on behalf of one section of the community, the nation could be plunged into an expensive war, it was a legitimate expectation that something should be done on behalf of those who suffered through this belated policy of economy. But the Government turned a deaf ear to every appeal. Opportunities of work, obtained by opening up the mines in the Transvaal, were offered to loafers in the Chinese seaports, but there was no room for respectable British workers in enforced idleness at home.

It is to the credit of the Labour Representation Committee in Chatham that its members were the first to draw attention to the condition of things in this district. In April, 1905, they opened their room as a Registry, where the workless might have their names and trades, and number of dependants registered. Over fifty kinds of occupation are to be found upon this list, though the major portion of cases, as always happens, consists of general labourers. A public meeting was convened, and a Relief Committee formed, who made an appeal for funds, and invited among the roll of workers representatives from all the charitable organisations and friendly societies. This Committee will shortly cease to exist, the cluster of towns on the Medway, of which Chatham is the centre, having adopted the Unemployed Act of 1905, and co-opted members from this Committee to assist the municipal bodies in carrying out its provisions.

Each town had its own Committee, the members of which divided the sphere of their labours into districts, and it was the business of every member to investigate the nature of the cases registered or reported; and, if satisfied of their genuineness, to give relief. No money was tendered, but cheques or vouchers were made out in the name of the recipient, in return for which bread and groceries to the value specified could be obtained from accredited dealers, whose names were also written by the visitor who signed the voucher. When I state that these cheques were mostly of the value of one or two shillings, the precautions taken against imposture may seem extravagant; but the amount of the funds collected (which allowed only the expenditure, for three towns, of £40 a week, among about 600 selected cases of the most deserving) and the deep sense of their responsibility to the public in the administration of the money entrusted to their care, made the investigators most careful in their distribution.

We had not the power to relieve all deserving cases. Single men without dependants were reckoned outside our jurisdiction. And out of the 800 cases registered in Chatham alone (apart from the adjacent towns and city of Strood, Gillingham, and Rochester) we had to pass by a large number. In the task of discriminating the deserving from the cadger and the loafer, the working men, who formed almost the entire body of our Committee, were most vigilant. I cannot

speak too highly of the earnest spirit in which they undertook their task, and the devotion with which they gave up every moment of leisure to this voluntary labour. I trust I have learnt many a salutary lesson in businesslike and efficient methods from contact with them. Indeed, so thorough were their ways of investigation, so keen their insight (one or two were as ready as Sherlock Holmes himself) that we were very rarely "taken in." We had the confidential testimony of the traders who transacted our business, that relief went into proper hands, and to the benefit of the most deserving. If we erred, it was probably on the side of caution and watchfulness. We were, on occasion, veritable griffons on the side of righteousness. A man who might be found to have submitted to a treat of beer, or not to have reported a day's jobbing, or scamped a possibly too arduous task, was most relentlessly dealt with.

Sometimes it happened that when a "job" was obtained for one of our clients he was found unable to perform it through lack of proper nourishment. So closely neighboured are the two tracts, so narrow the line that divides from the unemployed the unemployable.

J. TYSSUL DAVIS.

(To be continued.)

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

STATE CONTROL OF EDUCATION.

SIR,—As the subject of religious education in schools is likely to come to the front shortly, a few particulars as to the manner in which the matter has been dealt with in another country may be of interest to your readers.

In Hungary the control of education by the State began more than a century ago. In 1868 elementary education there was made compulsory. At the present time, while the Hungarian State is actually the owner of all the 695 technical schools, it only owns about one-eighth of the primary schools. It also owns about one-half the training colleges and more than half the middle-grade schools.

It makes grants to most of the schools and colleges, and in such cases controls the appointment of teachers, and in all cases controls the teaching.

Hungary, besides having several sub-nationalities to deal with, has also a complexity of religions. In 1900 the statistics of religious bodies were about as follows:—

Roman Catholics	..	9½ millions.
Greek Catholics (two sects)	4½	„
Presbyterians and Lutherans	..	3½ „
Jews and Unitarians	..	1 million

Now, it might be thought from these figures that a serious religious difficulty would have arisen. Although I have travelled much in Hungary and had much intercourse with all classes of the people, I have not heard of any difficulty of this kind. The complete control of education

by the State has been attended by the best results. The sectarian idea has been minimised, and the national idea has become supreme. There is no established Church, and consequently no struggle for supremacy and preferential treatment.

Both Catholics and Protestants have schools under their own management, subject to State control. In these the scholars are generally all Protestants or all Catholics.

In the primary schools owned by the State the children are of various religious denominations, and all receive similar instruction in secular and ethical subjects.

But religious instruction is not neglected. Ministers of all the churches regularly visit the schools, and impart religious knowledge at convenient times. The Rev. N. Jozan, Unitarian minister at Budapest, gives religious instruction at stated times to all the children of Unitarians in that city, and he regards this as the most important part of his ministerial work.

In some of the schools Unitarian children are sufficiently numerous to form a class by themselves. From schools where the number of such scholars is small, concentration at one school, conveniently central, is easily arranged and carried out.

I have visited nearly all grades of schools in Hungary, and have been much pleased with the intelligence, order, and cheerfulness which prevailed, as well as with the course of studies. I may add that I have had the pleasure of giving in several schools lessons in Tonic Sol-fa, which may lead to a wide diffusion of this method of teaching singing.

In order that apprentices and other young people who are at work during the week should not be deficient in useful knowledge, they are assembled for two hours on Sundays for instruction in secular subjects.

On a Sunday morning, a few weeks ago, quite unexpectedly, I visited a school where the students were engaged in practising advanced geometric drawing under the guidance of a skilful teacher, and much good work was being done.

My impression is that in nearly all the Sunday-schools in Hungary attention is confined to secular subjects.

This seems to show that our Hungarian friends fully recognise the great importance of a thoroughly good education.

Owing to their intelligence, the influence of the 4½ millions of non-Catholics is much greater than the numbers would suggest. It is true that Hungary has its troubles, but they do not arise out of theology or religion. The State does its duty to the various religious bodies apparently in a way which satisfies all. As an example, I may mention the State Houses of Correction for juvenile offenders; they are five in number, all managed on a similar plan. The State does not leave the matter to chance philanthropy, which in this country is generally dominated by theological bias.

These Houses of Correction are models of their kind. The inmates are called boarders, and are grouped in families of twenty under a head who is charged to practise and inculcate kindness, love, and courtesy all the time. The boarders are taught various trades, and are allowed games and gymnastic exercises, and receive excellent instruction in history, mathe-

matics, natural history, physiology, physics, chemistry, music, and several other subjects. At Kassa, a few months ago, I visited one of these institutions, and was much interested and edified with all that I saw. The boys at their work appeared happy and contented; the buildings were spacious, light, and airy, and the surrounding grounds were beautifully kept. The Catholic chapel, the Protestant chapel, and the synagogue are in good architectural style, and the interiors are beautifully decorated. I found that religion and morality were systematically taught by four chaplains or pastors at stated times, according to the several religions of the boarders. Not only are the heads of families charged with the moral teaching of the inmates, but the State prescribes forms of prayer which are to be used by each boarder every day, on rising and going to bed, before and after study, and before and after meals. The use of these prayers is incumbent upon all, irrespective of creed, and they are therefore framed so as to represent general rather than special religious ideas, and particularly those which appeal most to the young. As a specimen I give a translation of the prayer before study:—

"Bless us, O Almighty Father, and influence our minds so that we may profit by what our master teaches us, to the greater good of our souls, so that we may understand and lay hold of it, and also become by it children more worthy of Thy compassion, O our Heavenly Father. Amen."

Respecting the practical results of this excellent system, it is stated that from the Kassa home during the three years of its existence 36 boarders have been discharged. With regard to 72.23 per cent. of these, it has been ascertained that the subsequent conduct has been "good," and only 10 per cent. "bad." As the conduct of all must have been bad at starting, this result amply justifies the means employed.

It must, at any rate, be interesting for us to see that the system of State regulation even of religious teaching works smoothly and yields good results; and it is, to say the least, curious that a State which is largely composed of Catholics should prescribe purely theistic prayers and daily ethical teaching. Yet I venture to think that it is in some such direction as this that we shall find the solution of our religious difficulty.

W. H. SHRUBSOLE.

173, Brownhill-road, Catford, London.

UNITARIANISM AND METHODISM.

SIR,—The paragraph in your last issue referring to Mr. Spedding's proposal to celebrate the beginning of that "Methodist Unitarian Movement," which gave rise to our churches at Clover-street, Rochdale, and at Padiham and Newchurch, has moved me to remind your readers that there has been at least one other "Methodist Unitarian movement" which is well worth remembering—I mean, of course, the "Christian Brethren" churches, which came out of the Methodist New Connexion in 1841.

The name of Joseph Barker no doubt excites mixed feelings in those Unitarians

who know anything about him; but just as Joseph Cooke's expulsion from the Wesleyans in 1806 led to an accession of strength to Unitarianism in Rossendale and Rochdale, so the expulsion of this other "Joseph" from the Methodist New Connexion in 1841 brought a number of churches over to our body, not three only, but many more, for it is recorded that nearly thirty Methodist societies, with about 4,000 members, left the Connexion along with Barker at that time. These took Barker's open "Christian" position, as against anti-Scriptural creeds and dogmas, many of them soon to realise that their new position theologically was identical with that of the Unitarians, and some of them, like those of Mossley, Mottram, and Pudsey, remain associated with the Unitarian body to this day. They called their people "Christian Brethren." They came by direct descent from John Wesley's great movement. The Methodist New Connexion was a split from original Wesleyanism in 1797 under Alexander Kilham, soon after Wesley's death. I am collecting information concerning this "Christian Brethren" secession, so as to preserve a record before some of the evidences are hopelessly lost. I shall be glad to receive assistance in the possession of any who read this note.

H. BODELL SMITH.

Mottram, January 15.

COUNTRY LIFE.

SIR,—The decay of superstition is not so complete as the writer of "Musings" appears to believe. And on what authority is the statement made that "there is no countryman to-day who cannot write his name"? ALFRED AMEY.

Pudsey, Jan. 17, 1906.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare: Highland Place.—The annual distribution of prizes to the children of Highland-place Sunday-school took place on Thursday evening last week. The proceedings commenced with a tea, a number of the ladies presiding at the tables. A meeting followed, the chair being occupied by Mr. J. L. Rowlands, Councillor L. N. Williams, of Cae-od, distributed books to the children for faithful attendance at the Sunday-school. He delivered an address brimful of interest and advice to the children, and remarked that he was exceedingly pleased that the average attendance at the Sunday-school for 1905 was much higher than in previous years. At the close Mr. J. W. McEwen delivered a brief address, after which Mr. F. W. Hall proposed, Mr. D. Davies seconded, and Mr. Howell Howells supported, a hearty vote of thanks to Councillor Williams for his work in distributing the prizes.

Birmingham (Appointment).—The Rev. Thomas A. Gorton has accepted a unanimous call to Moseley Unitarian Church, and has entered upon his ministry.

Bristol: Lewin's Mead.—The Rev. A. N. Blatchford's annual address on "The Dead Year: Its Memories and Lessons" is published in the *Western Daily Press* of January 15. In the record of those whom death had called away, after speaking of Sir George Williams and Dr. Barnardo, Mr. Blatchford continued:—"And even as I speak I catch with my mind's eye the earnest gaze, and through the chambers of memory echoes the well-remembered voice of Richard Acland Armstrong, my fellow-student,

my brother-minister, my friend. If ever man strove valiantly to arouse his fellow citizens to manly and worthy social and public life, it was he. No one set himself with a nobler or a more persistent resolve than he to fight the battle of good against evil in the streets and parlours of Liverpool. He rebuked sin, he did curtail the sweep of its dark monarchy, and the life of that great northern city is the sweeter and the worthier for Armstrong's words and deeds. A life strenuous in its labour for the moral elevation of his brother men, a spirit aglow with the consciousness of God, and with the love of God, and a mind clear and strong for the commendation of such thoughts to every earnest seeker after God—these are the noble memories that cling to my old friend's name, and which hallow the quiet resting-place of him who spoke and wrote so well and so persuasively concerning 'God and the Soul.'

Cefncoed.—The anniversary was celebrated on Sunday and Monday, when the Revs. R. J. Jones and Dr. Tudor Jones officiated at the four services, and the chapel was well filled. The Rev. J. Hathren Davies has been minister at Cefncoed since 1887. The congregation is flourishing, and the Sunday-school averages 150. On the Sunday before the anniversary the deacon of a neighbouring chapel warned the people not to attend, but the minister repudiated his deacon's suggestion, and himself attended and took part in the Monday evening service.

Halifax (Resignation).—The Rev. F. E. Millson has announced to the congregation of the Northgate End Chapel his resignation of the charge, which he has held for thirty-four years. Mr. Millson's resignation is to take effect at midsummer. In his letter to the congregation he said:—"It is not easy for me to think of separation from friends who have treated me so kindly as you have done, so many of whom have been such active helpers of the work of our congregation at Northgate End, but my advancing age and my belief that the interests of our work call for more service than I can give have led me to the decision which I now announce to you."

Ilford.—Under the title of "Liberal Religious Thought," a series of services have been commenced at the Central Hall, Seven Kings, a central position for Unitarians in Ilford, Seven Kings and Goodmayes, the latter two rapidly growing districts. The opening address was given by the Rev. T. E. M. Edwards (to whose exertions the commencement of the services are due), upon "The God we Worship." Last Sunday evening the address was by the Rev. L. Jenkins Jones, of Woolwich, on "The Christ we Love." In spite of the pouring rain, the first service was well attended, and on Sunday last the attendance improved a good deal. Considerable enthusiasm is being shown by the Unitarians of the district, who hope to build up a permanent congregation in the district. A committee, with Mr. E. R. Fyson as chairman and Mr. Walter W. Welford as hon. secretary, has matters in hand, and is promoting a social evening at an early date, to enable those attending to get to know each other. Mr. Welford will be glad to give any information required. His address is 61, Mansfield-road, Ilford.

London: Bermondsey.—The scholars' annual party and prize giving was held on Wednesday, January 17. About eighty scholars sat down to tea and rose up to play. After the games, those whose attendance had been good during the previous year were rewarded with gift books, the presentation being made by Mrs. Ginever after she had delivered a beautiful address on the small plain duties faithfully performed, which go to form a noble character as a goodly edifice built up of small plain stones.

London: Islington. (Presentation).—An event of much interest connected with Unity Church took place on Tuesday, January 9, when a testimonial was presented to Mr. J. T. Mackey upon the completion of twenty years service as superintendent of the Sunday-schools. A large company of friends, including past and present teachers, assembled in the schoolroom to do honour to the occasion. The Rev. E. Savell Hicks, who presided, said twenty years was a long time to look back upon, but it was a very much longer period since Mr. Mackey became a scholar in Carter-lane Schools nearly fifty years ago. The memory of the services accomplished by his patient and devoted labour during those many years, made all feel that some acknowledgment should be made, and

the testimonial had been subscribed to by eighty friends of all classes. The presentation consisted of a portrait of Mr. Mackey in oils painted by Mr. W. Savage Cooper, and a time-piece. Mr. Hicks concluded by reading the address from past and present teachers and scholars of the Sunday-school and other friends, which accompanied the gifts. Mr. Gore, on behalf of the teachers and scholars, Mr. Alfred Wilson, as treasurer of the church, Mr. F. L. Sargent, as secretary and president of the Young People's Society, and Mr. Harold Wade, as an old teacher, all added their testimony of admiration for Mr. Mackey, more than one speaker referring to the help his cordial friendliness had been in welcoming people at the door of his church. The portrait was unveiled and the presentation made by Miss Preston, who had been a teacher in the old Carter-lane days, and said she had known Mr. Mackey from a boy. Mr. Mackey, in gratefully accepting the gifts, recalled old memories, and spoke of two friends, Miss Preston and Mr. Frederick Nettlefold, as specially connected in his mind with the early days, when they were teachers at Carter-lane. What he had done in the school, he said, had certainly been beneficial to himself, and if it had been helpful to others he was amply rewarded.

London: Lewisham.—Professor B. Nath Sen addressed an appreciative audience of about a hundred on "Some Indian Problems of the Twentieth Century" in the Lewisham church on Monday last. While admitting that there is a growing feeling among Indians that they should exercise an amount of self-government in purely Indian affairs, Mr. Sen spoke most loyally and feelingly of the providential contact of Britain and India; both had profited in the past by the union. But India is different to Canada, Australia, and New Zealand in that it has a past, a history, a literature. Unfortunately, Government says it is unable to provide money for education even in the primary schools. Now that the Russian danger to India, real or imaginary, is over, because of Russia's crippled condition at home, our position in Thibet and our alliance with Japan, could not some of the money which is at present spent on the maintenance of the army to suppress rebellions which do not take place, be spent on that incomparably more profitable investment, education? Professor Sen said England's higher duty to India was to attack the moral, social, and spiritual problems, and he was convinced that the educated British would see justice done. The questions of caste, marriage, and the position of women were ably dealt with, and the lecturer made an eloquent appeal for sympathy with India in her struggles and future development which must be through peace only.

London: Mansford Street.—Last Saturday, Jan. 13, the members of the Mansford-street Guild united with other friends in entertaining seventy cripples from the neighbouring County Council School. Forty visitors and a similar number of helpers from the Mission were present. Tea, an entertainment by the cripples and their friends, the mysterious feats of a conjuror, the Sunday-school children's play, and an illuminated Christmas tree with prizes and presents, gave genuine delight, as eyes brimful of mirth abundantly proved.

Loughborough.—On Wednesday, Jan. 10, a service was held to celebrate the re-opening of the organ, and the Rev. W. H. Burgess gave an address from the text "Praise Him with stringed instruments and organs." A recital by Charles Lynn, organist of the High Pavement Chapel, Nottingham, followed. A selection of music from Handel, Bach, Wagner, Mendelssohn, and other composers, ably rendered, demonstrated the capacity of the small but sweet-toned instrument, which Porritt & Son, of Leicester, have put in thorough repair. On Saturday the annual Sunday-school tea and prize-giving were held, an enjoyable evening being spent.

THE principle of love, whether exercised towards our relatives or our country, whether manifested in courtesy or compassion, can only become virtue, can only acquire purity, consistency, serenity, dignity, when imbued, swayed, cherished, enlarged by the power of a virtuous will, by a self-denying energy. It is inward force, power over ourselves, which is the beginning and the end of virtue.—Channing.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 21.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN, Bermondsey, Port-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY, and 7, Rev. T. E. M. EDWARDS.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. F. W. STANLEY, "The Bible we Reverence."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPELTON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. G. J. ALLEN.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. Manufacturing, London, W.C.

CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. ESTLIN CARPENTER, M.A.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. W. E. GEORGE, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. F. BLOUNT MOTT.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Professor B. NATH SEN, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. E. S. LANG BUCKLAND, B.A.; 11, "Enlightened Righteousness"; 6.30, "Life and Light."

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITHE, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

CHANGE OF ADDRESS.—Rev. W. MASON, 5, Oak-street, off St. Helen's-road, Leigh, Lancs.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

NUT CAKES.

Something new and good. They are ideal for afternoon Teas.

LIGHT & DAINTY.
Hazel Nut 6d. each.
Cocoanut... .. 6d. each.
Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

DEATH.

THORNELY.—On the 12th inst., at Southport, aged 40 years, Ernest Long, only son of the late Frank Thornely, of Godley, and of Mrs. Thornely, Oaklands, Bowdon. Funeral at the Manchester Crematorium on Tuesday, 16th inst., at 2.30 p.m. Inquiries should be addressed to Messrs. Satterfield, Bye & Co., Manchester.

JUST PUBLISHED.
**THE REFORMATION OF
 THE SIXTEENTH CENTURY**
 in its Relation to Modern Thought and
 Knowledge.

Lectures by CHAS. BEARD, B.A., LL.D.

People's Abridged Edition, Edited by
 HENRY GOW, B.A.

Price 6d., postage 2d.

**THE DISTINCTIVE PRINCIPLES OF THE
 LIBERAL FREE CHURCHES.**

A Manual of Questions and Answers for use
 in the Church, School, and Home.

By H. S. PERRIS, M.A.

Price 3d. net, postage 1d.

ESSEX HALL YEAR BOOK FOR 1906.

Price 1s. net, postage 2d.

Book Room, Essex Hall, Essex St., Strand, W.C.

LAYMEN'S CLUB.

DANCE,

FRIDAY, JANUARY 26th, 1906,

PORTMAN ROOMS, BAKER STREET.

Tickets, price 7s. each, or 13s. for two
 purchased at the same time, to be obtained of
 Miss V. PRESTON, 9, Ladbroke-gardens, W.;
 Miss E. BLYTH, 6, Rosslyn-hill, N.W.; Mr. H.
 B. LAW FORD, 12, New-court, Carey-street,
 W.C.; Mr. A. SAVAGE COOPER, 27, Chancery-
 lane, W.C.; Mr. R. ROSCOE, 16, Kemplay-
 road, N.W.; Mr. W. FITCHETT WURTZBURG,
 3, Lawn-road, N.W.

An early application is requested, as it may
 be necessary to limit the numbers.

We would localise a **MAGAZINE** for any
 Church requiring same, made up of any inset,
 with two pages of local notes.

SUPPLIED FREE.

Address: ELLINGTON & CO., Publishers,
 Advertising Agents, and Contractors, 10, Fen-
 wick-street, HULME, MANCHESTER, Localisers
 of every suitable inset. Canvassers required.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS,
 HIGHGATE, LONDON, N. Head Mistress: Miss
 LILIAN TALBOT, B.A. Honours Lond. Prepara-
 tion for London Matriculation, Trinity
 College, and Associated Board of Musicians.
 Healthy situation, Hockey, Cricket, and Swim-
 ming. Special terms for daughters of Unitarian
 ministers. Apply to the Head Mistress.
 New Term January 20th, 1906.

BESTREBEN HIGH SCHOOL,

BRONDESURRY, LONDON, N.W.
 (Recognised by the Board of Education.)
 Good modern education, with happy home
 life. Public examinations taken. (Honours
 and distinctions have been gained.) Annual
 examination by Associated Boards of the
 R.A.M. and R.C. Gymnasium, games, &c.
 For list of results and prospectus, please
 write Miss COGSWELL.

NORTH WALES COAST.—

LLANDUDNO.—TAN-Y-BRYN.

(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
 Established 1893.

Best conditions of health. Inspection cordially
 invited. Head Master: L. H. EDMINSON,
 M.A. (Oxon, B.A. (Lond.), Resident Assistant-
 Master: C. J. MONTGOMERY, M.A. (Oxon).

**WAVERLEY SCHOOL, 24, HAMIL-
 TON ROAD, SHERWOOD RISE,
 NOTTINGHAM.**

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. **BOARDERS**
 received. Reference kindly permitted to
 the Rev. Frank K. Freeston, Essex House,
 Campden-hill, W.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

**Situations,
 VACANT AND WANTED.**

GENTLEMAN offers **VOLUNTARY
 SERVICES**, in public or private capa-
 city, for home. Good reader, singer, and
 violinist.—O. E., INQUIRER Office, 3, Essex-
 street.

LADY-HOUSEKEEPER or **COM-
 PANION.**—Engagement wanted by
 Lady. First-class references.—F. M. D., c/o
 Miss HORRIDGE, 4, Campden Mansions, The
 Mall, Kensington, W.

SITUATION WANTED by Lady as
MOTHER'S HELP. Children over three
 preferred. Several years' experience.—Miss
 G. SHARPE, 14, Kemplay-road, Hampstead.

COMPANION-HELP. — Lady (30)
 seeks post as Companion-Helper. Expe-
 rienced, good needlewoman, musical, cyclist.
 Good references.—G., Broadway House, War-
 wick

CARETAKERS, in place of Worship,
 or any position of trust, man and wife;
 town or country; middle-aged; no family;
 highest references. Unitarians.—Apply,
 G. F. R., INQUIRER Office, 3, Essex-street, W.C.

THE DAUGHTER of a UNITARIAN
 MINISTER (35), experienced in the
 work (and who is also an accomplished needle-
 woman), would be glad to accept a position
 in which she would be expected to take entire
 charge of an infant from the month, or of a
 child from one to three years old. Salary not
 so much an object as comfortable and refined
 surroundings.—"C," INQUIRER Office, 3, Essex-
 street, W.C.

YOUNG LADY seeks post as **GOVER-
 NNESS** to one or two children.—C., 3,
 Hewitts Villas, Aylsbam-road, Norwich.

WANTED AT ONCE, a competent
 NURSE for a child of six and a baby
 of one year. Good needlewoman.—By letter
 to B., 69, Edgware-road, London, W.

**19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.**

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P., 9,
 Mincing-lane, E.C.

Deputy-Chairman—MARK H. JUDEN, A.R.I.B.A.,
 7, Pall Mall, S.W.

Miss CECIL GRADWELL, 7, Victoria-street, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st. S.W.
ALEXANDER W. LAWRENCE, 3, King's Bench Walk,
 Temple, E.C.

Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, "Fairholme," 8, Mount
 Ephraim-road, Streatham, S.W.

PREFERENCE SHARES £10, Interest 4 per
 cent. **DEPOSITS** received at 3 and 3½ per cent.,
 withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly
 Repayment, including Principal, Premium, and
 Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 1	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other
 Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to pur-
 chase houses for their own occupation. Prospectus
 free.

FREDERICK LONG, Manager.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of
 Property in any part of London or Suburbs under-
 taken. Valuations for Probate, &c.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
 Cliff, BOARDING ESTABLISHMENT.
 Unrivalled position on sea front, close to the High-
 cliff Hotel. 50 rooms. Full-sized billiard table.
 Lovely grounds, with access to Cliff Promenade,
 Due south. Near Unitarian Church. Illustrated
 Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cran-
 tock," 59, Warrior-square. First-class
 BOARD and RESIDENCE; most comfort-
 able throughout. Sea View, excellent cuisine.
 billiard and smoke room, sanitary certificate.
 —Mr. and Mrs. SIDNEY P. POTTER.

**LANGLEY HOUSE, DAWLISH
 DEVON.**—BOARD and RESIDENCE
 for Ladies. Special advantages for delicate
 girls. Bracing, sunny winter climate. Sea and
 moorland air. Home comforts and genial
 companionship. Fast through trains.—Pros-
 pectus from Proprietor.

EASTBOURNE.—Mount Royal, 33,
 Grand Parade. En Pension. Unrivalled
 position on sea front, close to Pier, Bandstand,
 Devonshire Park, &c. Separate tables; elec-
 tric light. Terms from 2 gns.—Mr. POCOCK.

SEAFORD, SUSSEX.—Furnished
 Apartments facing the sea; board if
 required; highly recommended; moderate
 terms.—Mrs. CHAMBERLAIN, 5, Claremont-
 terrace.

TENTERDEN.—A few acres LAND
 FOR SALE privately. Near Unitarian
 Chapel, high ground, good view; suitable for
 erection of residence. A HOUSE in the
 town to be Sold by Auction on January 26th.
 —For particulars apply G., INQUIRER Office,
 3, Essex-street, Strand, W.C.

BOARD and RESIDENCE.—Quiet,
 superior. Permanent or otherwise.
 References exchanged. Excellent situation.
 —Miss PENNY, Kingsway House, 18, Bedford-
 place, Russell-square, W.C.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance
 Hotel has Passenger Lift; Bathrooms on every
 Floor; Electric Light throughout; Spacious
 Dining, Drawing, Writing, Reading, Billiard
 and Smoking Rooms; Fireproof Floors; Per-
 fect Sanitation; Telephone; Night Porter.
 Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance,
 Table d'Hôte Breakfast and Dinner, from
 8s. 6d. to 10s. 6d. per day. Full Tariff and
 Testimonials on application.
 Telegraphic Address: "THACKERAY, LONDON."

Terms for Advertisements.

Advertisements for THE INQUIRER should be
 addressed to the PUBLISHER, 3, Essex-street,
 Strand, London, W.C., and should reach the
 office not later than Twelve o'clock on THURSDAY,
 to appear the same week. The scale of charges
 is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two
 lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6
Situations Vacant and Wanted,
 20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to
 be made to E. KENNEDY, 3, Essex-street, Strand,
 London, W.C. The entire remittance should
 accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
 Ludgate Hill, London, E.C., and Published for the Pro-
 prietors by E. KENNEDY, at the Office, 3, Essex-street,
 Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
 20 and 30, Shoe-lane, E.C. Manchester (Wholesale),
 JOHN HEYWOOD, Deansgate.—Saturday, Jan. 20, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3318.
NEW SERIES, No. 422.]

LONDON, SATURDAY, JANUARY 27, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	49
LEADERS :—	
A Worthy Succession ...	56
Wanted, Ministers ...	56
ARTICLES :—	
A Burial Scandal ...	50
George Jacob Holyoake ...	50
Eucken's Philosophy of Religion—IV... 51	
From Rapallo ...	53
Lending Our Minds Out ...	54
Towards Social Reform ...	60
On an Unemployed Relief Committee—II. 61	
MEETINGS :—	
Manchester College, Oxford ...	57
London Domestic Mission ...	59
CORRESPONDENCE :—	
London Sunday-School Society ...	62
An Enlarged Lectionary ...	62
THE CHILDREN'S COLUMN ...	55
NEWS FROM THE CHURCHES ...	62
OUR CALENDAR ...	63
ADVERTISEMENTS ...	63

NOTES OF THE WEEK.

THE second week of the General Election has been not less significant than the first, the counties having gone overwhelmingly with the boroughs for Liberalism. This week's *Christian World* reckons that by Wednesday evening there were already 130 Free Church members in the new Parliament, and that of these 61 (apart from members of the late Parliament) have captured seats from Conservatives. Among the new members are Mr. J. T. L. Brunner, son of Sir John T. Brunner, Bart.; Mr. Wentworth Brooke, son of the Rev. Stopford A. Brooke; and Mr. Percy Alden, formerly Warden of Mansfield House, Canning Town.

On Tuesday afternoon, February 6, a meeting will be held in the Council Room, Essex Hall, to bid farewell to the Rev. W. Tudor Jones, Ph.D., and Mrs. Jones, on their departure for Wellington, New Zealand, where Dr. Jones will become the minister of the newly formed Unitarian Free Church. Tea at 5 o'clock. The proceedings are to be over by 6.30 p.m.

WE publish this week a delightful article by the Rev. S. Farrington, who, with Mrs. Farrington, is spending some weeks at Rapallo, on the Riviera, south-east of Genoa. If any friends are asking for his address, the last we have from him is Hotel Miramare, Rapallo, Riviera di Levante, Italy.

THE present series of performances at the Court Theatre of "The Electra" of Euripides, as so beautifully translated by Pro-

fessor Gilbert Murray, must be full of charm and interest to all lovers of Greek drama or of English poetry. Professor Murray's name sufficiently vouches for the accuracy of the rendering; and as to the quality of the verse none with an ear and a soul need be in doubt. The play is staged with a simple beauty, for which we are very grateful, and which serves as relief to a mind at times almost overwhelmed by the terror of the action. The acting is interesting, and in places true and strong, though the spectator is left to feel how superlatively difficult it is for the modern English actor to represent the whole tragic power of a bygone tradition and civilisation. But if there is some incompleteness here, and if the speakers of the drama are not always audible throughout the auditorium, there is still much to give us gladness in this too infrequent opportunity of witnessing the action of that appalling complication of fate and human passion which led up to the death of Clytemnestra.

ALL the spirit and the insight and the skill of Euripides are here. That pervading spirit of sympathy for the weak, that love of the lowly, which so justifies the comparison of the Greek dramatist with the Russian Tolstoy, and which sets the peasant husband of Electra before us in so attractive and magnanimous a figure; the cunning reading of the soul which can touchingly portray the oncoming madness of Orestes. But the central figure of all is, of course, Electra. We admire, if admire be not too cold a word, her loyalty to her father's memory. We flinch at the unrestrained and petulant lament over her own wrongs. We shudder as at a thing we barely understand when she grasps so sternly the keen flashing sword. We protest against the doom wrought on Clytemnestra though we cannot altogether deny the conclusion of the chorus—

"Yet hast thou justice, justice plain
For a sire's blood spilt of yore."

BUT the deed is done. Our sympathy cannot withdraw from the brother or the sister, matricides though they be, for Orestes has learnt at last—

"But the deed is anguish clear;
And the gift long nights of fear,"
and Electra—

"What clime shall hold
My evil, or roof it above?
I cried for dancing of old,
I cried in my heart for love.
What dancing waiteth we now?
What love shall kiss my brow
Nor blench at the brand thereof?"

And so we move to the dramatist's bold conclusion. The deed done is evil, and brings its curse, yet also its austere blessing. By the evil deed the evil of the heart is purged, for—

"Now is thine heart made clean within
That was dark of old and murder
fraught."

We must not stay to discuss the intricate moral subtlety and truth of the conclusion. We part from Electra the terrible, "soft-eyed at last." The glorious music of the poetry in which all is wrought rings still in our ear, and the certainty is confirmed in our heart that no judgment of wrong is true till it is touched with an infinite pity.

THE London Sunday-school Society, it will be seen from the letter of Mr. R. A. Wooding, the hon. secretary, is again taking up the Country Holiday work on behalf of the children in their schools. Mr. Wooding describes the method to be adopted and asks for subscriptions as early in the year as possible.

WITH reference to the passage in the Manchester College report, which we published last week on the licence of Addis Hall, a correspondent, writing apparently quite seriously, asks what licence Mr. Addis has surrendered, and thinks that "the Unitarian and Temperance public should be fully informed on this point." That public may have a quiet mind, for there is no question of licensed victualling, only of the status of a private hall, as recognised by the University authorities.

OF Mr. G. J. Holyoake, who died last Monday at Brighton, the Rev. Priestley Prime writes in another column. Tuesday's *Tribune* contained a memoir and appreciation by Mr. A. E. Fletcher, which concluded as follows:—"To a friend who visited him in his last illness he cheerfully quoted Landor's well-known remark, 'I have warmed both hands at the fire of life, and am ready to depart.' A braver champion of righteous causes than George Jacob Holyoake has not arisen in our time, and his death removes from us one who loved and tried to make others love all that can help us to become larger-souled and larger-hearted men."

TO CORRESPONDENTS:—Letters, &c., received from A. S. B., M. D., E. M. F., J. F., A. H., G. H. K., A. H. L., R. J. O., G. R., L. E. R., M. R., M. E. R., T. S., J. T.

A BURIAL SCANDAL.

A PAINFUL and unusual incident arose in connection with the interment at St. Mary's Church, Penwortham, on Thursday, the 18th inst., of the cremated remains of Richard Percival Walton, solicitor, of London, and only son of the late Mr. H. C. Walton, a well-known and highly respected Preston auctioneer.

The Walton family for several generations have been interred at Penwortham, for a long time in the church and subsequently, commencing with the deceased's father, in the churchyard. The late Mr. H. C. Walton became connected with the Preston Unitarian congregation, and for many years was its leading member. On his death the service was taken in Penwortham Church by the Church of England clergyman and at the graveside by the Unitarian minister.

About seven years ago his daughter died, and her remains were cremated, the burial service read over the ashes in Penwortham Church by the present vicar, and the service at the open grave taken by the Unitarian minister.

In remembrance of the long connection of the Waltons with Penwortham, a stained-glass window was subsequently placed in the church by the late Mr. R. P. Walton and his mother.

The late Mr. R. P. Walton, who was fifty-three years of age, and a trustee of the Preston Chapel, died in London a few days ago after a long and agonising illness; and to carry out his father's wish his cremated remains were brought to be interred in the grave at Penwortham, the same procedure to be followed as in the case of his sister.

The curate, in the absence of the vicar, was seen by the undertaker, and arrangements duly made for this purpose.

About 12 o'clock the funeral party, including the deceased's mother, arrived at the church. The weather was cold and rain fell in torrents. After a very long and painful interval of waiting in the church, which had been heated for the occasion, it appeared that the curate had failed to keep his appointment. The Unitarian minister at Preston, the Rev. Chas. Travers, after consulting with the executor of the deceased, proceeded to the lectern and read the service he usually reads at a Unitarian funeral, and then took the usual service at the graveside.

The sexton then took him to the vestry and asked him to sign the register. On the ground that he had no right to take the service in the church, he declined to sign the register unless in the presence of the vicar or curate.

It appears that the curate, the Rev. T. F. Douglas, subsequently signed the register. The vicar, the Rev. A. M. Winter, sent a note next day to Mrs. Walton, regretting that she had been kept waiting for the curate, and hoping she had not suffered by the inclemency of the weather. The curate wrote to Mr. Travers:—"Though I gave a kind of consent to read the Lesson, I thought, on further consideration of the matter, that, as the interment of Unitarians in consecrated ground is contrary to Church law, I had better not, in the absence of the vicar, take any part in

the ceremony, as I had no authority to make precedents. It was my intention to let you know, or rather Mr. Bell (the undertaker) know, but the pressure of parish work among the many sick, and other duties, put it out of my mind till it was too late to do so. I hope you suffered no inconvenience thereby through the great inclemency of the weather."

To a representative of the *Lancashire Daily Post* the curate had said he did not intend to have anything to do with the funeral, "because it was not a Christian burial." To Mr. Travers's request that he would explain what he meant by "a Christian burial" no reply, so far as we are informed, has been given. The undertaker's account is that proper notice was given to the curate, all the circumstances being clearly stated, and that he made at the time no objection to taking the service.

A complete statement of the case will, we understand, be forwarded by Mr. Travers to the Home Secretary and to the Bishop of Manchester.

GEORGE JACOB HOLYOAKE.

THE death of George Jacob Holyoake, which, at his advanced age—he would have been eighty-nine in April—can hardly come as a surprise, was peaceful and happy. A long life of arduous effort, working, teaching, lecturing, organising, writing books, and contributing to newspapers, with an abstemious moderation of habit, left him in old age serenely active till within a week or two of his death. He received with interest and great satisfaction the news of the results of the General Election now in progress, so far as they had been made known, and a letter of congratulation to Mr. John Burns on his appointment as a member of the Cabinet expressed his keen delight in this recognition of labour, and the accompanying increased influence of working men that is to be expected in the government of the nation.

Though he was the most persistent advocate of Co-operation, the historian of the movement, and of the Rochdale Pioneers, and consistently taught and practised self-help as the means by which personal and general improvement might be attained, he warned co-operators against the delusion that by voluntary association, apart from politics, any secure position could be attained. He dissented from those who deprecated political activity, and who held that their social remedy would do everything for the people, because "the politician, if you do not watch him, will come some day and throw the savings of a century into a sea of imperial blood." Hence his interest in the last in politics, and his quotation in his letter a few weeks ago to Mr. Burns, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation."

One can but briefly recall some of the many stirring events and the long, patient effort of Holyoake's life. He was a Chartist, and one of the lecturers appointed to explain the system of Robert Owen; he was not a systematic or State Socialist, but believed in voluntary association as

the social remedy. He was imprisoned at Gloucester for a remark about man's duty to God, which raised a laugh, made in reply to a question after a lecture on "Home Colonies" at Cheltenham. He was the founder of "Secularism," a system which sought to concentrate attention and effort on the attainment of personal and social good in this world by mutual service, organisation, education, self-help—"to substitute the piety of usefulness for the usefulness of piety."

He was closely associated with Mazzini, of whom he gives most interesting memorials in "Bygones," and acted as secretary to the British Legion sent out to Garibaldi in 1861. He was fined £600,000 for having published the *Reasoner* for years without the Government newspaper stamp, and offered to pay the fine at the rate of a shilling a month. The fine, of course, was an absurdity, and the stamp duty was speedily abolished.

John Stuart Mill said that he was chiefly instrumental in obtaining the Affirmation Act. It was he who suggested the series of Blue Books on the Condition of the Industrial Classes in Foreign Countries, issued by Lord Clarendon, 1870-72.

He was a prolific writer, and the last of his many books, "Bygones Worth Remembering," published last year, is full of reminiscences of men and movements with which he was intimate.

Holyoake was a native of Birmingham, and in early years was connected with Carr's-lane Congregational Chapel, of which John Angell James was minister. But he revolted against the harshness of the "evangelical" creed, and found more congenial associates among the Unitarians. For some time he was connected with the New Meeting Sunday-school, where he taught secular subjects.

A lecture by Robert Owen, which he heard at the Birmingham Institute, increased his doubts, and, being called a "sceptic" by fellow-workmen, he examined the writings of some of the sceptics, and, to his own dismay, at first, found himself in general agreement with them.

Though not in later years a member of any religious body, he has frequently shown sympathy with Free Christians and Unitarians. At the church in New-road, Brighton, he has addressed the congregation from the pulpit and in other ways shown his sympathy with their work and teaching. He has joined in the welcome to a new minister, and with him the Rev. Alfred Hood was, during his ministry, associated in public work, especially in connection with the Co-operative movement.

Mr. Holyoake wrote recently to the Secretary of the Church in reference to Unitarianism:—"Its great doctrine of the Fatherhood of God is the simplest and loftiest conception of Deity extant. There are noble aspirations manifested in other Churches here, but there are retributive misgivings among them that disorder the soul. In my 'Bygones' I have recently described how much I owed to Unitarianism in my youth. Hence I count a town fortunate in

which its principles and influence are maintained."

Contrasting the present with the past which he had known, Holyoake was cheerful and optimistic. A short time ago he referred in conversation to the great improvement in general conditions of life that he had experienced since his Chartist days, days of cruel child labour in the factories, of slavery in British possessions, taxed bread, taxed newspapers; days when bequests were confiscated, and men imprisoned, because of theological persecution; when Parliament consisted of landowners, and the universities were open only to members of the Church of England.

He regarded death with calmness, and wrote recently:—"To act according to conscience, and speak according to knowledge, never ceasing to consider what we can do for the service of others, is the one duty which a future life, if it comes, will not contradict."

His directions were that his body should be cremated, and the ashes buried in the Highgate Cemetery, near the graves of his friends George Eliot and George Henry Lewes.

There will be a memorial service on Sunday evening at the Free Christian Church, New-road, Brighton.

PRIESTLEY PRIME.

WE are so accustomed to the treatment of the education question as though it were of merely sectarian interest that it is the more refreshing to find the religious difficulty discussed as a problem of social justice. The dispute, which is so often degraded to the level of a contest for supremacy between the Nonconformist (evangelical) and the Churchman, is thus lifted on to a higher plane by Mr. Frank Lenwood, of Mansfield College, Oxford. Mr. Lenwood foresees the gravest injustice, if the lines of settlement suggested by the present Minister of Education are followed. He fears that by paying State money for "some form of Bible teaching or Fundamental Religion (which latter, heaven forbid, especially if it is likely to galvanise the Free Church catechism into an artificial life) we may put many a strong Churchman into exactly the same position as the old Passive Resister." Mr. Lenwood exposes very neatly a fond Nonconformist fallacy. The Free Churchman (evangelical) argues that the Churchman seeks to teach what is positively false, while he, of the "simple Bible" party, can only be accused of not teaching enough. Mr. Lenwood points out that from the standpoint of the Churchman "Bible teaching" without something more is positively as well as negatively objectionable. And he continues: "I fancy some Nonconformists might be a good deal tested if a Unitarian teacher, in following his syllabus, always insisted on speaking of Jesus as 'this man,' 'this great prophet.' Yet this is all that his syllabus legitimately allows. . . . We must on no account allow simple Bible teaching to be paid for from the rates unless we also allow Church teaching, and the truest principle will be to allow neither."

Ah, if you knew what peace there is in an accepted sorrow!—*Madame Guyon.*

EUCKEN'S PHILOSOPHY OF RELIGION.

IV.—RELIGION AND CHRISTIANITY.

It was pointed out in the third article how, in the various operations of the human mind in its dealings with the world, the superiority of the spiritual life to the things that are known manifested itself. Its superiority was also shown over the ordinary natural life. Problems without end have now presented themselves to the spirit of man. The spiritual life gains its independence by a recognition of this superiority, and it is now held as in its very nature a portion of the highest reality. Man must conceive that it is the highest and most fruitful of all truths or the most deadly of all errors; it is either the work of the divine or a child of deceit and darkness. Such an alternative must present itself to man, and when it does present itself he is on the ground of religion.

Eucken divides religion into two grades—universal religion and characteristic religion. Universal religion deals with the question concerning the reality of the spiritual life—whether an independent spirituality touches directly the life, and whether there is in this a proof of an over-world, whether there is a breaking through the ordinary existence. The investigation, although it is largely the work of reason, does not simply take certain aspects of the life into consideration—aspects of thought or feeling or action—but it holds before itself the whole of the life as well as its connection with existence as a whole. Religion must mean something more than an investigation into the various manifestations of consciousness when these are taken singly. It is on account of the necessity of this wholeness that Eucken calls it universal religion. The starting-point of this grade of religion is not empirical or psychological proceeding from a fragment of the bare individual but noological proceeding from a real spiritual world. The existence of such a world is made clear not by any kind of presupposition or analogy, for the reality is not a matter of any bare speculative idea apart from the activity of life itself in its various manifestations; but reality is the realisation of life and its aspirations together with the conceptions which are formed through the results of such activity. The old conception of religion as being something of the intellect on its logical and speculative sides has to be given up, for in this way a fraction of the self only is present, and that fraction not the most important one. Our truths concerning reality are truths which are formed on the results of the activity of the whole of man's higher nature. Here comes clearly before us the value of Eucken's chief conceptions on the Philosophy of Religion, especially as regards Personality, Energy, &c.

The spiritual life conceives itself, at one and the same time, *above* the world and *in* the world, and so passes to the idea of God. How is this idea to be obtained on the ground of universal religion? The reality of the spiritual life must be recognised, it must be held as constituting the very essence of being, for in this way alone is it able to exercise its superiority over against ordinary experience. It is, therefore, the necessity of such a superiority as

well as the need of finding a permanent ground for itself that carries the self to the conception of the Absolute. Thus is given to the spiritual self a character of unity, world-superiority, and power. In the province of universal religion the conception of God has this meaning: the idea of an absolute spiritual life, a life which is at the same time above the world and in the world. And, as the chief point in connection with such a conception is the inward presence of the whole, all anthropomorphic ideas as well as all particular ideas must be banished. In all this Eucken's position is far removed from Pantheism. Pantheism ignores the opposition between the world and the over-world, and its weakness consists further in that it has no place for freedom and the ethical handling of things, and in that it gives to the spiritual life a natural character only. Eucken is also removed from a dualism in this place—*i.e.*, there is no cleft, in so far as their natures are concerned, between the spiritual life on the one hand and the Absolute on the other hand. Although the spiritual life is other than the natural world, it has to do its work in that world. He points out that all religious conceptions must work chiefly in three directions. They must be of a pure spiritual inward kind; they must work especially not upon the fact of the development but of the substance of the spiritual life; and, lastly, they must not be limited to a particular province of life but must encompass the whole of existence. The spiritual life, working in these directions, gains new convictions, and these add to the perpetual content of the life. This movement of life, this striving towards the Infinite, this deepest longing towards freedom, this aspiration towards the Eternal, is a movement from unity towards inwardness, towards morality, and towards greatness. The life must ever move in these directions or else it will sink back into its previous natural level. By moving forward, by perpetual striving, it gains the certainty and the nature of its new world. There is no middle way between the two great alternatives, for without religion there is to the life no absolute truthfulness and greatness.

Eucken passes from the level of universal religion to that of characteristic religion. This characteristic religion means the province where dealings take place between man and God in a form of *immediateness* without the intervention of the world. The chief difference between universal and characteristic religion consists in the fact that in the latter the conception of God comes more prominently forward than in the former. In universal religion *reason* played a most prominent part in making clear the "grounds" of existence and the content of the spiritual life; in characteristic religion *love* comes to the foreground and reason moves for the time being to the background. The necessities and demands of love carry the life over the colourless conceptions of the Godhead to a living and personal God who is present in the soul of man, and with whom intercourse can take place as "between an I and a Thou." This religious communion is needed by the soul and is its truest nourishment when it is obtained, for in this manner the new reality which comes

clear to the soul is able to hold itself fast against all the dangers and enmities of an alien world which surrounds it. Man and God meet at the deepest point in the soul, and a strength is obtained to take up all the struggles of life with a divine courage and to overcome all obstacles that stand in the way of growth. This, as Eucken points out, is the religion of the spirit. But the reason aspect must not be ignored. There are grave dangers if it is placed on one side—dangers which narrow the conceptions of life and which have the tendency of humanising and particularising the idea of God in a purely subjective sense, thus leaving provinces of truth outside our consideration and therefore outside our experience.

How this characteristic religion transforms things and rises to ever-higher levels is depicted by Eucken in a beautiful manner in his last great book, "*Der Wahrheitsgehalt der Religion*." He starts with emphasising the truth that a fundamental distinction must be made between the permanent and the transient in Christianity. Christianity is a religion of salvation in a sense deeper than any other historical religion. In it there are great negations and great affirmations. In its negations it allies itself with Buddhism, but in its affirmations there is a distinct difference of nature between these two religions. Buddhism brings forth its great negations, but its affirmations are weak; it has given up the heroism of overcoming the world in an open battle, and so it fails to give its true place to the potency of the spiritual self. Eucken places himself on the side of Christianity, and states that it is at one with what he designates as characteristic religion. Christianity, in this way, is not one religion by the side of another, but the religion of religions, the historical realisation of an eternal truth, the longing which dwells in the human breast realised. It is a religion of salvation in the sense that it emphasises the all-important truth of the raising and the transformation of the life through an *immediateness* of the divine in the human soul. Christianity thus brings to a clear expression a fact which is found in the depth of the heart of mankind. It is, therefore, not a development or strength of one side of the natural life, but the possession of a new life in the whole. Its central idea is the kingdom of God and the opening of the presence of this kingdom to the soul in this life. This brings about the great-becoming of life through a participation in the divine and through a perpetual call to rise above the natural world and its ordinary existence. On this road the soul gains an ever greater depth and an ever more inward freedom. In this sense Christianity can only strengthen as time passes, for in it is enclosed an eternal truth which all the changes of time cannot destroy.

But Eucken insists that in order to recover the deeper spiritual elements of Christianity, the historical aspects must undergo very great changes. Many are the points which must be changed—indeed, given up, for they belong to a past and modes of thought and expression which are no longer ours. The geocentric and the anthropocentric modes of thought have to be discarded entirely; all the sensuous

miracles which present views of the universe and of human life discredited by knowledge must be laid aside—miracles like the birth and the bodily resurrection of Jesus. Eucken points out that this historical aspect of Christianity is alien to its original freshness, and does not belong to its inmost nature; it is a fact of knowledge and not of belief, and all the facts of knowledge are facts brought about by mental conceptions exactly as science has been brought about, and thus cannot possess more than a temporary character. But belief in its legitimate sense can be built only upon the results which bring about an inward movement in our own nature. Whoever gives belief another meaning than this externalises religion and reduces it to the level of sense-impressions. The essence and strength of Christianity are weakened in such a manner, and its eternal nature is in danger of being lost under a load of archaic semi-intellectual notions.

When we pass to Eucken's remarks concerning the person of Jesus as the Christian Church has crystallised it into an immutable dogma we find words of grave warning. How often does he point out that many of the friends of Christianity, without knowing it, are its enemies! The significance of great personalities for religion has been worked out by Eucken in several of his great works, and he does not hesitate to give the superiority to Jesus. In what does this superiority consist according to our author? It does not consist, he tells us, in accepting the dogma of the godhead of Jesus, not in conceiving of a trinity of persons in the godhead, for, as we are told, the divine cannot be limited to one point in human history: it runs through the whole of the world-history, and has been the cause of all the upward movements and conquests of the race. The significance of the life of Jesus rests on something infinitely deeper and truer than wonders of sense and the dogmas of distant days. It rests on the fact that Jesus gave a turning-point to history, brought to the clearness of the shining day what was obscure concerning the deepest life of man. It is not, therefore, in any theories about his person that the value of his life consists, but in the truth that he reached the highest spiritual level possible for man. In this way he is our moral and religious hero. Any other way of viewing him is to place the historical above the eternal, and thus reducing Christianity to a lower level. We thus see in drawing these articles to a close that Eucken's position resembles that of Unitarian Christianity. In the midst of the great difficulties and obstacles with which as Unitarian Christians we have to contend, it is at least to me a matter for rejoicing that on our side in this great liberal movement there is to be found one of the leading religious idealists of the world. We cannot do better in this struggle for the reality of the spiritual life and of a Christianity which can be true to-day than to reflect upon these words of Rudolf Eucken, which are to be found at the close of his address, "*Das Wesen der Religion*" (The Nature of Religion):—

"Throughout the whole realm of modern culture an independence of spiritual work has arisen which is opposed to the im-

mediate and original manner and condition of man. In ourselves a higher course of life has been evolved which begets its own contents and necessities, and, through these, governs our actions so far as they place themselves in the service of spiritual tasks. Through this arises an unceasing struggle of man against himself; the former kind of life becomes insufficient and a new one must be worked out—a new one that will lift man beyond himself and will expel all that is petty-human out of the formation of the spiritual life. As this requires changes at every point of our inherited condition, it is then true in the province of religion that much which formerly satisfied all claims will be found too petty and anthropomorphic. Not only must the ideas be changed, the inmost life itself requires a clearing, a purification, a transformation, in order to prevent what is and must remain religious from sinking into the mere subjective and mythological. Here we do not mean easy shiftings but fundamental changes. It is necessary to look at things steadfastly and firmly and to take up courageously the fight for truth. It is easy to see that to many a one this indispensable development will appear at first as a threat and a danger to religion, but it is and it remains perverse to see in changes only dangers and losses and fail to see an inducement and a challenge to a positive development of the inherited condition and to an increase of our own ability. It is by an insight like this into the nature of things that we become superior to all that is hostile and are able to transform the apparent danger into a true gain. The anxious fear of a close touch and of a clear settlement with the movements of the time betrays only cowardice and want of faith. For if it is really our firm conviction that in religion of the Christian kind there exists the deepest and final revelation of spiritual Reality, then casual changes in the work of culture may give us much trouble and care, but to the cause of Christianity itself they can but prove useful, because they place by the side of the struggle the characteristics, greatness, and magnificence in a clearer light.

"The task to-day is to work energetically, to labour with a free mind and a joyful courage, so that the Eternal may not lose its efficient power by our rigid clinging to temporal and antiquated forms, so that that which we have recognised as human may not bar the way to the Divine as that Divine is revealed in our own day. The condition of the present time contains the strongest motives for such work. For once again, in spite of all the contradictions which appear on the surface of things, the religious problem rises up mightily from the depth of life; from day to day it moves minds more and more; it induces endeavour and kindles the spirit of man. It becomes even plainer to all who are willing to see that mere secular culture is empty and vain, and is powerless to grant life any real content and fill it with genuine love. Man and humanity are pressed ever more forcibly forward into a fight for the meaning of life and the deliverance of the spiritual self. But the great tasks must be handled with a greatness of mind, and such a mind demands freedom—freedom in the service of truth

and truthfulness. Let us therefore work together, let us work unceasingly with all our strength as long as the day lasts, in the conviction that 'he who wishes to cling to the Old that does not age must leave behind the old that ages' (Runeberg), and that an Eternal of the real kind cannot be lost in the flux of time because it overcomes time by entering into it."

W. TUDOR JONES.

FROM RAPALLO.

CORRESPONDENTS ask, "What are your resources at Rapallo? What is there to see, hear, or do? Are the hills near you wooded? And can you freely roam over them?"

The kindness of THE INQUIRER permitting, let one answer serve them all. Not the least resource is Rapallo itself. It shelters itself snugly in a sharp deep angle of the rocky Mediterranean shore, far, far back from its storm-swept flood. Above it rises a great semi-circle of mountains, which forbid the north wind to come rudely trumpeting down upon it. These mountains, from two to three thousand feet in height, begin to rise directly from the shore itself. One enters, or departs, from the place (unless he comes by boat) only through piercings of the solid rock of which they are built. They are not barren heights, but clad from base to highest reaches with varying shades of evergreen trees, olives, palms, cypresses, yews, oranges, the ilex and the pine. They are also clad from base to summit with human habitations. Very few are the wretched ones among these. Even the labourer's abode has an air of comfort, its little carefully tended garden, with its vegetables, its fruit-laden olive trees, its fig, orange, and cherry trees, and hardy plants or flowering shrubs in bud and flower at mid-winter. While the highly ornate villas of the wealthier families, each founded on the solid rock, crop out one above another from the water's edge nearly up to the line of the blue sky. Each has its extensive, almost park-like grounds, beautifully laid out and cultivated. Each commands some charming prospect. Each tells the tale of its own costliness. The carved marble portals, delicately wrought loggias, long flights of polished steps leading up to main entrances. The decorative work expended on exteriors and, especially, the amount of delicately wrought iron-work that meets the eye in gates, inter-doors, and long lengths of fences, all testify that the Italian is, as he ever has been, a lover of beauty for its own sake. Smug comfort is not enough for him. Having it, he delights even more in those creations which many unhesitatingly pronounce superfluous, useless, a waste of the precious money that might "have been given to the poor." Well, all these features of Rapallo, which the eye rests upon day after day as one walks the roads that run everywhere along the shore, or wind up the valleys amid the hills—these, with the soft, sweet, genial air of the quiet nook—render the place itself a resource of which one is not likely to tire. Before coming we were warned not to remain here too long. If we did, we should become lotus eaters, and have no will to move on. The question

has even now become serious—are we not already lotus eaters?

Another unfailing source of interest is altogether indescribable. It is new every morning. By no art or device of man can it be presented as it presents itself. Before one rises from his bed he looks out through the ever open window upon the marvel and rapture of it. Far, far out as eye may see, the blue-grey waters of the bay and of the great and wide sea beyond it, stretch like the polished surface of some vast metal mirror. It is as steel or as silver. A certain solemnity seems to brood upon the broad expanse—born not of light nor yet of darkness—a kind of gloom such as one has felt in the aisles and beneath the arches of some grand cathedral pile. But, even as we look, all along the horizon's line a suggestion of colour appears. It strengthens; its radiance increases. Colours define themselves. No longer one, but many. Some begin to glow as they lie in long horizontal lines quite across the east. What a variety now; and what a splendour! Pink, delicatest purple, dull copper, and copper burnished to utmost brightness, and streaks of gold! In almost less time than we take to tell of it this spectacle has come forth from the Invisible. Now it begins to pale; to be withdrawn. He who inhabiteth eternity has filled our eyes, and fed "all that is within us," with this marvellous manifestation of His power and glory in the dawn of day. But though all the glow and splendour at length are over and gone, the sun itself has not appeared. Several seconds, perhaps minutes, pass; and he has not risen. Then, just as we wonder at his tarrying, he comes rounding up with great suddenness into full visibility, and another day is born. This little delay, and this rapidity of the sun's ascent above the horizon's rim, are novel phenomena to eyes long accustomed to imagine a sunrise somewhere beyond the neighbourly chimneys, and the brooding of chronic fogs. As one sees how fast the king of day rises up out of the Mediterranean, he realises how rapidly this ball of earth rolls over toward the east. The sunrise, varied only, but constantly varied, by subtle atmospheric changes, is a great source of pleasure here, as all along the Riviera are eyes that long and wait for it.

Not far away, too, are quiet places interesting both in themselves and in their history. For hundreds of years they were homes of religious endeavour and experience. The nearest of these, a thirty or forty minutes' walk from Rapallo, is the Valley of Christ—*Val Christi*. To it the visitor is likely to make pilgrimage again and again. Into this broad, fertile, well wooded valley, flooded by the bright sunlight, abounding with flowers, bearing, in their seasons, apples, cherries, oranges, figs, grapes, and nuts, with a river of water clear as crystal flowing through, there came in the year 1204 a few seriously-minded women belonging to noble families of Genoa reacting and retreating from "the sin of the world." Hither they came to abide in Him who, from his faithful, taketh it away. Here they would hide their lives with Christ in God. No longer, in this tranquil and grateful retreat, would they be of the world, or in it. They built their little church, costly and beautiful as

wealth and art could devise. Love spares no labour, no treasure, to outwardly express its devotion to its Lord and King. No labour, no treasure was here withheld. It was indeed a little church, holding not more than twenty or thirty persons. A little church of Christ. From it the whole peaceful valley was soon known as the *Val Christi*. At one corner of it they built a tall, graceful bell tower, or campanile, with triple-arched windows in its upper story, and all in age-lasting masonry. This campanile is now alone intact. For more than three centuries this religious home flourished; and, as best it could, pursued and attained the purpose for which it was founded. Around it grew dependencies, abodes of those who tilled the earth, and brought from it "the fruits of increase." But the world, by brute force, invaded. For beauty it gave its ashes. Now all lies in utter ruin, and has so lain for four centuries. Only the ivy-clad campanile stands solitary in its pathetic witness to the vanished life of other days. But all such places, where religious persons have lived and died, are haunted places. The sentiment that consecrated this charming spot still is felt. It brings to soul, if not to sense, the high ideal. It still preserves through the ages its breath of poetry; and, after standing long by these ruins, the visitor turns away moved and thoughtful. It is yet *Val Christi*.

More difficult of access is the sanctuary on the height of Montallegro. The other afternoon I climbed up to it, along a path very steep and rough, in two hours—as stiff a pull as it is good for so young a man to take. It stands something more than two thousand feet above the town. The climb is as interesting as it is trying. The path winds between tall cypress trees, olive groves, ilex avenues, and most venerable pines, giving at every turn a view of land and sea, each broader and better than the last; until, turning round the angle of an obscuring rock, you face the white marble facade, in the Lombard Gothic style, erected so recently as 1896. But the sanctuary itself dates from July 2, 1557. On that day, on precisely this high summit (so runs the accepted scripture) Notre Dame herself appeared to Jean Chichizola, a butcher well known in neighbouring hamlets. Why to him is not obvious. Was it to turn him from his deeds of blood and death? Would she make of the man an apostle of vegetarianism? Rome has not pronounced. But the popular imagination seized upon his vivid statement of the glory then and there to him revealed; and ever since the spot has been holy ground. Barabino painted a graphic representation of the wondrous event; the adoring butcher on his knees, with hands clasped; the Blessed Mother of all goodness on radiant clouds, with cherubs attending. Other pictures adorn the interior of this high sanctuary. Among others, framed in silver, a miraculous one by St. Luke. Another, of The Trinity, in which the artist has clothed that orthodox imagination in an unorthodox manner. Not only are the Father and the Son in human form as we are, but the Holy Spirit as well; whereas, the Latin Church throughout presents the third of its eternal personalities under the form of a dove. But this Montallegro, with its extensive

outlook, its deliciously cool mountain air, its hospitable hospice, where small furnished apartments may be had at moderate prices, is not only well worth the cost of the climb, but every day receives interested visitors from the winter sojourners in Rapallo. There are other similar heights; some of much easier access; one higher and more difficult to reach. There is no lack of hill and mountain expeditions.

Last Sunday we came upon an altogether unexpected Rapallo resource. It will probably be one or two thousand years before to anyone it will be available again—the Blessing of the Bells. The old church of San Michele has a new bell tower, up into which, this week, four new bells, silvery-toned bells, such as one does not hear outside Italy, are being lifted and hung. When we saw them on the Friday they were unconsecrated—just ordinary metal bells and nothing more, though beautiful in their modelling even so. But on Sunday the change was wrought in them that a bishop effects when he renders a bit of earth's common crust quite different and distinct from that in which the unbaptised and the dissenting may be buried. Henceforth, in the regard of all resident here, they are different. A thousand tapers have blazed, psalms have been chanted, prayers said around them. The bishop has laid his hands upon them, has signed them with the sign of the cross, has anointed them, has spoken to them in God's name, has seen that they were duly incensed, duly blest. For two hours, with great variety of ceremonial detail, they were converted into consecrated bells. More than a thousand eyes of rich and poor, of high and low, of great and small, witnessed on January 14 this blessing of the bells.

Let me not end by forgetting the flowers everywhere coming into bloom. The great army of them has not yet been marshalled. But jack-in-the-box is popping up beside all paths. Blue campanulas greet you as you go. Clumps of white hellebore abound in open fields, clean as those Christmas roses we can only have at home under glass. Yesterday I saw an almond tree all clothed in purest white. The mimosa is full and heavy with its fragrant yellow balls. Roses, white periwinkles, deep purple iris, and golden gazanias in every garden on this mid-January day. Such, dear friends, are some of the things that make life resourceful and interesting at Rapallo.

S. F.

SHE doeth little kindnesses

Which most leave undone, or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes.

She hath no scorn of common things,
And, though she seem of other birth,
Round us her heart entwines and clings,
And patiently she folds her wings
To tread the humble paths of earth.

Blessing she is—God made her so;
And deeds of week-day holiness
Fall from her noiseless as the snow,
Nor hath she ever chanced to know
That aught were easier than to bless.

J. R. Lowell.

SINCERITY, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic.—*Carlyle*.

LENDING OUR MINDS OUT.

"POWER CAME FORTH FROM HIM AND
HEALED THEM ALL."

WE are familiar with the effect of body on body. A small-pox patient spreads disease; we say we "catch" this or that ailment. Ingersol says, somewhere, that he wishes we could "catch" health. But people have firmly believed this to be possible. As late as 1745, in England, it was thought that scrofula—"king's evil"—could be cured by the touch of a Royal hand. In the gospel story a sick woman presses through the crowd to touch the fringe of the Master's robe that she may be healed. The lives of the Saints are full of narratives of cure by a touch—by a look. To this day multitudes believe that the very bone of a saint long ago departed from the earth, a fragment of drapery, a footprint on the rock, the water in which holy hands were washed, have power to cure bodily ills—that the laying-on of a bishop's hands will convey the spiritual power that animated apostles; that the eternal welfare of a baby can only be secured by its baptism at the church font. We smile; but it is not easy to draw the line between reasonable belief and superstition. Many things that were accounted follies are found to belong to the world of reality; mesmerism, for instance, has survived ridicule. Is it related to the latest wonder-story of science—that there are such phenomena as "human" rays, that we all emit such rays, that they vary in colour and form according to our moods and thoughts and dominant aims? In the grossest superstition there is an element of truth. The influence exerted, bad or good, is not the influence of matter, but of mind. It was because the king was the representative of God that his touch could heal; it was because the witch was the creature of Satan that her glance could blight and destroy. We ourselves know perfectly well that strength and courage come to us in pain and sorrow by the grasp of a friend's hand, that a look can nerve us to endure, or send us forth, like Peter, to weep bitterly. An acquaintance said to me lately of a mutual friend, "It makes one better to be near Mary"; and a young man, the other day, speaking of his employer, said, "To have five minutes' talk with him is like taking a tonic." These touches of personal experience led me to dwell on those words of Browning:—

"God uses us to help each other so,
Lending our minds out."

God uses us, and often we are quite unconscious, and perhaps then are used to best effect. It is so with the blessed influence of children. Myriads of times has the birth of a child healed heart sores, created love anew, and hope, and forward looking thoughts. Myriads of times has baby innocence put wickedness to flight. I think of that story of Bret Harte's—of the mountain camp of ne'er-do-wells, gamblers, immoral and violent; and how the baby born amongst them made rough men gentle, silenced evil words, and changed evil ways. I think of sham and untruths and deceit that crumbled into nothingness before the questions or the comments of a child; and of Pippa, the little silk weaver of Asolo, whose holiday songs reproved sin, and inspired courage

and true love. As she lay down at the long day's end, and thought of the various people in the town, she said, you remember, "Now one thing I should like to know, How near I ever might approach all these;

Approach, I mean, so as to touch them—so As to in some way move them, if you please,

Do good or evil to them some slight way."

This unconscious virtue is for ever going forth from good mothers—so often saints without their knowing it!—meeting with cheerful patience the unending succession of household tasks; mending, making, preparing for meals, cooking, nursing, teaching, cleaning; with resources for every accident and comfort for every misfortune; ready to welcome a neighbour's child into the tiny kitchen; ready to take a turn in sitting up with a sick friend. Not that such blessed fulfilment of love and duty is confined to the poor—but it is perhaps more apparent among these. Very old people are often, visibly, but all unwittingly, "used" by the great God. Their work is done. They wait for the great change. How beautiful is their simplicity, their acceptance of infirmities, their interest in younger lives, and in the movements of the world, and, best of all, their cheerfulness.

The sense of responsibility is, and should be, strongest among men and women in the heyday of their powers. Unless they are mere cumberers of the ground they know that they must help, and not hinder; that, wherever they can, they must give light, knowledge, guidance; that on them depends the welfare of children, scholars, students, the poor, the helpless, the afflicted, the ignorant; that as citizens of their country and the world they are called upon to play their part well for the brief time they are on the stage.

To "lend a hand" is good, but the hand must perish; lend a thought, and it is immortal. When death removes, the mind's work is left. It is the persistent, imperishable force of mind that pushes our race onwards, further and further from the animal, nearer to its God-like destiny. As we trace the working out of the faithful purpose of the Creator in His creation—the evolution of the ape into the angel—we see this has been the means. All progress and civilisation, all advances in the "art of living together," have come by inheritance of knowledge, ever increasing in its sum as the generations pass.

"The thoughts of men are widen'd by the process of the suns."

"God uses us to help each other so,
Lending our minds out."

"Two men I honour, and no third. First, the toilworn craftsman, that with earth-made implement laboriously conquers the earth, and makes her man's. Venerable to me is the hard hand, crooked, coarse, wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as of the sceptre of this planet. Venerable, too, is the rugged face, all weather-tanned and be-soiled, with its rude intelligence; for it is the face of a man living manlike. . . . Toil on, toil on; thou art in thy duty, be out of it who may; thou toilest for th altogether indispensable—for daily bread.

A second man I honour, and still more

highly, him who is seen toiling for the spiritually indispensable, not daily bread—but the bread of life. Is not he, too, in his duty, endeavouring towards harmony; revealing this by act and by word through all his outward endeavours, be they high or low? Highest of all when his outward and inward endeavours are one; when we name him artist; not earthly craftsman only, but inspired thinker, who, with heaven-made implements, conquers heaven for us. If the poor and humble toil that we may have food, must not the high and glorious toil for him in return that he may have light, have guidance, freedom, immortality?"

But it is not "the high and glorious" alone who give to men these best gifts. All service ranks the same with God. The statesman who brings the laws of earth into nearer accordance with the laws of God; the reformer, who tries to make the crooked straight; the prophet, the preacher, the poet, who speak forth the word of the Lord; the revealer of things hidden from the foundation of the world, the creators of lovely sounds and lovely pictures, the inventor of appliances for human welfare and comfort, the healer of physical ills, the workman who needs not to be ashamed, all good parents and teachers, every faithful humble soul—these, all, are blessed, being "used" by Him to advance the coming of His kingdom.

Every new generation is richer than the last. There is more thought—stuff—more for minds to feed on and thrive on. No one should "go short." "Lending" implies receiving. There must be willingness to lend—to give—willingness to take, a constant outflowing of experience and help, a glad readiness to be benefited. How pleasant are those pages of Marcus Aurelius in which the great emperor—a sick and lonely man among his legions on the far Danubian frontier—beguiles the hours by recalling the lessons in right living and right thinking he had received as a youth, and pays his debt of generous gratitude.

Here are a few of the passages. He enumerates sixteen persons as benefactors and builders up of his character: "From my grandfather Verus, integrity and command of temper. From the reputation and the memory of my father, self-respect and manliness. From my mother, to be God-fearing and liberal, to check not malicious action only, but each malicious thought; simplicity in daily living, and avoidance of the ways of opulence. Thanks to my great-grandfather, I . . . was supplied with good masters, and learned that in such matters free outlay is no extravagance.

"From my tutor, not to take sides with the Greens or the Blues, the Big Shields or Little Shields; to be industrious, of few wants, and to wait upon myself, to mind my own business and to scout slander.

"From Rusticus I first conceived the need of moral correction and amendment. [He taught me] to be encouraging and conciliatory towards anyone who was offended or out of temper, at the first offer of advances upon their side. He taught me to read accurately, and not to be satisfied with vague general apprehension, and not to give assent to chatterers.

"From Apollonius, to keep free, and to stake nothing on the hazards of chance.

"From Alexander the grammarian, to be

uncensorious, not to be carping and severe upon lapses of grammar or idiom or phrase, but dexterously to supply the proper expression, by way of rejoinder or corroboration, or discussion of the matter rather than of the language, or some other graceful reminder or hint.

"From Alexander the Platonist, seldom and only when driven to it to say or write, 'I have no time,' and not to indulge the tendency to cry off from duties arising out of our natural relations with those about us on the pretext of press of business. From my brother Verus, love of belongings, love of truth, and love of justice . . . not to withhold the expression of disapproval and not to leave friends to conjecture what one wanted or did not want, but to be plain with them. From Maximus, self-mastery and concentration, cheerfulness under sickness or other visitations, a pleasant blending of affability and dignity, with unruffled alacrity in the performance of appointed tasks.

"From (Hadrian) my father I learned gentleness and unshaken adherence to judgments deliberately formed, indifference to outward show and compliment, industry and assiduity, and disinterestedness of purpose;" and a long discriminating eulogium follows.

Such an exercise of grateful and reverent memory would be profitable to every one of us. Two other tributes of affectionate recognition of benefits bestowed by mind on mind let me recall: Wordsworth says of his sister:—

"The blessing of my later years

Was with me when a boy;

She gave me eyes, she gave me ears;

And humble cares and delicate fears;

A heart, the fountain of sweet tears,

And love, and thought, and joy."

Helen Keller, shut away from hearing and from sight, still knows herself the heir of all the ages, and can gather in a thousand fields. In her latest book, "My Key of Life," she says: "I remember an hour when I was discouraged and ready to falter. For days I had been pegging away at a task which refused to get itself accomplished. In the midst of my perplexity I read an essay of Stevenson, which made me feel as if I had been 'outing' in the sunshine instead of losing heart over a difficult task. I tried again with a new courage, and succeeded almost before I knew it." To how many souls has Robert Louis Stevenson brought courage and cheer! To how many more will he be a true brother and example? Helen Keller, too, so crippled by sad fortune, has a "mind to lend," a mind happy and serene. Never before in the history of the world has such a voice come from such a prison. "Lift up your burden; it is God's gift; bear it nobly," writes this brave sister, this "more than conqueror."

The wealth of wisdom need be no longer, thank God, the blessing of the few. It is a moving sight to see a multitude of children with books open before them—poverty no longer a bar, the world of thought open to them, the ample page, rich with the spoils of time, unrolled before them, the wise dead speaking still, the great inheritance free to all who care to claim it. It is for parents and teachers to cry, "Enter ye in and possess the good land," and to be leaders and guides. As

painters cannot paint well without knowledge and admiration of the work of the great ones who preceded them, as the poet must serve a long and arduous apprenticeship to the singers of an earlier time,—so he who would win new thoughts wherewith to bless the world must sit at the feet of the teachers of the Past. Rooted and grounded in the stored wisdom of the centuries, the plant of life must derive nourishment from present-day air and sunshine and rain, and give to the living beauty, fragrance, and fruit peculiar to itself. We enrich ourselves by giving—

"Since good,

The more communicated, more abundant grows."

If we learn some new wonderful fact about the ordering of the world, let us tell it; if a book interests us, let others know of it; if catastrophe impends, let our minds be "present" and active. We all like those stories of ready wit and helpfulness that appear in the newspapers almost every day: of the schoolgirl who knew that flour applied immediately lessens the anguish of a burn; of the boy who escapes and helps others to escape from fire by creeping along the floor under the stifling smoke; the story of the English ship in danger in a Norway fjord, and the husbands and wives sitting quiet, hand in hand, prepared to die; and of the staying of panic in a multitude by the "lending out" of one mind of courage and resource.

If some reform appeals to us as desirable, let us back it; if some ideal of righteousness is despised and rejected, let us be, among the faithless, faithful found. When a friend suffers in mind or body let us give our sympathy, love, and experience. Let all teachers freely give, let the preachers preach the whole counsel of God. If some aspect of truth seems to us lovely and real, let us urge others to come and see. Let us be faithful to our faith, dear brothers and sisters—*live it, love it, lend it!* We never know what heart it will bless, what despair remove, what strength and joy impart. We are few; the more need for every one of us to be true and steadfast; and may the Great Giver, "the primal source of all illumination," use us as good tools and instruments, as faithful servants, as dear and understanding children, for the doing of His holy and blessed will!

EDITH GITTINS.

THE CHILDREN'S COLUMN.

THIS is all there is for the Children's Column this week! I should be more sorry, if it was not for the paper by Miss Edith Gittins on "Lending our Minds out," which comes just before.

And in connection with what was said last week about Duty, take this verse of Wordsworth's. Duty he called the "Stern daughter of the voice of God," by which even the stars were held in their true courses; and then he says:—

"To humbler functions, awful Power!

I call thee: I myself commend

Unto thy guidance from this hour;

Oh, let my weakness have an end!

Give unto me, made lowly wise,

The spirit of self-sacrifice;

The confidence of reason give,

And in the light of truth thy bondman
let me live!"

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JANUARY 27, 1906.

A WORTHY SUCCESSION.

THE Annual Address of the Committee of Manchester College, Oxford, from which we published some passages last week, gave the first place in its record of the events of the year to the resignation of Dr. DRUMMOND, and his coming retirement from the office of Principal, which he has held for twenty years, in succession to Dr. MARTINEAU. At the annual meeting, which we report this week, the President and the mover and secnder of the adoption of the address, spoke with much feeling of the coming change, and of the reverence, gratitude and affection in which Dr. DRUMMOND is held by those who have been so long associated with him in the work of the College. The Committee's resolution in receiving the resignation expressed "their deep sense of the value of his life and work to the College, their gratitude for his unfailing allegiance to its principles, their admiration for his scholarship and saintly life, and their hope that he may long be spared to advance by his writings that catholic and spiritual religion of CHRIST which, during his long tenure of his chair and of the Principalship, he has served with so constant a fidelity."

After thirty-six years of teaching as Professor of Divinity, during twenty of which he has been Principal, and at the age of seventy, which, in the University of Leiden, for instance, is set as the fixed limit for their professors' active work in teaching, Dr. DRUMMOND may well claim his release, to secure, as we must hope, some quiet years of unabated strength to concentrate upon literary works of scholarship and religious inspiration, which will be his greatest and most abiding gift to us. We wrote of this on first making the announcement of his resignation, in THE INQUIRER of November 4, and only repeat here our thankfulness that this retirement from active work does not imply any withdrawal of Dr. DRUMMOND from the circle of College influence, where we trust that his will long be a presence revered and beloved, exercising still that quiet personal

influence, which has been so profound upon students of successive generations, ministering still to his friends of the things of the Spirit, with the wisdom and grace which have already borne such ample fruit.

Dr. DRUMMOND has brought to Manchester College during its first years at Oxford the distinction of his high scholarship and noble character; and if now we look to the coming time, it is with great thankfulness for those honourable memories, which will remain an abiding possession of the College, cherished the more thankfully because we are so sure that its high tradition will be safe in strong and worthy hands which are to take up the work.

When it became clear that the time for Dr. DRUMMOND's retirement had come, there could be no doubt as to who his successor ought to be, and it was with the utmost satisfaction that the President announced at the annual meeting the Rev. J. ESTLIN CARPENTER's acceptance of the office of Principal. Mr. CARPENTER is no longer a young man. Dr. DRUMMOND was fifty when he became Principal, JOHN JAMES TAYLER was fifty-six; Mr. CARPENTER is sixty-two. Only Dr. MARTINEAU was older, by two years, when in 1869 he entered on that office. He and Mr. TAYLER were each Principal for sixteen years; Dr. DRUMMOND, next June, will have completed twenty-one years of service. We will not attempt to count up in anticipation the years of Mr. CARPENTER's Principalship, but simply rejoice that the College is now to regain full possession of his services.

There is no one whose life has been more intimately bound up with the College. Long before he was born, his grandfather, Dr. LANT CARPENTER, of Bristol, was one of the Visitors of the College, then at York; his two uncles, RUSSELL and PHILIP, were York students; and before he himself, in 1860, became a student of the College in London, seven years of his boyhood had been spent at University Hall, of which his father, Dr. W. B. CARPENTER, was Principal, and where Manchester College also had its residence. Nine years of active ministry followed his student course in London, and then in 1875 he returned to the College as Professor, and for twenty-four years was in full work, the last fourteen also as Vice-Principal. Seven years have passed since his resignation of those offices, years of many occupations and a boundless activity. He has lectured a great deal throughout the country, and has rendered manifold services to the churches. With mission work he has always been in close touch, and in connection both with the National Conference and the International Council has gained a wide and intimate knowledge both of our people and of the present conditions and the possibilities of liberal religious life. And all the while, as Case Lecturer in Comparative Religion

his connection with the College has remained unbroken, and his home at Oxford has been, as before, open to the students.

It is not necessary that we should recount here Mr. CARPENTER's achievements as a scholar, in the fields both of the Old and the New Testament, and with special distinction in that of the Comparative Study of Religions. We know him as an inspiring teacher, a devoted and stimulating friend of young men, an administrator of marked ability. His appointment as Principal of Manchester College will command the confidence of the churches, in the training of whose ministers it has so vital a part, and friends of the College will be grateful to Mr. CARPENTER for accepting this trust, and so taking what we must feel to be his natural place in that succession of Principals, rendered illustrious already by the names of TAYLER, MARTINEAU, and DRUMMOND.

WANTED, MINISTERS.

IN the *Essex Hall Year Book* for 1906 the editor has compiled a list of vacant pulpits, from which it appears that there are at the present time 25 congregations in want of ministers, and 10 other congregations where ministers would be welcomed if it were possible to discover ways and means of paying them a salary. There is also in the *Year Book* a list of 14 ministers who are open to accept engagements, permanent or temporary; and to these may be added two or three others, who are unfortunately in ill-health, but who may be able soon to resume work.

These figures for a small religious community like ours reveal a state of affairs that calls for serious consideration. It devolves upon the members of our churches, the committees and tutors of our colleges, the managers of sustentation funds, and the administrators of our denominational societies to discover some adequate and satisfactory remedy. It is to Manchester College, Oxford, and the Unitarian Home Missionary College, Manchester, that our congregations should naturally look for a supply of educated, capable, devoted ministers; but anyone who is familiar with what goes on in our circle of churches knows quite well that the colleges do not supply the men wanted in sufficient numbers. There have been years in the history of both institutions when not a single student has gone out from the college to take up ministerial work, and with considerable fluctuations in the numbers, the average has never been sufficient for the need. It is easy to blame the colleges for this defective supply, but in reality the ultimate responsibility rests with the churches themselves. They do not produce, as with greater fulness and energy of religious life they ought to produce, enough men of capacity, ready to devote themselves to the ministry, and in the first

instance to fill up the ranks of the student in the colleges.

Meanwhile, what happens? Now and again an orthodox student or minister of high character, ability, and earnestness joins our ranks, and a congregation is soon found for him. Anyone who examines the list of ministers in the *Year Book* will perceive that we are under deep obligation to men who have entered the Unitarian ministry from the outside. Occasionally, indeed, there is a tendency on the part of congregations to run after the new-comer, to the neglect of men of greater worth reared in our own colleges, and with large experience of the thought and life of our churches.

It is, however, when congregations, owing to lack of knowledge or of means, appoint men who are unfit for the high and sacred office of a minister of religion that mischief is done. The Unitarian ministry has never been a close corporation, and we have no desire to see a rigid standard of educational fitness set up. There are several of our most efficient and devoted ministers who would find it difficult to construe a passage of Greek or Latin prose, and who would not know which was the beginning or the end of a line of Hebrew. At the same time we do not hesitate to affirm that, in the broad sense, an uneducated ministry in these days, so far as our churches and movements are concerned, is a ministry doomed to ineffectiveness and failure. Only in cases of men possessing natural gifts of a high order should the educational standard be lowered; and everyone of experience knows that men with gifts are greatly aided by a reasonable and suitable course of theological study.

But what are we to say about the selection and appointment of ministers whose attainments and character render them unfit for the position of leaders and guides of the moral and religious life of men. No greater calamity can befall any church or religious movement. Such appointments mean weakness or rottenness at the very core of a religious society. There is no justification for placing men of this type in a pulpit, or giving them an entrance into the inner circle of the family. To say that a man is willing to accept a small salary, that he is well-meaning, that there is nothing serious to be said against him, this is to submit very poor reasons for appointing him a minister of religion. It were better a thousand times that congregations said their own prayers and read other preachers' sermons, than that they should be ministered to by men whom no responsible public body would think of putting in any position of trust.

We have no desire to attack the principle of liberty enjoyed by congregations in the appointment of their ministers. We believe in that principle: it is its occasional application which we deplore. The scandal

hardly exists now, we are happy to believe, in our religious community, but we would that it did not and could not exist at all.

How can it be prevented? By the exercise of greater caution and prudence before inviting unknown and untried men to preach even for a single Sunday, by resolving not to allow benevolent sympathies to run away with judgment, by realising anew the dignity and serious responsibility of the ministerial office. By observing these very simple rules, congregations may avoid the troubles which they sometimes bring upon themselves. We believe the managers of the Sustentation Fund and the Committee of the British and Foreign Unitarian Association take up a strong attitude on this question, and decline to make grants in aid of the salaries of ministers unless there is positive evidence of unblemished character and real fitness. We trust this wholesome rule will be followed by other societies, and be observed generally by those to whom our churches look for information and guidance, so that it may become an established principle that in the ministry of our religious community there is no opening for men upon whose personal character and general fitness there rests a shadow of doubt.

One word more. If inefficient and weak men are to be kept out of the ministry, efficient and strong men must be brought in. This can only be done, if in the fellowship of our churches as a whole a high standard is maintained, both of what is demanded of ministers, and of the honour, sympathy, and earnest co-operation rendered to their ministers by the congregations themselves.

STILL, we must remember that religion is after all beyond the range of mere tuition. It is not a didactic thing that words can give and silence can withhold. It is a spirit; a life; an inspiration; a contagious glory from soul to soul; a spontaneous union with God.—*James Martineau*.

THIS Divine relationship was not confined to Christ. If in one sense he was the exceptional, in another and far higher sense he was the typical man, and we are to interpret our own nature and its possibilities through all that was most exalted in him. A man, according to the Apostle, "is the image and glory of God," and "as many as are led by the Spirit of God, these are Sons of God." In separating Christ from our race, and placing him on a pinnacle of Divine solitude, instead of accepting him as "the first-born among many brethren," we are offering him a spurious honour in place of obedience, and spurning the gift which he died to bestow upon the world.—*James Drummond*.

God's mightiest agents are yet in reserve—not in the cogeny of convincing arguments—but in the incalculable spiritual force which streams from the inspired lives of devoted men.—*J. H. Thom.*

MANCHESTER COLLEGE, OXFORD.

ANNUAL MEETING.

THE annual meeting of Manchester College was held on Thursday afternoon, January 18, at the Memorial Hall, Manchester, the President, the Rev. S. A. Steinthal in the chair. The other Trustees present were Mr. David Ainsworth (Vice-President), the Revs. J. Estlin Carpenter and J. Edwin Odgers (of the Teaching Staff), the Rev. H. Enfield Dowson (Chairman of Committee), Mr. Charles W. Jones (Treasurer), Mrs. Dowson, Mrs. John Harwood, Mrs. Taylor, Mrs. A. H. Worthington, the Revs. A. Bennett, V. D. Davis, George Evans, F. K. Freeston, E. I. Fripp, C. Hargrove, J. Harwood, P. M. Higginson, E. Ceredig Jones, J. Collins Odgers, C. T. Poynting, A. L. Smith, C. J. Street, B. Walker, and Joseph Wood; Messrs. W. B. Bowring, H. R. Bramley, J. H. Brooks, R. D. Darbishire, J. Dendy, H. P. Greg, John Harrison, John Harwood, T. Harwood W. Long, G. H. Leigh, P. H. Leigh, J. K. Lister, F. Monks, A. Nicholson, F. Nicholson, F. Pinnock, R. Robinson, A. E. Steinthal, Grosvenor Talbot, J. B. Wolstenholme, G. W. R. Wood, A. W. Worthington, P. S. Worthington, S. B. Worthington, T. Worthington; the Rev. Henry Gow and Mr. A. H. Worthington (Hon. Secretaries), and Mr. E. W. Marshall (Assistant-Secretary).

Mr. CHARLES W. JONES, the treasurer, presented the accounts, which were printed and in the hands of the Trustees. There was nothing unusual, he said, in the year's accounts, which called for any special remark, but he noted the adverse balance of over £500. An annual subscription list for the College of less than £1,000 from their whole body was not creditable. It ought to be £2,000, and the accounts would then be in a satisfactory condition. Later in the year he should make an appeal for more subscriptions. He moved the adoption of the accounts.

Mr. F. NICHOLSON seconded, and the resolution was passed. The Annual Address of the Committee, which had been previously printed and circulated, was taken as read. Of this we gave an account last week.

THE PRESIDENT, before proceeding to the next resolution, referred to the approaching retirement of Dr. Drummond from the principalship of the College. They all deeply felt the severance of such a tie. That was not the time for the expression through a formal resolution of the gratitude, and more than gratitude, they felt towards Dr. Drummond for the long and faithful services he had rendered to the College. They would have their opportunity at the next meeting of the Trustees in June. As to the future, while the detailed arrangements involved in the change were still under consideration, he announced that they had secured the invaluable services of Professor Estlin Carpenter to succeed Dr. Drummond as Principal of the College.

THE Rev. H. ENFIELD DOWSON moved the adoption of the Address. He referred to its notice of the coming retirement of the Principal, and said that, as an old fellow-student of Dr. Drummond's, it had been a delight through all these years to be

associated with him in the work of the College. He remembered what his influence was among his fellow-students; and that same influence of his noble spiritual character had been deep and strong through all the generations of those who studied under him. Whenever a crisis arose and there was need to have the principles of the College clearly stated, Dr. Drummond rose to the occasion, and the high quality of his scholarship was known to all. He had been a worthy Principal of the College, and he would carry with him into his retirement their deep affection and reverence. They had just heard that Mr. Carpenter had accepted the office of Principal. There had been no moment of doubt or hesitation, when they resolved to ask Mr. Carpenter. Those who knew his work as a teacher, and what he had been as a friend of the students would understand that he was the only man of whom they could think, and they looked forward with high hope and confidence to his influence in the College, where Martineau and Tayler and Drummond had served before him.

Mr. Dowson then noticed other points of special interest in the Address, the appointment as Visitor of the Rev. C. C. Coe, one of the most respected and beloved of the old students of the College; the first class gained at Oxford by Mr. Rowe, one of their students, in taking his degree, the first, he hoped, of many such honours to be gained by their men; the increase of the practice for their students to take curacies on leaving College, as the best way of entering upon their ministry. He had himself had early experience of the benefit of that practice, and he strongly recommended it to congregations and to his brother ministers. He was glad to see that the work of their students at the Mansford-street Mission in London was also maintained. The Trustees could not too highly appreciate the work done by Mr. Addis as tutor in the Residence; what he did was far beyond the requirements of his regular duties, and they were greatly indebted to him. He also noted with satisfaction the new arrangement by which Mr. Jacks had undertaken to supervise the studies of their undergraduates. In conclusion, he referred to the fitting celebration of the Martineau Centenary at the College, from which it had been a grief to him to be absent, and he spoke of the high calling of the College, which had been as the Holy of Holies in his own religious life, where they could study with a spirit free as the breath of heaven. His prayer was that it might long uphold that banner of Truth, Liberty, and Religion before the world.

Mr. W. B. BOWRING seconded the resolution, and endorsed all that Mr. Dowson had said as to the coming retirement of Dr. Drummond. His name had been a household word for them all, and they hoped that in his retirement he might have long life to enjoy the leisure he had so well earned. As to Mr. Carpenter's appointment, they welcomed it. They all knew him, and respected and loved him, and they were quite sure that the College would have in him a Principal in whose hands the office would lose none of that high station to which it had attained.

The resolution was unanimously passed.

Place and Time of Annual Meeting.

Mr. DAVID AINSWORTH then moved on behalf of the Committee the following resolution, of which notice had been given:—

“That from and after the year 1906, the January meeting of the Trustees shall be discontinued, and there shall be held only one Annual Meeting of the Trustees, viz:—in June, at Oxford.”

That question, he said, had been before the committee in a more or less informal way for some time, and he thought they were unanimously in favour of the resolution. The principal reason for it was that the headquarters of the College were now at Oxford, and it was natural that the business should be transacted where the College was. Another reason was that Oxford was much more convenient for London subscribers than Manchester, and it was well that their interest in the College should be cultivated. At the Midsummer meeting students were admitted and certificates were given to those who had completed their course, but the January meeting was the more important business meeting, when the report was presented and the officers and committee elected. It would be of great advantage to put the two together, and have only one annual meeting. It would save the secretaries a considerable amount of work, and June was a much pleasanter and more convenient time to make the necessary journeys to attend such a meeting. He hoped the change would bring the Trustees from the North and the South together in larger numbers, and, by having one really good annual meeting, strengthen the position of the College.

Mr. CHARLES W. JONES, seconding, said that June was undoubtedly a better time than January for the meeting, and although the change of place might be unpopular in Manchester, in the interest of the College and the Trustees as a whole, it ought to be at Oxford. It would be much better to have a large attendance of Trustees there, when the session was being brought to a close and the students were going out. And, notwithstanding the personal inconvenience it would involve, he should be glad if all the meetings of the committee also were held at Oxford. It would be a great inducement to people in other parts of the country also to join the committee. He seconded the resolution with great confidence, and earnestly hoped it would be carried.

Mr. A. NICHOLSON said that he should not vote against the resolution, but he thought there were some serious objections, and he thought they wanted more time for consideration. He suggested that the question might be postponed for twelve months. The College must depend for support on its popularity, and from the four millions of that district the greater part of its support was derived. If they took away the meetings from Manchester, he thought they would lessen the interest in the College there. He also thought the difficulty of attending meetings at Oxford a serious objection, and June a bad time, because of other business engagements. He suggested the beginning of the Oxford term as a possible time, but asked that the question might be left over for a twelvemonth.

Mr. A. H. WORTHINGTON said that there was a good deal of weight in the argument for delay, if the Trustees generally wanted more time for consideration. What had been said was chiefly from the Manchester point of view, and he felt it perhaps as much as any. Manchester was extremely convenient as the place of meeting for a secretary who lived in Manchester. And yet even the Manchester district, and still more the South and the West, would be in closer touch with the College, if the annual meeting were held at Oxford, where the College is. If they concentrated the interest into one meeting in June, or perhaps in March, with the advantage of having more business, and the presence of the students, the Visitor's address, and the Valedictory service, they would have a better attendance, and it would be to the advantage of the College. It was not so much by attending the annual meetings and passing resolutions that the College became known to its Trustees, as by being on the spot, seeing the buildings and associating with the students and the staff. There would then be a more living touch between the Trustees and the College. The argument for the change was not that it was for the convenience of those at Oxford, or for the officers; but it was, as the committee very nearly unanimously (not quite unanimously, as Mr. Ainsworth had thought) had agreed, that the real interest of the College and its purposes, and the vital connection between the churches and the College, would all be benefited by the removal of the annual meeting to Oxford, and combining the two meetings in one.

Mr. RICHARD ROBINSON did not see why the matter should be delayed. The advantage of a Manchester meeting, he thought, could be retained, by holding other meetings, in addition to the annual meeting, in London, or Manchester, or some other large centre, when the interests of the College could be brought before the people of the district.

Mr. F. MONKS said that, as a possible working arrangement might soon be come to between Manchester College and the Home Missionary College, and then it might prove to be well still to hold the annual meeting in Manchester, delay in coming to a decision might be advisable.

Mr. A. W. WORTHINGTON thought that a very large proportion of the supporters of the College were resident in the North of England, and joined in the plea for delay.

Mr. AINSWORTH and his seconder agreed to the suggestion for delay, and withdrew the motion for a twelvemonth.

Election of Officers.

Mr. A. W. WORTHINGTON proposed, the Rev. JAMES HARWOOD seconded, and it was unanimously agreed that the Rev. S. A. Steinthal be re-elected President. Mr. Steinthal gratefully accepted the honour for another year.

On the motion of Mr. GROSVENOR TALBOT, seconded by the Rev. P. M. Higginson, the Vice-Presidents, Mr. David Ainsworth and Mr. William Colfox, were re-elected.

The Rev. J. COLLINS ODGERS proposed the election of the committee. It would be, he said, a year of great importance, owing to the changes that were taking place, but in that committee, with Mr. Dowson at

its head, they had every confidence. The committee was the same as last year, except that Mr. John Harrison takes the place of Mr. David Ainsworth, one of the Vice-Presidents of the College. The following is the list:—The Rev. H. Enfield Dowson, Rev. S. Alfred Steinthal, Rev. C. T. Poynting, Rev. P. M. Higginson, Mr. G. W. Rayner Wood, Mr. Robert Harrop, Mr. S. B. Worthington, Mr. Russell Scott, Mr. A. H. Werthington, Rev. V. D. Davis, Mr. Charles W. Jones, Mr. Henry P. Greg, Rev. Charles Hargrove, Mr. William Long, Rev. Henry Gow, Mr. George H. Leigh, Mr. Grosvenor Talbot, Rev. F. K. Freeston, Rev. R. T. Herford, Mr. J. W. Scott, Mr. A. Ernest Steinthal, Mr. F. W. Monks, Mr. John Dendy, Rev. Joseph Wood, and Mr. John Harrison.

The Rev. E. I. FRIPP seconded the motion, which was passed. The committee he said, was a fine combination of business power and scholarship. Ten ministers and fifteen laymen, a safe majority. He noted that of the 25, 16 were from the Lancashire district, 6 from London, and 3 from the rest of the country.

The South and the West were unrepresented, and he thought it would be wise to enlist as wide a sympathy as possible.

On the motion of Mr. RICHARD ROBINSON, seconded by Mr. JOHN DENDY, Mr. Charles W. Jones was re-elected treasurer; and on the motion of the Rev. C. HARGROVE, seconded by Mr. ERNEST STEINTHAL, Mr. A. H. Worthington and the Rev. Henry Gow, secretaries. The auditors, Mr. F. Nicholson and Mr. Egbert Steinthal were also appointed, and the local treasurers, Mr. F. W. Monks taking the place of his father, Mr. Frederick Monks, for Warrington.

A vote of thanks to the President, moved by the Rev. J. ESTLIN CARPENTER, and seconded by Mr. A. H. WORTHINGTON was carried by acclamation, and the meeting terminated.

LONDON DOMESTIC MISSION.

A DRAWING-ROOM meeting in the interests of this Society was held on Wednesday afternoon, through the kindness of Miss Constance Martineau, at 1, Clifton-place, Sussex-square, W. The President, Mr. P. M. Martineau, took the chair, and Miss Jennett Humphreys read a paper entitled "Among the Poor: how to serve them best."

The PRESIDENT, in opening the meeting, said they were there in the interest of charity, in the good old Bible sense of benevolence, a holy kindness. They had heard a good deal lately about "the swing of the pendulum," and they found it applied to such societies as theirs. Fresh interests were constantly claiming attention, and the older societies, however admirable, suffered from lack of adequate support. Whatever they might think of the Queen's Unemployed Fund, and perhaps it had not been entirely wise, it had undoubtedly diverted money which might have gone in other directions, and might have done more good if had gone to some of the older societies. The London Domestic Mission Society was seventy years old, but it was still vigorous and doing admirable work. At the time of its establishment

it was rather unique, and had a distinct success. Its aim was declared in the original prospectus to be "the improvement of the moral and religious character of the poor, and the amelioration of their condition." The method was to plant a missionary among the people, and by gifts of heart and soul, more than of money, to establish a centre of personal influence, which should become a home for the poor. This they had done in the old days with notable success in Spitalfields, where they had an ideal missionary. Another centre in St. Luke's was still maintained, and a third, more recently, in Marylebone. Two other missions they had, under separate management. (Mansford-street represents the original Spitalfields Mission.) They would gladly do more, but lack of means prevented it. Old subscribers fell away, and those who took their places did not always subscribe as their fathers did. But though they wanted more money, there was something wanted still more, and that was personal, loving help. There was constant need of teachers, visitors, and help in the manifold activities of the missions. They hoped by that meeting to awaken fresh interest in the work.

Miss HUMPHREYS in her paper noted four things as specially needed to help the poor; work, health, the giving of good things, and mingling among the poor for the gaining of mutual knowledge. Work was the first need, but that could only be effectually met by the State. Health also, largely dependent upon sanitation, and the substitution of wholesome for evil conditions, must be the care of the State. Then they came to personal help, which many gave; but many others, who would gladly give, were prevented by the conditions of their own life. But they could love just as much as the others, and they could give towards the support of the good work. They sent a group of men, as their deputies, to live in touch with the people, like the best of the parochial clergy. These men won the confidence of the people, and gained direct knowledge of the conditions of their life; they saw where there was injustice and could go to the proper authority for remedy, and where there was need acted as link between the sufferers and the appropriate charity. Through their personal influence they became to the people channels of better life. And the missionary did not work alone, but gathered about him a number of voluntary helpers, who were able to devote a portion of their time to that beneficent work of "giving good things" in teaching and recreation and other helpful ways, and forming bonds of friendship with the poor. The opportunities for such helpfulness were manifold. Thus Miss Humphreys sketched the field of work, which for all who will enter upon it, even in the doing of the simplest things, is doubly blessed.

The Rev. F. H. JONES followed with a brief address, in which he touched upon the difficulties of thrift, and pointed out how the relations of dependence run through the whole of society. It was not merely carelessness, but the best impulses of generous sympathy which made it difficult for people to save. When they

considered the conditions under which the poor had to live in great cities, there was an immediate call to them to do all that was possible to make their lives a little bit more worth living. That was what their missions were for. While they waited and worked for the larger movements effectually to remedy the evil conditions, they must do at once all they could to brighten and uplift the lives of the people. It was sometimes complained that they were caring too much for material things, for mere comfort. But what finer word than "comfort" was there in the old prophets—"Comfort ye, comfort ye my people, saith your God"? That was what their missionaries were trying to do, to strengthen and uplift the people. It was in that effort their help was required.

The Rev. S. H. STREET, minister at the Bell-street Mission, Marylebone, said that the people of his district did not exactly belong to the "submerged tenth," but they were on the borderland, and it was their business to prevent them from slipping over, and to recover those who had fallen. Preventive work he felt to be best of all, and they needed personal service even more than money. He made a special appeal for teachers, since their Sunday-school had increased forty per cent. during the last two years, but they had no more teachers. They ought not to leave it to the girls of the district, who often worked twelve hours a day through the week, and even on Saturdays, to do that work.

The PRESIDENT earnestly enforced Mr. Street's appeal.

Miss ANNA SHARPE proposed a vote of thanks to Miss Martineau for her kindness in allowing them to hold the meeting there, and spoke of the great interest of the mission work, especially of the provident visiting, for which more helpers were needed.

Mr. PHILIP ROSCOE seconded the motion, and as treasurer asked for more financial support. Their income from subscriptions was only about £700, and they spent from £1,200 to £1,300. Thus they had only been able to carry on the work by spending the legacies they received. Last year he had been obliged to sell £600 of consols to meet the expense of necessary repairs to the missions. That was not satisfactory, and they ought to have a stronger subscription list.

Miss MARTINEAU, in acknowledging the resolution, which was very cordially passed, said it was a great pleasure to see them there, and concluded by moving a vote of thanks to the President. He, in his turn, expressed their great indebtedness to Miss Humphreys for her paper. The meeting then adjourned for tea, which was hospitably served downstairs.

You cannot run away from a weakness; you must sometimes fight it out or perish; and, if that be so, why not now, and where you stand?—R. L. Stevenson.

Is it not a plain inversion of the true order of things when we do our work for the sake of the following rest, instead of accepting our rest as preparative for work?

—James Martineau.

TOWARDS SOCIAL REFORM.

THE LAND AND THE UNEMPLOYED.

No rôle is easier or surer to meet with the ready approval of that vast majority who wish all mankind well, without having troubled themselves much to think, than that of the social reformer, and none is more ungrateful than that of the carping critic; yet as such must I approach the articles which you have already published on this subject. Many years' experience in charity organisation work and in contact with the working classes have not lessened my sympathy with suffering nor diminished my share in the Weltschmerz, but they have taught me how little lasting good we can do with all our endeavours, and how much harm we may do with the best intentions; and also how complicated are the problems and, therefore, how little likely it is that anyone can find a royal road to their solution. Your readers will not, therefore, wonder if I am a little impatient with those who cry, "Oh, pass a law or two, settle town dwellers on the land, nationalise that, give local authorities more power, and lo! a people prosperous and happy for ever." Underlying this line of thought are several fallacies, chief of which is that the development of society depends on Government and laws and not on individual character, as I have already argued in your columns.

Then there is the belief that there really exists a large body of deserving and capable people who want and cannot find work, and the further assumption that a material and permanent improvement can be effected by moving this supposed surplus to "the land," and, most gratuitous of all, that they would consent to be so removed, or, if removed, would long remain.

* Firstly, as to the number of unemployed. I do not deny that there are not a few in that condition, and that trades union returns have for some time past, and until the last month or so, shown a percentage of unemployed which, after allowing for the number not at work through illness and similar causes, considerably exceeds the average of recent years; but that could be fully accounted for by the waste of war, and is now rapidly returning to the small normal rate.

Meanwhile, Socialists and Tariff Reformers found it to their interest, as in 1882 and since, to make the most of the Unemployed Question, and produced those laboriously organised processions which, for London, must be pronounced to have been failures. Even the writing on the wall—"We want work; curse your charity; remember Russia"—was too obviously inspired by dramatic genius. Yet London is the place to which those wanting work and those seeking relief crowd from all parts; it is there that the most daring experiments in the new philanthropy are being made, and it is in those districts where Local Authorities and Boards of Guardians are most controlled by Socialists or influenced by good intentions, that the greatest poverty and the most miserable crowd together.

In the provinces the difficulty, although equally advertised, is less acute. In the town in which I write, for instance, we have a population of nearly a quarter of a million. A new workhouse is over-full.

The staple trade of the town has long been reputed to be bad, and is always a fluctuating one. The building trade had been very active for some years, and then almost suddenly collapsed. A year ago the usual outcry of want of employment arose. The Council voted money to the Charity Organisation Society, which multiplied its staff and encountered the emergency. Speaking from memory, £1,200 spent on three or four hundred cases sufficed. This winter we have the same sensation. An Unemployed Committee has been formed under the new Act, and, if I mistake not, the number of applications never rose above six hundred, and the helpable cases were less than a third of that. To-day I read in the Liberal newspaper that a private savings bank here holds working class savings amounting to £945,684—say £20 for every family in the town—being an increase of £25,922 during the past year. In the same year the number of investors has increased from 33,887 to 35,016, besides 333 with £22,500 in another department. All this is, of course, besides what is invested in the Post Office Savings Bank, in provident societies, trades unions, municipal bonds, and many other ways.

There is no reason to suppose that the circumstances in this town are exceptional, and I should like one of your correspondents to tell me what is the matter with a social system under which such results are possible, and how it is likely to be improved by the abolition of individual enterprise and the destruction of private ownership and thrift.

A useful commentary on the subject is supplied in THE INQUIRER by Mr. Davis's account of relief works at Chatham, which illustrates all the phases of the philanthropic mind.

We have the sympathy, the self-devotion, the services freely rendered, and then we see how inadequate it all is; but the question is not asked whether the "out of works" merited relief; I do not mean whether their character was good—that I take for granted—but whether men who had been in easy, steady, Government employ for years at good wages, ought not to have made better provision for the proverbially rainy day, than would last nine days or six weeks respectively. I think it likely that the very comfort and apparent certainty of their employment contributed to make them careless of the future. No doubt these men, most of whom would have been drawn from other parts of the country, have long since drifted back and found employment elsewhere, for the engineering trades are very busy; but it cannot be seriously maintained that the Government, or rather the taxpayers, should keep men it did not need employed or pensioned until it suited them to go elsewhere, or that these had any claim whatever on the public for "remunerative work." Labour, like capital, must go to where its investment is most profitable, and it is perhaps the greatest gain made by labour in our day that modern means of communication have made such migrations possible. Without it, the labourer would still be what he was, *adscripti glebæ* in substance, though not in name or law.

Let me protest that I do not disparage the charity, which is love. Help in money

and by sympathy, "feeling with," given with personal painstaking, cannot but be beneficial, even if misapplied; "it blesseth him that gives and him that takes," but the help which your correspondents advocate is not of this kind. What they propose is that other people should be compelled by law to do something to accord with their personal theories.

"But," they will say, "there is a surplus. Something must be done." I deny it. "Doing something" is too often doing harm, and, although emigration has long been decreasing, there is, except temporarily and locally, no considerable surplus of men and women who can and will work. Readers of Rider Haggard's "Rural England" must have been impressed with one dominant note. It is "want of labour." Young men and women will not stay on the land; only the old and incapable remain, and so it goes to waste, and cows and other stock have to be given up. The work is too hard, life too monotonous, its chances too small. Yet I am aware that farm or labour colonies in Holland and in Germany for tramps and beggars, and here for some of the destitute, have been a qualified success. Mr. Haggard is now trying to get Government support to extended schemes of this kind, and I certainly join in wishing success to this movement. There is plenty of agricultural land to be had for less than the cost of draining and fencing; and if there are many able and willing to work on it, it may be well that they should have the chance. Yet I do not regard it as a very rosy one. The disinclination to work on the land, the desire to live in towns, are not found only in England. They show themselves in protected Germany, where Poles have to be imported for harvest work, and in France, that land of peasant proprietors. They exist in America, supposed to be less rent-ridden than England, although there, possibly, the mortgagee stands in place of the landlord; and in Australia, though that vast country is governed by workmen and socialists, and there, too, "the unemployed" are a permanent factor.

Besides the other attractions of towns, higher wages in other kinds of labour naturally draw the best men, as in England, where the agricultural population has largely migrated to the iron mines and collieries. Besides, it is not enough to dump the reclaimed slum dweller on the land and to give him a spade. Capital is wanted for buildings, stock, seeds and implements, and the whole is more or less at the mercy of the seasons. Yet it might be well if more of us were content to live the simple life and "laborious days." It is again a question of character, and present day character is not of that type.

Mr. Rider Haggard favours peasant proprietorship or allotments; and here we come into contact with the land laws, dissatisfaction with which leads your contributors to advocate land nationalisation. This has so often been painted in glowing colours, that many people may believe that there is "something in it," just as a week ago many thought that there was a good deal in Tariff Reform. In my opinion, Tariff Reform was the most gigantic mare's nest ever discovered, and Land Nationalisation runs it close.

This is hardly the occasion to discuss it, so I will only submit that, to ensure enterprise and industry on the part of the tenant, the first necessary condition is fixity of tenure. But giving fixity of tenure, even at a quit-rent, amounts to creating a new kind of private ownership, similar to the existing copyhold; and if the State retains the right of appropriating "unearned increment," it must equally remain responsible for "unearned decrement" (of which latter there has been a good deal, not only in the country, but also, specially owing to municipal trams, in the towns), so that a new element of instability would be introduced. Twenty or thirty years ago Liberals agitated to get the custom of entail abolished, and it is regrettable that much progressive energy has been diverted from this and other tangible reforms, to wander in the wilderness of Socialism or to flounder in the bog of Nationalisation.

Here, again, the best intentioned have been themselves the greatest obstacles to improvement. Entail was, as is well known, invented by the lawyers to obtain security at a time when the Sovereign too frequently exercised his powers of forfeiture, for it was realised that, without stability, there could be no progress; but it has severed its purpose, and now only prevents the natural dissipation of landed property. If it were made illegal to settle land on the unborn heir, great and small estates would presently come into the market, and would afford opportunities to large and small investors, now unattainable, thus drawing capital and labour "back to the land."

Although not admitting that want of employment prevails to anything like the extent generally supposed, nor believing that legislation can achieve what is expected from it, I do not shut my eyes to the existence of much poverty and suffering; but I do not presume to offer a sovereign remedy in a few lines. If we seek to remove the causes rather than to treat the symptoms, we may find that wastefulness, slothfulness, self-indulgence, ignorance of house-keeping, are concerned. We may have something to say about marriages of boys and girls who have made no provision for the future, and of the remarkable slackness of family ties in England, where the children, the sons especially, so often do not think it any part of their duty to help their parents, not to mention other relations. And the conclusion I come to is, possibly, that if Parliament cannot do much, there is yet plenty of work for the teacher and the preacher.

RICHARD SIMON.

To undermine veracity is to undermine the secret springs of all progressive activity.—*John Morley.*

THE law requires men to be honest in all their dealings, and lays down various rules forbidding modes of conduct by which this principle would be violated. But a man is not necessarily honest because he cunningly keeps himself outside the meshes of the law. He is honest only when the soul of honour dwells within, acting according to its own intrinsic law, and so rendering him independent of those lower and extraneous laws which he is now never tempted to violate.—*James Drummond.*

ON AN UNEMPLOYED RELIEF COMMITTEE.

II.

It has been mentioned that the funds at the disposal of the above Committee in the Three Towns on the Medway permitted no farther relief than just the supply of bare necessities to those in actual want. To pay rent or doctors' bills, or redeem goods from pawn were beyond our scope. During the summer we simply tried to prevent actual starvation. In fact, the relief only came to about 2½d. per head per week. Yet this little to many a household meant a refuge from dire want, and its first coming the long-prayed-for ray of hope breaking on a night of black despair. We have good warrant for supposing that we saved many from crime and not a few from suicide. For with the relief there went in every case the human interest, the brotherly word of cheer, the token that someone cared; and these things kindle the dying embers of hope in the most desolate. Many were the confidences reposed in us. And, as the members met week by week to communicate their reports and discuss the most difficult cases, many a tale was told which proved how silent tragedies are enacted in the most humble home, unsuspected by the world as it rolls past unheeding. What a prey the poor are!—to the aggressor and the exploiter! How like sheep without a shepherd, ready to be victimised by any loquacious tongue and crafty mind, completely at the mercy of the cunning and greedy! Many of them, indeed, though grown in years, are but as children—the child-souls of humanity, concerning whom a gracious spirit spoke that charter of defence—"Woe unto him who shall cause one of these little ones to stumble! Better for him to be cast into the depths of the sea."

Over and over again we realised the greatest need of the poor. It is for a friend, for a counsellor, a director who will guide them through the difficulties and perplexities in which they are intricately by their ignorance, and stand by them in their helplessness. Somebody to protect them from the vultures that prey upon them—a Father of the people. Somebody to whom they can confide their troubles—a Confessor who loves them. No one who has gone into a poor dwelling and seen the good man resting his head on his arms and the housewife in tears, and heard their superstitious talk about bad luck and the like, yet seen how readily they respond to a counsel of good cheer, but is convinced of the docility and responsiveness to good influences of which they are capable if the exertion of these influences were constant. There is such a store of native dignity and worth hidden away in their breasts, such a fund of endurance, such capacity for heroism. Among the poor, as in greater measure among the rich, days of prosperity breed much folly and thriftlessness and forgetfulness of the footsteps of Nemesis, but in adversity begins to flash and scintillate that precious jewel which our greatest poet tells us shines in the sweet uses of adversity.

Again and again have we been reminded of a line in Arnold's "Light of Asia," put into the mouth of the young mother of the snake-bitten child as she went from

hut to hut asking for the seed that was to cure the stricken babe:—

"For all the poor are piteous to the poor."

Instances could be cited how a couple with but an income of ten shillings a week managed to make a margin to relieve those who had nothing; how, when a landlord had evicted a family and their few meagre bits of furniture into the street, a neighbour would take pity and share their already straitened quarters, so that sometimes two families consisting of nine altogether would live in one room about ten feet square. And even in such circumstances a certain modesty and fine delicacy was preserved through the chastening rod of fate. It is surely a noble shame that silences any direct allusion to the pawnshop. "I parted with them some time ago." "I have had to put them aside." Is it not in poor people, together with the very young and very old, and in women, that Maeterlinck found the "spiritual principle" nearest to the surface? Was it not among the downtrodden peasantry of Russia Tolstoy found a cheerful submission to the decrees of fate, while the favoured of fortune were deranged with pessimism and faithlessness?

I can testify that our relief was often declined because "my man earned a few shillings last week, and I haven't the heart to deprive those who are worse off than me." I can testify that the little food some of our clients received has been divided among those of whose distress we were unaware, or who were ethically unqualified to participate in the relief. I have also known of the wrestling that would go on in a small boy between spending the penny earned for carrying a parcel upon the long-coveted toffee or taking it home for his mother to buy bread, and the victory won by the nobler principle. I could quote cases where the only income a family of seven and even ten received consisted of the few shillings earned by the elder lad of thirteen or fourteen. Sometimes a boy, in order to increase this income, would leave a position wherein he earned eight shillings a week and accept a promise of ten. In one such case the boy was stranded after a week, and had the chagrin of knowing he had lost the slender security in hope of the wider insecurity. Yet who can blame this legitimate ambition? The whole chapter of distress is illumined by the faithfulness of lads and lassies, who made means of work, and carried every penny home. Much ingenuity was displayed toward this end, and it became a custom among the sympathetic to co-operate in the devices while revealing no sign of their knowledge of the projects which they furthered.

It is unto those who have brought from the ancestral home in some happy rural village a sacred sense of home-sanctities that the breaking up of their little household through a long period of unemployment has dealt the most cruel blow. I have known women go without food rather than part with some china around which clustered associations of other days and absent friends. To violate this sense is as much "moral murder" as the destruction of an artist's picture, to which Sir Oliver Lodge applies the phrase. We learnt to know the grateful saying that went with the news of obtaining work and

the intimation that there was no further need of relief—"You helped us to keep our home together." And a peculiar pathos came into the voice when the absence of a family from their former residence was being reported—"Their home had to be broken up; they have gone away." I came to understand the soul of the fetish-worshipper in this way. One day I found a wife and six children eating a little bread and drinking water for their dinner; but amid the bareness some plated bauble had been kept as signal of a life that was fast slipping from their grasp, and I could not but look with reverence upon the dimly shining thing as reflecting some of the rays of the Shekinah—token of the presence of a sweet and gracious sentiment that would not be let die.

If unemployment did no more than destroy this homing instinct its condemnation would be amply justified. But all the time this passing of the exiles into mysterious sordid ways went on, signs of extravagance and wasteful prodigality abounded on every side, until one went about feeling that in the mere acquiescence with such an unequal civilisation he held the soul of a vampire and walked the streets of Doom.

J. TYSSUL DAVIS.

(To be concluded.)

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

LONDON SUNDAY-SCHOOL SOCIETY.

SIR,—It has been decided to resume the Society's Country Holiday Movement, a very general feeling having been expressed that in giving up their separate movement the Society would be depriving the schools of the advantage obtained by associating the Country Holiday with the Sunday School in the minds of the scholars.

The movement will be conducted on different lines than hitherto. The society will no longer make itself responsible for sending scholars away or for looking after them while in the country. This work, it is considered, can best be done by each individual school. It is, however, desired to form a list of persons in the country from whom information as to homes in their neighbourhood can be obtained, so that each school may be able to make the necessary arrangements for boarding out its scholars.

The society will form a Country Holiday Fund, and will be prepared to make a grant to each school sending scholars away into the country. It has been estimated that the inclusive cost of a fortnight's holiday, i.e., board, lodging, and railway fare, amounts on the average to 12s. a scholar. The society will be prepared (so far as its fund permits) to make a grant to each school at the rate of 7s. 6d. per scholar sent into the country, leaving the remaining 4s. 6d. (or whatever other sum may be required) to be found by the scholar.

A date will be fixed (probably June 30) before which all applications must be sent in, and only the amount received up to that

date will be distributed. In the past years some 400 scholars were sent away by the society each summer, so that the amount required to enable the society to take up the work again will be at least £150, and for this sum the committee now confidently appeals.

Miss Pearson is the treasurer of the fund, and all subscriptions should be sent to her at her address, Redington Lodge, Hampstead, N.W. The earlier that subscriptions are sent in the better will the committee be able to let the London Sunday Schools know the amount of help which will be forthcoming next summer.

I would also ask all country friends, who are willing to give information as to country homes in their districts, to send me their names and addresses as soon as possible, so that a complete list may be prepared for the use of the different schools.

R. ASQUITH WOODING,
Hon. Sec.

21, Douglas-road, Canonbury, N., Jan. 20.

AN ENLARGED LECTIONARY.

SIR,—Your article on "An enlarged lectionary," with its four specimens of proposed "lessons" from books other than the Bible, rather surprises me. Many years ago I prepared and published "Readings for Public Worship and the Home." This volume contains much of what you now print as fresh suggestions. In it there are 13 lessons from Ecclesiasticus; 6 from the Wisdom of Solomon; 11 from the Koran; 24 from the "Imitation of Christ"; 22 from the Meditations of Marcus Aurelius Antoninus, and 25 from Dr. Rowland Williams's "Psalms and Litanies." A fairly large edition has long been disposed of, and the book is now out of print. I understand that many ministers have used it for years. I myself have used it all over the country, and with more than mere acceptance.

The preparing of these lessons involved much patient and careful work, which any one who cares to take the matter up afresh is welcome to take advantage of.

Time has only deepened the impression that Unitarians and others are much to blame for their inconsistent treatment of the Bible.

J. PAGE HOPPS.

January 22.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Dover.—The children of the Adrian-street Sunday-school Band of Hope and boys' and girls' clubs (70) were entertained with a tea, followed by a Christmas tree, on January 19. The ladies of the Sewing Guild took the opportunity of presenting Miss Martindale with a gold brooch, as a token of their esteem and appreciation of her valuable work in the Sunday-school and juvenile clubs.

Framlingham.—A lantern lecture on Astronomy, entitled "The Worlds around us," was delivered in the Old Meeting House, on Monday evening, by the Rev. William Birks, of Diis.

Leeds: Hunslet.—The annual teachers' and parents' tea and prize distribution was held on Saturday, January 20. The Rev. J. Fox occupied the chair, and the Revs. C. Hargrove and W. R. Shanks and Mr. J. Thornton were the speakers. Miss M. Lupton presented the prizes. During the evening there were recitations by some of

the scholars and selections of music by the singing class. There was a very good attendance, and an enjoyable evening was spent.

London: Stamford-street.—The anniversary meeting of the Band of Hope and Mercy was held on Friday, the 19th inst. There was a full muster of members and a good attendance of parents and friends. The report of the superintendent (Mr. A. W. Harris) mentioned that there had been an average attendance of ninety-seven in the year 1905, as compared with eighty-six in 1904. Various interesting meetings held during the year were reviewed. The Rev. W. L. Tucker, who presided, and Rev. T. E. M. Edwards, gave encouraging addresses, warmly commending the Society's work. Musical items were contributed by members and friends. The distribution by Mrs. R. Whitmore Cox of forty-five medals and prizes concluded a very successful meeting.

North Cheshire Unitarian Sunday-school Union.—The quarterly meeting of the Union was held at Stockport on Saturday last. About ninety-five persons were present to tea. A meeting of the committee was held immediately afterwards, at which twenty members were present. The president, Mrs. Dowson, occupied the chair at the evening meeting, and the Rev. B. C. Constable read an instructive paper on "The Meggitt Scheme of Sunday-school Reform," illustrated by charts. The discussion following the paper was taken part in by Revs. W. Harrison, A. R. Andreae, H. Kelsey White, W. F. Turland, G. Evans, and H. B. Smith, and Messrs. W. Woolley and A. Slater.

Nottingham.—A meeting of the High Pavement Historical Society was held in the schools on Tuesday evening, January 23, Mr. J. C. Warren (president) in the chair, when a lecture was delivered by the Rev. J. C. Grant, M.A., of the Belgrave-square Presbyterian Church, on "Highland Clans of Nottinghamshire Origin." A hearty vote of thanks was passed to Mr. Grant on the motion of Mr. P. D. Freeman, seconded by Miss Guilford.

Raloo.—On Thursday, January 11, a deputation from the non-subscribing Presbyterian Church paid a visit to the Manse, to congratulate the Rev. John and Mrs. McCleery on the occasion of their marriage. An address was presented, and also a very handsome purse of sovereigns, as a token of the good-will of the congregation.

Templepatrick.—The members of the Old Presbyterian Church, Templepatrick, assembled in annual congregational meeting on Sunday, January 21, 1906, desire to place on record the fact that, having read the address by Dr. John Campbell on "The Spirit of the Reformation," they are, as a congregation, desirous of (a) thanking Dr. Campbell for his timely and helpful word; (b) of expressing the hope that it may be the cause of a closer union among all our churches and of a revival of the Spirit both of the Reformation and of religion; and (c) that they, as a congregation, promise to do what in them lies to the end that Dr. Campbell's proposals may find realisation in the non-subscribing churches. Proposed by Rev. A. Turner, seconded by Mr. W. Kell, and unanimously resolved.

THE communion of saints brings to us their conflict first, their blessings afterwards; those who will not with much patience strive with evil can have no dear fellowship with the good.—James Martineau.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. **Manufactory, London, W.C.**

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 28.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN, Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. EDGAR DAPLYN, and 6.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. EDGAR DAPLYN, "The Salvation we Believe in."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. W. R. MARSHALL.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. EDWIN ODGERS, M.A.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. JOHN DALE.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PEZOLD.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
PORTSMOUTH, High-street Chapel, Rev. R. FINNERTY, 11, "Existence of Evil," and 6.45, "Idea of Freedom."
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, 7 Hout-street, 6.45, Rev. R. BALMFORTH.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P., 9, Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A., 7, Pall Mall, S.W.
Miss CECIL GRADWELL, 7, Victoria-street, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st. S.W.
ALEXANDER W. LAWRENCE, 3, King's Bench Walk, Temple, E.C.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLER, "Fairholme," 8, Mount Ephraim-road, Streatham, S.W.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 1	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

NUT CAKES.

Something new and good. They are ideal for afternoon Teas.

LIGHT & DAINTY.

Hazel Nut ... 6d. each.
Cocoanut... 6d. each.
Postage 3d., each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines."

Principal:—

REV. J. DRUMMOND, M.A., LL.D., D.Litt.

SESSION 1906—1907.

CANDIDATES for ADMISSION are requested to FORWARD their APPLICATIONS and TESTIMONIALS without delay to the Secretaries.

The TRUSTEES OFFER for COMPETITION EXTERNAL EXHIBITIONS, open to Students for the Ministry, tenable for the ordinary undergraduate period at any approved British or Irish University.

The Trustees also OFFER EXHIBITIONS, tenable at the College, for students for the Ministry.

The DR. DANIEL JONES TRUSTEES OFFER to MINISTERS who have shown themselves efficient in active service, and desire to devote a year to further study, ONE or TWO BURSARIES, tenable for one year at the College.

For further particulars apply to the PRINCIPAL, or to

A. H. WORTHINGTON,
1, St. James Square, Manchester.
REV. HENRY GOW,
3, John Street, Hampstead,
London, N.W.

Secs.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

BESTREBEN HIGH SCHOOL,
BRONDESBUURY, LONDON, N.W.

(Recognised by the Board of Education.) Good modern education, with happy home life. Public examinations taken. (Honours and distinctions have been gained.) Annual examination by Associated Boards of the R.A.M. and R.C. Gymnasium, games, &c. For list of results and prospectus, please write Miss COGSWELL.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

London District Unitarian Society

A RECEPTION

TO THE

President and Representatives
OF THE SOCIETY

WILL BE GIVEN AT THE

UNITARIAN CHRISTIAN CHURCH,
EAST HILL, WANDSWORTH,
THURSDAY, FEBRUARY 8th.

Members and friends of the Society are cordially invited.

Music and Refreshments from 7.30.

Chair at 8.30.

EFFRA ROAD, BRIXTON. — Professor BENOYENDRA NATH SEN, of Calcutta, will preach on Sunday, February 4th. Service at 11 and 7.

Just Published.

Price ONE SHILLING.

TWO SERVICES OF PUBLIC PRAYER

Reprinted from "Home Prayers."

BY

JAMES MARTINEAU.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

THE NEW HYMNAL

Musical Editor: Mr. GRANVILLE BANTOCK.

This Hymnal is published in two Editions:

1. Words and Music (net) . . . 3s. 6d.
2. Words only (net) . . . 1s. 6d.

Special terms for Churches, on application to the Rev. HENRY GOW, B.A., 3, John-street, Hampstead, London, N.W.

OPINIONS.

"Has many commendable features. A great many of the old fine tunes find places, and the new tunes are of a varied character. Both editions are produced in admirable style."

Birmingham Daily Post.

"The Musical Edition is well set out and printed. Many of the old favourites are to be found, and the selection of tunes is decidedly strong and judicious."—*Manchester Guardian.*

"There are aspects of devotion here brought to expression which have not hitherto been so clearly represented in our books. The Musical Edition has a special claim on our gratitude. We are confident that its merits will meet with growing appreciation both in our homes and churches."—*The Inquirer.*

"A good collection."—*The Christian World.*

"I congratulate the editors on the admirable way in which they have done their work. There is a breath of modern thought and life about the book which is most refreshing, while there is a real strain of poetic feeling from end to end."—*H. Enfield Dowson.*

"I am sincerely pleased with it. It has, as far as hymns will permit, kept the principle that some poetic feeling should exist in the hymns chosen. I also like the arrangement and the headings; and a spirit of care and wise emotion, and of attention to congregational needs, pervades the book. I hope it will be adopted far and wide. It deserves an extended circulation."—*Stopford A. Brooke.*

Published by

NOVELLO & CO., 1, Berners Street, W.

JUST PUBLISHED.

The Reformation of The Sixteenth Century

in its Relation to Modern Thought and Knowledge.

Lectures by CHAS. BEARD, B.A., LL.D.

People's Abridged Edition, Edited by HENRY GOW, B.A.

Price 6d., postage 2d.

THE DISTINCTIVE PRINCIPLES OF THE LIBERAL FREE CHURCHES.

A Manual of Questions and Answers for use in the Church, School, and Home.

By H. S. PERRIS, M.A.

Price 3d. net, postage 1d.

ESSEX HALL YEAR BOOK FOR 1906.

Price 1s. net, postage 2d.

Book Room, Essex Hall, Essex St., Strand, W.C.

We would localise a **MAGAZINE** for any Church requiring same, made up of any inset, with two pages of local notes.

SUPPLIED FREE.

Address: ELLINGTON & CO., Publishers, Advertising Agents, and Contractors, 10, Fenwick-street, HULME, MANCHESTER. Localisers of every suitable inset. Canvassers required.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

TENTERDEN.—A few acres LAND FOR SALE privately. Near Unitarian Chapel, high ground, good view; suitable for erection of residence. A HOUSE in the town to be Sold by Auction on January 26th. —For particulars apply G., INQUIRER Office, 3, Essex-street, Strand, W.C.

BOARD and RESIDENCE.—Quiet, superior. Permanent or otherwise. References exchanged. Excellent situation. —Miss PENNY, Kingsway House, 18, Bedford-place, Russell-square, W.C.

CLIFTONVILLE, MARGATE.—LADY prepared to take two Paying Guests (convalescent?), or Nurse and child, or two children until May. Quiet house near sea. —Further particulars apply E. G., Gahan, Cliftonville Library, Margate.

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE, LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations,

VACANT AND WANTED.

SITUATION WANTED by Lady as MOTHER'S HELP. Children over three preferred. Several years' experience.—Miss G. SHARPE, 14, Kemplay-road, Hampstead.

COMPANION-HELP.—Lady (30) seeks post as Companion-Helper. Experienced, good needlewoman, musical, cyclist. Good references.—G., Broadway House, Warwick

CARETAKERS, in place of Worship, for any position of trust, man and wife; town or country; middle-aged; no family; highest references. Unitarians.—Apply, G. F. R., INQUIRER Office, 3, Essex-street, W.C.

THE DAUGHTER of a UNITARIAN MINISTER (35), experienced in the work (and who is also an accomplished needlewoman), would be glad to accept a position in which she would be expected to take entire charge of an infant from the month, or of a child from one to three years old. Salary not so much an object as comfortable and refined surroundings.—"C," INQUIRER Office, 3, Essex-street, W.C.

HOUSEMAID, where Parlour-Maid or Man is kept. Good personal references; age 42. Could take charge of house.—E. S., 3, Oak-hill-park, Frognal, Hampstead, N.W.

COMPANION to LADY requiring useful assistance, housekeeping, needlework. Can attend invalid. Five and a half years present situation.—Miss QUINTIN, 16, Southwood-road, Liverpool.

LADY-HOUSEKEEPER or COMPANION.—Engagement wanted by Lady. First-class references.—F. M. D., c/o Miss HORRIDGE, 4, Campden Mansions, The Mall, Kensington, W.

WANTED by Young Lady, Situation as COMPANION or SECRETARY. Would not object to travel. Experienced; musical.—Address M., INQUIRER Office 3, Essex-street, Strand, W.C.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Jan. 27, 1906

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3319.
NEW SERIES, No. 423.]

LONDON, SATURDAY, FEBRUARY 3, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	65
LEADER :—	
A Generous Proposal ...	72
ARTICLES :—	
“Boston Conference Fund”—Appeal...	72
Towards Social Reform ...	73
On an Unemployed Relief Committee—III. ...	75
PROVINCIAL LETTER :—Eastern Counties	76
MEETING :—	
The National Conference...	66
CORRESPONDENCE :—	
An Extended Lectionary ...	66
Authorised v. Revised Version ...	67
LITERATURE :—	
Books, New and Old ...	67
Dr. Sanday on the Fourth Gospel ...	68
Short Notices ...	70
OBITUARY :—	
Frederick Long ...	70
Abraham Sharp ...	71
THE CHILDREN'S COLUMN ...	71
NEWS FROM THE CHURCHES ...	77
OUR CALENDAR ...	78
ADVERTISEMENTS ...	78

NOTES OF THE WEEK.

OUR leading article this week calls attention to the appeal, which is also printed in full, for the “Boston Conference Fund,” the initiation of which we owe to the generous enthusiasm of Dr. Herbert-Smith. The purpose is to enable a large number of our ministers to attend the next meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers, which is to be held at Boston, Mass., in September, 1907.

THE proposed fund, it will be seen, has already received very influential support. It is hoped that every congregation will do something to help, with the feeling that this is an effort for the good of our body as a whole; and particularly, that those who know that their own minister could not in any case go to America, yet will not hold aloof, but will be glad to make a contribution to the common cause.

DR. HERBERT-SMITH has had collecting books printed for helpers, and these, with copies of the Appeal for distribution, may be had on application to him. In such an undertaking there must necessarily be a good deal of expense in printing, postage, &c., even when all the work is done for love, and Dr. Herbert-Smith is very anxious that this should not have to be deducted from the amount subscribed to the Fund. He is willing to speak or lecture during the coming year, wherever arrangements can be made, so as to meet those expenses separately, and let the whole of the Fund be devoted to its own purpose.

THE venerable King of Denmark, Christian IX., father of our Queen, of the Dowager-Empress of Russia, and the King of Greece, and grandfather of the newly-elected King of Norway, passed away by a sudden and quite peaceful death on Monday afternoon. He was a year older than Queen Victoria, and of all the Sovereigns of Europe was the man of simplest habits, and in closest touch with his people. His own family life was of the happiest, and while the opening of his reign was clouded by the war of 1864 and the loss of Schleswig-Holstein, he subsequently gave a more liberal constitution to Denmark, and did much to promote the prosperity of his people. “With God for honour and right” was his motto. On Monday morning he fulfilled his usual duties, and after lunch went to rest, and passed quietly away. For the personal sorrow of our Queen the deepest sympathy will be felt. Her brother succeeds to the throne of Denmark as Frederick VIII.

THURSDAY'S *Times* published a correspondent's estimate of the number of Nonconformists in the new House of Commons, with the admission that it very likely was not complete. It gave a total of 157, classified as follows:—Congregationalists 65, Baptists 18, Wesleyan Methodists 37, Primitive Methodists 5, United Free Church Methodists 3, New Connexion Methodist 1, Bible Christian 1, Presbyterians 3, Welsh Calvinistic Methodists 8, Society of Friends 6, Unitarians 10. The *Christian World*, on the other hand, gave a list of 176 Free Church Members, among them several Unitarians, though not the Chamberlains, and a separate list of 13 Scottish Presbyterians. To this Scottish list of Free Churchmen, though neither “Presbyterian” nor “Evangelical,” the *Christian World* might have added J. S. Ainsworth (Argyllshire,) and W. P. Beale (Ayrshire, S.)

THE number of Unitarians in the new House it is not easy to determine, but there are certainly more than ten. The following list we give with some hesitation. It contains names of those who will at once be recognised as well-known and active members of Unitarian congregations, others of old Unitarian families; one or two would possibly prefer to rank as unattached to any religious body. All but the group of three are Liberals:—J. S. Ainsworth (Argyllshire), T. Gair Ashton (Luton, Beds.), W. P. Beale (Ayrshire, S.), C. B. Brocklehurst (Cheshire, Macclesfield), Stopford Wentworth Brooke (Bow

and Bromley); Sir John T. Brunner (Northwich), J. F. L. Brunner (Leigh, Lancs.), J. Chamberlain (Birmingham, W.); Austen Chamberlain (Worcestershire, E.), Jesse Collings (Birmingham, Bordesley), Lewis Haslam (Monmouth District), J. A. Jacoby (Derbyshire, Mid.), Sir James Kitson (Colne Valley), Arnold Lupton (Sleaford, Lincoln), F. Maddison (Burnley), H. Manfield (Northampton, Mid.), Athelstan Rendall (Gloucester, S.), C. E. Schwann (Manchester, N.), C. D. Schwann (Hyde, Cheshire).

MONDAY'S *Tribune*, in the column on “Religious Activity” had some interesting letters on the subject of Free Church Union in Canada. Dr. Monro Gibson, of St. John's Wood Presbyterian Church, and formerly a lecturer in Montreal Theological College, wrote: “I believe that the majority of Presbyterians in England will follow with interest and hopefulness the negotiations for union between the Methodist, Presbyterian and Congregational Churches in Canada: Though there is no movement of the same kind with us, the way seems to be preparing for it. It has been to many quite a revelation that the representatives of the many churches united in the Free Church Council should have been able to draw up a catechism covering the whole ground of Evangelical doctrine, not only without dissent, but with complete unanimity. This proves that now there is practically no barrier in doctrine. As to polity, there is no difference whatever in principle between Methodists and Presbyterians; and the Congregationalists are seeking after greater unity of organisation and action, while in the Presbyterian Church there is no longer that undue exercise of authority against which the earlier Independents found it necessary to protest: Thus, though the organic re-union of the churches is not yet within the range of practical politics in England, it is not at all improbable that, if the Canadian movement towards union be successful, it may be followed by a similar movement here.”

A POPULAR shilling edition of Holyoake's useful book on “Public Speaking and Debate,” revised and enlarged, was recently issued by Mr. Fisher Unwin, and will be found full of interest and good stories and valuable hints to public speakers, including ministers. The first edition appeared more than fifty years ago, and being reprinted in America, was highly valued by Wendell Phillips. The late Dr. Joseph Parker also warmly commended it to young preachers, and to him the later enlarged edition is dedicated, as one “whom tho

author found to be fair in discussion, in days when few ministers were so; and who in later years was his friend, notwithstanding his divergency in theological opinion." There are chapters on "Delivery," "Conditions of Effectiveness," "Method in Expression," "Premeditation in Speech," and others as full of practical suggestions. Those on "Laws of Debate," "Contingencies of Public Meetings," and "Writing for the Press" should also be carefully noted.

THE NATIONAL CONFERENCE.

A MEETING of the Committee was held at the Memorial Hall, Manchester, on Thursday, January 18, at which twenty-four members were present. Apologies for absence were announced from ten others, including the President, in whose absence the chair was taken by his predecessor, the Rev. J. E. Carpenter. Among other items of business, the following will be of interest to our readers.

Applications to be placed on the roll of the conference had been received from the congregations of Acton, Newton Abbot, and Broughton (Manchester), and were acceded to.

The scheme, prepared by a sub-committee, for a "Consultation Board," consisting of representatives of trusts and societies, for the assistance of congregations, ministers, and students for the ministry, was considered, and the representatives of the National Conference were requested to give it a general support at the adjourned meeting, which is to be held, probably, at Oxford in Easter week.

The programme for the Triennial Meetings was submitted and approved.

Through the generous kindness of some friends not residing in Oxford, the local committee will be enabled to offer to ministers and delegates who desire it accommodation which originally had not been contemplated. It was announced that as soon as arrangements were completed invitations and programmes would be issued to the congregations.

The draft Report was considered, and, with a few minor alterations, adopted as the Report of the Committee, and ordered to be circulated among the congregations, ministers, and delegates.

The sub-committee appointed to revise the rules recommended certain alterations which have become necessary or desirable. These will be proposed to the Conference at Oxford by the President on behalf of the Committee.

It was agreed that the next meeting should be held at Oxford on Tuesday, April 17, at 2.30 p.m.

It is only love that can penetrate behind the prison doors, where the spirit sits oppressed with the manacles of sin, nursing its hostility to God, because, having departed from Him, it believes that He can regard it only with detestation. Then, if it can be brought to see and feel that the Divine love is close to it, asking it to repent and be reconciled, and receive healing and eternal life in communion with God, the hard heart is melted, the love of God enters in, and works with redeeming efficacy as a new principle of righteousness.—*James Drummond.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

AN EXTENDED LECTIONARY.

SIR,—I read the article on "An Enlarged Lectionary" in your issue of January 20 with the warmest sympathy, but expected that you would have some more or less weighty replies to insert in the next number. Nothing of the kind, however. You get only one letter, and that in agreement with you. Are we to assume that your arguments are generally accepted as unanswerable? If so, it is time that our churches brought their practice more into harmony with them. Nothing has astonished me more, since I became connected with the churches which boast that they are the freest in the world, than the extent to which they remain in bondage to the Bible in their public worship. Even you, Sir, put hesitatingly your first great argument, which appears to me to be in itself overwhelming, namely, that non-Biblical readings are "a testimony to the true doctrine of religious inspiration." Surely such readings form the simplest, the most direct, the most uncontroversial, and at the same time the most edifying testimony which we can give to that doctrine. We preach an unorthodox doctrine of inspiration, but in many of our churches our practice is wholly orthodox. Meanwhile, our people remain ignorant of the uncanonical Holy Scriptures, and strangers ask why we do not act upon our principles?

There is much that needs saying upon this subject, but, so long as your arguments remain unanswered, those who agree with them may content themselves with little. Let me, however, point these arguments in the following way:—

The Rev. W. H. Drummond said:—"This Scriptural authority of the *fit word perfectly expressed* gives a *fatal unreality* to most arguments for an enlarged lectionary or extra-Biblical readings in public worship. Plausible as they may appear on the lips of some advocates, *they touch no real need* of the Christian society." (Italics mine.) On this I make the following comments:—

(1) Comparing Mr. Drummond's and every similar plea with yours, I find the "fatal unreality" in the former. I find such pleas fatally unreal, because they do not reckon with the facts of the situation. They appear to be founded on traditional habits and sentiments, which naturally strong in some persons and always worthy of a certain deference, should not have the final decision.

(2) In the light of Mr. Hopps's statement that he has found non-Biblical readings meet with "more than mere acceptance" and in the light of my own experience, I can form no other conclusion than that there is a very real and very widely felt need of the kind which Mr. Drummond disposes of in airy, *a priori* fashion. That this need has long been felt by some of the most devout and cultured minds amongst us there is striking evidence in the late Mr. Harry Rawson's paper in the *Theo-*

logical Review for April, 1869, entitled "The Expediency of an extended Lectionary in Public Worship."

(3) Taking the following sonnet of Milton:—

"When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodged with me useless, though my soul
more bent
To serve therewith my Maker, and present
My true account, lest He returning chide,
"Doth God exact day-labour, light
denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth
not need
Either man's work or his own gifts.
Who best
Bear his mild yoke, they serve him
best. His state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without
rest;
They also serve who only stand and
wait."

I would ask, Does this psalm of the "mighty-mouthed inventor of harmonies" and "God-gifted organ-voice of England" lack any authority of the "fit word (thought?) perfectly expressed"? And is it less appropriate for worship than the Hebrew psalms, often badly translated, in both versions of the Bible?

H. RAWLINGS.

SIR,—I think it must be quite thirty years since I advocated, in your columns and in those of the *Unitarian Herald*, the occasional use of extra-Biblical Lessons in our public services. I did not meet with any encouragement from either, but I am glad to see that THE INQUIRER is now not altogether unfavourable to the practice which I have followed for so many years, with the full consent of my congregation, and, as I believe, to their edification. I have not the advantage of being acquainted with the book to which Mr. Hopps refers, but I have long kept a copy of Conway's "Sacred Anthology" in my pulpit, although I do not now use it much. I find lessons equally good in Seneca, M. Aurelius, Plato, Cicero; in our own poets, especially Wordsworth and Tennyson; in the American, Lowell, also; in Carlyle, Ruskin, Emerson, Parker, &c. My usual custom is to give one lesson from the Bible and another from some other source, and I venture to think our ministers would render their services more attractive by adopting a similar plan where they have not already done so. I agree with Mr. Hopps in thinking that the exclusive use of the Bible is not very consistent with our principles, or indeed with any sort of recognition of the results of modern criticism. As to the Revised Version, I see no advantage in substituting it for the old one. Neither is perfect, and the many needless changes in the Revised Version are irritating. Why cannot the minister read his lesson beforehand with the Revised Version, or the original, before him, and then make such corrections as he thinks really called

for, with or without an explanation as to the reason of the change?

ROBERT B. DRUMMOND.

10, Hartington Gardens, Edinburgh,
January 31, 1906.

SIR,—As the Rev. W. C. Bowie has compiled an admirable Service Book and Ministerial Hand-book for our churches, ought not our Unitarian Association to arrange with him to bring out a companion volume of "Sacred Readings" for the pulpit. Many of us feel that the public reading of a large part of the Old Testament is rather hurtful than helpful to the ethical and devotional spirit of many in our congregations, and even many of the Psalms have to be mutilated. We have found the truth of Dr. Martineau's remark that "the doctrine of the Bible, and the whole Bible, as constituting the direct instrument of all spiritual instruction—requires to be strongly resisted and plainly exposed." The orthodox habit of giving out and reading lessons from Old and New Testament, while the congregation follow the reading in their own Bibles, has largely prevented ministers from using other and newer scriptures. We find the benefit of reading "The Psalms of the West," &c., at our domestic devotions, believing that the great minds of each age in succession are the channels of God's special message which the needs of that age require. Is it not, therefore, high time that we Unitarians had a carefully prepared volume, that our members could also procure and use, the minister announcing the page or title? It becomes difficult to select suitable passages from those sixty-six books always; for we realise the confused and self-contradictory ideas which they contain of both morals and religion. No wonder Dr. Martineau said sixty years ago "the party-cry of the present day about scriptural education demands great plainness of speech," and I scruple not to denounce it as a demoralising and corrupting superstition. Our faith and sincerity call for that enlarged lectionary.

G. V. CROOK.

AUTHORISED V. REVISED VERSION.

SIR,—There is a practical aspect of this question which I have not yet seen touched upon. Our fathers in providing the Authorised Version for pulpit and lectionary use were careful to get fine large type editions. I have preached in a large number of our English churches, and in only two instances (Stand and Padiham) have I found similar large type pulpit Bibles in the Revised Version provided. In those cases, even in our larger congregations, the poor octavo edition in small pica, quite unsuitable for effective use in public reading, is found. Happily, on looking under the seat or in the bottom of the pulpit one can usually find the discarded Authorised Version in noble type. With the total disregard of the provision of ample light at prayer desk and pulpit by the designers of modern church buildings, it is all the more needful to have the Bible in large clear type.

WALTER H. BURGESS.

Loughborough.

BOOKS, NEW AND OLD.

A GUIDE-BOOK is a somewhat doubtful guest in a library. It is never quite sure of its position, and is often ill at ease in company with volumes of more aristocratic pretensions. And yet every traveller is fond of the battered guide-books that have gone journeying with him. As they look down upon him from his shelves, or he turns over their pages by the winter fire, they recall with a clearness, which even photographs cannot excel, the spacious days of adventure and the places of his soul's pilgrimage. His old Swiss Baedeker, or Murray's "Rome," or a poorly printed local guide bought in some French or Italian town, may arouse a human emotion or re-kindle intellectual interests with a swiftness which many masters of literary effect might envy.

These are the books of the open road, in which every detail down to the price of dinner at some indifferent inn is of absorbing interest. But there is another class of guide-book of an entirely different kind. It is written by a trained scholar. It deals with a special department of human knowledge. It has for its object to help us to study intelligently and in their proper historical setting the great treasures of the human past. I have on my desk as I write four shilling guide-books of this description, issued by order of the trustees of the British Museum. They deal respectively with the antiquities of the Stone and the Bronze Age, with Babylonian and Assyrian antiquities, and Early Christian and Byzantine antiquities. They are all profusely and beautifully illustrated, and even in this period of cheap books they must bear the palm as among the best shilling books in existence.

I have had occasion lately to read again the admirable introduction of fifty pages in the "Guide to the Early Christian and Byzantine Antiquities," and I should like to recommend it to readers who are interested in the subject, and not less to those who, with a little persuasion, are capable of having their interest aroused. It sketches the chief lines of study and the larger problems of artistic development with admirable clearness, and it is a real contribution to English scholarship in a department where much of the best work has been done by foreign students. On a much larger scale there is the useful handbook of "Christian Art and Archaeology," by Walter Lowrie, and there are German books like Schulze's "Archæologie der althristlichen Kunst," which are within the reach of ordinary students; but most of the books, like the monographs by Marucchi and Wilpert, and the more recent work of Strzygowski, are very expensive and difficult to procure.

The British Museum Guide is successful in bringing out the essentially symbolical character of Early Christian art. There is practically no interest either in painting a picture or drawing a portrait. The Old Testament incidents are used simply as Christian types. What we find most frequently are detached symbols—the alphabet of primitive Christian piety—the dove, the fish, the ship, the palm-branch, the sacred monogram. In the catacombs there is no attempt to fashion a portrait of any sacred person; even the likeness of the Saviour is conspicuous by its absence,

for the youthful figure of the Good Shepherd, instinct as it is with the idea of saving love, is clearly not to be reckoned among the early portraits of Christ. Perhaps an exception to this statement may be found in a bronze medallion preserved in the Vatican Museum, bearing upon it the heads of the two Apostles, St. Peter and St. Paul. In the strongly contrasted individuality of these two heads it is tempting to see the influence of some traditional likeness. The date of the work is quite uncertain; but it may belong possibly to the end of the second century.

Our Guide has very little to tell us about Christian inscriptions, for the simple reason that they cannot be illustrated in the Museum collection. In this special branch of the subject the gallery of Christian inscriptions in the Lateran Museum retains its local monopoly. Fortunately, however, inscriptions can be studied quite as well in books, and the vivid historical impression which they make upon the mind is not confined to those who have seen and deciphered the original slabs of stone. For the English reader the best book on the subject is the second volume of Northcote and Brownlow's "Roma Sotterranea," though, unfortunately, it has become both rare and expensive. At first sight these inscriptions are distinctly disappointing. We are struck by their meagreness, by their silence, by their provoking brevity. It is when we view them as a study in contrasts that we appreciate their real significance.

Anyone who will take the trouble to read a large number of pagan epitaphs of the same period will be struck by their terrible hopelessness. "Dust we are and to dust we shall return," is their prevailing burden. "Vale, vale, dulcissima; semper in perpetuo vale." Even the noble cadence of the words cannot conceal the bitterness of heart that inspired them. Sometimes there is a quaint touch, as in these lines, placed by a father on the grave of his daughter: "Men fall like apples, some when they are young and sour, others when they are mellow and ripe." Here are other examples which tell their own story: "I have been seeking gain all my life, and always losing. Now death has come, and I can't do either the one or the other. I hope that you who read this will live happily." "I lived as I liked, but I don't know why I died." "Once I was not; now I am not; I know nothing about it; it does not concern me." Some are more serious, though with a curious touch of moral complacency, like the following: "I have restored everything committed to my trust; I have not committed adultery; I have not been quarrelsome; I have done what I could." "I have been pious and holy; I lived as long as I could; I have never had any lawsuit or grumbling or debts; I have been always faithful to my friends; I had a small fortune, but a great mind." Often love of parents and other family virtues are emphasised: "Our hope was in our boy; now all is ashes and lamentations." The virtues and accomplishments of children are recorded, their beauty and their skill in dancing. One little girl is described as obedient to her mother and the favourite of all: "Matri obsequens, placita omni-

bus." Many womanly virtues are recognised and praised: "She never gave a bad word to her husband." "I never had any complaint to make of her at all." "She never committed any fault except by dying." Here, in conclusion is the sweetest of all these pagan epitaphs. We catch still, as we read it the savour of womanly grace and the piety of a soul: "naturaliter Christiana"—"a mother to all the world; one who came to the help of all who were in need, and never saddened anyone." But this kind of memorial belongs to all times and places where the influence of a good woman is felt. I read its fellow once in a churchyard among the Alps, "Mutter der Armen"—a mother to the poor.

There are hardly any of these pagan inscriptions which could occur upon a Christian tomb. Death in most of them is the great enemy who holds man in his grip. Now there is an undertone of rebellion, now a bitter cry of despair. Nowhere is there any sure and certain hope, or any sign of that peacefulness of heart which is its fruit. The moving eloquence of the Christian epitaphs is their sameness and simplicity. Words like "Life," "Refreshment," "Peace," occur again and again. "Sweet Faustina, mayest thou live in God." "To dear Cyriacus, sweetest son. Mayest thou live in the Holy Spirit." "Peace to thy soul." "Thy spirit is in peace." "Called away by angels." "Mayest thou live among the holy ones." Multiply these brief sentences a hundred-fold, and you will have some idea of the cumulative effect of these Christian epitaphs. They are so pathetically brief and simple, because they are so full of an unutterable faith in God. We are in a new world, in which life and immortality have been brought to light through the Gospel.

But to return to our Guide after this long digression. The student of architecture will find much to interest him in the short account of the origin and development of church building. The prevalent tendency, however, is much more decided to trace the influence of Oriental types in Western building. In other words, we must look for the cradle of Christian architecture not in Rome, but in the vanished civilisation of Asia Minor. The best presentment of this point of view for people who are not specialists, is to be found in Mr. Lethaby's book on "Mediaeval Art." No other book tells the story of Christian building as a continuous development so admirably and with all the resources of modern knowledge. It is, moreover, the work of an artist, whose critical faculty and fine perception set many familiar beauties in a new light. What, for instance, could be better than this: "On consideration of the many surpassing excellences to be found in Gothic windows, both in their stone frames and the glass which fills them—the essential and high part that they fill in the economy of the building; the scale, frequently upwards of a thousand square feet, whereby the figured glass may be seen by a concourse of people; and, above all, the way in which such a window lends itself to and becomes part of, the glory of light—I am forced to say that the window of dyed glass is the most perfect art-form

known. So anyone must feel who has watched the changing hues of the windows of Chartres Bourges or Rheims through a summer's afternoon, from the hour when the shadows of the flying buttresses fall in great bands across the burning glass, to the twilight when they fade and hardly glimmer in the gloom of the vaults." Enthusiasm like this is infectious. As I read I find my feet tingling to go on a pilgrimage, and my thoughts engaged rapturously in the delights of a guide-book.

W. H. D.

DR. SANDAY ON THE FOURTH GOSPEL.*

THE book before us contains the substance of eight lectures which were originally delivered late in 1904 on the Morse Foundation in New York, and afterwards, with some changes, in Oxford. They were intended to contest that view of the Fourth Gospel which is more or less common to Jülicher's "Introduction to the New Testament." Schmiedel's article on "John the Son of Zebedee" in the "Encyclopædia Biblica," Jean Réville's work on the Gospel, and Abbé Loisy's Commentary. Between the time when Dr. Sanday committed himself to a course of lectures on this subject and the time of their actual delivery, two works appeared which to a large extent covered the ground and performed the task which he had chosen. He offers this course as an appendix to those two books, "partly to reinforce points already made, and partly, it may be, in some small degree, to supplement them."

But Dr. Sanday's estimate of his own work is in one sense too modest. The plan which he follows, and the ability and resource which he employs, give to this book an independent value, quite apart from the interest it commands as marking the present line of defence in Anglican apologetic. From another point of view we must allow that this work is not in the first line of importance. It is not undertaken with an impartial desire to attain the truth of the matter with which it deals. It is a contribution to advocacy rather than to science. "I propose," says the lecturer, "to defend the traditional view, or (as an alternative) something so near to the traditional view that it will count as the same thing." Dr. Sanday seeks to justify this attitude in a series of arguments every one of which would be equally valid if pleaded by a traditional Buddhist, instead of a traditional Christian, and one of which seems open to attack on the ethical side. "No one undertakes to write on any subject with his mind in the state of a sheet of white paper. We all start with a number of general principles and general beliefs, conscious or unconscious, fixed or provisional." No doubt; but just so far as these are of a kind which predetermine our answer to the questions we pretend to investigate, they vitiate our methods and rob our conclusions of value. We ought to seek to escape from such limitations, and assuredly not to cherish them and boast of them:

Dr. Sanday quotes with approval the words of an American Methodist Bishop about the majority of his pupils: "They want to keep their faith; and yet they all want to see the realities of things." In this saying much depends on the meaning we attach to "faith." Dr. Sanday wants to keep his faith that the Fourth Gospel was written by John the son of Zebedee; and yet he also wants to see, so far as this faith will allow it, the realities of things. The result is in the highest degree interesting. While his work is, in form, a defence of tradition, it would be a "dangerous" book to give to a young orthodox person who knew nothing of these controversies. He would find in it an astonishing revelation of the insecurity of the traditional case.

The two books which, in Dr. Sanday's words, "did better than I could hope to do the very thing that I desired," are the first part of Professor Stanton's "The Gospels as Historical Documents," and "The Character and Authorship of the Fourth Gospel," by Dr. James Drummond. Dr. Sanday refers to Professor Stanton's work in two places, both of which are concerned with the duel between that writer and Professor Schmiedel in the *Hibbert Journal*. In the second reference Dr. Sanday seems to hold with Schmiedel, and against Dr. Stanton, that there is no really significant coincidence of expression between the Ignatian letters and the Johannine literature. The references to Dr. Drummond's book are much more numerous and important. Not only is the name of the Principal of Manchester College followed in the index by the longest list of figures, not only is he quoted at length again and again with delighted and sometimes enthusiastic approval; Dr. Sanday may be said to have adopted Dr. Drummond's position, and to figure in this work as his disciple. "I have indeed the ambition," he says in the second lecture, "not only to state a case in regard to the Fourth Gospel, but also at the same time to contribute, if I may, to the work, so admirably initiated by Dr. Drummond, of commending by the way what I conceive to be sound principles of criticism, as contrasted with others which I consider unsound." When we remember that Dr. Drummond's conclusion, while it assigns the authorship of the Gospel to the Apostle John, withholds from it the credit of a trustworthy historical document, we are made vividly aware how far the rear line of criticism has travelled during the last few years.

There is one passage in which Dr. Sanday's eagerness to agree with Dr. Drummond has led him to misunderstand his author. Dr. Drummond is dealing with the common orthodox assertion that a second-century "Gospel according to John" would be a literary miracle. "In making this allegation," he writes "people seem to forget that the book is in any case unique. Whether it be true history, or the offspring of spiritual imagination, or a mixture of both, no one, so far as we know, could have written it in the second, or any other century, except the man who did write it; and to assert that an unexampled, unknown, and unmeasured literary genius could not have done this or that appears to me extremely hazardous." Upon this

* "The Criticism of the Fourth Gospel." By William Sanday, D.D., LL.D., Litt.D. (Clarendon Press. 7s. 6d. net.)

passage Dr. Sanday comments: "Perfectly true; there doubtless is the possibility that 'an unexampled, unknown, and unmeasured genius' could have done what we find. But as a rule, where facts can be explained easily and naturally without having recourse to any such extraordinary assumption, the world is content so to explain them." This is to sway the balance of Dr. Drummond's observation to the opposite side—to make it implicitly deny the possibility which it explicitly affirms. In Dr. Drummond's mind the words "unexampled, unknown, and unmeasured literary genius" represent no "extraordinary assumption"; they describe the author of the Fourth Gospel, whether his name was John or not, and whether his father's name was Zebedee or not.

The debt which the apologist owes to the representative of free inquiry is undoubtedly very great. At each crisis of the argument the reader soon learns to expect, not in vain, an appeal to Dr. Drummond. He is called in to rebut the inference usually based on xxi. 23, that the last chapter of the Gospel is an appendix by a later hand (p. 81); to establish what Dr. Sanday calls the "pragmatism" of the Gospel—that is, its seemingly unmotivated precision in name and date—its wonderful variety of character, and the graphic nature of its descriptions (pp. 110 *sqq.*); to disprove the thesis that the discourses in this Gospel are longer than those recorded by the Synoptics (p. 166); to disconnect it from Philo, by asserting "the total absence of Philo's special vocabulary" (p. 192), and by suggesting that the term Paraclete is applied by Philo not to the Logos, but to the Cosmos (p. 197); to confirm, by a subtle agnostic argument, Justin's acquaintance with the Fourth Gospel as we have it (pp. 33 and 247); and especially to arm Dr. Sanday with one of his chief weapons, an invalidation of the *argumentum a silentio* (pp. 34 *sqq.*). The paragraph and note which are quoted from Dr. Drummond's book on this last head are certainly very weighty and telling; but our lecturer's delight in them leads him to extravagant lengths. He seems in some passages to imply that the fact that a book is *not* cited before a particular date yields the assumption that it must have existed long before. "It is a common thing among critics," Dr. Sanday complains, "to think it unnecessary to allow any but the smallest interval between the first production of a book, and the date of its first mention in the literature that happens to be extant." (p. 56). A similar point of view is revealed in a passage on p. 40. Barn. iv. 14 *may* be an inaccurate citation of a passage in 4 Ezra, or it *may* be (so far as the text goes) a citation of a saying of Christ as scripture. Schmiedel's contention that such an estimate of the Gospels, forty years before the earliest admitted instance, would be surprising, is dismissed as an argument from silence, and Dr. Sanday proceeds: "It is reasonable to suppose that there was a gradual development in the process by which the Gospels attained to the position that we call canonical; but the data to which we have access do not allow us to map out its stages with any precision." If this is not a bald truism it means that,

when data fails us, we are at liberty to sketch in any hypothetical state of things which suits our predilections, and the objection that our fabric is baseless is invalid, because it is an *argumentum a silentio*.

In two cases, indeed—the omission of the raising of Lazarus from the Synoptic Record, and the silence of Eusebius about the slaying of John ὁ θεολόγος, which is asserted in a statement ascribed to Papias—Dr. Sanday allows to the argument some little weight. But about the first he afterwards says, "Even the conspicuous example of the raising of Lazarus does not shake me in my distrust of the argument from silence," and with reference to the second, "I do not feel that the statement altogether loses its force." It must be owned that the second case is much less cogent than the first. The use of the one phrase *argumentum a silentio* to cover such widely different kinds of inference is in itself a fallacy, and the indiscriminate condemnation of them all is a fallacy in a higher power.

The most interesting discussions are that in Lecture III. on the Identity of the Evangelist, on the Doctrine of the Logos (Lecture VI.), and especially on the Christology of the Gospel (Lecture VII.). In the first of these Dr. Sanday keeps a nice poise between Delf's hypothesis that the Beloved Disciple was at once the "other disciple" of John xviii. 15 and John of Ephesus, and the traditional view that he was John, the son of Zebedee; finally he bends the argument just a trifle to the traditional side. It would be an interesting exercise to accommodate the theory of Hugo Delf to that of H. H. Wendt. If the Beloved Disciple had a germinal historical basis, and the Gospel can be shown to embody a genuine historical record of the Judæan ministry of Jesus, it seems natural to connect the one with the other, and both with Professor Bacon's view that the Gospel had its origin in Palestine. In his treatment of the Logos our lecturer reduces as far as possible the connection between the Evangelist and Philo, and argues against any literary connection whatever. Here, of course, Dr. Drummond is of great service to him. Lecture VII. examines the relation between the Johannine and the Pauline Christology. Dr. Sanday will not allow that the Johannine is a development of the Pauline Christology, or that the Pauline is, in any significant degree, original in St. Paul. He assigns both to none other than Jesus himself. "There is no direct affiliation, but the parentage of both lies behind. Many a seed sprouted in the early years of the Pentecostal Church; but it was not this apostle or that who made them grow; the seeds were sown before Pentecost, and they had their watering and their growth and their increase from the same Hand." This is beautifully said, but the arguments adduced in its support are extremely weak. The ordinary theory, says Dr. Sanday, "involves that the Pauline Gospel not only conquered the West, but that it came flooding back in a great reflux-wave all over the East. The East, on this theory, has no power of resistance" (p. 229). The turn of expression in this sentence implies that by "the East" is meant Palestine; but if so, the statement seems

to be directly at variance with fact. The ordinary critical theory excepts Palestine from the influence of the Pauline speculation. It is not Wernle, but Dr. Sanday himself, who says, "The Mother Church was not Ebionite, or St. Paul would have been in still sharper antagonism to it than he was," and to most minds the "antagonism" expounded in Galatians seems sharp enough.

Dr. Sanday's work is, it need not be said, characterised by a scholarly dignity, temperance, and refinement. In one respect however, it falls from time to time below its own best standard. In his review of other critics, in the earlier lectures, he adopts an almost zoological tone (pp. 26 *sqq.*); and the accent of the superior person is sometimes heard. "Samuel Johnson, excellent person as he was, is not the only critic who has had the misfortune to be born (metaphorically, if not physically) with a 'great foot' and a heavy hand" (p. 80).

The lecturer's apologetic bias inevitably colours his phrases, and leads sometimes to the suggestion of a false dilemma; as when we see implied on p. 143 that the only alternative to the theory that the evangelist was conscious of writing with authority is that of forgery; or, on p. 176, that we must choose between a belief in miracle and a belief that Christianity arose "out of a series of trivial misunderstandings." A pair of passages may be noticed where Dr. Sanday's argument seems especially weak. In discussing Wendt's distinction between the passages in which Jesus appeals to his "works," and those in which he appeals to "signs," Dr. Sanday says:—"We remember, however, that the combination of 'signs' and 'wonders' occurs markedly in St. Paul : : : and is indeed characteristic of early Christian literature long before the Fourth Gospel was written" (p. 23). This remark, with which the subject is dismissed, has no bearing whatever upon Dr. Wendt's literary analysis. In a section on the Nature of the Discourses Dr. Sanday observes:—"It has often been remarked that we are constantly left in doubt where the words of our Lord end and those of the Evangelist begin," and offers to produce from St. Paul "a parallel which has always seemed to me very exact and very illuminating." This turns out to be Gal. ii. 11 *sqq.*, where the writer, after relating his experiences with the "pillars" in Antioch, up to the point where he rebukes Cephas (ver. 14), proceeds to comment upon them in what Dr. Sanday calls "one of his own abstruse doctrinal arguments" (p. 168). This is no parallel at all. The words are throughout the words of Paul, and we are left in no doubt as to where the story ends and the comment begins.

The book is furnished with a good index, in which there is one curious mistake. "The distinction which Bacon noted between the minds that are quick to observe resemblances and those that are quick to observe differences" is credited to Professor Benjamin W. Bacon, of Yale. E. W. LUMMIS.

TO CORRESPONDENTS. — Letters, &c., received from C. B., J. H. C., D. J. D., H. W. H., R. J. J., W. H. J., C. E. M., J. C. O., H. S. S., I. W.

SHORT NOTICES.

The Essex Hall Year Book for 1906, edited by W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, is marked as the "seventeenth year of issue." It has appeared somewhat later than usual, because a considerable addition, involving a large amount of careful work, has been made to its contents. The list of ministers already had under each name a note of his successive settlements, but now the list of congregations has also (within limits) been similarly enriched by a record of their successive ministers. We say "within limits" to warn the historical student not to expect too much. "From about the year 1875," the record runs, which may be useful enough for practical purposes, but is aggravating for those who would like to see the honourable history of their church in the past also recorded. Thus, both under Hope-street, Liverpool, and Little Portland-street, London, Dr. Martineau's ministry is unrecorded. Ullet-road (Renshaw-street) begins with Charles Beard; York, with C. H. Wellbeloved in 1876; the Great Meeting, Leicester, with J. Page Hopps in 1876; Bank-street, Bury, with Douglas Walmsley in 1874. As a rule, only churches of quite recent origin have the list of their ministers complete. There is occasional latitude, as under the Free Christian Church, Leicester, W. Mitchell, 1866-69, and Southampton, Edmund Kell, 1853-74. It is a question whether the record might not usefully go back at least another quarter of a century. 1844, the year of the passing of the Dissenters' Chapels Act, would be a date of real historical significance from which to start, if 1882, the year of the foundation of the National Conference of our Churches, is too recent as a point of departure. For the rest, the *Year Book* is as full as ever of useful information, and the section on "Liberal Religion in Foreign Countries" is of special interest. (Essex Hall, Essex-street, Strand, W.C. 1s. net.)

The Schoolmaster's Year Book and Directory, 1906, is the fourth annual issue of this most useful publication, "a reference book of secondary education in England and Wales," including general information as to the administration of secondary education (with the full text of recent Acts), an account of educational Societies and organisations, Universities, Colleges, &c., a section on examinations and inspection, and a chronicle of the year. The second and larger half of the volume of over a thousand pages, has a Directory of Masters of Secondary Schools, and an alphabetical list of the schools, with their masters added. (Sonnenschein. 6s. net.)

The English Woman's Year Book and Directory, 1906, edited by Emily Janes, organising secretary of the National Union of Women Workers of Great Britain and Ireland, is well known as an admirable guide to all that concerns the educational, social, and industrial interests of women. The preface concludes with the following passage: "The untrained worker who seeks for paid work in the British Islands is much at a discount; it is some relief to know that the highly specialised person is less wanted in the Colonies, and that the girl or woman with good ante-

cedents, good character, good sense, and ready adaptability, is there in demand. I know that this book is used by many persons who wish to help others to the choice of a career. Can I emphasise too strongly the need for parents to make home-life and home-training a fitting preparation for the serious duties of life—for their girls as well as for their boys? If the *English Woman's Year Book* can do anything to impress a sense of responsibility on the women of to-day with regard to the education of the young, the choice of a profession, or obedience to a vocation, the claims of the industrial classes, and of the weak, the helpless, and the fallen, the task of compiling the book will be its own reward." (A. & C. Black. 2s. 6d. net.)

The Writers' and Artists' Year Book, 1906, a Directory of Writers, Artists, and Photographers, will be found useful to those who seek to make their way by any form of literary effort. It will not teach them how to write, but may show them where to dispose of good writing. (A. & C. Black. 1s. net.)

Did Shakespeare Write "Titus Andronicus"? In this "Study in Elizabethan Literature" Mr. J. M. Robertson concludes, after systematic examination of evidence, external and internal, that this "most coarsely repulsive play in the entire Elizabethan drama" is merely Shakespeare's metrical revision for the press, of an old play more than once re-cast, the earlier collaborators or revisers being Peele, Greene, and perhaps also Kyd and Lodge. (Watts & Co., 5s. net.)

A new edition of John Stuart Mill's essay on *The Subjection of Women* is issued, with an introductory analysis by Dr. Stanton Coit, and some notes as to the progress of the Women's movement since the publication of Mill's essay in 1869. (Longmans. 6d. net.)

Philips' New Shilling Scripture Atlas, with thirty-six maps and index, measures about 11 inches by 9, and the maps appear to be very good and clear. One page shows plans of ancient and modern Jerusalem side by side, with a smaller view of Jerusalem from the Mount of Olives in a corner. There is also an interesting map of the environs of Jerusalem, and another of Galilee. The physical map of Palestine has also small sketches of the contour of the country in section, showing the height of the hills and the depth of the lakes, with their level and that of the Jordan below the level of the sea. (G. Philip & Son, Fleet-street, E.C., and South Castle-street, Liverpool. 1s.)

Two Services of Public Prayer, reprinted from "Home Prayers," by James Martineau, are the well-known "Ninth" and "Tenth" of the "Ten Services," in the production of which Dr. Martineau was associated with Dr. Sadler. This separate issue contains also the morning and evening collects and a prayer for the opening of a new place of worship. We may hope that in this form the two services will find their way into many new hands as a classic of devotional literature. The canticles no less than the prayers rank among the noblest and most beautiful of modern times. (Longmans. 1s.)

OBITUARY.

FREDERICK LONG.

MR. FREDERICK LONG died on January 24 in his sixty-third year. He was born in Bermondsey. Of late years he lived at Anerley, but for the greater part of his life he resided in Southwark, where, for a quarter of a century, he took an active part in public life, especially in connection with the Parliamentary candidature of George Odger, and the election of women as members of the London School Board. As honorary secretary to these movements he came into intimate connection with John Stuart Mill, Professor Fawcett, Peter Taylor, and other advanced Liberals of the time. In 1880, with the help of the late George Palmer of Reading, and others who held him in high esteem for his public work, Mr. Long founded the Nineteenth Century Building Society, of which he was manager up to the time of his death. For thirty years he was the treasurer of the Sunday Society, and an active member of its committee until 1896, when the doors of our National Museums and Galleries were first unlocked on Sundays.

In the sixties young Long was a member of Charles Spurgeon's congregation, but before he was out of his teens he found the theology of the great preacher too narrow to hold him, though he ever had a kind thought for his old pastor. In later years he was in sympathy with the Unitarian body, though he never joined any congregation. He always had a feeling that the Unitarian services are not in accord with the breadth of the Unitarian position. For instance, he strongly objected to the exclusive use of the Bible as if it were the depository of all the religious literature of the ages.

He was a deep political thinker, and, though an ardent Liberal, the term was to his mind synonymous with liberty. His last letter to me on a public question was in reply to one on the British constitution. He wrote: "As to 'conserving the fundamental principle of the British constitution—personal liberty and responsibility'—I am, of course, entirely in favour; while as to 'limiting the functions of governing bodies accordingly,' I am quite in favour of that also."

Mr. Long was an earnest worker for the causes he espoused, an excellent organiser, and one who was always where the detail had to be done, leaving to others the more attractive part of the work.

MARK H. JUDGE.

The funeral took place on January 27, at the Crystal Palace District Cemetery, the service being conducted by the Rev. Henry Gow, B.A., and in addition to the many members of the family many friends were present, including Sir Henry Lawrence, Bart. (chairman of the Nineteenth Century Building Society), Miss Eliza Orme, Mr. Mark H. Judge (honorary secretary of the Sunday Society), Mr. Marchmont, Mr. Brewster, Mr. Ascot, Mr. and Mrs. Serrano, Mr. Howard, Mr. Murray, the Misses Barker and Mr. Hefferman.

In the course of a brief sympathetic address Mr. Gow spoke as follows of Mr. Long:—

"You remember him with honour as an upright, faithful business man, a man to be relied on and trusted. You remember him

as a free, true man, loving truth and freedom, working for noble causes with strong enthusiasm and wise counsels and tireless energy. He cared little for name and fame, but only that the work he had undertaken should be done. Men far better known than he looked to him and leant on him as one of the chief organisers of success. He was a self-made man, and he cared deeply for the interests of the poor and the ignorant. In his connection with the work of the Sunday Society, which lasted many years, he strove to give larger opportunities for instruction and culture and happiness to those who are without leisure in the week. His love for freedom, his desire for a fuller, more rational use of Sunday was united with a reverence for all that makes for true religion, and a longing that Sunday should become more truly sacred by being used for all good and noble purposes."

ABRAHAM SHARP.

BRADFORD has lost a veteran, an old Chartist, a teetotaler for more than sixty years, in Mr. Abraham Sharp, who passed away at the house of his granddaughter in Rhine-street, Wakefield-road, on Saturday, January 20, in his 91st year.

A native of Thornton Valley, where he was born at School Green, October 15, 1815, Abraham Sharp was, like his father, a handloom weaver, and early threw himself with great earnestness into the Chartist movement. He was also a prominent temperance worker, and later in the political field won the esteem of W. E. Foster and other leading men. At one time he was in America for over a year, but returned to his own country. The funeral, which took place on Tuesday, January 23, was marked by many tokens of respect, and was attended by several temperance veterans of over eighty years. The service at the Scholemoor Cemetery was conducted by the Rev. E. Ceredig Jones, who, in the course of his address, said:—

"Mr. Abraham Sharp was a remarkable man in many ways. In this great community he was a unique personality. Born in the year of Waterloo, in days when there were fewer advantages for the children of hard toilers, it cost him much effort to improve his mind in the way he did. Even in his boyhood days he kept in close touch with the higher things. He took the deepest interest in unpopular causes at a time when it was dangerous to do so. He became a strong advocate of the cause of sobriety, and that of all free institutions. His memory reached back to the year 1832, which was the dawn of political liberty in this country. As we listened to him we felt that he was a man of strong convictions, who spoke because he believed that the principles which he advocated were based on truth and righteousness.

"As his minister and friend, I can also speak of his strong religious convictions. He summed up his views on religion in the two great principles—'The Fatherhood of God' and 'The Brotherhood of Men.' In his extreme old age he was much comforted by the thought that God was his merciful and loving Father, who would be his truest Friend for ever."

THE CHILDREN'S COLUMN.

We are glad because He cares for us.

It is a wonderful gladness which comes to us as we learn to do our Father's will, and understand what duty really means. That is just being true to the best that is in us, and doing what we know to be right, standing by it bravely, ready to suffer for it, if it has to be so.

I spoke of this a fortnight ago, when I described what might happen to a boy who went with his father through the excitement and danger of a public meeting in troubled times and the roughness of the crowd outside, and what boys who are true and brave often have to go through by themselves at school.

It is a secret strength that comes into one's heart, simply by being true to what we know is right, when something is bravely done, or just patiently and bravely endured, in the midst of violence or ridicule—a secret strength which brings with it a great gladness, because it tells us that there is Another who cares, and we are not really alone in that struggle for the right.

That is what Jesus said, and felt so deeply in his life: "I am not alone, because the Father is with me." It is God who cares. It is His love of the right, and love of us, His children, which makes us so glad, though we might seem to have been left all alone to fight our own battle. He is always with us. It is His strength, the strength of eternal righteousness, which nerves us and makes us so strong, with a rejoicing strength, when we dare to do our duty and suffer for the right.

It is God who is with us, and in the simple things of common life and daily duty we are beginning to learn those lessons of faithfulness, and trust, and love, which make the glory of full-grown manhood and the great heroes and martyrs of the world. In them we see the greatest examples of that glorious strength which is given to those who hold fast to righteousness, and at all costs do their duty. When in the days of persecution the early Christian martyrs refused to offer sacrifice to the heathen deities, and would not deny that they were followers of Jesus, it was because they knew that they had hold of the higher truth, it was a better life they had learnt to lead, and their duty was to declare its truth, and to do the loving service in which the truth was best expressed. It would have been cowardice and treachery to deny it, or pretend they did not really care, or in any way to conceal it and hold back from declaring it to the world. And when they were thrown into prison and cruelly treated and at last brought out to face a dreadful death—to be torn to pieces perhaps by savage beasts in the amphitheatre, with crowds of hostile people looking on and gloating over their death, they were really the conquerors, for they could not be moved, but had that great quietness of heart and strength and gladness of spirit given to those who dare to be true. They were not alone, in the midst of their cruel enemies, but had already a hold upon the deeper life, the life hidden with God, and knew that He was with them. The tumult of the

people, the agonies they had to endure, faded into nothingness before that victory of their spirit, in the calm, strong trust with which they simply held to what they knew was right, and with perfect surrender and great love gave up their lives as faithful witnesses.

It was the same when the Roman Catholic Church, in its turn, became the persecutor of heretics, and men and women who dared to open their minds to truth, and to seek a simpler and more faithful way of following Jesus than that which the Church had taught, were imprisoned, tortured, and put to cruel death, or driven out of their country, if they would not submit to the authority of the Church, and profess what they knew was not the truth. So there were many who bore a brave testimony, often quite humble men and women, who declared they could not be false to their own conscience and the light which God had given them, and so endured to the uttermost. They had the quietness, the peace of God in their hearts, and were strong and true to the last, and with a great joy passed through the flames, because God was with them.

And there have been many other faithful witnesses who were not called upon to make that last sacrifice, and yet were ready to die for the truth, and have left us the example of their noble character.

So we think of Martin Luther, the great reformer, how he stood up at the Diet of Worms, a plain monk, in face of the Emperor, and the great ones of the Church, and refused to take back the brave words he had spoken or deny what he felt to be the truth. He had seen how much evil there was in the Church, how the people were being misled and corrupted, and had pointed out a better way of discipleship; and when they said that the Pope and the great Councils of the Church were against him, he replied that he could not help that, he must follow the truth as he found it in the Scriptures, and could not act against his own conscience. They could not move him from that brave determination, and he was ready to die rather than be false to the truth as it had possessed his soul. When after that scene he got back to his lodgings he was filled with a great gladness, and said, "I am through! I am through!" for he felt that he had not betrayed the trust committed to him, and whatever happened there was a strength on his side which he knew to be of God. And happily, though he was surrounded by enemies, and knew that he took his life in his hand when he went into that city at all, he had friends also, and they, when he started to go back to Wittenberg, where he was a teacher, carried him off into a place of safety, and he became the brave leader of the Reformation in Germany, a strong, true man, who had the confidence and joy of faith in his heart, and knew that God was with him.

Many other noble men and faithful witnesses we might recall, but what I want you specially to understand is that it must be the same with us also, however humble our place of duty may be. We have to be brave and true, exactly in the same way, that we also may have the gladness and strength of the same trust in God.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 3, 1906.

A GENEROUS PROPOSAL.

LAST autumn Dr. HERBERT-SMITH first made his suggestion of a "Boston Conference Fund," and at once took vigorous steps towards its realisation. A letter from him on the subject appeared in THE INQUIRER of November 4, and in the following week a report of his speech at the autumn meeting of the London District Unitarian Society, in which he further elaborated his scheme and urged its importance. We now lay before our readers the full text of the appeal, which has been issued, with the following note of approval and encouragement attached:—

We have read the annexed appeal with much pleasure, and warmly support its object, and wish it every success.

C. F. PEARSON, President of the British and Foreign Unitarian Association.

W. ARTHUR SHARPE, Past President of the same.

WILLIAM LONG, Past President of the same.

W. B. BOWRING, President of the National Triennial Conference.

LT.-COL. JESSE PILCHER, Chairman of the Committee of the Unitarian Home Missionary College, Manchester.

H. EPPS, President of the London District Unitarian Association.

H. CHATFIELD CLARKE, Past President of the same.

W. BYNG KENRICK, President of the Midland Union.

JOHN C. WARREN, Past President of the North Midland Association.

J. ESTLIN CARPENTER, President of the International Council held in London, 1901.

H. B. LAWFORD, President of the London Laymen's Club.

HAROLD WADE, Vice-President of the same.

The appeal speaks for itself, and is strongly enforced by the above note, with its influential list of representative names. Of Dr. HERBERT-SMITH, who is throwing himself with so much enthusiasm and generous devotion of his time and strength into this effort, we may say that he is a member of the Rosslyn Hill congregation at Hampstead, and was the first president

of the London Laymen's Club. To many of our readers he will be known as the treasurer of the Stopford Brooke Lecture-ship Fund at University College, and now, in succession to Dr. BLAKE ODGERS, treasurer of the Sunday-school Association. He has already opened a banking account for this Conference Fund, and has received many subscriptions. It is important that the whole of the fund should be raised as speedily as possible, so that it may be placed on deposit, and the managers may then know what they have at their disposal, and may be able to make the necessary arrangements in ample time. It is obvious that if such a scheme is to be carried through to a happy issue it cannot be left over until a month or two before the Conference meets. If at least a hundred of our ministers are to go to Boston in the autumn of next year, it will mean a considerable amount of arrangement with congregations and the laymen (and women) who will have a fine opportunity of taking service in the vacant pulpits. The Conference Fund should, if possible, be completed by Midsummer, that the work of arrangement for supplies and the wholesale migration may be done without haste during the following winter.

We shall be glad to furnish the opportunity in these columns for any further elucidation of the matter that may be required, and are sure that Dr. HERBERT-SMITH will be ready to answer questions on the subject. He is also ready to pay visits to congregations, as he already has done in several cases, both in London and the Provinces, to speak or lecture in the interest of the Conference Fund. We would call special attention to the wish expressed towards the end of his letter of appeal, that every congregation may take part in this effort, not with the idea of sending its own minister, but of working for a common object, which, whoever may be enabled to go, must be for the good of all.

It is possible that the treasurers of some other funds still appealing to our people may grind their teeth at this fresh demand. This very week the Rev. ALFRED HALL reminds us once more of the urgent need of the MARTINEAU Memorial Scheme at Norwich; the Endowment Fund for the Unitarian Home Missionary College is, we believe, not yet complete; and the three new London congregations are still waiting for means to build their churches. But before this fresh appeal was made trusted advice was taken, and it is the conviction of the promoters that giving for one good object does not damage the prospects of another, but that, on the contrary, generous zeal in one direction kindles further generosity in giving. The hope of this Boston Conference Fund is one which, we believe, we do right to cherish, and to use every means in our power to promote.

THE INTERNATIONAL COUNCIL OF UNITARIAN AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.

AN APPEAL.

ON May 25, 1900, the International Council was organised at Boston, U.S.A., by American and foreign delegates in attendance at the seventy-fifth anniversary of the American Unitarian Association.

It was agreed that the object of the Council should be to open communications with those who, in all lands, are striving to unite pure religion and perfect liberty; and to increase fellowship and co-operation among them.

The committee of the British and Foreign Unitarian Association extended a cordial invitation to the Council to hold its first assembly in London.

The Council met in London from May 28 to 31, 1901, and they were the largest and most representative gatherings of Unitarian and other liberal religious thinkers and workers ever held in England.

The second assembly of the International Council was held at Amsterdam, Holland, September 1 to 4, 1903. The president was Dr. Oort, of Leiden, the hon. sec. Professor Eerdman. About a thousand people attended, including a party of nearly two hundred from Great Britain and Ireland.

The third meeting of the International Council was held at Geneva, Switzerland, August 28 to 31, 1905, under the presidency of Professor E. Montet, University of Geneva. There was a large attendance, including upwards of two hundred representatives from the British Isles. The meetings were full of interest, and several prominent religious thinkers in Europe took part in the proceedings.

The fourth assembly of the International Council will be held at Boston in September, 1907, and it will be seen that this will commemorate the inauguration of the International Council. There is no doubt that the American Unitarians, who are indeed already at work, intend to make the next conference worthy of the occasion. Surely we in England shall not be behind in our efforts to second them! Professor Montet, the distinguished president, said at Geneva that the Americans and the English "were the strength of the movement."

It is very important that the Unitarians of Great Britain and Ireland should be represented by a large number of the ministers in active work; but owing to the heavy expense entailed by the journey few will be able to attend. The object of this appeal is to overcome this difficulty. Whilst it is most desirable that all the laymen and women who can attend should make a point of doing so, it is still more necessary that our ministers should be well represented at Boston. The knowledge, experience, and enthusiasm which would be derived from such a visit will be of incalculable benefit to them in dealing with the problems of religious work which constantly confront them at home. It is not the ministers themselves only who will benefit; through them the individual congregations will be inspired with new life, and thus the whole denomination will benefit.

There in a widely spread feeling in the churches, particularly amongst the younger members, that our work at home needs lifting up. As a denomination we do not appear to take our proper share in the social and religious work demanded of men in the present day. Some think it arises from lack of more effective organisation, and others from a lack of enthusiasm. If this really be the case, a visit to the Boston meetings will be an excellent method of infusing into our common work new faith and hope. No one who was present at Geneva can fail to recollect the splendid enthusiasm which those meetings evoked. In Boston we may expect still greater results so far as Unitarians are concerned.

One of the most noticeable and beneficial features of these conferences has been the feeling of being in touch with a great international movement. Unitarians in this country are proud of their complete freedom of thought in religious matters; but this, of necessity, produces much isolation for individuals and small congregations, which, in turn, often creates a natural feeling of depression. The experience of belonging to a great progressive movement throughout the civilised world helps to remove this sense of isolation, and one returns from these international gatherings not merely confirmed in one's religious faith, but strengthened by it.

In order that at least 100 of our ministers may be enabled to attend the meetings of the International Council at Boston, U.S.A., in September, 1907, a fund, to be called the "Boston Conference Fund," will be opened, towards which, as hon. treasurer, I appeal for donations. I estimate that it will require £3,000 to enable the committee to secure the attendance of 100 ministers. I hope that every congregation will take the matter up by forming a small committee to canvass its own members. Although there are some who can give largely, everyone can help, and any sum, however small, will be gladly received. The very fact of working together in this way is a good thing in itself, and draws the workers closer to one another.

The names of all subscribers will be published when the list is closed, but without giving the individual amounts subscribed, though, of course, all money received will be vouched for, and the accounts properly audited. As all the work of organisation will be done voluntarily, only the actual expenses will be deducted from the sums received. A small representative committee, whose proceedings will be confidential, will allocate the fund among the ministers who will go to Boston.

Donations may be sent to me direct, or given to the treasurer of the congregation to forward to me.

C. HERBERT-SMITH.

3, Elm-court, Temple, London, E.C.,
December, 1905.

Letter from the General Secretary of the International Council:—

To Dr. C. Herbert-Smith.

MY DEAR SIR,—I cannot refrain from expressing to you the delight with which I read in *THE INQUIRER* the account of your admirable and generous proposal to raise a fund and assure a large attendance of

Unitarian ministers from Great Britain at our forthcoming Congress of 1907, in Boston, U.S.A.

A number of gentlemen who were at London, Amsterdam, and Geneva are to meet in Boston in a few days, and organise the movement for the proper entertainment of our expected guests.

You may be sure that the good news of your enterprise in our behalf will rejoice them and kindle in them a responsive sentiment of hospitality equal to the pleasant emergency you place upon us. The more brethren you send us the greater the call upon us for entertainment, the more and greater will be our satisfaction. Count upon our hearty fraternal co-operation. Our British brethren in the Liberal Faith have already placed us under large obligation by the splendid reception they gave us in 1901.

If now they increase the debt of goodwill which we are carrying by bringing to a successful issue your well-conceived plan, it will greatly increase in deed our personal responsibility for a right return of all your kind services, but also give us new cause for gratitude that we have across the sea such true, devoted, and generous fellow-workers for "pure religion and perfect liberty."

The present prospect is for a large, well-attended, and interesting meeting in 1907. We will certainly do our best to make it a notable occasion in the history of Unitarianism and Liberal Christianity in general throughout the civilised world.

It will give me pleasure to keep in personal touch with you, and serve your cause in any way in my power.—Fraternally yours,

CHAS. W. WENDTE.

25, Beacon-street, Boston, U.S.A.,
December 2, 1905.

The Christian Register of January 4 had the following note on "The Boston Congress of 1907":—

At the invitation of Charles W. Clifford, Esq., of New Bedford, a director of the American Unitarian Association and its delegate to the late Congress of Religious Liberals at Geneva, a party of gentlemen especially interested in the International Council and its next Congress met recently at the Union Club in Boston.

After luncheon a conference was held, presided over by Dr. Eliot, at which the subject of the forthcoming Congress in 1907 was carefully considered, and the preliminary steps taken for making this Boston meeting one of the most notable religious gatherings of the opening century. It was announced that through the generosity of Rev. Dr. Savage's congregation, the Church of the Messiah in New York, the American Unitarian Association found itself able to make a fully adequate appropriation towards the preliminary expenses of the Congress. Rev. C. W. Wendte, its secretary, would give a large portion of his time and attention to its organisation. The date of the Congress was approximately decided upon as the last week in September, 1907, subject to slight changes should the convenience of the Transatlantic delegates require it.

It was unanimously agreed to extend a fraternal invitation to all religious fellowships and individual believers in all lands,

who feel themselves in sympathy with its general purpose, to participate in the Congress. A large delegation from the British Isles is promised, and the endeavour will be made to facilitate and assure a full representation of liberal religious thinkers and workers from the continent of Europe, Asia, and Australia. All the liberal fellowships of the United States are expected to participate in the organisation and work of the Congress, and the Unitarians and Universalists of Boston, as well as liberal orthodox believers, will be asked to extend hospitalities to those who come. The committees will be announced later.

C. W. W.

TOWARDS SOCIAL REFORM.

MR. MILLIN's article on January 13 seems to me most valuable, and helps us to realise certain bed-rock principles. We recognise the imperative urgency of the problem of the unemployed, and see:—

(1) That it cannot be met by setting the unemployed to work in their own trades. The fact of their being unemployed proves that there is not sufficient demand for the product of their normal labour, whether high skilled or low skilled; and to procure them this kind of labour by means of subsidies from rates or taxes is to introduce unfair competition with those who are still thus employed, lowering the value of the product of their labour, and throwing out of work at least as many as are taken on. This seems clear and simple, but was not recognised in an article lately published in the *XIXth Century*.

(2) The case is different when the unemployed are set to raise food which they will largely consume themselves. In this case there is no subsidised competition with other producers. On the contrary:—

(3) If they are fed on, say, two-thirds of the product of their labour, there will remain one-third wherewith they will be able to buy clothing, and other necessities, as well as to pay rent, thus increasing the effective demand for commodities.

(4) This is the natural and normal development of society, just what is taking place in our own Colonies. This, and not something else, is what we must seek and secure if we would "colonise England," making it less "the pleasure-ground of the rich, and more the treasure-house of the poor."

(5) What hinders? Simply the question of access to the land. In some way the objects sought for in Land Nationalisation must be secured, though the process may be gradual, as, assuredly, it may be honest.

About twenty years ago I joined the Southampton Radical Association with the object of bringing before its members the subject of Land Nationalisation. I gave an address, which was followed by discussion, in which it appeared that I was the only unconverted man in the room. They were all convinced that the land belonged to the nation, and that it ought to be restored to the nation without any compensation to present owners. And this point of no compensation was the only one in which they took any living interest. I left the meeting utterly discouraged, feeling that if these were the views held by English

working men generally, nothing would be done in the right direction for at least twenty years. It is now of infinite worth that what can be done, and what ought to be done, shall not again be lost sight of, or neglected as unimportant. It seems decided that land values shall be taxed, and this will give local authorities the opportunity of buying a considerable quantity of land at a fair value, and starting farm colonies, or allotments on a larger scale.

Something has been done to show the way. There is Sir Robert Edgecumbe's most successful experiment at Rew Farm, near Dorchester. This farm of 343 acres was bought and laid out at a cost of about £18 an acre. It was then sold to 27 people, in lots of about 11 acres. The purchase money was all paid up in the course of nine years; and, while the rateable value of the parish shared the general agricultural decline, the value of Rew Farm increased 60 per cent.

Some years ago the Rev. H. V. Mills published a book entitled "Poverty and the State." There was a drawing on the cover representing a pair of hands bound together with a cord, and held up entreating to be loosed, while a knife coming down from the clouds purposes to cut the bonds. It is a good illustration of the miserable situation we are in when men, able and willing to work, starve because they cannot find an employer needing their services. Mr. Mills had an opportunity of cutting the cord in certain cases, and we should like to hear how his plans succeeded; and, if they were not wholly successful, what warning is suggested by his experience.

It may be questioned whether the country has as yet fully grasped the seriousness of the problem of the unemployed. We understand it best if we know the facts of one single case, and then multiply these by the hundred-fold or the thousand-fold that accurate statistics require. Some time ago a young mother tried to drown herself, but was rescued. When brought before a magistrate she explained her conduct by saying that she could not bear to hear her children crying for food which she could not give them, and her case being inquired into, it was found that her story was true; and, moreover, that she had a husband who was sober and steady; he was not lazy and he did not gamble; but—he could not get work. Every year a considerable number of our young people leave Bridport in search of employment. I must have known at least 200 such cases. For the most part they do well, the industry of the country generally is healthy enough; it is the exceptions for which special provision has to be made. And one such exception is forcibly present to my mind—a young married man who cannot get on, so far as I can judge, through no fault of his own. Year after year the story is the same. He gets a temporary job, but the hope that it will prove permanent is disappointed. The last taken on is the first dismissed when work is slack, and he is always unfortunate. It is just the sort of case of which there are thousands, perhaps tens of thousands. What provision do we make for them?

One disastrous feature connected with the problem of the unemployed is that it so readily lends itself to the suggestion

of quack remedies: These are generally connected with the fallacy of "Making Work." It is most unfortunate that we have got into a way of talking of a man wanting work, when we really mean that he wants wages. It would be easy enough to provide every man with work, the only difficulty is to find sufficient work that is remunerative. All "protection" makes more work, but by diminishing wealth tends to reduce the amount available for wages. The Old Testament records a conspicuous instance of "making work," viz., when Pharaoh refused to supply the Israelites with straw, and yet exacted the same toll of bricks. The Israelites were not grateful for having this extra work made for them. But if they had been a hungry crowd of unemployed labourers hanging about the brickyards eager to be taken on for a job, as might well be the case under the conditions of our modern civilisation, they would have rejoiced over Pharaoh's edict. How is it that we are involved in this strange and eminently unsatisfactory state of thing? Plainly because the people have not access to the land. There is one country where there is a great demand for low-skilled labour, and where the supply, though large, furnished by an abundant native population is not adequate. This is South Africa, where the Kaffirs have access to the land, and can raise their food thereon, and are free to work in the mines or not as they like, without being driven thereto by hunger. The "unemployed" in Johannesburg are the whites, who, for one reason or another, have not the resource available to the large native population.

So we come round again to this cry, "The land to the people, and the people to the land," and I believe all sound economic reasoning will ever bring us to this point. One danger ahead may be this—setting these farm colonies to produce the most profitable crops, and sending these into the market as subsidised competitors against similar crops that are now being produced by independent capital and labour. This danger is obvious enough, but I have not seen it guarded against in several proposals that have been made to ensure the financial success of these colonies. The difficulty can, however, be met, if the colonists work in the first instance, at any rate, to supply their own food. The fact is, this whole business of seeking a market is a topsy-turvy state of things, and indicates that modern industry is a pyramid poised on its apex, and requiring somewhat frantic efforts to keep it in position. Commodities should be made because they are wanted, supply should follow demand; and, of course, in the long run and on the large scale, this must be the order. But what is always to the front with insistent clamour is the claim of things that have been made to be sold. The supply is there and begs for a demand. Hence the seller of commodities solicits the patronage of the purchaser as a favour, whereas in all honest trade the favour should be mutual. This matters a good deal when a man has to sell his labour. For one thing his labour will not keep to be sold the next day if not wanted this: Time gone never comes back. Moreover, while he is waiting he wants to eat, and often to feed others: If two men are

seeking one job they are in a false position, if the alternatives are that job or nothing: I like to think of the young Yorkshire blacksmith, Robert Collyer, who tells us of his resolve to go somewhere where the work would seek him, not he the work; and so emigrated to America; and if we would "colonise England" we must, in a true sense, restore the land to the people.

I have left myself little space to call attention to another point, which I hope some other writer will take up. It was the practical recommendation of Mr. Charles Booth, arrived at after his exhaustive analysis, to take away Class B and nurse it, to treat it with kindness, but to prevent it competing with and dragging down Classes C and D. Are any of our schemes giving due heed to that most valuable advice?

Another matter on which detailed information is most desirable is the system of classification applied to the unemployed on the Continent. Knowledge on this subject should be popularised, for it suggests a great change in our present Poor Law, which relieves destitution, and that only, and in theory only in one way, and an instructed public opinion is needed to control any desirable change.

Since writing the above I have had the advantage of reading Mr. Simon's article in your last issue. It does not make me want to alter anything I have said, but there are some things I should like to add: Mr. Simon is justified in being impatient with any persons whom he finds uttering that curious cry that he quotes, but among such he need not count Mr. Millin or Mr. Robinson, and I certainly hope he will not class me. We can hardly discuss in your columns the details which are suitable to be talked over in committee, but we can profitably deal with the great principles which form the basis for our working faith in social reform, and determine our decision in the large issues of political choice. Mr. Simon cannot think that he meets the position of his opponents by giving a parody of their arguments. With what he says about the satisfactory condition of our industry in general I cordially agree, but I think he is one of those who fail to realise the urgent need for doing something to meet the case of the present failures. Certainly we do not want "the abolition of private enterprise, and the destruction of private ownership and thrift." But we do want something that will supplement the good that may be done by private enterprise and thrift, and we are careful to try and provide this supplement in a way that will not injuriously compete with private enterprise. This, indeed, is a matter in which land colonies may have an advantage over municipal tram-lines. Mr. Simon, too, would provide a supplement to individual enterprise, but, with the exception of the abolition of entails (why not primogeniture also?), he would confine his reforms to those affecting moral character. Let me assure him how earnestly all land law reformers will support the positive part of his programme. Certainly, we are no less earnest than he is in wishing and working for the moral reform of character. But we have faith that this moral improvement may be helped forward by certain changes in the law, which now seem likely to be accomplished.

One of these needful changes may be amply illustrated from Mr. Simon's own words, viz., providing remedies for the rural depopulation, the emigration of the young men and young women either to the towns or beyond the seas. We seem all agreed that the remedy for this is the multiplication of small holdings, such as those on Rew Farm; and as private enterprise has not provided these except in the rarest cases, and as there are immense social hindrances, quite apart from the law of entail, we ask that legislation should do for England at least what it has done for Ireland. Still better may things be if, by retaining ownership of the land by a public body we can guard the interest of futurity as well as provide the requisite stimulus, with its feeling of security and hope, for the present generation. It is not that the work is too hard, and life too monotonous on the land. That is the view of a townsman. It is factory work that is monotonous, not farm work. But Mr. Simon is perfectly right in saying "its chances are too small." Give your young agricultural labourer a fair chance of becoming the tenant of a small farm, with due security against the confiscation of his own industry, and the strenuousness of his activity will be as great as the eagerness of his interest in improving that which is his own. This is the essence of land nationalisation, which is so imperatively required; and to call it a bog or a mare's nest (Mr. Simon should really choose which of the two he prefers) is hardly a convincing form of argument.

It will not be a slight achievement if by multiplying small holdings we can check the further process of rural depopulation, and keep on the land those who are still there. Whether much can be done in the way of fitting town wastrels for agricultural pursuits is doubtful, but judicious methods seem to succeed in a fair proportion of cases, and it would be difficult to point to any other method which has been more successful. The healthy influences of country life do count for a good deal. Most assuredly the experiment is worth trying on a considerable scale; and, so far as it succeeds, it is worth taking care that the success is not hindered for lack of opportunity.

It is difficult to say how far these objects should be promoted by Christian churches. No doubt, harm as well as good may easily be done. But if the churches realise how they have lost hold of the people, lost the power of leading and guiding their aspirations, owing to the way they have stood aloof from living questions of social reform, they will become more anxious than they are to do something. At any rate it should be possible to promote helpful discussions, and call representative conferences, and so influence public opinion. Let us hope that the columns of the INQUIRER will clear up some misunderstandings, and bring out points of agreement, and prove to men and women who are sorely tried in life, as it now is, that Christianity strives to establish the Kingdom of God on earth.

H. SHAEN SOLLY:

PRIDE is always connected with some amount of stupidity.—C. Hilly.

ON AN UNEMPLOYED RELIEF COMMITTEE.—III.

THE MORAL EFFECT OF UNEMPLOYMENT.

I HAVE already referred to the chastening effect of the suffering caused by privation and the sympathy it arouses in the generous and kindly among all sections of society. There remains, however, to be chronicled the gradual change for the worse that comes over the victims of unemployment during a long period of enforced idleness. It is sometimes only too obvious that a moral deterioration ensues.

Many of our unemployed stood in a peculiar relation to the industries of the country. They had been trained to do specific work in connection with the manufacture and building of implements of war, and were so far rendered unfit for carrying on the operations followed by the peaceful industries. It is this peculiar nature of their craft which constituted so strong a claim upon their employers, and made their situation especially hard when that claim was ignored. Some of them were discharged within a few weeks of the date when they would, in the ordinary course of events, have received a good sum of money as a bonus, which would have helped them to start on their own in business or enable them to emigrate to other countries; but their appeals to have these moral claims recognised were also ignored.

(1) The most obvious moral effect that was revealed was a rankling *sense of injustice*, a feeling that they had been abominably treated, and the resentment and hatred which brooding upon their wrongs engendered. I need not point out that the cherishing of such feelings is a menace to society as well as brutalising to their nourisher. There were some perilous mutterings, and if it were not for the practical sympathy shown by those in work (a single dockyard collection amounted to nearly a hundred pounds), the response of the churches (the collection for this purpose at our own church was the highest for the year), and the liberality of the charitable generally, we might have witnessed some painful scenes. As a chairman of one of the open-air indignation meetings, at which representatives of the various Trades Unions addressed the men, I can testify to the intensity of the feeling against the Balfour-government for refusing to consider any means of redress.

I simply marvel that at periods of unemployment and its consequent distress there is so little outburst of active indignation, so little rioting and looting, so little crime; and it speaks well for the patient character of the British workman that he bears his trials so bravely and meekly. Some credit is due to the members of the Relief Committee for contributing to preserving the peace. They not only were able to alleviate much of the suffering, but perhaps prevent something worse. In one instance a confession was made to one of our visitors—"I had, before you came, already resolved that to-night I would procure bread for my children by fair means or foul."

(2) What is the moral influence of *Idleness*? Often a workman will take his discharge with a light heart. Through economic changes he does not understand,

he finds himself outside the pale of industry. But, on the philosophy that function answers to organ, he considers his willingness to work a signal that work is somewhere to be obtained. He is nevertheless glad of the novelty of seeking new work, and, of course, he intends at once to secure as good, if not better, employment, and cheerfully proceeds upon his quest. But, as he applies in place after place for a position where his skill may be utilised and is again and again turned away unwanted, his cheerfulness gradually leaks away.

Yet, with the dogged persistence natural to the British race, having scoured his own neighbourhood, he proceeds farther afield and tramps from town to town, often pursuing all manner of vague rumours, hearsay, and baseless promises, only to find himself no nearer to his goal than at first. I have seen the returning wanderers who went out in buoyancy and hope, erect and dignified, slinking back looking like vagabonds, cowed and dismayed.

Our worker, having desponded of obtaining the work for which he has been trained, begins to ask for jobs—"anything to do"—and so descends into the ranks of casual workers. The very existence of this class is necessarily bound up with loafing and its attendant ignominies. Loafing breeds the cadger and the toady, and the temptations to which it renders men liable are not conducive to self-respect. Enforced idleness, then, gradually brings forth after its kind. To be idle is contrary to the fundamental principle of human life, which requires putting forth energy, activity, use of faculty. I knew a sage peasant who advised his children if ever they found themselves without occupation to go and carry stones from the brook up the brae, and take them back again, rather than remain idle. He was wise. Idleness is the parent of all kinds of mischief, as is daily witnessed by the record of the upper classes of society, as well as the lowest. Eight months suffice to show into what depths a man compelled to be idle may sink, and demonstrate how a self-respecting artisan may be changed into a wretched toady and a cringing fool. Whosoever has witnessed this gradual deterioration, and observed the slow evaporation of self-respect and moral responsibility, will realise the truth of the change effected in one of the characters in Richard Whiteing's *Yellow Van* (George Herion), and be convinced that a nation which allows this social disease of unemployment to make ravages unchecked, is committing a detestable crime against its own well-being, and may not escape the infuriated forces of retribution when the day of reckoning comes. Idleness is a sin. To compel a man to be idle is to degrade him, and involve ourselves in guilt. As it is noble and invigorating to engage in healthy and interesting work, so it is ignoble and demoralising to be denied such work.

(3) There is again the ill effect following from *loss of feeling of independence*. It is a ruin of manliness to go about begging odd jobs as a favour, for charity's sake. It is not good for a skilled craftsman to lose the healthy pride he feels in the exercise of good craftsmanship, and engage in trivial tasks just picked up haphazard. I saw two men of my acquaintance, who were cabinet-makers in the dockyard,

working on the Chatham relief works yesterday. One had a pick-axe in his hand, the other was lifting flints into a wheelbarrow to take away. All the delicate touch, the correct judgment, the measuring faculty of the fine tool user thrown away, discarded as of no use, and the rough labour of the navvy expected of them! Is there no pathos in this lowering of the dignity of the skilled mechanic into an unskilled labourer? Is it just to the manhood of the men? Is there no nobler way out of the difficulty? One of the saddest sights on the streets of Bermondsey and West Ham last winter, it has been related, was to see genuinely distressed mechanics working at drain-making, their hands bleeding from the strange task to which they were unaccustomed. The relief work in this case unfitted the men for their own proper work.

To the religious teacher the moral degradation is an immeasurably more serious feature of unemployment than the physical privation. It is sad enough to go through a house, and find very little besides sacking to lie upon, and a broken jug to hold the pledge-tickets. It is sad enough to find a swarm of children without clothes, save the dirty night robes they stood in, looking pinched with hunger, and shivering for cold. But the mental meanness, the moral delinquencies fostered by such a condition, are worse.

One must fully recognise that though social anomalies must be removed by social reforms, and economic evils redressed by economic changes, the personal elements that favour unemployment can only be eradicated by change in personal character. I am ready to make every excuse for our unfortunate brethren, but there is no blinking the fact of their thriftlessness, and the lightness of their sense of responsibility. This I attribute to their undeveloped nature. When you find that a hundredweight of coal that has been sent to fill a three weeks' empty grate, is immediately burnt in a blazing fire; and the week's relief consumed in a meal; and that after a long spell of unemployment a portion of the first week's earnings is spent in drink, the keenness of the distress in days of want is quickly understood. The large proportion of small wages that is weekly spent in alcoholic drinks by the working population is appalling. But then the cultured classes are equally extravagant in their favourite luxuries. The working people I am most closely acquainted with are, on the other hand, noted for their sobriety and industry; they spend their leisure time in the pursuit of scientific and literary knowledge, or in educating their fellows.

The chief obstacle to a change in the conditions of life of the labouring classes is their own indifference. They are the gulls of brewers' agents, and take their politics and philosophy of life from the pot house. But the cheapness at which their work is held, and their place in the social scale, contribute largely to this end. Their easy good-nature finds the discipline irksome that would fit them to become more responsible citizens. But their dullness only constitutes a new claim upon their more developed brethren for a more brotherly interest in their welfare and a more faithful service on their behalf.

J. TRISTEN DAVIS.

PROVINCIAL LETTER.

EASTERN COUNTIES.

A FEW months ago the Committee of the Eastern Union had the pleasure of reporting that services were being conducted regularly in all the churches in their district. It was the first time during the last six years that such an announcement could be made. I fear this happy condition of things cannot continue long. The valiant efforts made by some of our congregations are soon frustrated by untoward circumstances. Distance still remains, and will probably always remain, our greatest and our unconquerable foe. If we had more than one railway running through our district there might be some chance of affording that help to our smaller congregations which Norwich and Ipswich would be able and willing to render. As it is, the courageous few have to be content with an occasional word of cheer.

Mr. Newell works with unflagging zeal in the villages of Bedfield, Framlingham, and Monk Soham. He infuses what new life he can into the cause by calling the neighbouring ministers to his aid. Mr. Tavener has occasionally given some of his interesting lantern lectures at Framlingham, and recently the Rev. Wm. Birks has rendered help by delivering illustrated lantern lectures on astronomy and by taking the evening service at Bedfield.

There is a growing interest shown in the services at Diss. Some of the young people are gathering around Mr. Birks, and helping in various ways. It is a good sign that those who attend the chapel are enrolling themselves as subscribing members. No doubt those who are regular worshippers will consider it a privilege to contribute to the support of their chapel, and not be guilty of trespassing unnecessarily upon the generosity of a few members of one family. The congregation has sustained a severe loss through the death of Miss Emma Taylor, the daughter of the late Thomas Lombe Taylor. Though living at Starston, some miles distant, she was accustomed to drive to Diss to worship in the Park Fields chapel. She belonged to that class of country ladies whose gracious influence upon rural life is often overlooked, but who contribute much to elevate the moral tone and to brighten the monotonous days of the men and women and the boys and girls in our villages. Her kind heart and her genuine friendliness will long be remembered by those who knew her. The *Eastern Daily Press* says:—"Belonging to a family held in high esteem in South Norfolk, she was herself of a philanthropic disposition, ever ready to help in any cause calculated to better the district in which she lived, and her death will be a distinct loss to the neighbourhood." For some years she was a member of our Eastern Union Committee. She had been for many months past in ill-health, but her end came with unexpected suddenness:

At Ipswich, Mr. Tavener has been delivering a series of sermons on the Religions of Russia and Japan, which have attracted good congregations. He has again been invited by the town to lecture in the Art Gallery, taking as his subjects "The

Dawn of Art," "The Story of Italian Art," and "The Art Treasures of Florence." In Felixstowe also he has drawn large audiences to listen to his lectures.

The congregation at Yarmouth makes steady progress in numbers and influence; but has suffered irreparable loss through the death of Mr. Bruce Leach, a young and promising member of the church and one of its chief social and financial supporters. Mr. Leach often expressed his interest in the welfare of our churches, and was invited more than once to become the president of our Union—an office which he refused with regret owing to his frequent illness. The minister, Rev. J. Birks, has given a special course of lectures on the principles and prospects of Unitarians, and intends to deliver a second course early in the present year. Services are conducted at the village of Filby in the summer, and in the winter Mr. Birks keeps in touch with the members by visiting and by sending them sermons by post. The chapel keeper, Mr. Wright, must be one of the oldest in the country. I saw him last summer, a man of ninety-seven, with his wife, who seemed almost as aged, sitting by his side. "Yes," he said, "I was born in eight (1808), and it's nearly seventy years since I brought my bride to this house."

Thanks to the generous gifts of friends in various parts of the country, the ancient chapel at Long Sutton has been saved from dilapidation. The exterior and interior of the building have been restored, an American organ purchased, and new furniture added. The congregation has thus been able to worship during the past winter in greater comfort than it has enjoyed for many years past. It is nearly sixteen years since Mr. Pond re-opened the chapel, and it must be a matter of considerable gratification to him to see these improvements accomplished.

At Norwich our institutional work continues to be as vigorous as in past years. The new efforts only can be mentioned. The question that the Committee of the Young People's Guild always ask themselves at the beginning of the winter session is, "What new work can we do?" This year the members have tried to get into closer touch with the parents of the Sunday-school children. They have organised concerts and have prepared short plays. Only two of these entertainments have been held, but by taking tickets to the parents, who alone were admitted, the Guild members were successful in giving the minister and the school superintendents an opportunity of addressing the best meeting of parents we have had of recent years. On the second occasion a charge was made for admission, and our room was again full. We can confidently recommend this work to other Guilds, for it will give the members something to do, and develop their musical and histrionic ability as well as give the parents some interest in the Sunday-school and church.

With the help of the British and Foreign Unitarian Association I was able to advertise widely, in November and December, a course of sermons on Unitarianism, which brought together the largest congregations we have had during my ministry. On two occasions over three hundred adults, chiefly

strangers, were present, the galleries being filled. No doubt all our ministers have discovered the necessity of preaching doctrinal sermons occasionally, much as they may wish to retain the Sabbath services for spiritual culture. Sometimes we hear laymen complain when we touch on controversial subjects, but laymen do not always realise the many needs that have to be satisfied in a congregation. There are some honest men, whom we must all respect, whose minds are so sensitive that the burden of a theological difficulty weighs as heavily upon them as the consciousness of moral delinquency troubles others. It is no small part of a minister's duty to dispel the darkness of doubt and error and to carry to others a deeper knowledge of truth. Many a man loses his grasp on morality when he finds no rational or intellectual basis for religion.

We still need £1,700 to complete the sum required to erect the Martineau Memorial Hall and Sunday-schools, and we almost dread to think of the labour that will be involved in raising this amount unless some generous friends make large contributions to our fund. The last batch of appeals, numbering nearly 3,000, sent out by Mrs. Mottram, who has not spared herself in this work, has barely covered the cost of printing and postage. If the appeal has indeed received the consideration of all who are prepared to do something to perpetuate the name of Dr. Martineau in his native city, then the dreams of a worthy memorial, which some of us have cherished, will never be realised. We have funds enough to erect four walls and a roof, but not a building that we dare call the Martineau Memorial. We must wait before we take any definite step forward (and we hope the waiting will not be long), for it would be unpardonable rashness to erect the building without the funds in hand, and thus saddle the congregation with a debt that would destroy its efficiency and render all initiative and progress impossible. We think that some who are willing to give must have overlooked our appeal. For the number of subscribers is small, and there may be those who cannot afford to give large sums, but who are willing to help according to their means. I hope to reach some of these in the months of February and March. I have made out plans for three journeys—to the West, to the North, and to the Midlands—and I hope my visits will be welcome. To most of the congregations visited—to all if they wish it—I shall give a lantern lecture on Dr. Martineau and the Martineau family, which will be amply illustrated by lantern slides. If I have overlooked any congregation that wishes to join in our effort, I shall be glad to respond to a call from them. Quite the most healthy and helpful feature about this work is the continuance of the weekly subscriptions to the fund by the young people of our Guild.

ALFRED HALL.

6, Mount Pleasant, Norwich.

SINCERITY is simply the foundation of life.—E. H. Griggs.

THE truth for me must be the truth I know, not the truth which I hear reported as once known by men of an earlier day.—Rufus M. Jones.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Accrington.—On Saturday last, January 27, the annual congregational tea-meeting was held in the school-room. After tea Mr. E. J. Bradshaw presided, and was supported by Mr. H. Crime, secretary, Mr. A. Webster, treasurer, Mr. Councillor Cameron, and the Rev. J. Morgan Whiteman, of Burnley. A good report of active work carried on was given; the attendance at the services have been maintained, although the congregation have been without any regular minister since the Rev. W. H. Burgess left in June. The Sunday-school and other kindred societies connected with the Church also reported steady progress. Mr. Whiteman gave an excellent address, and the proceedings closed with a short sketch by the members of the Dramatic Society. The attendance was better than of recent years.

Birmingham: Moseley.—The first annual party of this congregation was held on Wednesday evening, January 24, at the Moseley and Balsall Heath Institute, and was much enjoyed by some 130 persons. The Rev. A. Gorton, the newly-appointed minister, spoke a few words of welcome and encouragement to those present.

Brighton.—On Sunday evening the Rev. Priestley Prince conducted a memorial service in the Free Christian Church, and gave an address on the late George Jacob Holyoake, taking for text the verse: "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Mr. Holyoake, he said, ever stood fast to principle, and was prepared to suffer for his principle. He set himself manfully to combat the evils he saw about him in this life, and he knew how to work steadfastly and how to wait patiently. The cause of freedom, self-help, good government, the organisation of labour, and the promotion of the co-operative movement were things to which he devoted himself. Although having no definite theological belief, Mr. Holyoake devoted himself religiously to the moral and material uplifting of the people, and called on others to do the same. He was a good man, who lived a noble and essentially Christian life.

Carlisle.—A course of sermons on Modern Agnosticism, brought to a close last Sunday by the Rev. A. Thornhill, in the Viaduct Church, has created interest, and attracted many strangers. A Ladies' Congregational Society has been organised with Mrs. W. S. Marchington as president, and promises to be a valuable auxiliary. The school has within the past few months shown signs of renewed vigour and vitality. A new piano having become an absolute necessity, six members have lent the needful sum free of interest, a piano has been purchased, and a concert held on Thursday week, to raise a portion of the money, proved a gratifying success, nearly £3 10s. being realised. Other schemes are on foot for raising the remainder of the money, and contributions from friends interested in the church will be gratefully acknowledged by the minister.

Horwich.—On Saturday, January 14, the musical fairy play "Red Riding Hood," published by Messrs. Egerton & Co., London, was given by some of the scholars in the first and second classes. It is a delightful play and was very well done. There was a large attendance. The proceeds were for the Prize Fund. The performance was repeated last Saturday with equal success. On Monday evening last the annual prize distribution took place, when thirty-eight prizes and a number of hymn books were awarded for attendance during the past year.

Ilminster.—A successful children's entertainment was given in the school-room of the Old Meeting on January 9, the first part consisting of a miscellaneous concert by the children, the second of a fairy operetta "Santa Claus at Home," the music being some of the well-known airs from Gilbert and Sullivan's "H.M.S. Pinafore," by special permission of Mr. D'Oyley Carte, of the Savoy Theatre. The performance was a great success.

London: Bermondsey.—The Band of Hope and Mercy held a very successful anniversary meeting on Thursday, January 25, 107 members, parents, and friends being present. The superintendent, Mr. A. W. Harris, presided,

and was able to report steady progress during the year, the average attendance showing a fifteen per cent. increase over that of 1904, while nearly fifty per cent. more members had won prizes. Thanks were tendered to speakers and helpers, also to many kind subscribers to the funds. The medals and prizes were distributed by Mrs. W. G. Tarrant, who before doing so specially addressed the parents present, forcibly urging upon them the desirability of setting their children the example of total abstinence. Brief addresses were also given by Mr. J. C. Pain (a former president), Mr. R. T. Berdinner (Southwark Band of Hope Union), Mr. Harold Tipford, and Rev. Frederick Allen. The choir and various members contributed music and recitations.

London: Islington.—The annual meeting of the members and friends of Unity Church was held on January 30. The report showed a considerable increase in the number of members, which was partly attributed to the success of the "envelope" system in use during the past year. All the institutions connected with the church are in a flourishing condition; the school is overflowing, and more teachers are urgently needed. The Young People's Society is growing, and forms a link between Sunday-school and church. The Benevolent Society, founded a year ago on C.O.S. lines, has done much good work in the district. The church unfortunately has lost several wealthy members by death, and as the expenses this year have been unusually heavy, it has been decided to hold a bazaar in the autumn to replenish the church funds and cancel the debt to the treasurer. To carry out the scheme committees have been formed. Miss Mildred Bartram has been elected secretary, and Mr. Creak treasurer of the bazaar. Full particulars will be announced later.

London: Kentish Town. (Appointment.)—The Rev. Frederick Hankinson (late assistant minister at Essex Church) has accepted the pulpit of the Free Christian Church, and will enter to-morrow (Sunday) upon his full ministry, conducting special services morning and evening. It is hoped that all friends interested in the welfare of the church will make an effort to attend these services. The 51st annual general meeting of the congregation was held on Tuesday last.

London: Limehouse.—The past year was the twenty-first of the mission at Durning Hall, and it is reported as a year of progress, in which the various institutions have been maintained in a flourishing condition. There are 350 children in the Sunday-schools and a good band of teachers. The best workers at the Mission have grown up in the school, and have found their a home, and the opportunity for manifold beneficent activities. Among these are provident and temperance work, gymnastics, drill, music and recreation, and a number of useful classes. Close upon a thousand pair of feet, it is estimated, cross the threshold of Durning Hall every week, and make it a veritable hive of activity and good fellowship.

London: Stratford.—On Monday last, in connection with the Temperance Guild and Band of Hope, the members of George's-row Mission gave a performance of "The Enchanted Glen" (an operetta for girls). The play was admirably done under the direction of Miss Amy Withall. The performers were accompanied by the Rev. F. Summers and others from the Mission. There were over 200 present.

Newport, Mon.—On Sunday last the Rev. James Harwood preached in the newly-opened Unitarian Free Christian Church in Charles-street, and on Monday evening lectured on "A Visit to India," there being a good attendance, over which Mr. G. H. Llewellyn presided.

Preston.—Professor B. Nath Sen preached last Sunday to two very large congregations. Professor Carpenter delivered his first lecture on "The Gospels and How to Read Them" in the Lower Crush Room, Public Hall on Tuesday evening. The room was packed, many people standing. About 275 persons were present. The annual report of this church shows an increase in membership during the last sixteen months of over 50 per cent.

Scarborough.—The annual meeting of the Westborough Unitarian Church was held on Tuesday evening, January 23. The accounts showed a falling off in receipts, due to the smaller number of visitors during the past summer. It was decided to place an enlarged photograph of the late H. J. Morton in the schoolroom, as a memorial of him. The congregation has also

lost, through death, Mr. W. Amos, for twenty-eight years the chapel-keeper.

Stockport.—On Sunday evening last the Rev. B. C. Constable referred to the burial scandal at Penwortham, near Preston, of which notice appeared in last week's INQUIRER. The annual Parents' Party and Prize Distribution took place on January 25, when fifty-three scholars received prizes for good attendance. The children very successfully performed an operetta entitled "The Picnic Party," which was much enjoyed. The Rev. B. C. Constable presided. There was a record attendance of parents and friends, the room being crowded.

Stockton.—The church, choir, and Sunday-school have sustained a loss through the painfully sudden death, on Jan. 17, of James William Kirk, at the age of twenty years, which occurred in the discharge of his duty in the employment of the N.E.R. He bore a very high character, was respected and esteemed by all who knew him, and his loss is keenly felt by all. The funeral—a military one, as he was in a Volunteer corps—was largely attended, and was conducted by the Rev. R. H. Maister at the Durham-road Cemetery on Sunday, 21st ult. There was a memorial service in the church on the Sunday following.

Yorkshire Lay Preachers' Union.—The annual meeting was held on Saturday, January 27, at the Priestley Hall, Leeds. Sixteen members were present, and in addition Revs. C. Hargrove, J. S. Mathers, H. Cross, and J. Ellis. Mr. F. Blackwell (Sheffield) presided, and, after hymn and prayer, opened the proceedings with a suggestive and stimulating address. The reports gave evidence of much willing and devoted service in the interests of our churches. Mr. Jas. Thompson, of Pudsey, was elected President, and Mr. T. G. Turton (Sheffield) was re-elected secretary. Several suggestions for the better equipment for their work and concerning methods of procedure were made by the district minister (Rev. J. Ellis) and others, upon which resolutions were passed. Mr. F. Clayton (Leeds) preached a sermon on the text, John xiv. 6, which was commented upon in friendly criticism by several members. The Rev. Charles Hargrove delivered a most helpful and suggestive address on "Sermon Preparation." Votes of thanks to Rev. C. Hargrove, Mr. F. Clayton, and the retiring President terminated a very successful meeting.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 4.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Prof. B. NATH SEN, M.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. M. LLOYD THOMAS.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Queux-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. V. D. DAVIS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. T. E. M. EDWARDS, "The Christianity we Preach."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. HENRY GOW, B.A.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Student U.H.M.C.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCAR, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
PORTSMOUTH, High-street Chapel, 11, "The Religion of Jesus," and 7.45, "Jesus our Model," Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. H. C. BAKER; 6.30, Mr. F. LAWSON DODD, "Peace."

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P., 9, Mincing-lane, E.C.
Deputy-Chairman—MARK H. JUDGE, A.R.I.E.A., 7, Pall Mall, S.W.
Miss CECIL GRADWELL, 7, Victoria-street, S.W.
F. H. A. HARDCASTLE, F.S.I., 5, Old Queen-st. S.W.
ALEXANDER W. LAWRENCE, 3, King's Bench Walk, Temple, E.C.
Miss ORME, 118, Upper Tulse-hill, S.W.
STEPHEN SEAWARD TAYLOR, "Fairholme," 8, Mount Ephraim-road, Streatham, S.W.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.
BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 1	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.
Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

FREDERICK LONG, Manager.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

BIRTHS.

CROSSKEY.—On January 30th, as 385, Hagley-road, Birmingham, the wife of Cecil Crosskey, of a daughter.
HICKS.—On Jan. 29th, to the Rev. E. Savell and Mrs. Hicks, a son.
TRELIVING.—On Jan. 28th, at 3, Marlborough Severn-road, Weston-super-Mare, to Walter Ricks and Bel Treliving (Bel Broadrick), a daughter.

DEATHS

LAWFORD.—On January 26th, at Westcott, Dorking, Rowland Lawford, formerly of Hampstead, aged 71.
PARKER.—On Jan. 29th, at 26, Farndon-road, Oxford, George Parker, Hon. M.A., aged 67.



C. & B.'s "Art Metal" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. Manufactory, London, W.C.

London District Unitarian Society

A RECEPTION

TO THE

President and Representatives OF THE SOCIETY

WILL BE GIVEN AT THE

UNITARIAN CHRISTIAN CHURCH,
EAST HILL, WANDSWORTH,
THURSDAY, FEBRUARY 8th.

Members and friends of the Society are
cordially invited.

Music and Refreshments from 7.30.

Chair at 8.30.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

BOARD AND RESIDENCE.—Quiet, superior. Permanent or otherwise. References exchanged. Excellent situation. —Miss PENNY, Kingsway House, 18, Bedford-place, Russell-square, W.C.

CLIFTONVILLE, MARGATE.—LADY prepared to take two Paying Guests (convalescent?), or Nurse and child, or two children until May. Quiet house near sea.—Further particulars apply E. G., Gahan, Cliftonville Library, Margate.

Opposite the British Museum.

THACKERAY HOTEL,

GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 year of its existence.

EFFRA ROAD, BRIXTON.—Professor **BENOYENDRA NATH SEN**, of Calcutta, will preach on Sunday, February 4th. Service at 11 and 7.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET.

Apply to ELLINGTON,
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER.

Effective Advertising by localised Church
Magazines throughout the Kingdom.

Situations,

VACANT AND WANTED.

CARETAKERS, in place of Worship, or any position of trust, man and wife; town or country; middle-aged; no family; highest references. Unitarians.—Apply, G. F. R., INQUIRER Office, 3, Essex-street, W.C.

THE DAUGHTER OF A UNITARIAN MINISTER (35), experienced in the work (and who is also an accomplished needlewoman), would be glad to accept a position in which she would be expected to take entire charge of an infant from the month, or of a child from one to three years old. Salary not so much an object as comfortable and refined surroundings—"C." INQUIRER Office, 3, Essex-street, W.C.

HOUSEMAID, where Parlour-Maid or Man is kept. Good personal references; age 42. Could take charge of house.—E. S., 3, Oak-hill-park, Frogna, Hampstead, N.W.

COMPANION to LADY requiring useful assistance, housekeeping, needlework. Can attend invalid. Five and a half years present situation.—Miss QUINTIN, 16, Southwood-road, Liverpool.

LADY-HOUSEKEEPER or COMPANION.—Engagement wanted by Lady. First-class references.—F. M. D., c/o Miss HORRIDGE, 4, Campden Mansions, The Mall, Kensington, W.

WANTED by Young Lady, Situation as COMPANION or SECRETARY. Would not object to travel. Experienced; musical.—Address M., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED immediately, a LADY to HELP with boy of four years and baby of twelve months. Nurse kept.—Apply by letter to B., 28, Victoria-road, Penarth, Glamorgan.

LADY HELP REQUIRED in a London suburban family; no children. Must be good plain cook. Good servant kept.—State age and experience, and salary required, to L. C. C., Essex Hall, Essex-street, Strand, W.C.

WANTED by Young Lady, situation as RESIDENT GOVERNESS to Young Children. Experienced. Usual subjects. First-class references.—C. KING, 3, Hewitt's-villas, Aylsham-road, Norwich.

SUSTENTATION FUND

FOR THE

AUGMENTATION OF MINISTERS' STIPENDS.

The ANNUAL GENERAL MEETING of Contributors and Friends will be held at DR. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., at 12.30 P.M., on WEDNESDAY, the 14th of FEBRUARY, 1906, to receive the Report and Accounts, elect Six Managers, appoint Officers, and transact other business.

A. W. WORTHINGTON,
The Hill, Stourbridge, } Hon. Secs.
FRANK PRESTON, London, }

Rosslyn Hill Chapel,

HAMPSTEAD.

- - - AN - - -

Organ Recital

WILL BE GIVEN BY

MR. S. LIDDLE,

On WEDNESDAY, 14th FEBRUARY, at 8.30 p.m.

Vocalists—

Miss MARGARET DOBSON.

Mr. CECIL PEARSON.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

BESTREBEN HIGH SCHOOL,
BRONDESBURY, LONDON, N.W.
(Recognised by the Board of Education.)
Good modern education, with happy home life. Public examinations taken. (Honours and distinctions have been gained.) Annual examination by Associated Boards of the R.A.M. and R.C. Gymnasium, games, &c.
For list of results and prospectus, please write Miss COGSWELL.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

ROEDEAN SCHOOL FOR GIRLS,
BRIGHTON.

A Founder's Scholarship will be competed for in June, 1906. The value is such as to reduce all expenses for board, laundry, and tuition to £30 a year.

For particulars of the Examination, apply to Miss WRAITH, Roedean School, Brighton.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines."

Principal:—

REV. J. DRUMMOND, M.A., LL.D., D.Litt.

SESSION 1906—1907.

CANDIDATES for ADMISSION are requested to FORWARD their APPLICATIONS and TESTIMONIALS without delay to the Secretaries.

The TRUSTEES OFFER for COMPETITION EXTERNAL EXHIBITIONS, open to Students for the Ministry, tenable for the ordinary undergraduate period at any approved British or Irish University.

The Trustees also OFFER EXHIBITIONS tenable at the College, for students for the Ministry.

The DR. DANIEL JONES TRUSTEES OFFER to MINISTERS who have shown themselves efficient in active service, and desire to devote a year to further study, ONE or TWO BURSARIES, tenable for one year at the College.

For further particulars apply to the PRINCIPAL, or to

A. H. WORTHINGTON,
1, St. James Square, Manchester. } Secs.
REV. HENRY GOW,
3, John Street, Hampstead,
London, N.W., }

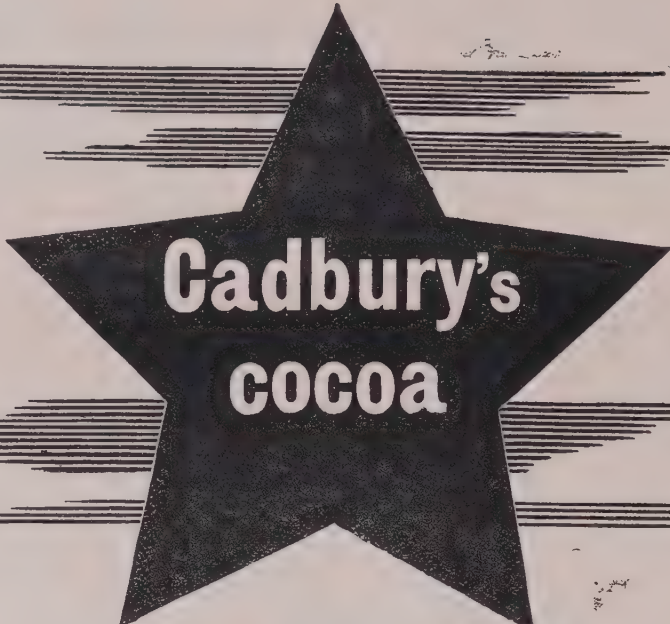
How to Keep in Health.

ONE of the foremost rules to observe is to take an abundance of liquid nourishment and to drink chiefly between and after meals, and not so much during meal times.

As a health promoting beverage, "Cadbury's Cocoa" is universally admitted to be in the front rank, both the medical faculty and the public being unanimous in appreciation of the physical benefits to be derived from this absolutely pure cocoa.

Cadbury's Cocoa should be taken regularly, especially during the winter season, and on cold and wet days, when a hot cup wards off many a chill.

Everybody likes Cadbury's Cocoa because it is the nicest cocoa. It is the standard of highest purity in cocoa, and is the cheapest and best beverage for family use.



**Cadbury's
cocoa**

FIRST & FOREMOST.

THE REVISED

Third Edition.

ESSEX HALL HYMNAL

SMALL PICA, 534 HYMNS, CLOTH, RED EDGES.

PRICE 1/6 NET.

In the Index of First Lines a suitable tune for each Hymn is suggested.

The Essex Hall Hymnal, in its Older or Revised form, is now in use by 180 Congregations. The Revised Edition is printed in clear, large type, and strongly bound in cloth. Suitable tunes are indicated for each hymn, but congregations are not confined to one set tune.

THE EDITORS of the Revised Hymnal, the Revs. V. D. DAVIS, B.A., JAMES HARWOOD, B.A., and W. G. TARRANT, B.A., in their Preface say:—The Editors have had cordial help from many correspondents, to whose knowledge and critical suggestions the present book owes more than can be told. This fraternal co-operation inspires a trust that the new Hymnal may have escaped some of the perils which beset more private compilations. It represents the average feeling of a number of persons, who have made a special study of hymns, rather than the particular preferences of any individual.

TERMS FOR CONGREGATIONS.

Congregations ordering 20 copies at one time will be supplied direct from the Publisher, not through the Trade, at 1/- each; carriage extra. THE HYMNAL WITH CHANT BOOK combined, price 2/- net, with reduction for quantities.

In Special Bindings—Roan, gilt edges, 2/6 net; Morocco, red under gilt, with ribbon mark, 5/- net. Special Lettering can also be provided. Copies in Sheets, for binding up with Supplemental Hymns, are also provided.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, W.C.

CHEAP EDITIONS.

In paper covers. 6d. each net. Postage 3d.

The Epistle of St. Paul to the Galatians. Explained and Illustrated. By the Rev. JAMES DRUMMOND, M.A., LL.D.

"Written in a singularly clear and easy style, while at the same time marked by sound scholarship and a fine appreciation of the Apostle's spirit."—*Academy*.

The Book of Beginnings, or Stories from Genesis, and How to Teach them. By MARIAN PRITCHARD.

The *Christian World* says: "The Book of Beginnings; or, Stories from Genesis, is a specimen of that class of literature the need of which is being felt by all religious schools, in which the new knowledge about the Bible is adapted to the religious teaching of the young."

Sunday Flowers for Sunday Hours. A Sunday Book for Little Folk. By JENNETT HUMPHREYS. Illustrated.

"Parents and teachers may use it for the first Bible lessons with perfect confidence."—*Inquirer*.

One Shilling net. Postage 3d.

Christianity and the Roman Empire. By Rev. W. E. ADDIS, M.A., of Balliol College, Oxford.

The *Review of Reviews* says:—"Mr. Addis's manual is an exceptionally good little work."

LONDON: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for FEBRUARY

Vivisection: Doubtfully Useful, and Certainly Wrong.

Little Portland Street Discourses.—I.—Pioneers for God. II.—The Call to Meet God.

Echoes from "Sermons for Our Day."

The Use of Symbols.

Awake, India!

The Impoverishment of India.

What do we Teach?

The Liberal and Labour Victory.

An Officer and a Gentleman.

Thoughts for To-day. Notes by the Way, &c.

F. R. HENDERSON, 16, Paternoster-row, and all Booksellers.

NUT CAKES.

Something new and good. They are ideal for afternoon Teas.

LIGHT & DAINTY.

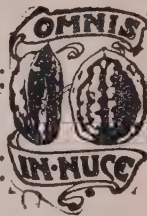
Hazel Nut ... 6d. each.
Cocoa-nut ... 6d. each.

Postage 3d., each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.



Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Feb. 3, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3320.
NEW SERIES, No. 424.]

LONDON, SATURDAY, FEBRUARY 10, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	81
LEADER :—	
Mr. Birrell's Problem ...	88
ARTICLES :—	
The Penwortham Burial Scandal ...	82
Musings by a Minister—XXXIV. ...	82
Towards Social Reform ...	89
The Family Care of the Insane Poor in England and Wales ...	91
Vexations ...	92
PROVINCIAL LETTER :—Liverpool ...	93
MEETINGS :—	
Farewell to Dr. and Mrs. Tudor Jones... Unitarian Home Missionary College Annual Meeting ...	83 84
Theistic Conference at Benares... ..	91
CORRESPONDENCE :—	
An Enlarged Lectionary ...	85
Anglo-German Relations ...	86
Looking for Work ...	90
Notice of Removals ...	91
OBITUARY :—	
John Jones, of Hindley ...	87
THE CHILDREN'S COLUMN ...	87
NEWS FROM THE CHURCHES ...	94
OUR CALENDAR ...	94
ADVERTISEMENTS ...	95

NOTES OF THE WEEK.

ARRANGEMENTS have been made for holding a series of special Sunday evening services at Worple Hall, Wimbledon, commencing on Sunday, February 25, when the Rev. W. G. Tarrant will give an address on "God and Man." These services are under the auspices of the London District Unitarian Society. The help and co-operation of friends living in the neighbourhood are earnestly solicited. Those who can assist in the musical part of the service will be specially welcome. All communications can be sent to Rev. T. E. M. Edwards, 8, Madeira-road, Streatham, S.W.

DR. AND MRS. TUDOR JONES sailed from London on Thursday for New Zealand. An account of the farewell meetings at Swansea and at Essex Hall will be found in our present issue.

DR. TUDOR JONES has now published the Dissertation on "Die Idee der Persönlichkeit bei den Englischen Denkern der Gegenwart," which he presented to the philosophical Faculty of the University of Jena in taking his degree last summer. The Dissertation, which was highly commended by Professor Eucken, makes a book of 150 large octavo pages, and is printed at the Frommansche Hofbuchdruckerei, Jena. Copies may be had (2s. net), at Essex Hall, Essex-street, Strand, W.C.

FROM New York we have received the first number of a new monthly, the *New*

Unitarian (to be issued, for the yearly subscription of a dollar, from the New York Unitarian Headquarters, 104, East Twentieth-street). Mr. G. H. Badger is the editor, and among the contributing editors are Dr. M. J. Savage, President Southworth, of Meadville, the Revs. J. T. Sunderland, of Toronto, and H. W. Foote, of New Orleans. The *New Unitarian*, its opening note declares, "has a modest aim and a resolute purpose. It will not attempt to give what can be much better given, each week, by the *Christian Register* in its wide and noble range of religious outlook and insight. It is our aim to present once a month but a crisp and lightly touching review of what is happening amongst our churches, with something of comment on current issues, and something of gathered discussion of things at the moment interesting to those who share the liberal manner of thought."

IN the current number of the *Hibbert Journal* the Editor calls attention to a correction of a footnote to his article of October, 1905, "Is the Moral Supremacy of Christianity in Danger?" The note (p. 29) quotes Mr. Graham Wallas as saying in June, 1901, of the Boxer riots of the previous year in China, "The only sane, kind, and true thing done in all the welter of stupidity and cruelty of 1900 was done by the Buddhists of Japan when they refused to take any compensation for the destruction of their sacred buildings." On this the Editorial Secretary of the China Inland Mission, which lost the largest number of lives (79) of any of the Protestant missions, and much valuable property, remarks that the losses of the Japanese Buddhists was insignificant in comparison, and that his society also refused any compensation for the losses sustained, and asked that a proclamation should be issued stating that the Mission would rebuild the churches out of its own funds, because in so doing it aims "to fulfil the command of the Saviour of the World that all men should love their neighbour as themselves, and is unwilling to lay any heavy pecuniary burden on the traders or on the poor."

THE Editor of the *Hibbert Journal*, in calling attention to this statement, says that in the absence of such correction the original note would be unjust to at least two great Christian organisations—the China Inland Mission and the British and Foreign Bible Society, both of which suffered severely. And he adds: "From inquiries made it would appear that, while in the case of some societies compensation was taken from the Chinese

Government for the damage done there were two notable exceptions (above named). The former, with a few exceptions, in which local officials made reparation without reference to Peking, refused compensation for its terrible losses; the latter refused to take anything for the whole of its losses, the money value of which was assessed at about £3,000. As might be expected, it seems that neither of these societies took any pains to give publicity at home to so splendid an act of abnegation; and this reticence, while it gives a higher significance to the facts, may perhaps explain why they were unknown to the Editor. In justice to Mr. Graham Wallas, from whose lecture the note was a quotation, it may be said that, at the time he wrote, the Proclamation given below had not been made." (The Proclamation stated the facts as to the C.I.M.)

FOR fourteen years before the Borough of Islington would adopt the Free Libraries Act the Highgate-hill Unitarian Church maintained a library for the public use, and now that Free Libraries are being established, this public-spirited church has presented the 14,000 books of their own library to the borough. Meanwhile, until the new branch library for North Islington is opened, the church has offered its reading-room to the authorities, and last Saturday it was opened as a public institution. The Mayor of Islington, in declaring the room open, warmly acknowledged the services rendered by the church to the community, and said that one of the rooms in the Manor-gardens Library was to be called the "Robert Spears Room," in memory of the founder of that church and its library. Mr. D. S. Waterlow, M.P., proposed a vote of thanks to the committee of the church for their gift, and to the Mayor.

MRS. JEMIMA LUKE, writer of that very popular children's hymn "I think when I read that sweet story of old," passed away on Friday, Feb. 2, at the great age of ninety-two. She was the oldest of the passive resisters, and her home latterly had been at Newport, Isle of Wight. She was a native of Islington, and in 1843 married the Rev. Samuel Luke, a Congregational minister. Thompson was her maiden name. She is said to have written the hymn two years before her marriage, during a coach journey in Somerset.

TO CORRESPONDENTS:—Letters, &c., received from R. B. B., W. B., J. C., S. F., H. M. L., A. M., C. E. M., H. N., W. R.

THE PENWORTHAM BURIAL SCANDAL.

THE Rev. Charles Travers has forwarded a full account of this case to the Home Secretary, and has asked the following questions framed upon various statements made by the curate:—

(a) Whether the burial of a Unitarian is a "Christian Burial" within the meaning of the Burial Act of 1880.

(b) Whether, seeing that the order of Service within the Church was to be the usual service laid down by the Church of England Prayer Book, the curate had any right on account of the religious convictions of the deceased to refuse to take part in it.

(c) Whether the interment of Unitarians in consecrated ground is contrary to Church Law.

(d) Whether the use of the church for a funeral service conducted according to the Prayer Book is a matter of grace.

(e) Whether an Anglican clergyman is ordered only to conduct Christian burials, and if so, what definition he is to give to the word "Christian."

A copy of the letter and questions was forwarded to the Bishop of Manchester.

In his reply he states:—"But I must add that in my judgment the Burial Act, 1880, does not contemplate or provide for burial services taken partly by the clergyman and partly by a minister or other person chosen by the relatives of the deceased, and that such a service is not regular or legal."

To ministers the chapters in Holyoake's "Public Speaking and Debate" on "Pulpit Oratory" and "Platform Reading" are specially to be commended. F. W. Newman, who is referred to as a man of wider information than his brother, the cardinal, told Mr. Holyoake that he deemed it beyond his power to preach a sermon every week, and on the demand of two original sermons a Sunday from ministers, the author says:—"Dr. Parker is the only divine who has advised—what I thought I was alone in advising years ago, namely, that preachers who have to preach twice on a Sunday should preach a sermon of the great orators of the Church once in the day, and reserve their unwearied minds for their own discourse. The sermons of the Fathers of the Church and orators of dissent, from early times to the present, afford a mighty field of selection. Wealth of illustration, felicity of expression, splendour of ideas, and passion, lie there mostly unknown to preachers and almost entirely so to modern, busy, narrow-minded, uninformed congregations—narrow-minded because ignorant of the brilliant sermons with which the pulpit orators of every denomination have enriched and delighted the minds of the generation in which they lived. A preacher who knows how to read, who has good discernment of relevant passages, judgment not to make them too long, and preface them by an account of who the preacher was, would command grateful hearers whom he would inform, gratify, and refine. A great play delights as often as it is well acted; why should not a great sermon when well spoken? Acquaintedness with great discourses would often improve the preacher as well as his flock."

MUSINGS.

BY A MINISTER.

XXXIV.

To say a good thing, perhaps in three words, and to be for ever famous—this was one of the achievements possible in bygone days. The reputation of a lifetime might rest on the merit of a single aphorism, the merit being, not so much the worth of the thing said, as its right to be considered the first of its kind. *Know thyself; Nothing too much; Know thy opportunity*; do not strike us now as very illuminating oracles, but they were once original, and were for that reason thought worthy of inscription in the Delphian temple. *Felices opportunitate vitæ*, we may say of the authors, feeling neither envy nor scorn at their success.

Certainly not envy. Celebrity of this kind is often dearly purchased. By the irony of chance the sayers of good things are remembered for the trifles which cost them nothing, whilst their serious labours are forgotten. Here is a writer who is known only as a good talker; a statesman whose name is coupled with a few epigrams; a judge whose jests will long outlive his judgments. A quick retort, a bold paradox, a happy definition, is quite enough to throw a whole career into wrong perspective. It is just possible that the immortal Seven, if they could have read the inscriptions, would have thought themselves hardly used by posterity.

And yet, for directness of influence and certainty of result, there is nothing better than the maxim, short and pithy and to the point. It cannot be appealed against, admits of no discussion, and, unlike prophecy and parable and apocalypse, allows only one interpretation. Christianity would be stronger perhaps to-day, if it had made more, from the first, of its Great Sayings, its precepts and warnings, woes and beatitudes, unmistakable in sense and application. The half would be more than the whole.

I have been looking through those "Chapters of the Fathers" in the Hebrew prayer-book, which make for the modern Jew a kind of appendix to the Old Testament. They preserve in unbroken line the favourite sayings of some sixty distinguished teachers both before and after the time of Christ. Though really a portion of that rabbinical literature which is at once the joy and the despair of the learned few, they have been made familiar to the ordinary worshipper through liturgical use. Apart from this use, they may be thought somewhat disappointing. "José, the son of Joezer, of Zeredah, said, Let thy house be a meeting house for the wise; sit amidst the dust of their feet, and drink their words with thirst; Joshua, the son of Perachya, said, Provide thyself a teacher, and get thee a companion, and judge all men in the scale of merit; Rabban Gamaliel said, Provide thyself a teacher, and be quit of doubt, and accustom not thyself to give tithes by a conjectural estimate; Elisha, the son of Abuyah, said, If one learns as a child, what is it like? Like ink written on clean paper. If one learns as an old man, what is it like? Like ink written on blotted paper." There is nothing here very profound. Other portions are more satisfying—such sentences

as the following:—"He who says, What is mine is mine, and what is thine is thine, his is a neutral character; he who says, What is mine is thine and what is thine is mine, is a boor; he who says, What is mine is thine and what is thine is thine, is a saint; he who says, What is thine is mine, and what is mine is mine, is a wicked man." "Judge not thy neighbour until thou art come into his place." "The more charity, the more peace." "Do His will as if it were thy will, that He may do thy will as if it were His will." "A name made great is a name destroyed." "Be beforehand in the salutation of peace." There is wit, and wisdom as well, in the advice of Mattithyah the son of Cheresch: "Be rather a tail to lions than a head to foxes," and, for its sturdy individualism, the following utterance of Hillel has been deservedly praised: "If I am not for myself, who will be for me? And being for my own self, what am I? And if not now, when?" Jewish writers have also pointed out that self-reliance is here carefully distinguished from selfishness.

If I turn to the aphorisms of our own rabbi, St. Paul, it is not to force a comparison with those of other "Fathers." His occasional terseness may rather be compared with his own more frequent exuberance. Scattered through his letters there are short, sharp phrases which stand apart in their rounded fulness and distinctness of expression:—"Love is the fulfilment of the law; The whole law is fulfilled in one word; To the pure all things are pure; Let not your good be evil spoken of; In malice be ye babes; Godliness with contentment is great gain; Godliness is profitable for all things; The sting of death is sin; The wisdom of this world is foolishness with God; The foolishness of God is wiser than men; Be ye angry, and sin not; Through love be servants; Pray without ceasing; I had not known sin, except through the law; The letter killeth, but the spirit giveth life."

Nevertheless, sententiousness has its dangers. Positiveness of statement is easily taken for authority, conciseness for finality, sayings become sanctions, and admiration in course of time hardens into subjection. The non-progressiveness of certain Eastern faiths may be partly due to the love of ancient apothegm. The right rule would seem to be to accept as a maxim only that which is also an axiom, and to regard all other dicta as tentative and provisional. But then, how many truths are axiomatic?

THE February *Cornhill*, in the article "From a College Window," opens with a passage which young aspirants in literature should note. Mr. Stanley Weyman's story "Chippinge," telling of the election excitement of 1832, weaves what promises to be a charming romance in with the great political interest.

It will be seen from the advertisement in another column that on Saturday next a special service is to be held in Hale Chapel, when a memorial window to the late Mrs. James Worthington is to be unveiled by Mr. R. D. Darbishire, and an address given by the Rev. J. Edwin Odgers.

FAREWELL TO DR. AND MRS.
TUDOR JONES.

DR. W. TUDOR JONES and his wife have this week sailed by the R. M. s.s. *Gothic* for New Zealand, commissioned by the British and Foreign Unitarian Association to undertake the ministry of the recently established Unitarian Church at Wellington.

For the past seven years Dr. Jones has been minister of the Unitarian Church at Swansea, while for the last three summer terms, through the kindness of his congregation and the help of the Hibbert Trustees, he was able to continue his studies in the philosophy of religion at the University of Jena, and there obtained his Doctor's degree.

AT SWANSEA.

The parting of Dr. and Mrs. Tudor Jones from their congregation at Swansea was marked by many expressions of warm appreciation and affection, and of high public regard.

On Thursday evening, February 1, a reception was held in the schoolroom, followed by a farewell meeting in the church, which was very largely attended. Councillor Moy Evans presided, and among those present were a number of leading citizens and friends of other denominations, including the Rev. T. Sinclair Evans, of the Castle-street Congregational Church, and Principal David Salmon. Professor Moore, from Carmarthen, was there, and the Rev. R. J. Jones, of Aberdare. Among those who sent letters of regret were Principal Evans, of Carmarthen, the Rev. Father Gwydir, O.S.B., Dr. Gomer Lewis, and Professor Estlin Carpenter, of Manchester College, Oxford. Professors Rudolf Eucken and H. H. Wendt, of Jena, sent letters of greeting and good wishes. In the course of his letter Professor Eucken, referring to Dr. Jones's appointment in New Zealand, said:—"Through many friends and pupils I know a great deal about the mental life in that great and beautiful island, where many of the shadows and over-refinements of European culture are unknown. I was very glad to hear of the recognition of the Hibbert trustees—a well-deserved recognition—of your splendid work in the philosophy of religion. We must certainly see that your book will be ready before you go. It remains that all the circumstances of this life must be turned by us to a good account. May it be so for you and your dear wife, although you have to leave home and friends. God's way is to us often in the dark; we must trust where we cannot trace. You have overcome much in the past, and that courageously, too. May health and strength be given you to work courageously for the noble ideals which you have made your own. May these ideals fill your soul."

The CHAIRMAN, in his address, said that in Dr. Tudor Jones they had had a man of no ordinary abilities for their minister, whose appointment seven years ago had been amply vindicated. During his stay Dr. Jones had succeeded in winning not only their admiration for his intellectual gifts, but also their warm esteem for the zeal with which he had conducted the services of the church, and for the manner in

which he had interested himself in everything connected with the Unitarian faith. He had, it appeared to him, in every relation of life followed humbly the example of the great Master by ministering to the spiritual needs of the congregation and by visiting the poor and lowly and the sorrowful. He had also done admirable public work as a member of the Free Library Committee and the Charity Organisation and other societies, which had for their objects the uplifting of the people, and his public lectures had been highly appreciated. In addition, he had held classes in German and philosophy for the benefit of young people. Therefore, it might be said their pastor had been a living force in the intellectual life of the town, and that that force had been felt amongst the community. In all his work he had been faithfully and ably assisted by Mrs. Tudor Jones, and they gratefully acknowledged the singleness of purpose that had at all times distinguished her efforts. They would both carry with them the knowledge that they left behind them true and loyal friends in Swansea, who would at all times take a very earnest interest in their future welfare. They were going out to New Zealand under auspices which would secure for them a loyal welcome, and he, for one, would be surprised if Dr. Jones did not very soon take a leading part as a citizen of that progressive Colony. Mrs. Tudor Jones would be equally successful in winning the hearts of those with whom she came into contact. They said "Good-bye," but with the reservation that they hoped that they would have the pleasure of welcoming them back again to the old country. But, meanwhile, they would not forget the lessons and the wise counsels they had had from him, and, above all, they would not forget the examples of their strenuous Christian lives that had been spent for the good of others.

The Chairman concluded by handing to Dr. Tudor Jones a beautiful gold watch and chain, as a farewell gift from the congregation.

Mr. O. H. PERKINS then presented an illuminated address, which, after congratulating Dr. Tudor Jones on his new appointment, and expressing the congregation's deep regret at his departure, went on:—"Your unremitting devotion to your duties as pastor, and to the cause of true and pure religion, during your seven years' residence here, has endeared you to all the members of your congregation, while the prominent part you have taken in the intellectual life of the town is recognised and highly appreciated by all sections of the community. The good seed you have sown will, we feel assured, bear fruit that will be a lasting monument of your great and unselfish work in Swansea. We also desire to place on record our grateful recognition of the valuable and willing assistance rendered to our church and to the cause generally by your able wife and helpmate, Mrs. Jones. May you both find happiness in your new home, and may your labours under God's good providence be abundantly blessed."

Miss BROCK and Mrs. HUTTON then presented gifts to Mrs. Tudor Jones, and other presentations followed, including

that of a gown and the Jena doctor's hood to Dr. Jones.

The Revs. R. J. JONES, T. SINCLAIR EVANS, and others having spoken, Mrs. TUDOR JONES, with a few touching words, acknowledged the great kindness of their friends.

Dr. TUDOR JONES, in his reply, spoke of his seven years at Swansea as the happiest of his life. In his religious life he had passed through periods of great stress, and he warmly acknowledged how much he owed to the affection of the friends he had found in that church, and to those of other denominations. Both among his old denomination of the Calvinistic Methodist and the Roman Catholics he had many friends, and he specially acknowledged the kindness shown to him by the Rev. Sinclair Evans. He concluded with words of affectionate farewell.

In addition to the presentations at the meeting Dr. and Mrs. Jones received privately upwards of a hundred gifts from friends in the town.

On Sunday Dr. TUDOR JONES preached his farewell sermons at Swansea, and at the evening service the church was crowded by a remarkable gathering, even the vestry and the porch being filled. The preacher was deeply moved as he spoke of the experiences through which he had passed, and of the strong ties of affection which united him and the people of Swansea.

On Monday morning Dr. and Mrs. Jones left for London, a large number of their friends being at the station for a last word of farewell.

IN LONDON.

On Tuesday evening a farewell meeting was held in the Council Room at Essex Hall, over which Mr. C. F. Pearson, President of the British and Foreign Unitarian Association, presided.

A telegram of hearty greeting and good wishes was received by Dr. Tudor Jones from three professors of the University of Jena:—"Herzliche Grüsse und beste Wünsche senden Eucken, Weinl, Wendt."

Tea and coffee were served at five o'clock, and a pleasant half hour was spent in friendly talk before the chair was taken.

The PRESIDENT said they were met together to show their appreciation of the good work carried on by Dr. and Mrs. Tudor Jones at Swansea, and to wish them God-speed in the mission to New Zealand which Dr. Jones had undertaken.

The Rev. CHARLES HARGROVE, on whose urgent advice, on his return from his mission to Australia and New Zealand, the Association had arranged to send out a minister to Wellington, said that when one evening in October, 1904, he arrived at Wellington, it was not to sow the first seed, for he found Unitarians already there, and Mr. Jellie had already been over from Auckland, and had spent a fortnight among them. He found in Wellington a number of individual Unitarians, and had the satisfaction of gathering them together, and inducing them to form themselves into a church or society, which since then had met regularly once a fortnight for worship. Dr. Tudor Jones would find a fruitful soil, and a society ready to receive him; and

he was assured of a hearty welcome: He would find a congregation of very cultured people, and among them the Chief Justice, who had gone out as a young man of 19 or 20 from the Shetlands, and had made his way to that high position, and also members of the Richmond family, children of Mr. Richmond who had gone out fifty years ago, and had been Prime Minister. The congregation wanted not only a good pastor, but a man of culture to minister to them, and he was glad they had induced Dr. Tudor Jones to undertake the task. He was not an untried man going straight from college. The testimony they had of his work at Swansea led them to hope for the best results in the great work to which he was going in the capital of New Zealand. He moved "that this meeting, in taking farewell of Dr. and Mrs. Tudor Jones on their departure, heartily wishes them God-speed, and sends to the congregation at Wellington, with the best man they could find for the work in England, their heartiest wishes for future success."

Mr. C. A. SEYLER, the Public Analyst of Swansea, as one who had known Dr. Jones during the whole of the seven years of his ministry there, seconded the resolution, and bore testimony to the influence he had exerted, especially over young men and working people, as a personal friend and an inspiring teacher. The name of the country to which Dr. Jones was going should be of good omen for his mission. New Zealand, the old Dutchman had called it, the new land; but for them it should be the land of the new Zeal. That was what Dr. Jones would inspire, and he would himself be inspired by it. He wished him every success.

Dr. BLAKE ODGERS supported the resolution, which was very cordially passed.

Mrs. TUDOR JONES first responded in a few grateful words for the kindness shown to them by that gathering.

Dr. TUDOR JONES said they had been passing through a very trying ordeal in their farewells at Swansea and in South Wales, and it was extremely difficult for him to say anything in response to the good words which had been spoken concerning him that night. He was grateful to them for their God-speed, and glad of that opportunity to express his gratitude for all he had received from Unitarians. Among them he had found something he had failed to find in the denomination in which he was brought up, or in any other. When he looked back on the past seven years, he felt it had been a new kind of life entirely. He had been brought up among the Calvinistic Methodists, and had known no Unitarians except one young student, until he came across some of the Association's publications, which set him thinking in new directions. It was impossible for him to convey the gratitude of his heart for what he had received. He often thought, when he saw discussions in the papers about the Unitarian name, &c., he did not care what the name was, for he had the thing. He had found the name a great help in his work at Swansea, and so had his wife in connection with the Postal Mission. It helped to show people exactly what they were, and to break down prejudice. Yet the name was immaterial. There was the only

denomination in which he had been able to get freedom to preach the truth, the truth of Christianity, and he had never in his life come across such people as he had found among the Unitarian families in Swansea, people who were the incarnation of goodness, kindness, charity, and the true spirit of Christianity. Yet one thing he would like to say of them. He wished they would appreciate the gospel of Unitarian Christianity more, especially for their children. It was grievous to see such people at Swansea and elsewhere feeling that their liberty made it impossible for them to bring up their children in the liberal religion in which they themselves had been brought up. Yet they must not despair, for, even if they lost a whole generation of Unitarian children, they would build up congregations, if they had faith in themselves.

Going out to New Zealand, he was in a way making no sacrifice; but he was trying to repay a little of the great debt he owed to the Unitarians of this country. He should do his best, and he should not appeal simply to those who belonged to no church, for in the churches there were large numbers who got nothing there, and went simply from old habit, while religion and theology had become dead things to them. He must appeal also to the thousands of barren people in the churches, for they had a living religion to preach that would take hold of the mind and spirit. He thanked them for their great kindness. His wife and he would do their best, and hoped to render a good account of themselves.

A vote of thanks to the President, moved by Mr. David Martineau, and seconded by Mr. H. Chatfield Clarke, brought the meeting to a close.

UNITARIAN HOME MISSIONARY COLLEGE ANNUAL MEETING.

THE annual meeting of the Unitarian Home Missionary College was held in the Memorial Hall, Manchester, on the 31st ult. The chair was taken by the President, the Rev. Charles C. Coe, and among those present were Colonel J. Pilcher, Principal Gordon, Mr. and Mrs. John Harwood (Bolton), Messrs. G. Hadfield, J. Lawson, J. Hall Brooks, D. A. Little, F. W. Monks, Councillor Marsden, G. T. Cook, Edward Talbot, and the Revs. Dendy Agate, H. D. Roberts, C. J. Street, T. P. Spedding, E. L. H. Thomas, C. Peach, A. W. Fox, J. Ruddle, H. B. Smith, W. Harrison, and G. A. Payne.

The annual report was read by the clerical secretary, Rev. E. L. H. THOMAS.

Mr. G. HADFIELD, the deputy treasurer, presented the balance-sheet, which showed that the income had been sufficient to meet the ordinary expenditure of the year, although there was a small deficit on the house account.

Colonel PILCHER, in moving the adoption of the report and statement of accounts, said the report was exhaustive, and would, he thought, be received as satisfactory. He rejoiced in particular at the success which had attended the Jubilee Fund Appeal. The fund was still something over £3,000 short, but he was confident it would be made up as the members of the churches

became better acquainted with the work the College was doing. He was himself a frequent visitor at Summerville, and he came away more deeply convinced every time of the wisdom and value of the step which the Committee had taken. Under the new conditions the College enjoyed an intimate association with a great modern university as one of its recognised colleges, and this, added to the excellent provision now made for their comfort would, he believed, attract many young men to study there, and so remove the present dearth of ministers.

The resolution was seconded by Mr. D. A. LITTLE and carried.

The Rev. DENDY AGATE moved a vote of thanks to the visitors, examiners, and medical officers of the College. While thanking all for generous services, Mr. Agate said their minds turned mostly to Dr. Odgers with great regard mingled with deep regret that, as visitor, they should see him no more. It was a second period as visitor that Dr. Odgers had just concluded, and between the two periods he had rendered invaluable service as tutor and principal. He had left the mark of his work on the College as he had indelibly impressed his large and generous personality on the hearts of its students. Mr. Agate then read some extracts from a postscript which Dr. Odgers had added to his last official report as visitor. In this postscript Dr. Odgers remarked on the great advance in the standard of aspiration and attainment which now characterised the work of the College. Its connection with the Victoria University and its Theological Faculty was also full of promise. Still, he hoped the College would always keep a place for the "grace-taught" man—one rare now amongst us, but always welcome when he appeared.

Mr. F. W. MONKS seconded the resolution, and it was carried.

The Rev. C. J. STREET proposed, and the Rev. G. A. PAYNE seconded the nomination of the new officers and committee, and they were elected. Mr. Street explained the few changes. The President, to their great satisfaction, was accepting office for a second year. The Rev. C. Roper was added to the Vice-Presidents, and Councillor Marsden, Richard Robinson, and the Rev. H. D. Roberts were being added to the Committee. It was also announced that Dr. Mellone had accepted the office of visitor.

The Rev. C. C. COE, in acknowledging his re-election, said it had been a great joy to him to have been associated with the College during a year marked by such developments and crowned with such success. He looked forward with confidence to the future of the College. The generosity of our churches would, he hoped, complete the work they had begun, and he would commend to the Committee the desirability of uniting two principles much spoken of now, viz.—Protection and Fiscal expansion. Let them carefully protect what they had, and go on and secure the balance still required.

The Rev. H. D. ROBERTS proposed and the Rev. G. EVANS seconded the re-appointment of the Jubilee Committee. This was carried, and the Rev. J. RUDDE proposed and the Rev. T. P. SPEDDING seconded a resolution of thanks to the

trustees of the Memorial Hall. Both speakers recalled many old memories in the long association of the College with the Hall, and the resolution was carried with special heartiness.

Principal GORDON and the Revs. A. W. Fox and C. PEACH spoke to the final resolution, which conveyed the thanks of the meeting to Mr. Coe for presiding. Mr. Gordon said his association with Mr. Coe went back more than fifty years. It was in 1853 he first remembered Mr. Coe appearing in his father's pulpit. Through all the subsequent half century they had remained friends, and he was sure no one would better represent the true principles upon which the College rested than Mr. Coe—a conviction in which the subscribers shared by conferring on Mr. Coe the almost unique honour of re-election to the presidency. Mr. Coe, replying, said how glad he would be to see or correspond with anyone who might wish for information on the Jubilee Fund. The proceedings then closed.

Some passages from the Annual Report of the Committee we must reserve till next week.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

AN ENLARGED LECTIONARY.

SIR,—This subject is so very important that it is time that amongst Unitarians there was some general agreement arrived at, that would be truly representative of Unitarian principle. There is not one of our ministers who would admit that he is a Bibliolater—a worshipper of the Book; and yet it comes very near it, when, by custom, the use of the Bible as the sole lesson book in our services, is considered by some as too sacred to be disturbed. I have heard ministers object to any departure from the custom, on the ground that the selection of readings from any other literature requires the greater exercise of judgment of fitness than from the Bible. My own feeling is that it is quite as possible to make mistakes in the selection of Bible readings, and the judgment of a minister that can be trusted in the one case is equally trustworthy in the other.

Then, we ought to be faithful to principle. We do not think that the Bible is more sacred than other literature of the same kind. Who would say that the story of the angel of the Lord appearing to Elijah is more divine than Leigh Hunt's "Abou ben Adhem"? Or that any of the Psalms are more worthy of use in public worship than Whittier's "Eternal Goodness"? We profess that God's word is not more truly in the Bible than it is in the grandest writings of our own English literature, and in the finest moral and spiritual scriptures, ancient or modern, of other nations: that God inspires writers to-day as much as He did the authors of the books of the Bible. To be faithful to our professions, then, we must show our faith

by our actions, and enrich our church lectionary by the use of modern poems, parables, psalms, narratives, and incidents of a fitting nature.

We are judged by our deeds how far we believe the doctrines we teach. Our doctrine of universal inspiration loses much if we fail to exemplify it by using the inspired utterances and writings of modern times as pulpit readings. We are really unjust to the Bible if we place it on a pedestal by itself, as though it must not be judged by the same standards as all other human literature, and we are equally disloyal to our own theological position amongst the churches by so doing.

We read two lessons in our services; would it not be a good thing if it were a general custom known throughout our Unitarian churches that the first lesson should be always selected from the Bible, and the second lesson from some other source? The effect upon the minds of our people would be plain and definite, as it would be also on the public mind. It would then be more clear to everybody that we do not limit divinity to Biblical authors only, and that we do not consider the "Song of Solomon" more sublime than Tennyson's "In Memoriam."

Throughout my ministry I have always at each church of which I have been pastor made it a regular practice to read one lesson from the Bible and one from elsewhere. And I know that the practice has been highly appreciated. The choice of fit selections is large and varied. There are rich stores open for our use in modern literature from which comfort, inspiration, encouragement and cheer can be derived equal in force and pathos to the sublimest passages the Bible contains. It is really surprising that so much apparent superstition appears to exist amongst us yet on this matter, and that this kind of "orthodoxy" of peculiar adherence to the Bible only, should survive in our Churches. We stand still too long. We are yet far behind some of our forefathers, instead of being ahead of them. Development, movement, growth, and readaptation in methods and manners are painfully slow amongst us; so slow, indeed, that we are losing, if we have not already lost, the position of pioneers.

H. BODELL SMITH.

Mottram, Feb. 5.

The Rev. R. H. U. Bloor, of Reading, at the end of a letter on this subject, says:—"For the past year and a half I have read 'lessons' from the following writers:—Thomas à Kempis, Epictetus, Plato, Jeremy Taylor, Isaac Barrow, St. Augustine, Newman, Renan, Taine, Wordsworth, Milton, Goethe, Lecky, Gibbon, George Eliot, Tennyson, Turgot, J. S. Mill, Victor Hugo, Coleridge, and others. I cannot say whether my people have been edified, but I can say that if they have not, it is not the fault of the authors."

SIR,—I notice that the writers upon this subject in your columns appear to assume that a place for other literature in worship can only be gained at the expense of one or both lessons from the Bible.

This assumption causes a kind of rivalry. Thus a sonnet by an English poet, who was himself steeped in Scripture, is set up as a rival to the Hebrew Psalms, and another writer states that his practice is to give one lesson from the Bible, and another from some other source.

This appears to me rather a strange way of enlarging the Lectionary, and would answer better to the description of mutilating it. If it comes to a question of rivalry between the grandest religious literature of all time, expressed in the noblest English prose, and literature which is to a very large extent only an echo of this, I think Unitarian ministers, despite the criticism of Mr. Hopps and Mr. Rawlings, are wise in retaining the first and ignoring the second.

But why should this be the issue? Is there no room for both? We do not require less of the Bible; we require more of it. Our people do not know it as they should. It is a dull book to many of them just because they are only acquainted with its "tit-bits" and pet chapters. We ought not to have less of the Bible in our services, but that is no reason why we should not have something else as well. There is no valid reason why, at a religious service, the readings should be limited to two. In the Church of England at an ordinary service we have not only the two lessons, but the Epistle, and Gospel, and Psalms for the day as well.

Why should not one of those admirable extracts from the "Imitatio," which you have given, or something else equally appropriate, find a place not in rivalry with one of the lessons from Scripture, but as a supplement to these lessons, in a place similar to that taken by the Epistle for the day in Church of England worship? This would be really to enlarge the Lectionary, and could give no shock to that sensitive reverence for the Bible, which is a quality too precious to be needlessly offended.

CLEMENT E. PIKE.

100, King Henry's-road, N.W.

SIR,—The beautiful tribute to the value of the Bible, from the pen of the Rev. W. H. Drummond, which appeared in your issue of January 20, has elicited a very interesting discussion on the subject of the lectionary for public worship. I am in perfect agreement with him that extra Biblical readings in that connection meet "no real need of the Christian society." At the same time I fully admit the cogency of your own remark that such readings are "a testimony to the true doctrine of religious inspiration." But the fact remains that the Bible arrests the attention and kindles the imagination of human beings of every age, condition, and culture, as no other literature in the world does.

It is equally precious to the noblest minds of our race, and to the poor and unlearned. The common people cherish it as the dearest spiritual treasure upon earth; and God be thanked that the Christian Church ensures the impartation of its contents even to the most illiterate. He who cannot read may come and hear, when he will, its glad tidings of the love which God and

His Christ bear towards the children of men. This adaptability of the grand old volume to satisfy the mind and heart of the very humblest sections of human society, is a point which you, sir, and your correspondents have left unnoticed. In my view it is one of paramount importance. Mr. Rawlings adduces evidence that the need of an extended lectionary in public worship "has long been felt by some of the most devout and cultured minds." But what of that? Christian congregations are not composed exclusively of the saintly and the scholarly. They are an assembly of men, women, and children of the most diverse types of intelligence, worldly lot, training, and discipline. The congregations must be very rare indeed in which even so many as one-twentieth of their number has ever felt the need of any non-Biblical readings. It is one of the weak points of many "cultured" people that they lack of that sympathy with the multitude of the uncultured which shone so conspicuously in the character of the blessed Saviour. The Church of Christ cares for all ranks and all classes of the community—high and low, rich and poor, learned and unlearned. Therefore does it permanently retain the lectionary which, by experience, has been found to be most edifying and comforting to all. The superior people can enjoy their anthologies at home.

The secret of the attractiveness and power of the Bible—the remark applying most emphatically, of course, to the New Testament—lies in the fact that it has Christ for its main theme. He is the Light of the World, whose shining rivets the gaze of civilised humanity. His spiritual stature and proportions are known by the shadow he has cast upon the ages. Because the Bible testifies of him, the book has become sacred to the heart of every true Christian, though he may absolutely refuse, as he should refuse, to regard any book whatsoever as sacred in the sense of possessing any title of authority over his soul.

Some of your readers may, or may not, be acquainted with the volume "Prayers for Christian Worship," published by the late Dr. Sadler. (London: Williams & Norgate: 1886.) At the end of the volume is a most admirable selection of Scriptural Lessons. There are something like 180 readings from the Old Testament and Apocrypha, and about 150 from the New Testament. As the Doctor very truly says in his preface, if a minister does not adopt some system in the selection of readings, he is apt to read over and over again a few favourite chapters, and to overlook other chapters equally suitable, and which would give the readings a wider range. His own selections have been made with great care. He is no Bibliolater: He mentions verses in the Psalms which should be omitted. In reading a certain chapter of Isaiah, he tells you to leave an unsavoury passage therein severely alone. Whoso uses Dr. Sadler's lectionary for public services will never feel the need of any other.

SAMUEL CHARLESWORTH.

SIR,—With your permission I should like to present a different view of this

question from that taken in your leading article and in the correspondence which has followed.

Of course, I admit without qualification, that inspiration is not restricted to the Bible. Also that many passages in the Bible are out of accord with our present religious convictions, so that if we read them from the pulpit we read what for us is not true. But I do not agree with the conclusion that we ought therefore to give up the exclusive use of the Bible for pulpit lessons.

Our congregations have heard over and over again that the Bible is a literature, containing the works of many writers over a period of several centuries. It is a religious literature, partly Jewish, partly Christian, a record of very varied religious experience, and the results of such experience. To read passages of the Bible from the pulpit is, accordingly, to give the opportunity of enriching our own religious thought by comparison with that of others. If the reader choose only such passages as are in accordance with his own views—necessarily, therefore, only a small part of the Bible—he deprives his hearers, and himself, too, of the advantage of having other aspects of religion presented to them. And it is not good for a congregation to have religion presented to them exclusively through the medium of one mind, coloured by its preferences and its dislikes. I have always explained to my congregation that I read the lessons not as my own words (or opinions) but expressly as those of someone else, and that I do so for the purpose of studying some often widely different aspect of religion. On these lines I have read from the Bible all, or nearly all, that is suitable for public reading, without in the least considering whether it was or was not true for me. And having thus nearly the whole Bible to range over, I have never felt any necessity to go outside it in search of pulpit-lessons.

But why keep to the Bible only when (as I admit most heartily) there are noble passages in other writers worthy to rank with the best—or all but the best—in the Bible? I reply that the problem is to be solved on grounds not of theory but of practice, of what best meets the purpose with which lessons are read at all in a religious service. When something is read from the pulpit it is read, presumably, that it may be intelligently followed and understood by those who hear it. Else, there is no good in reading it. The Bible has this great recommendation over every other book that the hearers know in a general way something about it, and can, if they will, follow the reading in Bibles of their own. Besides which, they have heard many of the passages over and over again. But, if a passage be read from some other book, they have nothing to guide them as to what it is all about, and they could very seldom be in a position to follow the reading in a copy of their own. My own experience, when I have heard some extra Biblical passage read from the pulpit, has been that it is extremely difficult to take in and follow such a passage so as to be able to say afterwards what it was about. So far as I was concerned, the lesson on

those occasions has been practically useless. I preached, some years ago, in a chapel where Mr. Hopps' book of selected passages had been in use. I read the lessons from the Bible, as I always do. After the service the remark was made to me: "What a relief it was to hear the Bible again."

Then, is no use to be made of the great writers outside the Bible? That would be a great and needless loss. But I should say that the best place for such selections, considering the object in view, is the sermon not the lesson. If you want to read from Marcus Aurelius or Emerson, &c., you can, in the sermon, lead up to him, explain what the passage is about, and what you want it to enforce or illustrate. You can also bring it in just where you want it, just where it will do most to deepen the impression you are trying to make. In this way you can get a much better hearing and understanding for the selected passage than by springing it suddenly, as a lesson, upon an unprepared and perhaps unwilling congregation. I have gone on these lines for more than twenty years, and see no present reason to alter them. I offer them for the consideration of your readers.

R. TRAVERS HERFORD.

ANGLO-GERMAN RELATIONS:

SIR,—As a lover of peace and concord among nations, I am deeply grateful to you for your remarks on the above subject in THE INQUIRER of January 20: The German people, as a whole, I am convinced, are in favour of peaceful and even cordial relations with England, and it is only a section of the Press here as well as there, together, perhaps, with some of the military class who are afraid of the growing power of Socialism in this country, and think a successful war would put an end to it, who try to foment discord between the two countries. Having lived now for over two years in Germany as a student at the University of Marburg, I can bear testimony to the great kindness shown by the German people to English and all foreign students and residents here, and also to the good feeling prevailing towards England. I have myself met with such kindness at their hands that I feel it my duty to express my gratitude for it publicly in this way, and to do what little I can to dispel the ignorance which seems to prevail in some circles in England as to the real character of the German nation. I feel sure that if the people of England and Germany only knew each other thoroughly, they would never dream of such a thing as war between the two countries: One of the best correctives for jingoistic hatred of any country is travel, or, better still, residence in that country itself; and I would advise anyone who thinks Germany is longing for an opportunity to crush England to come over here for a few months and live among the people, so that he (or she) might know their feelings and aspirations. Ignorance is the mother of jealousy and hatred. Let, then, all friends of peace do their utmost to remove that ignorance.

D. J. DAVIES;

Marburg, January 29, 1906.

OBITUARY.

JOHN JONES, OF HINDLEY.

THE Hindley Presbyterian Chapel and Sunday-school have lost their old friend and devoted worker, Mr. John Jones, who passed away on January 26, aged 79:

In early life, while living at Warrington, he came in contact with the Rev. Philip Carpenter, whom he ever held in affectionate remembrance. To the influence of that worthy minister, John Jones, in common with many other young men, owed largely his practical outlook upon life, and his earnest desire to act well his part. His life-long interest in the temperance question, the co-operative movement, and Sunday-school work dates from the days spent at Warrington. After a period of wandering among various towns and villages in search of suitable employment, he settled down as clerk in the office of the Douglas Bank Colliery Company, near Wigan. Here, by steady application, he rose to be cashier, and after more than fifty years of diligent and faithful service, he retired a few years ago on an annuity which was granted to him. Not only did he win the confidence of his employers, but the esteem and affection of his fellow-workers. One of the chief joys of his declining years was to receive the testimony of younger men, who had worked by his side, that the success which they have achieved, and the honourable positions which they held, they owe very largely to his counsel and example. Though of a stern and forbidding aspect, he was in nature most genial and kindly.

During the ministry of the Rev. George Hoade, Mr. Jones became connected with the Hindley congregation. His practical sympathies led him to the Sunday-school. For almost 40 years he acted as its superintendent, and for 20 years never missed an attendance. Successive generations of scholars passed under his care, and it is needless to say that all who now survive him, cherish his memory.

As the acting trustee of the chapel funds for almost forty years, his business ability and moral integrity have been most marked. When the financial affairs fell into his hands they were in a very confused state. He worked at them most assiduously, and brought order out of chaos. As a friend has said of him, "he took the chapel finances in hand in the very prime of his life, toiled at them for years with very little help, and by wise and faithful stewardship, not only put affairs on a sure and solid basis, but slowly and carefully built them up from the basis into the healthy condition of things which the congregation inherits to-day."

The knowledge which he had gained in connection with mining operations, and the business ability he had shown in connection with trust funds were well known, and his counsel and advice were often sought by trustees of neighbouring congregations:

The funeral took place on January 30 in the Hindley Cemetery, and was conducted, in the enforced absence of the minister, Rev. John Moore, who is seeking to recruit health in South Devon, by the Rev. J. J. Wright, of Atherton, a friend and neighbour for many years.

THE CHILDREN'S COLUMN.

More than Father and Mother.

IN the teaching of Jesus, as we find it recorded in the Gospels, there is a sentence which, I am sure, has seemed to many a child a very hard saying. You will find it in Matthew x. 37, where Jesus is giving instructions to his disciples. We cannot be certain that all the teaching in that chapter is exactly as he spoke it, but that is how it was reported among the people after his death. It shows how they felt that to be true to his spirit they must follow him in perfect unselfishness, trusting in the loving care of the heavenly Father, and ready to suffer, even as he did, on the Cross, rather than be false to what he had shown them to be true. This is the sentence, in verse 37:—"He that loveth father or mother more than me is not worthy of me."

That seems a hard saying. But really it does not mean that father and mother are to be loved any less than perfectly. What it does is to show how they are to be loved, and how, when it is understood and truly felt, that love becomes more beautiful and perfect than ever.

Remember that other saying, in which Jesus is speaking of what we ought to care most about in our life. For outward things, such as food and clothing, we are not to care so much as for the inward things of character. Our bread, if we are to have it, must be honestly got: Our heavenly Father knows that we have need of those outward things. And then Jesus adds: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. vi. 33).

Sometimes a man has to starve, and do without those outward things which are needful for our life here on earth: He has to do it, as the martyrs did, of whom we spoke last week, for the sake of righteousness. We have to care most of all that what we do shall be honourably done, that our life may be built on the foundation of righteousness; and then, all the outward things, which our heavenly Father gives to us, through honest work and careful planning, and good use of all the beautiful gifts of the earth, come to us with His blessing. We feel that He has indeed given them to us in that true way. But it is better to do without them, and even to die, than be false to what we know is right and true and good.

So Jesus puts the inward law of righteousness in the first place, and we know that in our own life it ought to be so.

And now look again at that hard saying: "He that loveth father or mother more than me, is not worthy of me." We may put it in this way. Jesus is speaking of himself as the teacher of that inward law of righteousness. To be worthy of him is to be true to his teaching, which is that righteousness must come first, even in the love of father and mother. It *must* come first if we are to love them with the best and most perfect love. Any other kind of love, which might be described as loving them more than the great Teacher and his inward law of righteousness, would be not only unworthy of him, but un-

worthy of them: Thus, if anyone does a dishonourable thing for the sake of love, putting the love before honour and righteousness, it is poisoned at the root: That is not the kind of love that father and mother want from their children. In their own lives and their children's lives they want to have righteousness put first, that so their love may be perfected.

Do you remember the story of Sir Thomas More in Henry the Eighth's reign? He had a very beautiful and happy home life, and had been high in the King's favour. He was at one time Speaker of the House of Commons, and afterwards Lord Chancellor. But when the King was declared Head of the Church he thought it wrong, and rather than be false to his own conviction, and give a dishonourable assent, he suffered the loss of all that he had, and was beheaded as a traitor. But his daughter, Margaret Roper, and his friends knew that he was a brave and honourable man. They loved him all the more, because he so nobly held to what he believed to be the truth. His home life was so beautiful, because he had put righteousness first. The love which bound him and his daughter together was more deep and tender on that account; and when he died she remembered him with a deeper love than ever. If he had chosen to betray his own honour and live on, their love could never have been so perfect again.

That kind of choice has often to be made. In the year 1662 the Act of Uniformity was passed, and those who had been ministers of religion in the Commonwealth time had to choose between accepting the Prayer Book and the order of Church government under the Bishops as the law directed, or going out from their homes and giving up their livings in the Church. Many were ready to conform, but two thousand of them chose rather to be true to their own conscience, and keep their honour unstained by what to them would have been a pretended conformity, for the sake of keeping their worldly position. They resigned their livings and went out often to poverty, and to find some new way of earning daily bread. Many of them suffered grievous things, and one can well imagine that worst of all was having to bring their children to such distress.

But think how you would have felt if you had been one of those, and your father had been called to make that choice. Would you have begged him to be false to his own conviction of truth, to pretend, and to go on for years acting a lie in the solemn service of religion, for the sake of keeping your happy home? Could it have been happy afterwards, with that stain of dishonour upon it? Would it have been a perfect love that asked him to do that false thing, or that led him to do it? No; you would have stood by him, and have felt with him that he must be true at all cost. You would have gone out with him to poverty, but with love unspoiled, ready to suffer bravely, knowing that to be the only true way.

So it must be in our common, peaceful life: We must put righteousness first. Then only can we have perfect and unclouded love:

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 10, 1906.

MR. BIRRELL'S PROBLEM.

PARLIAMENT is to meet on the 13th inst., and as soon as it can get to actual work it will be matter of the keenest interest to see what the Government will do with their splendid majority. It is much to have defeated the proposed policy of Protection; but neither men nor Governments can subsist on negations:

In certain directions there is an immediate call for action. Administrative reforms are needed in the army and navy; the land question, alike as regards tenure, easier access, and taxation of values, should certainly receive early attention; drastic alterations are required in the national finances so as to secure greater economy on the one hand, and on the other a more equitable apportionment of burdens. The licensing question urgently demands attention, and, unless the prophetic heart of the brewing interest was not greatly deceived, this was one of the matters most certain to be dealt with should that happen which has happened. In the interests not of a trade, but of the community at large, whose health, morals, and pocket are at stake, it must be hoped that the laws will be altered which now so ominously secure a baleful business from serious diminution.

But the schools question, it has been already announced, will be given a foremost place in the Government programme. The decision is a wise one, despite the difficulties involved. There was no action on the part of the late Government that caused such earnest protest as their measures dealing with education. The method was bad, the legislation violated the fundamental principle of self-government. Contrary to all expectation, and in spite of strenuous dissuasion, Mr. BALFOUR used the great majority awarded him upon a war policy to undo the peaceful work of a generation. He abolished the great School Boards; he cancelled the "compromise" which, however much some of us felt bound to criticise it, had operated with a minimum of friction until

a small party of Anglican extremists arose to upset it under the leadership of Mr. ATHELSTAN RILEY. Mr. BALFOUR did more. He went beyond the wildest dreams of ardent Churchmen, as high authorities confessed, and while practically reserving to private management the control of sectarian schools he placed them, equally with the publicly provided schools, upon the rates. The rise of "Passive Resistance" only marks overtly an indignation which was felt far beyond the circles favourable to that special form of protest.

And now Mr. AUGUSTINE BIRRELL has his chance, and his risk. Those who are familiar with his writings and personality cannot but feel drawn in sympathy to one whose genial skill has illuminated many an hour for them, and whose temper has ever been wise and healthful. His friends and admirers hailed his appointment with unfeigned congratulations; but the justification of their cheers is not fully come as yet. He puts on his armour, but the taking off is another matter. Is he about to succeed where the rugged Mr. FORSTER and the dexterous Mr. BALFOUR found trouble enough and to spare? Is he strong enough to keep a clear straight course? Is he enough of a politician to compute correctly the forces of present-day currents of feeling, and enough of a statesman to forecast far issues and draw men's minds after him into wiser ways? Such are the questions men are asking, not without hopes mingled with reserve.

In regard to education, most of us agree that it is a matter of national concern; that it needs more and not less of provision and attention; and that the principles of unification through the whole course, from the elementary school up to the University, which were more or less heartily endorsed in Mr. BALFOUR's Acts, are wise. More difference of opinion exists as to the propriety of "*ad hoc* authorities," i.e., public bodies elected solely for educational management. Our forebodings as to the enormous burdens entailed by adding the work of the School Board to that of the County Council have been but too surely verified. The tendency to official control, and a less eager public interest, is only too evident. Yet, we think, few practical people would commend a sudden reversion to the old system. After all, it is sound policy to make the spenders of the rates responsible directly to the ratepayers, and, so far as our observation goes, we have not yet noticed any disposition seriously to cripple the schools for lack of supplies. Mr. BIRRELL is not likely to interfere here.

But it is obvious that alterations must be made in regard to the management and staffing of the "non-provided" (i.e., sectarian) schools. If any body of per-

sons, earnestly desiring to diffuse special religious doctrines, is willing to supply the cost of maintaining a school for the purpose, such body is as free to act as the committee of a chapel. But if these persons will not supply the cost, or (as now amply proved in regard to many sectarian schools) if with all their efforts they cannot, with the result of a grossly defective and impoverished system, they have no right to ask the general body of ratepayers to give them the means for their private, however laudable, enterprises. The principle is so clear that ten years ago its enunciation would have been a mere truism. Indeed, in Mr. BALFOUR's legislation itself the principle was so far in view as to lead to a curious half-and-half policy. The sectarian schools were put on the rates, but a minority of public managers was put on the boards of management. A minority is better than none, but it is still a minority; and the practical result of such a law is still that private hands administer public funds. Then there was the question of the teachers. "Half-and-half" again prevailed. The subordinates might be unpledged in matters theological; the heads must be tested. These unsatisfactory tinkering must give way to a more lasting because a more logical policy. If the sects have property of their own in the schools (doubtless they have, but not nearly so much as is pretended) let them be reimbursed if they wish. But they cannot be allowed to buy with their bricks and mortar the liberties of the community.

"What, then, of religious teaching?" Mr. Birrell is known to be a moderate man, but then he is a Nonconformist; and his sympathies may only too easily sway unconsciously towards a solution specially favourable to his co-religionists. If he yields to bias in this direction he will be as much at fault, in our opinion, as if he favoured Anglican or Catholic. Our Nonconformist friends must excuse us if we say that there are people who are as little in love with ordinary "simple Bible teaching" as they can be with what is called "priest-doctrine." Mr. BIRRELL will find his task especially difficult now that sectarian schools have for a while been drawing upon the public purse for all sorts of theological equipment. But if he will take the bull by the horns, and not yield to noisy clamour, he may set his mark upon the long and tedious pages of educational legislation as a true reformer. Let him once for all establish a non-theological system, such as befits a State composed of people of the most diverse opinions, each being as fully entitled to State respect as the others. If the majority of parents wish (as probably they vaguely do)

that the children should have Biblical instruction, let it be given as thoroughly and honestly as may be by special teachers who are certificated as experts not in doctrine, but in Scriptural knowledge. That is a matter which could very well be left to local option, under full public scrutiny and control. Let the other teachers, who, in the main, know better what is good for the children than outsiders, be encouraged to equip themselves fully as all-round educators—skilful in moral as in mental discipline. But let those who wish to teach theological doctrine do it in their own time and at their own expense.

TOWARDS SOCIAL REFORM.

THE LAND AND THE UNEMPLOYED.

FOR nearly nine years I lived in close contact with men and women of the unemployed class and their children. I slept in the same house, shared their meals, their daily labours, and joined with them in the evening pastimes. And I am glad to write for *THE INQUIRER* something based upon that experience by way of contribution to the discussion now in progress in your columns; especially glad because a religious community such as ours may be expected to look at this problem in a broad-minded and humane manner, not thinking exclusively of such work as a cold scientific experiment in political economy nor exclusively as a ratepayer's financial experiment designed to reduce rates and taxes, not even as a partial solution of the land question, but, in addition to all these things, and perhaps chiefly, as a means of reforming characters and enriching lives whose poverty of purse is often the least part of their poverty. It is not a simple problem calling for a simple remedy; on the contrary, it is a complicated problem and it demands a complicated remedy. The experienced employer of labour who affirms idleness on the part of the labourer to be the chief factor, the ardent teetotaler who affirms drunkenness as the chief factor, the land nationaliser who believes that the denial of free access to the land is the main cause of the unemployed problem, are all of them, in spite of shrewdness and patriotism, too narrow or limited in outlook. Each one of these causes is important, but the rectification of any one of these things would still leave us with our unemployed problem. It is only in a colony that a complicated remedy can be attempted, and I still believe therefore that labour colonies are efforts in the right direction, where men and women of weak character can be protected from some of the temptations of the city such as drink and gambling, and where free access to the land has been secured within the limited area of the settlement. The temptations to drink are peculiarly seductive to the unemployed man. The occasional work which is given to him is generally of an arduous kind, involving severe physical strain, and it is offered

frequently when his muscles are soft and when the man is hungry. He finishes his task, receives his pittance, looks back at many days of grey misery, and feels that the respite of a glorious hour of intoxication is no more than he deserves, and at every street corner there is the light and warmth of the drink-shop; so, having no wise friend or counsellor to help him at the moment when the craving is keenest, and the means of gratification are in his purse, he falls again, and again, and again, and at last he is a decrepit old man, and he knows himself useless, unhonoured, and unpitied. I believe that this life could probably have been saved from the lower depths of misery and degradation by removing him from the casual labour and the extreme temptations of the city, and placing him in a well-managed labour colony, where the drink temptation would be obliterated altogether or greatly reduced, where the man would be properly fed, and where the work would be adjusted to his strength and power of endurance.

For the benefit of those readers who may not be acquainted with the facts of the experiment I carried out, let me briefly recapitulate the outline of the story. Before my settlement in Liverpool as minister of the Hamilton-road Free Church, I had become convinced of the advisability of a scheme of land nationalisation, whereby the land should be gradually acquired by proper purchase and not by confiscation. Working amongst the poor of that city as a voluntary visitor of the Charity Organisation Society, I was made to realise the seriousness of the problem of the unemployed. Their numbers were greater than I had imagined; their sufferings more acute, and the personal characters of several men I came to know intimately were marked by temperance, fortitude, and some I knew were men of skill in various trades. Such men and women were unable to obtain work, and they would have died from hunger had it not been for the help they received from the workhouse, or the gifts doled out to them by charitably disposed persons. I realised that in either event they were maintained in idleness at considerable expense to the community; also that enforced idleness and the receipt of doles instead of wages, must inevitably end in the demoralisation of a very large number of excellent persons. It was obvious that under ordinary conditions (which are competitive) the labour market could not offer work to these people. But, on the other hand, their own daily necessities—their need for homes, food, fuel, clothing, education, and amusement—indicated definite useful work which could be provided for them if they could have free access to the land, and if they could have a capable organiser of their labours. So it came to pass that I wrote a book called "Poverty and the State," and, subsequently, a society was formed called the "Home Colonisation Society," whose object was to purchase an estate by voluntary gifts, and to place upon it a number of unemployed persons, in order that they might produce their own food, clothing, and shelter. A large experiment was really needed in order to test the principle—an estate of 400 acres and a population of

300 persons, under a director of agricultural and manufacturing experience and of that peculiar ability which is manifested in the easy management of working men: I lectured on behalf of this enterprise in all the large towns of England and Scotland, but failed to meet with a sufficient financial response. Eventually, however, a sum was raised sufficient to buy 128 acres of land and to equip a small colony, of which I (under pressure and with many misgivings as to my fitness) undertook to become voluntary director for a period of seven years. As a matter of fact, the work remained under my control for nearly nine years, when my society, at my recommendation, handed over its work and its estates and capital to a similar society of more recent origin, but of orthodox evangelical principles, known as the Christian Union for Social Service. Since the Westmoreland settlement has been in their hands its policy has been considerably changed. Whereas I was satisfied to receive colonists who came "on tramp" and without any "character" or recommendation, the present council will only receive two classes—(1) those who are sent by the Poor Law Guardians, for whom a weekly payment of money is contributed; and (2) epileptic boys, on whose account, again, a weekly payment is demanded in every case. The Browhead estate is used to find work for the nominees of the Guardians; the Starnthwaite estate is used as a colony for epileptic boys.

When I handed over the estate the property was absolutely free from debt, and after all obligations had been cleared there was about £800 of working capital, which was also handed to my successors. During the last three and a half years of my directorate I carried on the work without outside financial help. The estate had been considerably improved, for, in addition to the daily duties involved in the production of fruit, jam, vegetables, milk, butter, bread, &c., and the work of the cornmill, the sawmill, and village carpentry, we had built a new house of considerable size, new barns, outhouses, and greenhouses (one of which produced a ton of tomatoes every year), and hundreds of young fruit trees had been planted. It was a piece of good fortune that we were able to begin operations in a place where we could produce our own peat fuel, where fruit could be grown, and where the river was stocked with trout and salmon in its season.

The success of such a colony must depend very largely upon the director; he should be a man of many parts, able by his shrewdness in the market to buy and sell at the best time and price, so as to command financial "success," and also able to command the loyalty, obedience, and, if possible, the love of an erratic community, so as to command the "success" which pertains to a much nobler kind of venture. I was always keenly conscious of my shortcomings in this office. I had entered the ministry as a young man partly because I did not admire the relationship which usually exists between the foreman of a workshop and the "hands" for whose productive capacity he is made responsible. To the minister of religion a brotherly relationship with men everywhere is practicable; but in a colony for unem-

ployed labourers a large number of workmen are found who have been dismissed by foremen as unremunerative persons under competitive conditions. I am therefore warranted, I think, in the supposition that much better results would be obtained in a colony directed by a trained and qualified director, and in a larger colony. The chief difficulty in the management of a small colony is that just the same number of occupations must be carried on (and at the same season) as in a larger community, and when the men have their tasks apportioned, some to planting potatoes, another group to cutting peat-fuel, another group to the feeding of stock, for example, the groups are numerically so small and their distances so far apart, that it does not pay to have the right kind of men as overseers of each task. This difficulty would not exist if each group was larger.

Altogether about 160 colonists worked under me during these years: some remained four or five years, some only a few days: many had been habitual drunkards before coming to me, and partly because the estate was more than a mile distant from any public-house and partly because we always had abundant amusements of an evening amongst ourselves, it was a very rare thing to have to deal with a drunken colonist. Some who had been habitual drunkards were quite sober for a period of two years: but I found in three or four such cases that when the colonists—both men and women—went back to the towns they fell back into intemperate habits. A large number of colonists came to me in a bad state of health; some were apparently threatened with consumption, but after a few months of life and work in the country air they became robust, and I often receive letters from these old-time colonists expressing gratitude for a kind of medicine which the hospitals are unable to provide. I was also able to receive some young lads who had been imprisoned for short terms as “first offenders,” who lived happily with us for two or three years and found work and gave satisfaction to new employers elsewhere. Two months ago I received a letter from an old-time colonist, who wrote to say that although he now had constant work and a wife and children in whom he took great delight, the brightest days of his life were the three years he spent at the colony.

It is beyond all question that work itself is more attractive in the open air than in the factory: the unchecked daylight, and the exposure to varying weather stand for health, and health is happiness. Moreover that which is most hateful in work to the “loafer,” is its dreary monotony. If you would woo him back to a new attitude of mind, it is good policy to give tasks which vary from day to day, such as the colony work provides. Spring, summer, autumn, winter, in the factory it is always the same; the worker is confined to a few square feet of space on the factory floor, and over his head is a white-washed ceiling. On the colony the work is a frequent set of changes from draining, to ploughing, to planting, to building, to harvesting, to carting, and each one of these tasks involves a wide space for movement, and wherever you work, you

are never shut out from the influences of the sky.

The salvation of men and women is always profitable work, even if it appears on the surface that money has been lost in the enterprise. If two or three hundred persons are unemployed, they are assuredly kept at the expense of the community. It may not be easy to trace this expenditure, but it certainly is going on, and human degradation is also going on along with the expenditure. If these persons be induced to work so as to earn half the cost of their maintenance it is not only money which has been saved, but something in a man's character has been saved which is beyond all price.

My experience at Starnthwaite and Browhead Colony has given me a new idea of salvation which will require very little argument to commend it to Unitarians. It is a popular idea to expect of a man or woman whom we wish to “save” from some vice—such as drink, sex-immorality, or theft—that they shall give us an exhibition of “sudden conversion.” Theologically we do not believe in “instantaneous conversions,” but in practical life we expect it of every poor sinner we try to help. I have learnt that this is all contrary to nature and life, and that the expectation tends rather to beget hypocrisy on the part of the sinner than salvation from his particular vice. Many a critic has assured me that because some of my old-time colonists fell back into the drink-habit after they had left the colony, it was a proof that they had not been “saved,” and they would deprive me of the joy I know when I think of those two “saved” years. We are each one of us the result of millions of years of evolution; and if we even think of ourselves as the sons of God we must also think of the Divine patience, and see to it that human patience shall somehow be a reflex of the Father's. Here and there we see a life which appears to have been wholly thrown away; it seems to us as if the man had died with a character wholly undeveloped after seventy years of life. And yet we know that it is not so. The progress which is the outcome of “persistent favourable variation” tells us of the countless Divine expedients by which God is drawing the race of man up to Himself. And those two years of sobriety must count as factors in the salvation of that habitual drunkard when the record is complete and the work is finished.

If colonies for the unemployed were established in every county of Britain I believe that they would teach us how best to use the uncultivated land; and also enable us to give the best kind of help to those who receive the least help at present, but who require the most—namely, the labourer who does not like work, chiefly because the force of life is feebleness in him than in the average man.

HERBERT V. MILLS.

ALONE we must stand sometimes; and if our better nature is not to shrink into weakness we must take with us the thought which was the strength of Christ: “Yet I am not alone for the Father is with me.” —James Martineau.

“LOOKING FOR WORK.”

SIR,—I am glad to see such interesting letters as those in your last issue in your social columns. However good religious or political questions may be, it is their relation to society that is most important.

With a new Government, widely supported efforts for the amelioration of the country must arise.

No doubt a Government's first duty is the repression of crime; but the Englishman loves his liberty, and very properly asks for opportunity for the individual to exercise his faculties for his own benefit and that of his country. Our time as individuals is, after all, very short, and our quota to the common good can only be small. But we want of the Government that it shall do its best to promote love and not hate, and permeate the Empire with the spirit of brotherly trust and affection that shall make a mark in the history of the nations.

It is quite right to protect property from unjust treatment, and it is yet more important to neutralise and modify the tyrannous power which wealth has of overriding the rest of the community and enslaving labour for the purpose of accumulating riches and possessions. One of its great duties should be to organise all efforts for the prevention of pain and suffering and disease for the industrial community, to stimulate the opening of all new opportunities and facilities for the comfort and happiness and prosperity of the people. The poor unemployed suffer and cry to the Government for help. The real duty of the Government is to control circumstances on such lines as shall give every man facilities and opportunities for securing to each a fair share of the abundance which God has given to the earth, only awaiting development by human effort.

The compassion of this last century has filled society with a multiplicity of arrangements for alleviating suffering and distress; but the worst feature of them is that they all tend to sap the manliness and independence of the recipients.

One would rejoice to see this new twentieth century at work devising schemes for protecting the individual from disaster. If the nation only willed it, much might be done to secure our brethren from falling into these unhappy positions. I venture to believe that much of the suffering is preventable. Of course, we cannot prevent accident altogether, but a spirit of beneficent providence would mightily reduce suffering. Steps should be taken to redeem life from all unfavourable conditions, and to open out fields for enterprise.

Your correspondent of last week, Mr. Simon, points to one important factor—viz., the ready facility for emigration. It should be the first duty of a paternal Government to see that not only city people can get some country air, but that its subjects shall have, like penny postage, cheap and ready access to all parts of the Empire in search for most suitable conditions of healthy climate, cheap food, and fresh opportunity. The Government might easily arrange that parliamentary tickets be supplied for reaching every part of the Empire—say 20s. and 40s. for travelling, with a cheap commissariat.

We want a great move in education to develop all the latent talents of the rising generation; sound conditions for growing in health and life and building up thriving communities. If the Colonies are to become one with us as an Empire, we must make out like conditions everywhere, and discard our insular fears and prejudices which claim for England that all the best skill, ability, and enterprise should be retained for this island. Most new efforts require capital. The private lender looks for large interest, but the Nation can advance at little more than two per cent.

If the Empire is to be strong and healthy, we must legislate to strengthen not only the centre, but all weak parts, and we shall not accomplish this until we arrange for quick and easy transit to every part. All companies supplying carrying power should be compelled to supply at least 2 per cent. of their accommodation on land or water, say at a farthing a mile, or some small rate.

Plenty of land in our Southern Colonies, at present bare under a warm sun, lies waiting for that stimulus of water for irrigation to make it smiling and productive; dams for storm water, canals and reservoirs, need capital and labour. A good supply of motors, for people and goods, in many places would obviate the outlay on railways.

I see Mr. Solly refers to South Africa, yet Namaqualand, south of the Orange River, has five beds of copper, that only want converting into phosphor bronze to produce wealth and service.

Cheap and easy transit all over the Empire is the foundation of progress and the root of well-being for our people.

STEPHEN S. TAYLER.

January 30, 1906.

NOTICE OF REMOVALS.

SIR,—The North Lancashire and Westmoreland Unitarian Association, at a recent meeting, considered the question of the removal of Unitarians into the district covered by the Association, which includes the seaside resorts of Blackpool, St. Anne's and Lytham, and Morecombe, also Kendal, Lancaster, Preston, and Chorley. It is a wide district into which there are a great many removals every year; and experience has proved that in too many cases our secretaries and ministers have not been made acquainted with the fact that members of our Church from other districts have come to reside in their midst. So many of them have been accidentally discovered, who were too shy to make themselves known, or for other reasons did not do so, that it was resolved to invite the cordial co-operation of ministers and secretaries in other districts in trying to prevent what is felt to be a great leakage through these removals.

May we, therefore, on behalf of the above Association, avail ourselves of your space in calling attention to the above resolution? The secretary of the Association, or the secretaries or ministers of the above churches, would be glad to receive the names and addresses of any members of our household of faith who should remove into the district.

Would it not be advisable to have printed forms common to all our churches and schools, whereby these removals from

one district to another could be systematically followed up on a somewhat uniform plan?

J. CHANNING POLLARD, *President*.
E. S. HEYWOOD, *Secretary*.

THEISTIC CONFERENCE AT BENARES.

THE Theistic Conference first met in 1889 in Bombay, and with one or two exceptions has since met annually at the same time as the Indian National Congress. Last year under the energetic secretaryship of Mr. V. R. Shinde, B.A., the Conference showed more life than ever, and the annual meeting held at Benares on the last days of the year was a great success. There is, as yet, no branch of the Brahmo Samaj at Benares, but representatives came together from all parts of India, and were able to spend the week all together, in common quarters. This was of great service in the opportunity it afforded for intimate fellowship between workers from widely separated provinces.

Pundit Sivanath Sastri, of Calcutta, was elected President, and on December 30 delivered a remarkable address, the first part of which we shall publish next week. On the morning of that same day Mr. Promotholal Sen conducted a devotional service, and preached an English sermon, in which he made an earnest plea for a truer spirit of devotion.

At the opening of the Conference proper, after prayer, the President moved the following resolution, which was adopted solemnly, the whole assembly standing in silence:—

“That this Conference of Theists from all parts of India records its deep sense of sorrow at the departure from this world of the Venerable Maharshi Devendranath Tagore who infused new life into the Brahmo Samaj at a most critical period of its existence, and who by the deep spirituality of his nature and his devoted labour in its cause has laid all Brahmos under a deep debt of lasting gratitude; and of the Rev. Bhai Pratapchandra Mozoomdar who by his life-long devotion to the cause of Theism, whose banner he carried all round the world, by the purity and independence of his character, by the charming poetry of his devotions, and by his interpretation of the East to the West and of the West to the East has rendered inestimable service to the Brahmo Samaj.”

It was agreed that the next meeting of the Conference should be held at Calcutta, and the Committee was appointed with our friends Promotholal Sen and Hemchandra Sarkar as secretaries. Mr. Shinde remains a member of the Committee. He was requested to undertake the Editorship of a Theistic Directory.

THE two lectures on “The Church in France,” delivered by Mr. J. E. C. Bodley at the Royal Institution, are appearing in full in the *Guardian*. The first lecture is in the issues of Jan. 31 and Feb. 7, and the second is to follow.

Two more names we may add to the list in our note of last week of Unitarians in the new House of Commons:—C. P. Allen (Gloucester, Stroud), and R. Pearce (Staffs., Leek).

THE FAMILY CARE OF THE INSANE POOR IN ENGLAND AND WALES.

In two previous articles the family care system of the insane, as practised on the Continent and in Scotland, was briefly described, and what may be regarded as severe strictures were passed upon this country for slowness to adopt methods which have proved so beneficial. But, it might be urged, the family care of the insane poor has been established in England and Wales for some fifteen years, and there are now more than 5,000 (five thousand) lunatics under this system, recognised by the authorities. This is quite true. The Lunacy Act of 1890 was a step in the direction of family care for the insane poor. Unfortunately, instead of a whole-hearted, intelligent adoption of the system after a careful study of Continental and Scottish methods, it is but a make-shift provision in which all the possible evils of family care are exaggerated, and its merits minimised. The provisions of the Act prove this, and its shocking results, results which were only to be expected, have been exposed in an exceedingly able report drawn up by the Special Commissioner of the *British Medical Journal*, a report which, supplemented by some more information with which the Commissioner has been good enough to furnish me, is the foundation of this article.

It will be obvious even to the most superficial observer that the two things capable of wrecking the family care system are insufficient inspection and unsuitability of homes.

The inspection which the framers of the Lunacy Act of 1890 deemed sufficient for a pauper lunatic consigned to the custody of a relative or friend is a *quarterly* visit from the Medical Officer of the Union or district. And this inspection, it should be added, is only in force while the relative or friend is in receipt of an allowance for the maintenance of the lunatic. This allowance may consist of medical relief alone, or a monetary grant of from 1s. 6d. to 7s. 3d. a week. In either case it is insufficient for the purpose, but this pittance, whether medical relief or cash payment, is the only hold which the authorities have upon a lunatic within their jurisdiction. As long as that pittance is applied for, the Medical Officer visits the patient once a quarter, and within three days of his visit is bound to furnish a report to the Visiting Committee as to whether the patient is properly taken care of, and may properly remain out of the asylum.

Medical officers are usually busy men, and one can imagine what a hurried performance this quarterly visit usually is; and yet it is the only check upon the abuses which are likely to result in the care of the insane poor when their guardians are utterly inefficient and the accommodation as untidy, dirty, and wretched as it too often is.

The Commissioner, after a careful examination, found 50 per cent. of the homes clean and comfortable, 13 per cent. dirty, and 37 per cent. either very dirty, untidy, and wretched, or appallingly filthy and abjectly poverty stricken. Overcrowding, meaning by that three or more sleeping in one room, occurred in 50 per cent. of the cases examined. Adult or adolescent

patients, generally imbecile young men or women, frequently slept in the same rooms, and occasionally in the same beds as adult members of the family, of opposite sex, brother and sister, mother and son, father and daughters having sometimes the same bed. It is not necessary, it would indeed be too horrible, to instance some of the ascertained results of this promiscuity. And what of the guardians to whom is entrusted the care of these helpless beings?

In 51 per cent. of the cases examined they could be called good, in 14 per cent. doubtful, in 35 per cent. manifestly bad. Considering the want of care in their selection, and the utterly insufficient remuneration, it is a tribute to the goodness of human nature that 51 per cent. of the guardians can be called good. The fate of the imbecile patients in the hands of the 35 per cent. "manifestly bad" guardians is not pleasant to imagine. Sometimes this manifest badness is due to the fact that the guardian, usually a relative, is tainted by the disease from which the patient is suffering, and we have the insane taking care of the insane.

It requires no special knowledge to affirm that a system through which such results are possible is a disgrace to a nation which claims to be civilised. A reform is urgently needed, and the lines upon which it should proceed are clearly indicated in the able report from which I have quoted. These pauper lunatics should be included in the jurisdiction of the Commissioners of Lunacy, with periodic visitation. There should also be more frequent visitation by medical and lay officials, and last, but by no means least, a much more careful selection of both cases and guardians, and adequate remuneration of the latter.

Such reforms would at least cleanse our faulty family care system of its grossest abuses, but reform ought not to stay at that. The whole treatment of our insane population, not limited to the poor, urgently requires to be brought up to the standard attained by other civilised nations. What Dr. Bucknill, writing a quarter of a century ago, called "that stereotyped prejudice that a lunatic is a lunatic, and an asylum the best place for him,"* requires to be broken up. The vast experience gained by such men as the late Sir John Sibbald, whose splendid work in Scotland was alluded to in my last article, ought to be utilised.

With Dr. Bucknill we must still ask, "How much longer can the authorities uphold the wooden system of treating all lunatics alike? How long will the manufacture of 'asylum-made lunatics' be permitted to continue for the support of a remunerative business? How long will morbidly sensitive minds be subjected without dire necessity to trials which even the strongest cannot endure without danger and disaster?" How long? Until a chaos of blunder and brutality is forced to yield to an order scientific and humane.

CLEMENT E. PIKE.

WHAT I must do is all that concerns me, not what the people think.—Emerson:

* "The Care of the Insane, and their Legal Control." By John Charles Bucknill, M.D. Lond., F.R.S., &c.

VEXATIONS.

VEXATIONS are the little foxes of irritation that spoil the vine of life, that strip it of some of its fruit, of much of its comeliness. Vexations do not quite reach to the dignity of worries, which are often of considerable bulk and long duration; they have rather the qualities of pettiness and brevity. There are preventable vexations and unpreventable vexations. So far as they arise from without and are not provoked by ourselves, they are unpreventable. Live as blamelessly as we will, we cannot entirely keep people from doing vexatious things. We may start the day with the sincerest intentions of maintaining our affability and equanimity, but we shall rarely go far without meeting something to vex us. In the merchant's office it may be a letter expressing the annoyance of a customer at the manner in which an order has been executed or delayed—thanks to the negligence of some subordinate; in the home it may be some accident of domestic management; in the student's sanctum it may be some discordant street sound or other unwelcome interruption; in the public man's life it may be some foolish challenge or contradiction; but, whatever it is, it is small, yet, like a gnat, stinging, and leaving irritation behind. Vexations such as these we cannot prevent, but we can to a great extent prevent their marring our happiness or our work. Days there are, we know full well, when, because of some unusual buoyancy of spirits, or some much stronger counter-irritant, or—what is better—some new kindled enthusiasm or sense of purpose, these causes of vexation operate upon us in vain; we are vexation-proof. If we cannot prevent the coming of vexations, we can prevent their taking us by surprise; to expect them is half the conquest of them.

Preventable vexations spring chiefly from within. We say something inane when we should say something sensible, or flippant when we should say something serious, or serious when we should pass the incident off in banter; we do something haltingly when we ought to be firm, or harshly when we ought to be clement; and there is no end to the little causes of these little vexations. So far as they are the censure of our shallower by our deeper selves, they are valuable correctives. As our self-knowledge increases all such vexations should diminish; for we must either remove the causes of self-reproach or lose self-respect. It is no less our duty to fortify ourselves with a philosophy of life than it is to fortify ourselves with a Christian spirit. Our weak words and works are the consequence of want of vigilance, of self-possession, of steady intellectual discipline and moral purpose. Many of our annoyances and irritations are a result of the chaotic and unavailable condition of our intellectual and moral resources. The storekeeper whose stock is in confusion cannot bring forth for his clients things new and old, and in an emergency is as ill-off as though his store were empty. We possess what we can command at will. To become aware in moments of exigency that we have, lurking in remote recesses of the mind, vast stores of information, unlabelled and unavailable—fruits of debilitated will and irregular self-discipline—this is vanity and

vexation of spirit. Then it is that we appreciate how much better than an acquaintance with many things is an intimate knowledge of a few things.

Then, again, vexations are real and imaginary. John Oliver Hobbes tells of a recluse who had carved over his library hearth, "I am an old man now. I have had lots of trouble, most of which never happened." Most of our vexations never happen, or at least their supposed causes do not. The people who "cut" us in the street, their heads disdainfully thrown aloft, so far from "cutting," never saw us; so far from thinking of their own superiority were thinking of nothing at all—their heads were as full of emptiness as ours of nonsense. The invitation withheld because we were not good enough for their society was really withheld out of consideration for our crowded engagements. Oh, we are mighty alchemists in the manufacture of slights. We take them from the base metal of our vanity, throw them into the crucible of our pride, heat them on the fire of our passions, and treasure them in the cabinet of our self-importance. "Most of our troubles never happen." Ah, Heaven, against which we rail, is kinder to us than we are to ourselves.

"Cowards die many times before their deaths;

The valiant never taste of death but once."

Life is a sweet stream, but we do so despise its sweet monotony, we must fain drop into it some bitter leaves for variety. The sun is full overhead, but we insist it casts shadows. "Man is born to trouble as the sparks fly upwards." Nay, but they will not fly upwards if you do not blow the fire. The flying sparks exhaust the fire. To keep it candescent without exhausting it, this is your task. Be warmed; be cheered; hold your hands to the glowing embers; look into the fire pictures; draw your friends around the same glad glow, and—leave the bellows to the hirelings.

But vexations will come? True. Yet need they find nothing in us? Our lives, with a little higher pitch, may be exalted above petty irritations. We must keep the fences of our hearts against the little vexations, or the greater evils of anxiety, worry, and despair will find a way in. We need the Divine spirit of the Master that we may see life steadily and see it whole. Given that spirit in sufficient measure, against vexations we shall be invulnerable. They will glance aside from us as darts from the person of Balder. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

ALFRED THOMPSON.

THE four congregations of Mottram, Stalybridge, Mossley, and Ashton are holding a united "Three Days' Unitarian Missions" at each place in turn on the four successive Saturday to Mondays of the month. A devotional service, tea-meeting, and public meeting on the Saturday is to be followed by three special services on the Sunday and a lantern lecture on Monday evening. In connection with the mission at Mossley the annual meeting of the East Cheshire Christian Union will be held on Saturday, February 17.

PROVINCIAL LETTER.

LIVERPOOL.

SINCE the last report of our church work in this district, history on a larger scale and involving larger issues, has been making itself with such vigour as to obscure for the time the modest, plodding efforts of small religious organisations. A new era has begun—an era, we hope and believe, of progress, reform, and enlightenment. A great wave of intellectual activity and inquiry as to social and political problems has swept over the land, and it seems impossible that it should confine itself to those departments of life. The profound revolt of the religious conscience against partisan legislation, the loud demand for religious equality and justice, the discounting of priestly assumptions, all tend to open the way for clearer thinking on those matters for which the churches stand; and it is quite possible that in the hurly-burly old prejudices may be trampled under foot, and a fair chance be given for the logic of modern thought to win consideration. What has happened in the political world may happen in the theological realm, and principles may overcome policies. If such were to come true, have we, we of the freest churches, the faith and the enthusiasm to claim our rightful inheritance?

"We," "Our." What wicked words are these, if we are to believe our respected Manchester Mentor! (Blessed is he who does not understand the allusion!)

Yet I use them unabashed, unashamed! For what else do churches stand if not for the union, the fraternity of fellow-believers, bound together not by creeds but by a common need, a common purpose?

"We" is the true Christian symbol: "our" churches are the outward symbol of our brotherhood. Let us then honour them, love them, work for them, pray for them, sacrifice for them as the expression of our faith in God and man, in "Our Father," and "our brethren."

No great events have occurred in this group of churches of late, but they have not been asleep. There is a healthy continuance in well doing, which is better than spasms of energy followed too often by reaction. What we may call the "mother" churches claim the first word, for on their vitality much of the general health depends.

As far as can be seen by an outsider, the Ullet-road "Cathedral" was never in better plight. I understand that all but a few odd sittings are let, new families are attaching themselves (three in January!), attendances are very satisfactory, the many societies and institutions are in full life and vigour, while an indescribably inspiring and helpful spirit of sociability and warmth makes every corner of the noble building feel homelike. The minister and his true helpmate pervade the entire organism with such genial friendliness that the old and too often true accusation of the chilliness of Unitarianism seems a ludicrous libel.

While Hope street Church must for a long while yet feel and lament the loss of its late honoured leader, it has in his successor an energetic and talented preacher

and worker. On all hands one hears of the ability and interest of his evening lectures; and he has attracted large and intelligent congregations by his clear and frank dealings with difficult problems. The Social Problem Circle has been of educational value to many, and things generally are doing well. A large and popular Band of Hope retains its hold on a wide range of young people, and many other useful works are done in a quiet and unostentatious manner.

One event of wider than merely local interest in this church must, however, be briefly recorded, viz., the erection and inauguration of a beautiful memorial of the ministry and work of the late Dr. Martineau. To the many who gathered at the opening ceremony, the reunion of old friends, the noble address of Professor Carpenter, and the memories which it recalled, combined to make an impression which will not soon fade away.

The smaller congregations, such as the Ancient Chapel and Gateacre, lead useful but uneventful lives, a note which also applies to Southport.

At Birkenhead, the last of the debt on the beautiful new church having been wiped off, plans are being laid for some definite work amongst the poor, on the lines of our Domestic Missions, with the notable difference that the work will be done by the members of the congregation, and not by a paid missionary; thus finding a field for the young life of the church to expand in. This can, however, hardly commence till summer is over.

Coming now to our missionary side, the first and most important item is the bold and successful effort of the Liscard church to attain its independence. A generously supported three-days' bazaar resulted in such a profit that the church has relinquished the grant-in-aid hitherto given by the Liverpool District Missionary Association, and stands on its own feet entirely. We all rejoice with its minister and members, and feel sure that the result will be a new spirit of zeal and progress.

The Bootle Free Church, situated in an entirely different centre, and with a different population around it, can hardly hope to achieve independence as yet, though the nucleus of an Independence Fund was set aside after the last sale of work. Apart from this a good work is going on. A membership of nearly 150, a fair morning and good evening congregations, high-class preaching, and many useful organisations, well justify its existence and such aid as is given to maintain it.

The more recent efforts at extension have not been as satisfactory as we could wish. At Garston, with a comfortable galvanised iron chapel to shelter them, a small number of earnest and zealous believers do all they can to deserve success; but, in the absence of a settled minister, depending on constantly changing supplies, and with the usual intolerance or apathy of the surrounding population against them, no steady growth seems probable. But it is the clear duty of the prosperous churches to give help wherever a few really earnest souls are gathered for worship; and there is no talk of giving

in. At Widnes, however, a similar small group had to be disbanded owing to changes in the train service rendering it almost impossible to give preaching help. The chapel has been sold, and we must frankly own to a failure.

At St. Helens a quietly growing work is being done, which promises well. The congregation is solidifying, and a good spirit prevails. Rev. R. P. Farley is identifying himself with the interests of the townspeople, and played an active part in the late election, coming well out on the winning side. While done for its own sake, this work may also tell well on his religious propaganda.

Our Domestic Missions, which, after all, are only free churches maintained partly or wholly from the outside, continue their good work with unabated zeal and success. At Mill-street the grand buildings swarm with young and old, and throb with life. The great feature is the large band of cultured workers from the parent churches, who find here an ample field for their philanthropic energies. At present one topic is on every tongue. The beloved and valued missionary, the cheery son of Wales, the friend of everybody, is deserting the noble company of bachelors, and will shortly be married, whereat all who know and love him rejoice greatly, and wish for him and his bride every possible happiness.

At Hamilton-road an equally good work goes on, with this difference, that every worker is a member of the Mission, drawn from the ranks, inspired and led by Mr. Haigh, and repaying the light and leading received by passing it on to others. This Mission is a true spiritual democracy, and the energy evolved and expended is astounding. Another noteworthy feature is that although the members are of the same class, and no better off on the average than those of the other missions, they have a zeal for self-help, and raise in one way and another a good share of the current expenses of the work. A large mother's meeting, gathered by Mrs. Haigh, and an exhibition of needlework of a very high class, done by working girls, are also noteworthy items.

The Bond-street Mission, after a leaderless interval of some months, is now again in full swing. The Rev. W. Reynolds, the new missionary, has already more than doubled its congregation, has brought in new scholars to the Sunday-school, and is in many ways exercising a strong influence for good. A mothers' meeting of over 120 members is a marked feature here, a small number of ladies from the mother churches taking turns in conducting it.

Great interest is being aroused just now by the course of lectures by Professor Carpenter, the second of which was given last week to a large assembly of thoughtful hearers. These scholarly, impartial, and unsectarian addresses, throbbing as they do with an intense moral and religious earnestness, cannot but exercise a deep influence on all who listen to them.

The only definitely new item to record is a modest effort just begun in West Kirby, on the estuary of the Dee, where a number of former members of our various churches have settled. It has long been felt that an attempt should be made to draw these

together for worship under conditions which would not offend their convictions, and at last the way seems open. Four morning services have been held in a hired room, and although the numbers so far have been small, the movement is heartily welcomed and several warm adherents can be counted on. The great difficulty is to get at those who ought naturally to be attracted. Handbills, placards, and advertisement all seem to fail. Nobody reads such things. Each week somebody turns up who has only accidentally heard of us. In time, however, it is hoped that a fair number can be reached, and, meanwhile, even the day of small things has its reward.

H. W. HAWKES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne.—The initial step in the actual building of the new church was taken on Saturday, January 27th, when, in the presence of a large gathering of members and friends, Mr. S. Moss (the newly-elected Warden) "turned the first sod." The little ceremony was accompanied by a brief devotional service, conducted by the minister (Rev. H. Kelsey White), in the course of which Mr. S. Smethurst gave a short account of the history of the movement from its inauguration (under Rev. W. C. Hall) eight years ago. He then, in the name of the congregation, invited the Warden to turn the sod. A hearty vote of thanks was accorded to Mr. Moss, on the motion of Mr. W. Belfield (Treasurer), seconded by Mr. Mr. J. Whitehead (who spoke on behalf of the Sunday School). After tea, the evening was devoted to music, games, and social intercourse, and the utmost heartiness characterised the proceedings throughout. About 150 were present. The stone-laying ceremony is expected to take place early in March. The church is to cost £3,000 of which £2,000 are already in hand.

Belfast: Mountpottinger.—The New Year tea and prize distribution to the Sunday-school scholars took place on Thursday, February 1st, the Rev. J. Worthington presiding over a large assemblage. The building of the new schoolroom is to be almost immediately begun.

Brighton.—The lecture hall was filled last Monday evening for a lecture by Mr. Aylmer Maude on "The Crisis in Russia." A very lucid and interesting account of the present position of affairs in Russia was followed by answers to a number of questions from members of the audience, which further showed Mr. Aylmer Maude's intimate knowledge of his subject. Rev. Priestley Prime presided.

Bury.—Mr. Cuthbert C. Grundy has given 500 medals to the members of the Bank-street Unitarian Sunday-school in commemoration of the centenary of the school.

Cullompton.—What this congregation is hoping to accomplish may be seen from their advertisement in another column.

Dover (Welcome Meeting).—On Wednesday, January 31, a meeting was held in the Adrian-street Church to welcome the Rev. C. A. Ginever as minister. The proceedings commenced with a tea, to which some seventy persons sat down, including Ensign Wright, of the Salvation Army, and the Rev. F. P. Basden, Congregational minister. After tea the company assembled in the church, which was quickly filled with a larger congregation than has gathered in it since the Provincial Assembly met at Dover. Mr. G. W. Chitty presided, and after the Rev. J. H. Smith, of Deal, had offered prayer, he expressed his pleasure at seeing the ministerial friends from other towns present. He hoped that the young people might grow up under Mr. Ginever's leadership, so that in after years they might be able to say, with George Jacob Holyoake, how much they owed to Unitarianism. They would welcome Mrs. Ginever very warmly as coming from a land bound to England for many years by ties of close sympathy. After the choir had sung "Shepherd of Souls," the

Rev. T. E. M. Edwards said he probably knew more of Mr. Ginever than any other person present, and he must congratulate the church on its choice. He would venture to prophesy that Mr. Ginever's ministry would be productive of much good. Mr. Edward Chitty, on behalf of the congregation, offered Mr. Ginever a very hearty welcome. The Rev. S. Burrows, Mr. Ginever's predecessor, and the Rev. Gardner Preston, of Hastings, having joined in the welcome, the Rev. C. A. Ginever thanked his friends for all they had said. The invitation to Dover had come as a surprise to him. He felt sure of the hearty co-operation of the members of the church; there were so many who were only waiting to get to work. Already they were going to build a new Sunday-school. He hoped shortly to have a home in Dover; it would be open to all, and they would find him always ready to help in any way he could. He had come to Dover primarily as a fellow-worker. The Church should be a body of workers. He prayed that God's blessing might rest on all their work. It is hoped that the proposed new Sunday-school will be built and equipped by the autumn.

London: Stepney Green.—The year began with an encouraging accession of scholars to the Sunday-school. The annual prize distribution took place on a recent Sunday afternoon, Mr. and Mrs. Stuart, of Unity Church, Islington, kindly presiding. At the morning service the younger children sang an anthem very creditably. At the social meeting on 1st inst., which was well attended, Miss Miranda Hill, assisted by Miss Florence Hill, gave a most interesting lantern lecture describing their recent tour in Italy.

Preston.—Professor Carpenter delivered his second lecture on "The Gospels and how to read them" in the Lower Crush Room last Tuesday evening. The room was again crowded with a much larger proportion of men. The lectures have created a great excitement in the town.

Seven Kings, Ilford.—The special services inaugurated by the Provincial Assembly of London and the South-Eastern Counties, at the Central Hall, have met with a fair amount of success. Some Unitarians living in the neighbourhood have welcomed the movement, while several strangers have been attracted by the message of our Liberal Religious Faith. The present series will be concluded on Sunday next, when the Rev. W. Copeland Bowie will deliver the address. Arrangements have been made to continue the services for three months, the local friends undertaking to bear the expense of hiring the hall. A good deal of enthusiasm has been created, and it is hoped that a living and vigorous church will be established in the district. A social meeting is to be held on Friday, the 9th inst., presided over by the Rev. T. E. M. Edwards, who has organised the services and exercised general supervision.

Sheffield: Upper Chapel.—The new liturgy, prepared with great pains and at no little expense, was brought into use last month, and is giving much satisfaction. The book is called "Services for Divine Worship," and contains ten orders of worship suitable for any Sunday, four services for special occasions, and some additional prayers and thanksgivings. It is based on the revision of the "Seven Services for Public Worship," kindly permitted by the British and Foreign Unitarian Association, and includes many prayers from "Common Prayer for Christian Worship" (the book previously in use), and also the latest revision of Dr. Martineau's Ninth and Tenth Services. Professor Carpenter is giving his series of lectures on "The Christ of the Creeds and of Experience," at Sheffield, in the Channing Hall, connected with Upper Chapel. The first was delivered on Thursday, 25th ult., when there was an audience of over 150 persons, all of whom seemed appreciative and deeply interested. At the second lecture on 1st inst. a still larger audience assembled; and it is evident that the interest is likely to be sustained throughout the course. Rather more than half the audience consists of ministers and members of our own congregations in the district; the rest are strangers. A few ministers of other denominations have attended. Much interest has been aroused in theological matters in Sheffield in consequence of the Torrey-Alexander Mission, and our churches are benefiting in attendance and membership from the reaction against the extreme doctrines therein advocated.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 11.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN, Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A., and 7, Rev. A. A. CHARLESWORTH, "St. Francis."
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH, and 7, Rev. E. SAVELL HICKS, M.A., "George Fox."
Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A., and 7, Rev. H. RAWLINGS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. S. S. BRETTELL, M.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. W. COPELAND BOWIE, "The Church we belong to."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11 and 6.30, Mr. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.



C. & B.'s "Art Meta" 1/- Box of Butter-Scotch may now be obtained. Address of nearest agent on receipt of post-card. Manufactory, London, W.C.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. L. P. JACKS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. W. R. BIRKS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
 PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11, Rev. H. DAWTREY, B.A., and 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
 SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. BLOUNT MOTT.
 TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Rev. F. H. JONES, B.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

NUT CAKES.

Something new and good.
They are ideal for afternoon Teas.

LIGHT & DAINTY.

Hazel Nut ... 6d. each.
Cocoanut ... 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

DEATH.

GREG.—On February 6th, at the Cataract Hotel, Assouan, Walter Greg, of Lee Hall, Prestbury, and 56, Brown-street, Manchester, solicitor, second son of the late Samuel Greg, of The Mount, Bollington.

Situations,
VACANT AND WANTED.

THE DAUGHTER of a UNITARIAN MINISTER (35), experienced in the work (and who is also an accomplished needlewoman), would be glad to accept a position in which she would be expected to take entire charge of an infant from the month, or of a child from one to three years old. Salary not so much an object as comfortable and refined surroundings—"C," INQUIRER Office, 3, Essex-street, W.C.

COMPANION to LADY requiring useful assistance, housekeeping, needlework. Can attend invalid. Five and a half years present situation.—Miss QUINTIN, 16, Southwood-road, Liverpool.

LADY-HOUSEKEEPER or COMPANION.—Engagement wanted by Lady. First-class references.—F. M. D., c/o Miss HORRIDGE, 4, Campden Mansions, The Mall, Kensington, W.

WANTED by Young Lady, Situation as COMPANION or SECRETARY. Would not object to travel. Experienced; musical.—Address M., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED immediately, a LADY to HELP with boy of four years and baby of twelve months. Nurse kept.—Apply by letter to B., 28, Victoria-road, Penarth, Glamorgan.

WANTED by Young Lady, situation as RESIDENT GOVERNESS to Young Children. Experienced. Usual subjects. First-class references.—C. KING, 3, Hewitt's-villas, Aylsham-road, Norwich.

MISSIONER required, Leicester Domestic Mission, Great Meeting, Bond-street. Information as to duties supplied by the Secretary.—Apply by letter, giving qualifications and salary, C. KEMPSON, Secretary, Corporation Buildings, Leicester.

GENTLEWOMAN desires engagement as LADY'S COMPANION. Cheerful. Domesticated. Good needlewoman. Fond of children. Excellent references. Salary—"E," INQUIRER Office, 3, Essex-street, W.C.

A LADY seeks re-engagement as HOUSEKEEPER to Gentleman—"H," INQUIRER Office, 3, Essex-street, W.C.

LADY requires situation as LADY HELP in family. Domesticated. Experienced. Fond of children. Good references.—H. M., INQUIRER Office, 3, Essex-street, Strand.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

ROEDEAN SCHOOL FOR GIRLS, BRIGHTON.

A Founder's Scholarship will be competed for in June, 1906. The value is such as to reduce all expenses for board, laundry, and tuition to £30 a year.

For particulars of the Examination, apply to Miss WRAITH, Roedean School, Brighton.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

CLIFTONVILLE, MARGATE.—LADY prepared to take two Paying Guests (convalescent?), or Nurse and child, or two children until May. Quiet house near sea.—Further particulars apply E. G., Gahan, Cliftonville Library, Margate.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street, Strand, W.C.

Near the British Museum.

KINGSLEY HOTEL
HART STREET, BLOOMSBURY SQUARE,
LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

LANCASHIRE AND CHESHIRE SOCIETY

FOR THE

PERMANENT CARE OF THE FEEBLE-MINDED.

In response to the appeal published in the INQUIRER of December 16th, 1905, the following donations have been received, and are acknowledged with sincere thanks:—

	£	s.	d.
Miss Anna Sharpe	10	10	0
Mrs. (?) E. Gaskell	1	0	0
Miss Booth	25	0	0
Miss L. S. Leigh	20	0	0
Rev. Ambrose Bennett	1	0	0
Mrs. Thornely	1	1	0
Miss Gandar	1	1	0
Miss Fanny Short (donation) ...	3	0	0
Do. do. (increased sub.) ...	2	0	0
Mrs. E. T. Crook	2	2	0
Total	£66	14	0

MARY DENDY,
13, Clarence-road,
Withington, Manchester.
Hon. Sec.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Just Published.

Price ONE SHILLING.

TWO SERVICES OF PUBLIC PRAYER

Reprinted from "Home Prayers."

BY

JAMES MARTINEAU.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

CHEAPER EDITION.

Fcap. 8vo., 2s. 6d. net.

POEMS OF THE INNER LIFE

SELECTED BY

ROBERT CROMPTON JONES.

Thirteenth Edition.

LONDON: METHUEN & CO.,

36, ESSEX STREET, STRAND, W.C.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

BY the kindness of the British and Foreign Unitarian Association, a course of **FOUR LECTURES** on "The Old Testament Prophets and the Problems of Social Life, Then and Now," will be given by the Rev. W. G. TARRANT, B.A., in the MEMORIAL HALL, ALBERT SQUARE, MANCHESTER, as follows:—Thursday Next, February 15, at 8 o'clock: I. "The Biblical Literature and Present Conditions." Thursday, February 22: II. "Origins and History of Old Testament Prophecy." Thursday, March 1: III. "Passing and Permanent Elements in the Prophetic Literature." Thursday, March 8: IV. "Practical Considerations." Admission Free to all.

T. FLETCHER ROBINSON, } Hon. Secs.
NEANDER ANDERTON, }

66, Moorfield Road, Pendleton.

ROSSLYN HILL CHAPEL, HAMPSTEAD.

AN ORGAN RECITAL

WILL BE GIVEN BY

MR. S. LIDDLE,

On WEDNESDAY, 14th FEBRUARY, at 8.30 p.m.

PROGRAMME.

1. PRELUDE AND FUGUE in G minor ... J.S. Bach
2. ARIA ... MR. CECIL PEARSON. ... Stradella
3. ORGAN SONATA (No. 5) ... Mendelssohn
4. SOLO ... "Hear ye, Israel" ... Mendelssohn
5. ORGAN SOLO ... MISS MARGARET DOBSON. ... Gullmant
6. SOLO "O God have mercy" (St. Paul) ... Mendelssohn
7. PRELUDE to Act III. "Die Meistersinger" ... Wagner.
8. PRELUDE to Act III. "Lohengrin"
9. PRELUDE to Act I. "Lohengrin"

SUSTENTATION FUND

FOR THE

AUGMENTATION OF MINISTERS' STIPENDS.

The ANNUAL GENERAL MEETING of Contributors and Friends will be held at DR. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., at 12.30 P.M., on WEDNESDAY, the 14th of FEBRUARY, 1906, to receive the Report and Accounts, elect Six Managers, appoint Officers, and transact other business.

A. W. WORTHINGTON, } Hon. Secs.
The Hill, Stourbridge, }
FRANK PRESTON, London, }

CULLOMPTON, DEVON.

With the aid of a Bazaar and Donations from friends, various Repairs and Improvements have recently been effected at Pound-square Chapel; and an Organ has also been provided. The total outlay has been £131 2s. 2d.

A sum of £163 17s. has been raised, including £20 granted for Chapel Repairs by the British and Foreign Unitarian Association. Of this amount £32 14s. 10d. thus remains in hand.

In addition to the provision of better chapel ventilation, it is desired to convert some adjoining chapel property into a Dwelling House, at an estimated cost of £67 10s., with a view to an increase in the small permanent income.

The Minister and Congregation venture to appeal to their friends to assist in raising a further amount of at least £40.

Donations, forwarded to the Rev. JEFFERY WORTHINGTON, Treasurer of the Special Improvements Fund (Chudleigh Cottage, Cullompton), will be gratefully acknowledged.

HALE CHAPEL.

SPECIAL SERVICE

Saturday, February 17th, 1906,

At 3.0 p.m.

Unveiling of Memorial Window to Mrs. James Worthington by

Mr. R. D. DARBISHIRE.

Address by

Rev. J. EDWIN ODGERS, M.A., D.D.

London Sunday School Society

The ANNUAL GENERAL MEETING of the Society will be held at ESSEX HALL, on SATURDAY, the 24th FEBRUARY. Tea and Reception 6.30 to 7, when the chair will be taken by the President, Mr. ALEX. BARNES.

R. ASQUITH WOODING, Hon. Sec.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 1	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (Pro tem.).

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET.

Apply to ELLINGTON,
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER.

Effective Advertising by localised Church Magazines throughout the Kingdom.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines."

Principal:—

REV. J. DRUMMOND, M.A., LL.D., D.Litt.

SESSION 1906—1907.

CANDIDATES for ADMISSION are requested to FORWARD their APPLICATIONS and TESTIMONIALS without delay to the Secretaries.

The TRUSTEES OFFER for COMPETITION EXTERNAL EXHIBITIONS, open to Students for the Ministry, tenable for the ordinary undergraduate period at any approved British or Irish University.

The Trustees also OFFER EXHIBITIONS tenable at the College, for students for the Ministry.

The DR. DANIEL JONES TRUSTEES OFFER to MINISTERS who have shown themselves efficient in active service, and desire to devote a year to further study, ONE or TWO BURSARIES, tenable for one year at the College.

For further particulars apply to the PRINCIPAL, or to

A. H. WORTHINGTON,
1, St. James Square, Manchester. } Secs.
REV. HENRY GOW,
3, John Street, Hampstead,
London, N.W., }

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate,—Saturday, Feb. 10, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3321.
NEW SERIES, No. 425.]

LONDON, SATURDAY, FEBRUARY 17, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	97
LEADER :—	
A Unitarian Convert ...	104
ARTICLES :—	
The Presidential Address at the Benares	
Theistic Conference ...	99
The Unitarian Home Missionary College	102
A Congregational Heretic ...	105
"The New Unitarian" ...	106
The Ideal of Co-operation ...	106
Musings by a Minister—XXXV.	108
PROVINCIAL LETTER :—	
Manchester District ...	109
CORRESPONDENCE :—	
National Conference ...	107
Notice of Removals ...	107
An Enlarged Lectionary ...	108
LITERATURE :—	
The Crown of Science ...	100
Articles in the Reviews ...	101
OBITUARY :—	
Mr. Walter Greg ...	103
POETRY :—	
In Memoriam ...	103
Body and Spirit ...	110
THE CHILDREN'S COLUMN ...	103
NEWS FROM THE CHURCHES ...	109
OUR CALENDAR ...	111
ADVERTISEMENTS ...	111

NOTES OF THE WEEK.

THE National Conference of the members and friends of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-subscribing and Kindred Congregations, is to hold its ninth triennial meeting at Oxford in Easter week, from Tuesday, April 17, till Friday, April 20. It will be seen from the letter of the secretary, the Rev. James Harwood, that invitations, together with the programme and the committee's report, have now been sent out, and that advantageous terms have been granted by the railway companies. All applications for tickets, and for the securing of rooms through the kind help of the local committee, are to be addressed to Mr. Harwood, and for the latter must reach him not later than Thursday, March 15.

THE Conference met for the first time in 1882, at Liverpool, and there again, on the attainment of its majority in 1903. The intervening meetings were at Birmingham, Leeds, London, Manchester, Sheffield, and Leicester. The Oxford programme promises meetings of exceptional interest. On Wednesday morning two papers on social subjects will be read by the Rev. P. H. Wicksteed and Mr. Graham Wallas, while in the afternoon a discussion on "The Relation of our Ministers and Congregations to Social and Political Questions of the Day" will be opened with a paper by the Rev. C. Hargrove, Miss Catherine Gittins being the first speaker. Thursday morning is

to be devoted to the "Outlook of Liberal Religion," with papers by the Rev. L. P. Jacks on "The Decaying Influence of the Professional Theologian"; the Rev. Dr. Rashdall, on "The Present Relations between Theology and Philosophy"; and the Rev. T. Rhondda Williams, on "The Liberal Movement in the Free Churches."

ON Thursday afternoon the Conference Business Meeting will be held, and on Friday morning the Rev. Dendy Agate is to read a paper on "Advisory Committees and Ministerial Settlements," when the Rev. Joseph Wood will open the discussion and move a resolution declaring the desirability of having one Central Advisory and Settlements Board. At noon the Rev. Henry Gow is to give an address on "The Ideal of a Church."

THE Address of the President, Mr. W. B. Bowring, will be given on Tuesday afternoon, followed by a welcome to foreign delegates by the Rev. J. Estlin Carpenter; and in the evening a service will be conducted by the Rev. Charles Roper, and the sermon preached by the Rev. Joseph Wood. On Thursday evening also there will be a service, when the Rev. Dr. John Hunter is to be the preacher. The meetings of the Conference will be in the City Buildings. On Wednesday evening there is a conversazione in Manchester College.

THE Dean of Ripon, in a letter in Thursday's *Times*, urges that the way out of the religious difficulty in Elementary schools (except for Jews and Roman Catholics) is for the clergy, and those who work with them, frankly to accept the simple "reading of the Bible with explanations suitable to children." "The really distinctive doctrine of the Church of England," says Dr. Fremantle, "is that the Church is not a sect, but 'the blessed company of all faithful people,' and that its object is not dogmatic teaching nor ecclesiastical refinements, but a complete life of Christian righteousness, which can only be lived out through the nation and the organs of the national life. The effort to bring in dogmatic teaching would frustrate this, its main purpose. I am convinced that the simple teaching of Scripture though derided as unsubstantial, and even as a 'new religion,' is precisely that which is best suited for the formation of character, especially for children, but also for the mass of men."

ON the other hand, the Rev. J. M. Lloyd Thomas, of Nottingham, in an

article on "The Education Problem" in Wednesday's *Nottingham Daily Express*, strongly argues against "Undenominationalism" in the schools, and appeals to Nonconformists to be true to their fundamental principles. "The simple truth is," he says, "that Bible teaching when reduced into a kind of theological G.C.M. of all the sects must, unless it has been watered down into a nullity, constitute a theological test for many teachers. Among the most earnest and able of these are Agnostics, who cannot as an expression of their own devotional life repeat the Lord's Prayer, the Beatitudes, or even the hymn selected by the district *communis sensus*. Are we going by this test to ruin their career or deprive national education of their service, or offer to them State bribes to dishonesty? I for my part would prefer an honest morality in the schools to a perfunctory or dishonest repetition of prayers and verses. I regard undenominationalism as the least satisfactory of all the suggested solutions. The concurrent endowment of all the sects is a far preferable system, though I disapprove of this also. I think there is no satisfactory solution except a purely secular one. To this it seems to me Nonconformists are by their professions and principles committed."

THE members of the London County Council can rarely have spent a busier or a more useful week than that which was signalised by their recent visit to Paris. We have indeed seen some expressions of regret, as at a lost opportunity. The Parisian hosts and their London guests certainly did not go about their business in that searching fashion which is proper to an itinerant sub-committee. If members of our municipalities desire to gain at first hand, and by personal inspection, such knowledge of Municipal Paris as, e.g., Mr. Albert Shaw summarises in his "Municipal Government in Europe," they will have to work in a different fashion and with ampler time for the study. We can imagine our own councillors returning with rather blurred reminiscences of what they had been seeing. But on one point at least they are left in no obscurity. They have been welcomed and entertained with a right royal, or shall we not say, a right democratic hospitality. We at home have followed the record of their visit, and share with them in almost equal degree the proud pleasure of gratitude to our fellow townsmen of Paris. Knowledge of the methods of French administration is valuable, the assurance of French kindness and goodwill is of even greater worth.

THE importance of the visit does not end with the visit. It is not even confined to the enhanced feeling of neighbourliness to which it gives rise. Sir Edwin Cornwall has already, as we understand, practically secured that at no distant date a conference of the leading cities of Europe shall be held in London. We specially welcome the fact that the earliest announcement of the project appears in the *Tageblatt*. It was fitting that it should be so named in a German paper, that land of magnificent municipal enterprise. The conference is an event of first-class international importance. Nations are discovering more and more clearly how much the welfare of a people depends on the administration of its towns. A gathering of men who are not concerned with the old considerations of diplomacy and intrigue, who are in closest touch with social needs and ideals, who may be moved by a generous rivalry but cannot be affected by any devastating jealousy, is well calculated surely to strengthen the ties of friendship among the peoples and serve the cause of international peace.

THE current number of the *British Journal of Inebriety* contains the first of what it is hoped to continue as a regular series of Norman Kerr memorial lectures. As is only appropriate, the lecturer, Dr. T. D. Crothers, dealt, and dealt in a very interesting fashion, with the work of Dr. Kerr himself as a pioneer in the movement for the distinct recognition of alcoholism as a disease which must be diagnosed and treated by the methods of physical science. Of course, Dr. Kerr and other workers in the same field had to contend with much opposition, inasmuch as many people instinctively shrink from any facts or teaching which seems to limit the range of moral freedom or to bring matters of right and wrong into the domain of law or necessity. The brief but instructive sketch which Dr. Crothers gives serves to remind us of the stages through which every discovery has to move. But at the present day few will be found to dissent from the lecturer's conclusions, and this is the case largely because of the persistent and tactful work of Kerr, who so greatly increased the scientific knowledge of inebriety and fashioned it into the current of practical science. "In summing up Dr. Kerr's career, we may say that he was undoubtedly a great man, not in the common meaning of that word, but in the larger sense of one whose life, thought, and work was to analyse and widen the knowledge of the conditions which underlie the drink problem, and point out the means of cure and prevention."

THERE is a further feature in the lecture which will also be of interest to workers in the temperance cause, and, indeed, to all those who are concerned with the social and moral questions involved in the temperance problem. Dr. Crothers not only marks for us the place and importance of Dr. Kerr in the historic development of efforts for the lessening of the drink evil. In addition to this we owe to him a valuable summary of the experiments and mistakes, of the efforts and success achieved by the early homes for inebriates. As we all know, there has been not a little quackery

in the matter of "drink cures." What we do not always remember is that many of these early workers even when they blundered, were yet doing valuable work in pointing the way to more adequate methods of treatment. These are some of the points of interest in Dr. Crothers' lecture, which, as a whole admirably illustrate the complexity of the questions with which we have to deal and the many different methods which must be adopted for their solution.

A NEW roomful of Turner's paintings at the Tate Gallery substantially increases the wealth of beauty which rewards our too infrequent visits to that exhibition. It serves also to enlarge our knowledge and deepen our appreciation of the master's work. We do not find here a representative collection. Indeed, it would not be possible to do that in so small a compass. The pictures are rather distinctive of some few moods and types of vision. Those to which we return again and again for a last and still a last lingering look before we plunge into the reality of our Thames-side misty streets are almost all pictures of thesea. The vision is wonderful, the colouring superb. At a first glance the form may appear slightly nebulous. It is difficult, e.g., to say which is unsubstantial cloud, which tossed foam, which moveless rock, in the "Storm off a Rocky Coast," as difficult, perhaps, as in the unrest of the elements themselves were we in yonder hard blown boat. A closer view convinces us of the craftsman who, by the firmness of his strokes, has so often symbolised immensity in a few inches of canvas.

Two pictures there are which stand in a class by themselves, "Shipping off a Headland" (1909), and "The Evening Star" (1911). They are full of beauty, but that is not a quality by which to single them out from many others. They are instinct with the solemn silence of the evening, and particularly in "The Evening Star" there is a wonderful realisation of space. The power of making us feel distance is one of Turner's most ordinary achievements. This picture does something specific and strange. Usually we feel space as something outside of us; it is called properly distance, it is there, away from us. In this vision of darkening sea and shore, in this overarching evening sky, we feel no movement from ourselves outwards. The philosopher talks about tuneless tune and spaceless space. The poet sometimes does more, and suggests the meaning of these contradictions. Viewing again in the mind's eye this painting of "The Evening Star," we know that the spaceless world is in the soul of man. But when we look on the picture itself we simply feel that we are everywhere at home, so profound is its calm, and so unchequered its restful quiet.

THE Jowett Lectures at the Passmore Edwards Settlement, Tavistock-place, are being given this year by Mr. F. C. Burkitt, M.A., Norrissian Professor of Divinity in the University of Cambridge. At the first lecture on Wednesday week the Dean of Westminster presided. After alluding to the unique importance of the Gospel

History for the study of Christianity, from whatever point of view we may regard it, Professor Burkitt went on to show why critical and literary questions about the Gospels need investigation before the real problems of the Gospel History can be satisfactorily attacked. We need to get for ourselves a true portrait of Christ, but to do this the first thing is to try to understand how and why the portraits of Christ which we find in the Gospels were drawn. The study of all four Canonical Gospels, even the fourth Gospel, is necessary, although the several Gospels differ in historical and philosophical value. The first requisite for this study is a thorough knowledge of the contents of the Gospel. A knowledge of Greek or textual criticism is useful, but not indispensable; "all the main results and many of the processes of learned critical study can be at once made plain to those who will read the English Bible carefully for themselves."

THE *Expositor*, entering upon its thirty-second year, began with the January number a new and enlarged series, while the editor, Dr. W. Robertson Nicoll, was able to look back upon twenty-one years of completed service in connection with this magazine. Looking back over that period, since, in 1885, he succeeded Dr. Samuel Cox in the editorial chair, Dr. Nicoll sees signs of encouragement in the field of theological scholarship, and notable among them the establishment of the Theological Faculty in connection with the Victoria University of Manchester. "The clergyman," he says, "who does not keep up his studies will find that he loses influence over the best minds—that influence which remains only with those who are always humble, diligent, reverent, and fearless seekers after truth." The February *Expositor* has some "Notes from the Lecture-Room of Epictetus," by Dr. E. A. Abbott.

It will interest many of our readers to learn that the Rev. Dr. S. M. Crothers, of Cambridge, U.S.A., whose presence at the meetings of the International Council in London in 1901 is remembered with delight by many people in England, will this year deliver the Essex Hall Lecture during the Whit-week meetings of the British and Foreign Unitarian Association. Dr. Crothers will spend some time in this country, and will be heard in at least two of our churches—the Old Meeting, Birmingham, and Essex Church, London. His congregation at Cambridge have recently sent, as their annual collection to the funds of the American Unitarian Association, the sum of 1,300 dollars (£270).

A FURTHER contribution to the discussion on "The Land and the Unemployed" we hope to publish next week.

THE annual meeting of the Sustentation Fund was held at Dr. Williams's Library, Gordon-square, on Wednesday afternoon. The report we must keep for next week.

TO CORRESPONDENTS:—Letters, &c., received from E. W. B., J. C., W. C., W. H. D., G. R. F., S. F., J. C. M., P. E. R., H. S., W. T. S., E. T.

THE PRESIDENTIAL ADDRESS AT THE BENARES THEISTIC CONFERENCE.

By PUNDIT S. N. SASTRI.

BRETHREN,—Let us commence to-day's proceedings by thanking our Heavenly Father for this our gathering. We have assembled here from the remotest parts of the country, from the Punjab, from Central India, from the Southern Presidency, from Bombay, from Bengal and from every part of the United Provinces. You are sufferers by coming here, yet you have come. Reflect what is it that has drawn you together. We say it is a common cause. By common cause we mean community of ideas and opinions. But it is no mere community of ideas and opinions that has drawn us together. It is something deeper and sweeter than that. It is spiritual kinship; it is real brotherhood. By one spirit we have been formed into one family. It is the gathering of the children of the same Father. It is soul meeting with soul, heart meeting with heart, in secret spiritual communion. And He who has brought us together is with us. Let us turn to Him this day for light and strength and guidance. Let us seek His glory in what we shall say and do in this fraternal gathering.

The fact that we are holding a theistic conference at Kashi, a city of ancient renown, and seat and centre of orthodox Hinduism, indicates the great change that has already taken place in modern Hindu thought. This sacred city is still redolent with the precious memory of a Bhaskarananda, a Tailanga Swami, and of many other saints of ancient Hinduism; and bears in its bosom numerous shrines, *chhatras* and *maths*, endowed by the piety of generations, and still resorted to by hundreds of devotees. Its splendid buildings, bordering upon the river, still bear mark of ancient Hindu architecture, and fill our minds with wonder at the thought, how this eternal city, after so many ravages of conquest and of ruthless vandalism, still bears witness to the tenacious vitality of Hinduism. The very atmosphere of Benares, to this day, is full of ancient Hindu ideas. Living here we are daily and hourly reminded of the past—a past once great and glorious, but now vanishing like the declining sun-light lingering on a hill-top. I am not sure whether, in Bhaskarananda and Tailanga Swami, we have not seen the last representatives of the true type of ancient Hinduism. Certainly even now we have enough Hindu asceticism, specially of the spurious sort, but that internal force, which did put forth these great personalities, seems to have exhausted itself and to be unable to continue much longer its ancient work. This leads us to the consideration of the disintegrating effects of modern education, and of the present contact with Western civilisation. The effects are visible in many directions, in material and industrial concerns, in political ideas, and in social life. But their influence is nowhere more serious or more far-reaching in its consequences than in the department of moral and spiritual ideals. The ancient spirituality of our race, for which we had justly acquired pre-eminence amongst the nations of the earth, is in danger of suffering irrevocable decline. The old religious ideas

are fast losing their hold on the minds of men; and as a consequence the old spirituality that they once fostered is also declining. Thus the channels through which flowed the old piety of the Hindu race are in danger of drying up. Now, brethren, I know there are men who look upon this rapid secularisation of a religious people with indifference; who declare that a race may be thoroughly secularised, yet can be politically great or socially happy; and they point to the cases of Japan and of modern France as a proof of their assertion. I, for one, am persuaded that the greatness of these two countries, like the greatness of any country in the world, is truly and surely laid on the moral character of their masses; on their faith in the inherent strength of a righteous cause—in other words in the moral government of the world. Articulate or inarticulate, that must be the backbone of every national resistance as well as of every national achievement. No nation of unbelievers can achieve anything worthy or great. Every man or woman that strives for the victory of a righteous cause or offers himself or herself for its service, steps into the ground of faith. And wheresoever there is lack of this faith—the faith in the ultimate triumph of righteousness—there is true atheism and there is no moral backbone. There may be a kind of light-hearted, frivolous, and flimsy citizenship, but no manhood. That being my conviction I am appalled at the prospect of this rapid secularisation of our people; and I feel that I, a poor individual with my humble powers, must strive my best to avert such a calamity. Though I believe that man is as instinctively religious as he is social, and that religion checked in one form is sure to take effect in another, yet our responsibility is the greater to strive for what we feel to be the best of those forms. Believe me, brethren, we are in safe hands. An all-wise Providence is taking care of us, and always befriending our humble endeavours.

Let us also remember that there are many others who, along with us, are equally appalled by this rapid disintegration of the old spirituality of the race. They also are striving their best, though in different ways, for the preservation of that spirituality. I may classify them under two heads.

First, there are those who are for keeping up the existing forms of religion as they are—"Throw new spirit in the current forms," say they, "and they will live." Influenced by this hope they try to give new rational interpretations for the current forms of idolatry, which, they think, will rehabilitate those forms in their ancient power and potency. I admire the motive that actuates this class. I admire their devotion to the welfare of the people. But I do not believe in the wisdom of the course they have adopted. They seem to forget that the current forms, whatever they may be, are the fruits of a process of evolution. They have been evolved from certain root ideas of individual and social life, that were once ruling factors of a bygone civilisation. They were once effective because those ideas were behind them; because they were tremendously real to the hearts and consciences of our forefathers. How can you give these forms their old power and potency, their old inspiration, without restor-

ing the integrity and potency of those old ideas and without also restoring the old social order in which they were evolved? In India religion is intimately connected with social life, and you cannot maintain the integrity of the present religious system without securing at the same time the permanence of the present social order, which, however, it is impossible to do. The rational interpretation school, as far as I can see, are inevitably doomed to ultimate failure. Their advocacy of the current forms may temporarily secure for them easy popularity, or beguile them with the fancy that they are wiser than their generation; but their makeshift philosophy, by its very nature, cannot last long. With the disintegration of the root ideas of life and also of the present social order, the current forms will surely, necessarily, and inevitably pass away.

Almost the same thing can be said with regard to the line of action pursued by a second class of thinkers, who are for reviving old forms. "Push back the people," say they, "to the old Vedic times, and try to restore the old spirituality of the race." All honour to these earnest thinkers also for their sincere desire for raising their people. But they too seem to forget that the old forms cannot be rehabilitated in their vigour and efficiency without the root-ideas that brought them forth, and also without the forms of social life under which they were generated and developed. The earnestness of men may temporarily revive some old forms; but without the old living ideas behind them and the old social life to support them, they are sure to become meaningless and unreal in course of time, to be cast away by a future generation of reformers.

What men should aspire to in religion is reality and not a makeshift. And there can be no reality without a correspondence between its outer forms and its inner contents. It is a great truth which should never be forgotten. Religion to be morally and spiritually effective should also be progressive:—not hanging behind civilisation like the heavy tail of a *dumba* sheep checking and restraining its onward march, but serving like martial music to inspire and strengthen that march. Religion, to the regret of all impartial students of history, has served up to this time as a retarding weight in the tail of civilisation, rather than as a bugle-note leading its van. It is time that religion should be restored to its legitimate function; to be made, under the altered circumstances of modern life, once more tremendously real. I repeat what I have said before, that in order to be made real there should be a correspondence between its external forms and its inward contents. In other words, the process should be not to set up the forms first and then invite the spirit and the ideas to dwell therein, but to hold fast the new spirit and the new ideas first and then let them assume their proper forms. In the region of biology we daily witness that it is not organism that creates life, but it is life that builds up the organism. Under the altered circumstances of modern civilisation, religion to be real and spiritually effective must needs imbibe and assimilate the principles that characterise modern civilisation. Briefly speaking, in order to be able to influence the onward march of

the human mind, at the present time, it should be characterised by four leading traits.

First, it should be characterised by *liberty*; by the unhindered freedom of the human soul in quest of truth, and in the pursuit of righteousness. There should be no voice or authority declaring "thus far and no further" to the human mind in its quest after truth. The only authority with which true religion should be conversant is the habitual preference that love and reverence give to experience. Otherwise the wings of the soul should be left free to soar up to the skies and to dive deep in the eternal abyss, having none but the Eternal for its company.

Secondly, it should be characterised by *rationality*. It should have no conflict with human *reason*. To hold that man has been endowed with reason to the detriment of the higher interests of his soul is to cast a slur on Divine Providence. All man's natural gifts and endowments, both physical and moral, are suited to his condition in this world and in the next. They may have their respective spheres and functions, but there can be no incompatibility amongst them. The conflict between *Faith* and *Reason* is a creation of priest-governed faith—a fiction of Church dogma. Human reason if left free would revolt as much against maternal affection or against conjugal love as against man's sense of the Infinite and the Eternal. Man's spirituality is no more a mark of his rational imbecility than his sociableness is a mark of his lack of individual independence. It is irrational to question the rationality of faith.

Thirdly, it should be characterised by *universality*, for if religion be ultimately based on a revelation of the Parama Purusha (the Supreme Being) to the human soul, that revelation cannot be partial and sectional, made only to a single race or country. Like maternal affection or conjugal love it may vary in external expression in different countries, but the original impulse is the same in all countries. Wheresoever man has groped to find the light, and has lifted himself above the seen unto the unseen, there this divine revelation has taken place. The study of the scriptures of the nations has established this great truth. The conviction is daily strengthening in the minds of all sincere religious inquirers that "of a truth God has been no respecter of persons" and that His revelation has been universal. Certainly this universality should be a distinguishing feature of the coming faith of the world.

Fourthly, it should be characterised by *spirituality*. Whatever that coming faith may be, it should be pre-eminently a *religion of conscience* and not of mere external *formalism* or *ceremonialism*. Of ceremonial religion we have had enough and more than enough in this country. Both Hinduism and Buddhism have furnished examples of it. We need not go to other lands to see how the religion of authority and of priest-craft can degenerate into blind observance of a number of prescribed forms; which might have had some meaning, some spiritually elevating influence, at some by-gone time, but which have long ceased to exert that influence. It is time that religion should be disengaged from all non-spiritual

and purely external elements, and installed in its main function, namely, to awaken and strengthen in the human soul a sense of the eternal, and thereby enlighten, inspire, and guide the human conscience. The sphere and province of religion is in the spirit of man. The main function of religious teaching and of the Church is the moral and spiritual uplifting of man. Hence we are persuaded to think that the future religion of the human race, above all other things, should be a *religion of conscience*. Spirituality should be its leading characteristic.

Now, brethren, the religion of the Theistic Church which has drawn us together at this conference, possesses those four characteristics. In the first place it is based not upon authority, but upon independence. It is consistent with the utmost freedom of the human soul. It does not bind itself to any particular scripture or any particular *guru*, but freely accepts whatever is true in any scripture or any *guru*. It is essentially progressive, never fettering itself with infallible or immovable creeds and dogmas. It is not a stagnant pool dammed up by authority ages ago, but a living and running stream bearing life and health for unborn generations.

Secondly, this religion of the Theistic Church is also a religion of *rationality*. It has no conflict with human reason. The discoveries of modern science, the speculations of modern philosophy, the widespread influences of modern culture, everything tends to increase its volume, and supplies it with accessories for effectively doing its work.

Thirdly, our religion is also *universal*. We believe in the universality of divine revelation. The Divine Guide of man has not left Himself without witness amongst any race. Of course his revelation is gradual, but evolutionary, ascending in a rising scale from crude forms to more enlightened and spiritually elevating ones, but it is a fact of History that no race has been left without his guidance; without the breathing of his spirit as it were. These divine revelations have been treasured up through the utterances of sages and saints in the scriptures of the nations. Hence the religion of the Theistic Church handles all of them in a reverential spirit, and tries to draw spiritual sustenance from all. It marks the operation of the same spiritual laws, for instance, in Jesus of Nazareth, in Sakya Muni of Kapilavastu, in Mahomed of Arabia, and in other great teachers of humanity. With regard to the kinship with the Divine it does not make distinction between Aryan and non-Aryan, between Jew and Gentile, between Christian and Heathen, and between Moslem and Kaffir. It is universal brotherhood by divine adoption.

Fourthly, the religion of the Theistic Church is pre-eminently *spiritual*. The Parama Purusha whom it worships is a Spirit, the soul that worships him is also a spirit; the worship that it pays is also a spiritual offering. Its heaven is spiritual, its hell is spiritual, its sin and atonement are also spiritual. In short, the religion of the Theistic Church is essentially a religion of conscience. Its God is not enthroned in yonder skies or in a place called heaven, but is living in the soul, as a silent witness of its conscience, ruling

and guiding its inward life. Says Manu:—

"Thinkest thou, O man, that thou art alone in this life, but know and reflect that there is one always present in the soul, as a silent spectator of all thy good and evil." Here Manu gives utterance to the same truth. According to the religion of the Theistic Church the main sphere of religious culture is in the region of conscience—its chief aim is the attainment of purity and peace, of righteousness and moral integrity, of high purpose and unselfish endeavour, and of the enlightenment of the mind and ennobling of the heart.

(To be continued.)

THE CROWN OF SCIENCE.*

WITH advancing knowledge the sense of mystery grows greater. The more we drive wild ignorance away from us and hew down the giant superstitions of the past, the more openly do we view the widening circle of strange and mysterious things that, like a primeval forest, surround man's little clearing of tamed forces and cultivated arts. No longer this tree or that stone, but every tree and every stone, have now become a mystery to us, and a sense of the infinite mystery of all things is interwoven with the very texture of our daily life and thought. The whole universe is a mystery. The infinitely little and the infinitely great whirl round together in a perfect maze of symmetry and order. Amid heavenly bodies whose vast movements and infinite distances baffle all comprehension of their number and magnitude, not a sparrow falls to the ground unknown to God, the very hairs of our head are all numbered, and each tiny atom is moving with its true motion and perfect order in a minute system of its own. We stand bewildered. Not chaos but order surrounds us on every side; not blind force, but a regulative government embraces all under one rule.

As the accuracy of all God's work in the material world seems utterly independent of size, so in His hands we may see the moral world also poised like a delicate balance that trembles responsive to every thought of every soul, which in the one scale or the other now weights the world with good, now subverts it unto ill, and by its own motion rises or falls in moral worth and value.

As our earth is not physically independent, but owes its position in space, its light, and heat, and habitability to the influence of other worlds upon it; so it is natural to suppose that man's moral and spiritual being, his intellectual capacity, his moral aspirations, and his religious affections are not and never can have been independent of the moral and spiritual order in which he lives. We are not isolated villagers, dwelling apart from all the universe in the solitude of utterly separated souls, but we are bound in the bonds of purposes vaster than our own, wrapped round by the affections of God, judged by His judgments, swept along by His strength, and carried forward by His will to the fulfilment of one universal purpose, whose secret is with Him.

* The Crown of Science, or the Incarnation of God in Mankind. By A. Morris Stewart. (Published by Andrew Melrose, 16, Pilgrim-street, London, 1904. 6s.)

Life is organic, and with this new conception of universal being and faced with so great mysteries, we turn once again to the study of man, whose mind thus images all things as one ordered whole, and whose spirit has ever been a seeker after God if haply he might find Him.

We study man, and especially man's religious life, with a new interest derived from science. For religion is now seen to come in the direct line of human progress, ordering man's spirit as well as his body into unison with the great whole.

With freshened insight we now see in the spiritual inspiration of men no less than in the mechanical movements of atoms, the immediate power of God working in the inner recesses of man's being.

And when from the complexity of man within himself we advance to the complexity of his relations with other men, we rise into that realm of the moral life where the slightest fault of balance, dislocation, or defect in the performance of function may produce such vast evil in the social organism as a whole. Here religion comes in and seizes on the mind, as it were, from without and from above. The duty of rendering worship and service to God puts every member of the social organism into his due place in relation to every other, and orders all into accord with one supreme will. The worship of God thus establishes, as it were, nerve connection between the individuals and the centre, and the spirit of man now consciously returns to God who gave it, for its authority and inspiration in every act of life.

The laws of worship are the very motion of God in the heart of mankind, raising humanity above that self-centredness which must perish and die, and inciting to an evolution which, through ceaseless self-sacrifice, enters into the deathless spirit of eternal love. To neglect these laws of worship and forget God means disintegration of the social organism, degeneration, and spiritual death. Sins against this unity of all spiritual life are visited not upon the individual sinner alone, but upon the whole social organism whose lax sense of unity has suffered him to go his own way, and failed to win his whole-hearted adhesion to the common cause. The laws of heredity and of environment as stated by science, and the visitation of the sins of the fathers upon the children as foreshadowed in the Hebrew Scriptures, agree together. Our modern study of the material world reasserts the laws of God already told us by the spiritual seers. Matter and spirit are not disconnected, and that there is a link between spiritual perversion and moral depravity is clearly to be seen in physical degeneracy. Life is organic. Religion and science are one. We cannot feed the one side of our nature without, by the same process, feeding the other also, nor starve one without starving the other.

If we feed our scientific thought with the great and enriching conception of one universal physical order, we must feed our religious life with the same enriching thought of one universal moral and spiritual order. As man's material body demands that the whole universe be in some way materialised to match it, so man's spirit requires that not a part only but the whole of being be interpreted as a

spiritual relationship. The same logic which gives us a universe of matter as the cause of our bodily relations, gives us God no less as the omnipresent correlative of the soul. And as body and soul act in unison in man, so must we view the material universe as being material to the purposes of God. In His mind all things must matter, and the finest spiritual judgment and the minutest movement of an atom are correlative parts of one organic whole.

After five chapters dealing with the reconciliation of modern scientific thought and ancient religious belief, along lines of most suggestive and fruitful thought, whose main outcome we have thus briefly sketched, our author turns to the more specific defence of the orthodox Trinitarian faith. Into this region we do not propose to follow him. The supreme importance that he attaches to certain sayings and events supposed to have taken place in Palestine a few hundred years ago, and which seem to him to make Jesus of Nazareth become the pivot round which the moral order of the universe revolves, appears to us to be strangely incongruous with the larger thought of these introductory chapters. Where the anchor of faith is held by a chain of many links, why fix on one link only as the all-important one? Without Isaiah should we ever have had Jesus? Could we strike out Moses and the prophets and yet retain this Christ? Why should any man, whether Abraham, Moses, Isaiah, or Jesus, be selected as the central figure of that all-enfolding spiritual life whose great Author and Shepherd and Guide should rather be God Himself? Is not God sufficiently real to us even yet? After the vision of His presence with each of us and of His fatherly care for all, do we need now to assign to the supposed sinlessness of some Isaiah or to the historic baptism of a repentant Jesus, or to any other human being or event, the one place of supremacy in the eternal spiritual life? Were there no God we might be excused for filling the vacant throne with some man or another from the list of them that have been born of a woman. But if Heaven had its ruler before the race of Adam was born, ere the sun was formed, and before the morning stars yet sang together, there is a great chance that even the mightiest of the sons of earth, and whether sinless or not in the eyes of groping men, may be quite wrongly regarded as the Only Begotten of the Father from all eternity. The gulf between Jesus and Isaiah or Moses may be great, but until we have seen all the saviours whom God has sent to all the worlds, and all the sinless ones that bow their heads in heaven, we may well hesitate to build all our hopes of redemption upon the solitary chance of finding Jesus seated upon the throne of God!

WILFRED HARRIS.

THE very circumstance of any good and noble thing being possible, and revealed to our hearts as such, constitutes and creates it a duty.—James Martineau.

CAN you remember anyone who studied his own happiness that ever was thoroughly happy? Can you call to mind any individual who, bearing the cross, and labouring in humble self-denial, in the path of duty, was ever miserable.—George Brown.

ARTICLES IN THE REVIEWS.

THE interesting autobiographical record of "An Agnostic's Progress" is completed by Mr. W. Scott Palmer in this month's *Contemporary*. The idea of "Evolution" proved the master-key by which he was led back to a living faith: Psychical Research, Catholic ritual and "Lux Mundi" helped him on his way. Here is a glimpse of one step:—

"I find in my old note book these words taken from Pfeiderer, expressive of my state of mind at what I may call the beginning of my end: 'From the moment . . . when the first presentiment of the God-consciousness, the solution of the riddle of the world, shimmered like the earliest ray of morning light across the dawn of an earthly soul, from that moment man was there—i.e., the thinker, anthropos was there—i.e., he who looks upwards.' My sun had risen and I became 'he' who looks upwards.' First outwards, then inwards, and at last upwards is the way of man, and it was mine."

And finally he came to the full possession in heart and mind of the "One Mediator between God and Man, the God-Man by whom God was fully expressed under human conditions, and perfect Man was displayed before men. Here was the core, the expanding sphere, of concrete truth, whereby the Christian Church might find the manner of including all truth and destroying, slowly it might be, but surely, every lie." And he adds: "This wonderful concreteness in Christianity is the fulfilment of Paganism, of Polytheism. There is no abstract love, there is only God, the concrete Lover in every heart; there is no transacted redemption, there is only a Redeemer, God and Man, growing in His redeemed, as Christ in them—the concrete hope of glory. There is no good, there are only Beings growing to be one in God and with God, who is the concrete Holy One; there is no evil, there are only Beings lonely and corrupt apart from Him." Here one finds that the Agnostic has gained a large and profound measure of spiritual truth, but truth which, we are convinced, will be still more perfectly interpreted, and adapted for universal application, when he realises that the "God-Man" is not the truth as it was and is in Jesus.

Of the other articles in this number, apart from those of immediate political interest, we would call special attention to that by Dr. Rankin on "Nervous Breakdown."

In the *Nineteenth Century and After* we note the article on "Church and State in Russia," by Mr. J. Ellis Barker, and Admiral Sir Cyprian Bridge's on "A Great Moral Upheaval in America," which incidentally notes the protest by President Eliot, of Harvard, against the brutal form of football played in that country.

Mr. G. Lowes Dickinson we are always glad to meet, and in the *Independent Review* there is an article of his, "Quo Vadis?" which ought to be read by all thoughtful people of practical sense in this country. From the vantage ground of Shelley and the high mountains he takes a survey of our national life, and says some very searching things. What is wrong and how we should set about righting it,

according to his judgment, our readers may see in the pages of the review. Here we quote only one passage as an impulse towards further reading :—

"It is certain that any reform that will really effect anything will be attacked as unjust, because it interferes with 'legitimate expectations'; certain, too, that those who attack it will ignore the incomparably greater injustice in which they and all of us are plunged under existing conditions. That is one profound reason why we do not alter institutions; and it involves both an intellectual and a moral error. The intellectual error may be cured by study. But it will not be cured, unless and until the moral error is cured; and that can be cured only by religion and poetry. That is why Shelley really matters; that is why the Gospels matter. And poetry and religion, so far from being an amusement only fit for boys, should be the most serious pursuit of grown men."

Mr. W. T. Stead's article on "The Revolution of the Twentieth Century," of which the upheaval in Russia is, in his view, only the beginning, prophesies a great deal, but not without making allowance for other possible eventualities. What chiefly impresses him is the immense power discovered in the method of passive resistance and suffering to gain the ends of the weak in face of ruthless force. Mr. R. C. K. Ensor's article on "Workmen's Homes in London and Manchester" should also be noted.

In the *Fortnightly* Tolstoy's elaborate essay on "The End of the Age" is concluded. "The Russian people," he says, "when abolishing government, need not invent any new forms of combined life with which to replace the former. Such forms of combined life exist amongst the Russian people, have always been natural to them, and have satisfied their social demand. These forms are a communal organisation with the equality of all the members of the Mir, a co-operative system in industrial undertakings and a common possession of the land. The revolution which is impending over Christendom and is now beginning amongst the Russian people is distinguished from former revolutions precisely by this, that the latter destroyed without substituting anything for that which was destroyed by them, or else replaced one form of violence by another; whereas in the impending revolution nothing need be destroyed; it is only necessary to cease participating in violence—not to extirpate the plant, putting in its place something artificial and lifeless, but merely to remove all which has hindered its growth." They who are to participate in this great revolution are "those who, without overthrowing anything, without breaking anything, will organise their life independently of the Government, will peacefully endure any violence inflicted upon them, but will not participate in the Government, and will not obey it."

That such a dream of relapse into a condition of primitive peace should be dreamed for the hundred million of the peasantry in Russia, one can understand, but not how it could compass the reorganisation of the nations of the earth, with their vast operations of industry and

commerce. Nor does Tolstoy convince us that the kingdom would really come through his method of passive disobedience to all authority of government—which surely should be simply the expression of the inward law of righteousness in all the intercourse of men.

This essay of Tolstoy's is now also published in book form, together with his letter to the *Times* of March 11, 1905, on "The Crisis in Russia." (W. Heinemann, 2s.)

The *World's Work* has some amusing pictures of the General Election, the second part of an illustrated article on "London to Liverpool by Canal," and an article on "Art in an English Village" (art iron-work in a Norfolk village), with some charming pictures.

THE UNITARIAN HOME MISSIONARY COLLEGE.

WE reported last week the proceedings of the Annual Meeting, and give here the opening passages of the Report of the Committee :—

It is with sincere gratitude that the Committee begin their Report to the Subscribers by recording the outstanding event of the year, the establishment of the College in its Residential Hall, at Summer-ville, in Victoria Park, on Thursday, October 12, 1905. The new residence was formally opened by Sir Edwin Durning-Lawrence, M.P. The Committee are enabled to report, from a careful record of the events at the time, that the occasion aroused widespread interest in the Churches, as was indicated by the crowded attendance at the opening ceremony. The catholicity of religious fellowship in Manchester, and the intimate relations of the College with the academic life of the city, were also shown in the presence of ministers of various religious denominations, and the presence and speech of distinguished representatives of the University and local Colleges and Halls. The enthusiasm of the audience was equal to its numbers, and the speeches reached a high level of thought and eloquence. Your President, the Rev. C. C. Coe, in an address of much dignity and charm, deepened the debt of gratitude which the College owes to him. The occasion was marked by strikingly sympathetic speeches given by the Vice-Chancellor of the University of Manchester and by the Dean of the Faculty of Theology. No less sympathetic and encouraging were the eloquent words of Professor J. Estlin Carpenter, of Oxford; and the Principal of the College, in impressive words, lifted the audience to a sense of personal consecration to the cause for which the College stands. The proceedings, in fact, throughout were eminently worthy of the occasion, and of the high hopes and ideal of the College, which is now equipped as its best friends would desire, and enters on its second half-century with every prospect of a useful and honourable career.

The domestic arrangements for the over-seeing of the hall and the comfort of the students have been carried out on the lines indicated in the Jubilee Fund appeal. The Committee are deeply indebted to Principal Gordon for his kind acquiescence in their desire that he should take

up his residence in the Hall, and they are glad to say that while Principal Gordon is the resident head of the Hall, they have been fortunate in securing the valuable services as Matron of Miss Panton Ham, daughter of a former distinguished minister, the Rev. J. Panton Ham. The other members of the staff consist of gardener, cook, and three maids. In addition to the rooms reserved for the Principal, Matron, and staff, there are rooms for fifteen residents, as well as rooms reserved for collegiate, domestic, and recreative purposes. The students entered into residence on October 4, 1905, and practically the whole of the accommodation was at once taken up. In addition to the eleven students of the College, two of its past students and a member of the Brahmo Somaj of Bombay, studying at the Victoria University of Manchester, were entered as residents, so that the Hall fulfils from the outset its contemplated double function of a home for the College and a Hall of residence for University students. The Committee are glad to record the emphatic words of the Principal that all the arrangements of the Hall have worked smoothly since the opening, that all the residents have shown a real regard for each other's comfort, and that already the common life of the Hall has had a beneficial effect on the men in residence.

The Committee have pleasure in reporting the steady growth of the Jubilee Memorial Fund during the past year. The Fund has been kept well before the Churches both by means of deputations and correspondence, the Principal of the College, in particular, having been unwearied in his efforts to visit all the Congregations applying for his services. The amount of the Fund, as stated in the body of the last Annual Report, was £12,600, contributed by some 800 donors. During the year the Fund has been increased by £3,500, and over one thousand names have been added to the list of donors. The Fund has now reached the sum of £16,250, while the donation list contains over eighteen hundred names. In addition to the above gifts in money, the Committee have gratefully to acknowledge several valuable contributions towards the furnishing of Summerville, amongst which they would specially name a generous gift of books and pictures by Mr. J. Livesley, of Moss Side, Manchester; framed portraits from Mr. A. W. Worthington, of Stourbridge; some valuable pictures by "A Friend," per the Principal; and the gift of an excellent piano for the drawing-room by "Friends," per the Matron. While assuring all who have contributed so generously in these various ways of their deep sense of their kindness and sympathy, and while heartily thanking the ministers and officials of the Congregations which have invited deputations to state the purpose of the Fund, and the very many local treasurers who have, with so much sacrifice of time and comfort, co-operated with its officials, the Committee would venture to emphasise the urgent need for its speedy completion. The sum of £20,000 originally asked for was designed to provide an endowment to meet the extra charges involved in the upkeep of a Residential College as well as to pay for the purchase and equipment of the

collegiate buildings. Experience has shown that the whole of this amount will be required, and the students are now in residence and the expenses of maintenance running on. The Committee therefore appeal to all friends of the College to contribute as they are able and as speedily as possible towards the completion of the Fund. Where so much has been done, and the sympathy and generosity of the Congregations so warmly displayed, the Committee believe and trust that their appeal for the remainder of the Fund will meet with an effective response, and that a movement started and sustained with so much enthusiasm may be consummated in a success that will make the College the still more efficient servant of the Churches.

THE volume of "Poems of the Inner Life," edited by Robert Crompton Jones, has long been treasured among the best of such collections, gathered from the higher realms of English poetry. At the time of its publication, forty years ago (we have a copy of the third edition, dated 1877), marked by the fine taste and devout spirit of the editor, it brought many little known and very beautiful poems within reach of a wide circle of readers, and we are glad that the opportunity of a change of publishers has been taken to issue the book at half its former price. It is a pity, however, that in addition to the new title-page, if the old sheets were still to be used, the index of authors was not also brought up to date. It looks strange in a thirteenth edition, dated 1905, in an index where dates of birth and death of authors are given, to find no dates of the death of the Tennysons and Browning, Emerson and Newman, Matthew Arnold, Christina Rossetti, and a good many others. We must hope that there will soon be a call for a veritable new edition. Then the verses "Thy way is in the deep, O Lord," need no longer be marked "Anonymous," and the name of James Martineau may be added in the index, and the name of the author of the lines from "Songs of Two Worlds" may be also given. The book, as the editor said in his original preface, "is a collection, not of sacred poetry, in the usual, technical sense of the term, but of poems which, without being ecclesiastical or theological, may be called religious, in so far as they have power to strengthen religious faith, or to deepen religious impressions, and to express or suggest the spiritual significance of Nature and of Human Life. They have been selected according to a sense of what most nearly touches the heart and mind of our best and most earnest hours; and they reflect many moods of the soul, from that of questioning, and longing, and vague pathetic sadness, to the clear assurance of faith, and the peace and joy of communion with God." We shall hope that the book will now find many fresh readers. (Methuen & Co. 2s. 6d. net.)

BETTER to have the poet's heart than brain, Feeling than song; but better far than both, To be a song, a music of God's making.
G. MacDonald.

OBITUARY.

MR. WALTER GREG.

A SERVICE, conducted by the Revs. E. L. H. Thomas and P. M. Higginson, was held at Noreliffe Chapel, Styal, on February 9, in memory of Mr. Walter Greg, who died recently at Assouan, Egypt.

Walter Greg was the younger of the two sons of Samuel Greg, of Bollington, the subject of the "Layman's Legacy." Although he took but little part in public affairs he was well known and highly respected as a solicitor in the firm of Messrs. Cunliffe, Greg & Co., in Manchester, and all who knew him felt the influence of his high standard and nobility of character. He had been ordered to Egypt for the benefit of his health, and most of his family were there with him when the sad end came. He married a niece of Mary Carpenter, and cousin of the Rev. J. Estlin Carpenter. Much could be said about the beauty of his family relations, but these things are not to be described in words.

IN MEMORIAM.

December 14, 1861. January 22, 1901.

We hold her in our hearts to-day
As in our hearts in days now past,
She reigneth there, while love shall last—
Victoria—Queen, for aye.

And by her side, as long ago,
Is he, who poured his soul's best gift
For her, if haply he might lift
And ease her burden so,—

That sweet, brave spirit, steadfast, sure,
Who blessed her life with love serene,
Who gave to country, wife, and queen
A service high and pure,—

Her conscience and her guide to be;
Yet count himself as naught, for her—
Her lord—and yet her serviteur,
In truest chivalry.

For this he toiled, for this he strove,
And stricken sore, still laboured on,
To win for her earth's noblest crown—
Peace—and her people's love.

"Her people's love!"—that this might be
Her comfort—thus the poet prayed,
"Till God shall set thee at his side
Again"—and sorrow flee.

And through long years of sorrow's night,
Alone, she wrestled, prayed, and wept;
For ever in her heart she kept
His passion for the right.

She shunned no toil, she spared no pains,
Her life was to her duty given,
For this high memory, sealed in Heaven,
In grateful hearts she reigns.

L. A. M.

ONCE in his life, at least, a man must go through hard and difficult experiences if he is to find the right path himself and to have understanding for the burdens of others.—C. Hilty.

MAKE deep silence in the heart
For thought to do her part.—Keble.

THE CHILDREN'S COLUMN.

To obey the inward law of right, and so do our duty, whatever it may cost in difficulty or suffering, gives us a hold upon a strength which is not our own. We are strong and glad in doing our duty, because God is with us. It is His will we are doing, and we feel that great strength of His eternal righteousness, flowing through our lives and making us strong. By being true to that inward law of right we most surely know that God is with us in our daily life, and we are happy because we can trust in Him. His law is in outward things, in the wonderful order and beauty of the world, and it is in the inward things of our personal life and character. Through obedience we take our rightful place in His world, and grow up in strength and wisdom as children of our Father in heaven.

But most of us know that our life is not one of steady growth. We know it ought to be, and we know that our true happiness is found in obedience and trust in our Father's unchanging love. But we forget, we make mistakes, we do wilful wrong. Our temper is not under proper control; some blind passion, or strong desire for what we have no right to, gets possession of us, or little by little we let ourselves fall into a determined selfishness, or give way to foolish vanity or evil jealousy, or in some other way are driven out of the straight path of duty, or choose for ourselves what is wrong and unworthy.

Then, when we see what we have done and what we are making of ourselves, how mean, or cruel, or dishonourable we have been, it makes us miserable and ashamed. Our whole life is in confusion. Nothing can go right until we have got back into the true way, and have set ourselves again to a humble and steadfast obedience.

God is still with us, even in our disobedience, but we can no longer feel the gladness and strength of His presence. "His face is turned away," people have sometimes said, "from those who do evil." His will is always against the evil. But remembering that He is our Father, we may say, with a somewhat different thought, "He is looking at us, but now it is with a very searching and sorrowful look of reproof." We are being false to Him, we are wounding His love, who gives us all we have. The misery and shame come to us, because we are not doing His will; we are out of harmony with His inward law of right.

Just as we suffer pain through disobedience to His outward law in our bodily life, so with that deeper law of the inward life and character. Unless all sense of right feeling is deadened in us, we are miserable and ashamed. We cannot be at peace, or have the joyous strength and quiet trustfulness of a true life until we come back to our obedience. With sorrow and penitence we must ask our Father to forgive us, and then His love receives us back into our own place—not indeed as we were before, but in a humbler place, with the lesson of our fall and His forgiveness in our hearts; and with a new earnestness we begin once more to do His will.

Now read Luke xv. 11-24, and think how the teaching of the parable bears on the subject. I hope to say more about it next week.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 17, 1906.

A UNITARIAN CONVERT.

THE other day, at Preston, as the audience was assembling for Professor ESTLIN CARPENTER'S second lecture on "The Gospels and How to Read Them," a leaflet was distributed to them as they went in, headed "Experience of a Unitarian," and containing an extract from the *Preston Guardian* of February 3, under which was printed in large type, "Are you right with God?" The extract was a reprint from the *Christian World* of February 1, telling how a son of Dr. EDWARD EVERETT HALE, the eminent Unitarian, of Boston, had become "an Evangelical," through attending some of the evangelistic mission services of Dr. W. J. DAWSON. This piece of news we had read, naturally, with great interest, and hoped for fuller information on the subject. So far, however, all that has reached us is the original narrative from which the English report is taken, and a letter in comment thereon by the Rev. CHARLES W. WENDTE, of Boston, secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. Professor HALE, it will be seen, made his public confession at a watch-night service in a Methodist church, and this was published in the *Boston Transcript* of January 11. Mr. WENDTE'S letter appeared in the *Transcript* of January 13. Both of these, we feel sure, many of our readers will be glad to see, and they are therefore here reprinted in full.

The surprise expressed in Mr. WENDTE'S letter will be shared by many friends in this country also, who know something of the life and spirit of Dr. EDWARD EVERETT HALE, for it would be difficult to find in America a man more devoted to the unselfish service of his fellow-men in the spirit and love of CHRIST. And to us, we confess, it is matter for astonishment that the son of such a man should still regard Unitarians as "a sect which lays more stress on reason and intellect than on the heart."

Professor HALE, however, appears now, for the first time, to have come upon that

vital religious experience "when we feel that there is something lacking in our life," and the void has been filled for him by a larger measure of love for others and the giving up of himself to CHRIST. One must rejoice that he has been led to that deeper life of surrender and discipleship, and, without further comment on this "conversion," which we prefer to leave to make its own impression, we will only add that out of the same sense of need and honest penitence others find their deliverance and their peace, and a new dedication to the service of unselfish love, through the prayer which CHRIST has taught them and they have prayed in his spirit, "Father, Thy will be done."

FROM THE "BOSTON TRANSCRIPT" OF JANUARY 11.

No small stir in the religious world has been made by the recent conversion of EDWARD EVERETT HALE, jun., third son of Boston's eminent Unitarian patriarch, from Unitarianism to evangelical Christianity. EDWARD EVERETT HALE, jun., is Professor of English Literature in Union College, Schenectady, N.Y., and he will soon join the First Presbyterian Church of that city, of which his wife is a member.

Professor HALE'S conversion was accomplished during a series of revival meetings held at the State-street Methodist Episcopal Church, Schenectady, by Dr. DAWSON, the travelling evangelist, who is in this country from England; and naturally it made a deep impression on the college in which he teaches and in the community in which he lives. Though he will join a Presbyterian church, his own story of his conversion was told in an address made by him at the "watch-night" meeting held in the State-street Methodist Episcopal Church to usher in the present new year, and reported in the current issue of *Zion's Herald*. Said Professor HALE:

"All denominations lay more or less stress on one phase or another of religious experience, some lay more stress on faith, some on creed, some on good works, while others, I believe, like this church, lay more stress on definite religious experience, because experience is a work on which faith is founded. The call of CHRIST I conceive to be that time in a man's life when an impulse comes to surrender everything for CHRIST. We all come to a place in our lives when we feel that there is something lacking in our life, and CHRIST speaks to us in that still, small voice, and if we accept him he brings us into the new life. That is what is meant by hearing the call and giving ourselves to CHRIST."

"Personally, I had no expectation that the call of CHRIST would come to me. I think most of you here who know me personally will agree with me that I was not the man you would have expected to confess CHRIST here in this meeting-house. If you will pardon these personal references, I will give a few reasons why. I am of New England birth, and a New Englander is not apt to be carried away by anything emotional. I am a man of books, of an intellectual life, associated constantly with students, and such men do not take such steps under enthusiasm. Most of you are aware of the fact that I was a Unitarian,

and that they are known as a sect which lays more stress on reason and intellect than on the heart. Who would have thought that I would have been led to accept CHRIST in a revival meeting in a Methodist church? No disrespect to this church.

"By my personal experience I can say that the way to the Cross is through prayer. The first sermon preached here by Dr. DAWSON was one on prayer, and it was almost by accident that I happened to go. I only thought of hearing an excellent preacher. I did not find much I had not thought of before; but I said, what he says is sensible, and I will try it; and as I walked down from the church that day I prayed that God would give me the best He had for me. Monday came, and I gave myself to the ordinary duties of the week. I did not go to hear Dr. DAWSON at once again. It was not until Thursday night that I came to this meeting-house; but during that time I continued this express prayer, and I must admit with a little more interest than usual I went to hear Dr. DAWSON again on Friday, Sunday and Monday, and during this time I became conscious of a curious change which was going on in myself, which I did not, and cannot now, explain. Many things which had been much to me—indeed, all—had ceased to interest me. Interest in life began to have a curious dulness in regard to some things. I do not mean in the carrying on of my regular college duties, but in art, literature, nature, &c. I began to have a greater love for others, for humanity, for people in general.

"On Thursday night he preached on 'The Delusions of this Life,' on Friday night he preached on 'The Visit of NICODEMUS to JESUS by Night,' on Sunday night he preached on the text of the burning bush and how it was not consumed by the fire, on Monday night he preached on the Greeks, who came, saying: 'We would see JESUS,' and he said that they found not a poet, not a philosopher, not a leader of the people, but one whose life had been a constant sacrifice for the salvation of the world. Then it was on invitation of my friend, Dr. ADAMS—whom I shall never forget in that respect—I made the decision to follow CHRIST. I said: 'I am a sinner. I am resolved to surrender and take up the spiritual ministry of CHRIST.' The call of the Cross is not merely a call to forgiveness, but a call to love and work for CHRIST. He has said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"I think there is still something for those who come at the eleventh hour. If we have the spirit and love of CHRIST we will serve him in every word and act of our lives. Up to the very last of his ministry CHRIST laboured with his disciples. At the last supper he asked Peter three times in succession: 'Simon Peter, lovest thou me more than all these?' and CHRIST'S answer each time was simply, 'Feed my sheep.'"

MR. WENDTE'S LETTER.

To the Editor of the "Transcript."

In common with many of your readers, I have been deeply interested in the recent religious experience of Mr. EDWARD EVERETT HALE, jun., so graphically

related in your columns. Of the sincerity and genuineness of his "conversion" to CHRIST, and his determination to devote himself henceforth to the cause of his Master on earth, no one can read, it seems to me, without sympathy and approval.

What does surprise those of us who have had the privilege of listening to Dr. HALE's preaching and enjoying his companionship is that the arguments and appeals of a revivalist should have been needed to awaken in his son the consciousness of the duty and beauty of following Christ's teaching and example. For this has been for half a century and more the burden of the discourse and personal testimony of the venerable author of "In His Name." How many of us has he not inspired with ardent desire to know and love the great leader and sanctifier of men, and who in this community has given a more impressive example of Christian character and service to humanity?

If, nevertheless, one so near and dear to him has required the interposition of another in order to come to a full realisation of the truth as it is in Jesus, this can only be due to what is a common experience in family life—that a parent, however devout and earnest in the religious concerns of his children, will often have less influence than a third party, a comparative stranger, perhaps, to their characters and lives. The personal magnetism of Mr. DAWSON, his direct, heart-searching appeal, meeting a critical need in the spiritual experience of his young listener, wrought a work of grace. Almost instantaneously he accomplished results which in other natures differently constituted, would be the gradual, normal outcome of intellectual and moral processes.

If this shall be confirmed in Mr. HALE's case by an earnest, Christlike life, no one, we may be sure, will be more glad and thankful than his venerated father, who may behold in his son's self-dedication to the ministry of the Prince of Peace the consummation of his appeals, his teachings, and his personal example.

CHARLES W. WENDTE.

A CONGREGATIONAL HERETIC.

THE Rev. William Rosling, who, after studying at Glasgow University, had his first settlement as a Congregational minister in 1886 at Coatbridge in Lanarkshire, and was subsequently at Belfast and Oban, has just resigned the charge of the Ryan-street Congregational Church, West Bowling, Bradford, after a ministry of three and half years. On Sunday evening, Jan. 28, he preached his farewell sermon, in which he gave a statement of his position, which is that of a fearless heretic, who has suffered much for his frank avowal of the truth as it has possessed his soul.

"I was resolved," he said, "here as elsewhere, to speak out my convictions on all great questions of faith and life, whether I was supported or not by the approval of my hearers. You all knew my views were not orthodox before I came, but I have never laid emphasis on these differences. I have pained some of you by the things I have preached; but I think it has often pained me more to state them than it has you to hear them;

and had I consulted my own love of the goodwill of my hearers, rather than my conviction that God demanded of me to speak the truth He had put into my heart, I should have held back much that I have spoken. Whatever imperfections have mingled with my ministry—and no one is so conscious of imperfections as myself—it has always been honest."

He then went on to state his convictions as to the Bible, God, Religion, the Church and the Future. Of the Old Testament he spoke as "a unique historic record of the religious evolution of a race possessing a special religious genius." Having noted how Abraham broke away from the cruel practice of human sacrifice, the preacher continued:—

"For weary ages his descendants conceived of access to God being possible only through their bloody offerings. Prophets—men far in advance of their time—proclaimed against this hard conception of God. In the fulness of time Jesus came with His great doctrine of the Fatherhood of God and the Brotherhood of Man. He taught that all men were objects of God's love, and the only bar to fellowship with Him is a selfish heart. Let this be surrendered, and God will become real to every man, and they will know His will and find grace to do it. Paul mingles much of the old superstitions—the demands of Deity for sacrifice—with the new truth, and interprets Christ's revelation of the Father through the sacrificial system of his nation, and sees a sacrificial meaning, that fulfils God's will, in the tragedy of Calvary. This is natural from Paul's whole training.

"But what place am I to give this great and unique Book? It is no fetish. There is no virtue in the reading and study of the Bible; although in such study there is much profit. The Book is not meant to take the place of God; it is a steady star in the sky to guide us to God, and into the Christ spirit and life. It tells me how the light of heaven came to men of old in order that I too may become illuminated; it tells me how Jesus walked in the unclouded light of the Father's face, that I may become a son of light and walk in the spirit, and not fulfil the lusts of the flesh. It is my schoolmaster to bring me to God, and unless it does that is of no good to me. It can do me no good to read Isaiah's vision of God unless it guides me to where I may receive the vision and hear the voice."

Of God he spoke as the "Over-soul," and the "All-soul," and as infinite Love, adding a scathing indictment of the doctrine of substitutionary atonement. In religion, he said, character is the great thing, perfected through union with God. Religion, which is the very crown of manhood, is simply "the inflow of infinite love and grace and power to the soul."

As to the Church and the Future, his statement was as follows:—

"The Church is the most powerful institution on earth, and the most essential. It is the society of a people who are living in daily consecration to the Divine Will, a people charged with divine power and love, who meet to worship God, and to arm themselves for the great task of winning the world to

righteousness and love. It is the resurrection body of Christ on earth—His only resurrection body; the organ and medium of God's Spirit in the world. I have laid great emphasis on the Church, and have striven after this great ideal.

"I have taught that this life is only the prelude to the deathless future to which we are all advancing; that it is God's great purpose to develop in us all the spirit of essential goodness, to lead all to a state of perfect love; that heaven and hell are states of being. Heaven is the natural state of a pure, unselfish heart, as hell is of the impure and selfish. This reward is the natural outcome of truth and purity, and no punishment of God is ever vindictive, or ever can be. I have taught that the things we suffer are educational agencies in goodness; that what we call hell fire is a method of God for the purification of the Universe, and is a necessary factor of human redemption. It may take long ages to work out the redemption of many of us—to expunge the stains of self-love from our natures; but eventually, at some far-off time, persistent love will win the day, and the last lost soul will come home to the Father of us all. These are the truths I have taught, and on which I have staked my all. In whatever light they may appear to you, they represent for me the glorious Gospel of the blessed God."

From the local paper to which we are indebted for the above report we learn that the secretary and treasurer of the church, the organist and four deacons, several members of the choir and of the Sunday-school have all resigned as a protest against the way in which Mr. Rosling has been treated by an orthodox section of the congregation.

The Greenfield Congregational Church, Manningham, Bradford, of which the Rev. T. Rhondda Williams is the minister, has adopted the following resolution:—

"That we, the members of Greenfield Congregational Church, in meeting assembled, desire to express our deepest sympathy with the Rev. W. Rosling, the pastor of Ryan-street Congregational Church, and his family in the trying circumstances in which they are placed through the determined opposition of two or three members of the church, whose methods of opposition have wrought great injury to Mr. Rosling's health, and compelled him to resign his charge. We consider it a lamentable thing that a man of such eminently Christian character and gentle spirit, so thorough and conscientious a student, so faithful a preacher of truth, should be ousted from the work he loved, and compelled to face the world, with a wife and five children, without provision, on the charge that his preaching is not orthodox. That this should take place in an age when all denominations are seeking release from the bondage of trust deeds, and when theological restatements are called for on every hand, is, in our judgment, most detrimental to the cause of religious progress, and tends to put a premium upon compromise and dishonesty in the pulpit. We are obliged, therefore, to enter our most solemn protest against it, and we assure Mr. Rosling of our admiration of his fearless stand

for conviction, and trust that the cross he so bravely bears may be transfigured for him, by the Master's presence, into a crown of rejoicing."

We understand that as a result of this division there is every probability that a new Free Church will be established in Bradford.

"THE NEW UNITARIAN."

WE noted last week the appearance of the first monthly number (January) of *The New Unitarian*, published at the New York Unitarian headquarters, 104, East Twentieth-street. Among much other interesting matter this first number contains the following letter from the Rev. William Channing Gannett, best known in this country as the author of "Blessed by Drudgery," and other papers. In one or two places we have ventured to correct what appeared to us palpable misprints.

MR. GANNETT'S LETTER.

DEAR MR. BADGER,

Thank you for inviting me to tell you in a few words what I wish *The New Unitarian* might be.

First, as you know, I wish its name were to be undenominational instead of denominational. This, not because I do not love the name "Unitarian," but because in this day of broadening fellowship in religion I think we ought to illustrate sympathy with, rather than differentiation from others, whenever we consistently can. "Unitarian," whatever broad meanings we give to it, is our name as a sect among sects. Instead of harking back to difference and separation in christening this new child of our spirit, I would in its very name hark forward to the better day coming, and interpret that noblest self in us which is distinctly allied with the noblest in others. Therefore I would prefer for it such a significant Puritan name as "IN SPIRIT AND IN TRUTH"—perhaps with the motto: "Neither in this mountain, nor in Jerusalem, but in spirit and in truth," printed beneath. That would set our mark high; it would tell the world better than "Unitarian" itself what that word really means to us, and tell it in a way that would affirm our aspiration one with the aspiration of all. That we are "Unitarian" and glad to be known so, is sufficiently told in the name of the publishing Conference.

Secondly, I hope the new magazine in the tone and spirit of its articles will emphasise the Ideals more than the Ideas of Unitarianism, its Principles above its Theology. For the essence of religion with us does not lie in ideas of the intellect, however noble, but in spirit and life. Moreover, our theology is manifestly taking care of itself. All the thought-changes, all the thought-tendencies in the religion of the age seem to be coming our way. The recognised leaders of Orthodoxy are more and more preaching and printing such views of God, of the Bible, of Jesus, of salvation and its conditions, of the kingdom of God on the earth, of the future life, as, until lately, have been associated with our heresy; and are accepting these views, not from us, but under the same influences, inward and outward, that a little earlier moved us to accept them. By our Ideals as distinct from these Ideas

I mean, if I may repeat what I said the other day at the Harlem Conference, these four things:

Freedom of Reason and Conscience, our Method in Religion, instead of Tradition and Authority;

Fellowship, the Spirit in Religion, instead of Sectarianism;

Character the Test in Religion, instead of Ritual or Creed;

Service the Aim in Religion, instead of Salvation for self.

These are the principles, these the ideals, which ethicise and spiritualise religion; and in proportion as they win their way in the world theology is sure to ennoble itself. Therefore these, I think, are the things which we should make it our business to emphasise. To liberalise is more than to Unitarianise; to spiritualise is more than to organise. And as these ideals belong to the Liberal Faith, whether connected with Unitarian or with orthodox doctrine, I hope that the new magazine will not try to fasten the "Unitarian" label upon them. Copyrighted as ours, they are so much the less ours; but they are all the more ours, the more we can help make them everybody's. Let us beware in the magazine of our besetting sin—the "We are the Chosen People" attitude.

Thirdly, I hope that in its theology—for of course it should and will have a theology—the new magazine will seek to interpret, rather than to refute, the older theology; to unfold and affirm the infinite fact of "Incarnation," the universal law of "Vicarious Atonement," the eternal movement of "Inspiration" for instance, rather than correct proof in the concrete and limited Orthodox statements of these and the other great ideas of religion. This not merely because the method of interpretation rather than refutation will make us better missionaries to others of any truth we have reached, but because the new visions of truth for ourselves seem to me to lie in those very dogmas called Orthodox—visions which in their glory are only beginning to rise on man's mind in this dawn of the "Evolution" day in which we are living.

On the other hand, I trust that the magazine will be too religious to greatly emphasise the name "Christian"; too deeply Christian to care much whether the name be denied or allowed us by others; too Unitarian, and too loyal to the spirit and example of Jesus, to ever dream of making that name ourselves the test of fellowship in religion or in Unitarianism.

Lastly, I hope that the new magazine will be "prophetic" rather than decorous in its utterances upon social questions; that it will dare something socially as well as Bible-critically and theologically; that it will distress us occasionally by what it may say, but not by its silence when the times call for a Voice.—Truly yours,

W. C. GANNETT.

Rochester, N.Y., Dec. 8.

LET it make no difference to thee whether thou art cold or warm, if thou art doing thy duty.—*Marcus Aurelius*.

THE very name and appearance of a happy man breathe of good-nature, and help the rest of us to live.—*R. L. Stevenson*.

THE IDEAL OF CO-OPERATION.

A SHORT time before his death, George Jacob Holyoake said: "I care most for co-operation. I care more for that than for any other movement I have been engaged in." The biography of Holyoake and the "History of Co-operation in England" are so closely connected that the one inevitably involves the other. He wrote the "History of the Rochdale Pioneers," and during the last weeks of his life was engaged in revising his "History of Co-operation in England" for a new edition. What is this co-operation to which he was so devoted?

Many people think of the Civil Service Stores and the Army and Navy Supply Association as examples of co-operation. These are limited liability companies trading for the money advantage of their proprietors. The co-operative stores patronised by the working classes appear to many, and even to some of their members, as associations merely for getting goods cheaper than at the shops of private tradesmen; and by their success in returning to their members a large dividend calculated on the amount expended at the stores they are judged. When this dividend is high it is often illusory, consisting in part of a return of money paid for goods in excess of the price at which similar goods could be bought at other shops and stores. Some part of the dividend, however, represents the profit of voluntary combination of individuals to purchase goods wholesale and sell them retail to themselves in small quantities as required. This obvious advantage is all that appeals to many members of nominally co-operative stores. But this is only a little part, by itself insignificant, of the intention of the convinced co-operator. Most societies give a dividend out of profits to their employees as well as their purchasing members, contribute something to charities, and have an educational fund provided out of the profits. They usually establish shorter hours of labour than those of other shops, and with more or less success aim at the supply of unadulterated goods. These characteristics bring us a little nearer to an appreciation of the co-operative ideals. The members are supposed to be united, not merely for individual gain, but for fellowship in beginning a revolution in the social, manufacturing, and trading life of the community. The retail stores are but a partial realisation of the ideal.

English co-operation developed from the teachings of Robert Owen. Holyoake was in early years a "social missionary," who went about lecturing in explanation of Owen's principles, at the meagre salary of sixteen shillings a week. It was when lecturing at Cheltenham on "Home Colonisation as a means of superseding Poor Law and Emigration," that a reply to a question on a side issue was made the ground of prosecution and imprisonment for blasphemy.

At Rochdale the teachings early took root, and resulted in the formation of the Rochdale Pioneers Co-operative Society in 1844, with 28 members and a capital of £28. The objects declared by this society exhibit both the connection with Owenism and the principles which Holyoake advocated as co-operation throughout his

life, and to which it has been his constant endeavour to hold the co-operative organisations.

Besides the establishment of a store to distribute food, clothing, &c., for mutual advantage, they contemplated "the building, purchasing, or erecting of a number of houses in which those members desiring to assist each other in improving their domestic and social conditions may reside."

"To commence the manufacture of such articles as the society may determine upon, for the employment of such members as may be without employment, or who may be suffering in consequence of repeated reductions in their wages."

"As a further benefit and security to the members, the society shall purchase or rent an estate or estates of land, which shall be cultivated by the members who may be out of employment, or whose labour may be badly remunerated."

"As soon as practicable the society shall proceed to arrange the powers of production, distribution, education and government; or, in other words, to establish a self-supporting home colony of united interests, or assist other societies in establishing such societies."

When, ten years later, the Rochdale Pioneers opened a spinning mill, the object declared was that the members might have the profit arising from the employment of their own capital and labour, the scheme adopted being an allowance of five per cent. to capital, and the remaining profits to be equally divided between capital and labour.

It is clear from these extracts that the ultimate object was the establishment of a co-operative commonwealth in which members should be "members one of another," reaping the advantage of mutual service, associating to produce the goods they themselves needed and to distribute them as required, without loss. Profit sharing was, as Holyoake always affirmed, essential to the scheme; and co-operative production and profit sharing in production must go hand in hand with co-operative distribution, or the working out of the scheme is quite inadequate. Hence his disagreement with the methods of the Co-operative Wholesale Society, which does not share profits with its workpeople, but merely offers them better conditions of labour, and helps to keep up the standard of wages.

There are, however, now, a considerable number of productive societies in which profit sharing with the workers and sometimes the workers' share in management are recognised, and carried out in accordance with the principles advocated by Holyoake.

The ideal of co-operation, then, is the building up by voluntary effort of a community dwelling peaceably within the general community, that may gradually win people over from the competitive system of trading to that of production for use; sharing profits among all who like to make them; preparing the way for the establishment of a community in which land, factories, methods of exchange, distribution of goods, education and government shall be arranged for the equitable advantage of all producers and consumers, who, being in fact the same persons, have claims that can be readily harmonised.

The means proposed were the enrolment especially of those who were suffering under the prevailing system of competition. Those thrown out of work, those whose wages had been reduced, were to be chiefly considered in the provision of work. It was on one side a scheme similar to that now proposed for dealing with the unemployed in home colonies, only the home colonies were to be self-governing and the members taught the principles of mutual helpfulness.

Such being Holyoake's ideal of co-operation, he often criticised somewhat keenly the dividend hunting which for many who join co-operative societies is the chief motive, beyond which some of them never get.

Some words of his, spoken recently to Mr. W. H. Brown, were published in the *Millgate Monthly* :—

"In the early days co-operation sought to influence character. We admitted none who were not prepared to understand the meaning of the movement; the early members were not attracted by the dividend. They believed in the principle. Co-operation is a principle of life, and although its application may require different treatment in different times and different localities, the essential truth is the same. But we ought to go back to first principles, and do as was done in the early days at Rochdale. Poor as we were no person was admitted into membership until his name had been on a probationary list. It is right that in our democratic societies everybody should come in; but I do complain that they are never spoken to about co-operation. They are never asked whether they are prepared to live in amity and equity with all the other members of the society. And yet the furtherance of such ideas was part of the work of primitive co-operation."

Holyoake, together with his fellow-workers in those early days, was often called a "Socialist," a term of terrible disparagement then. It was, in fact, a scheme of revolutionary socialism that was propounded; but Holyoake's exposition of co-operation differed from the systems of State socialism that have been from time to time propounded, for there was in them no purpose of compelling anyone to do anything by Governmental force. Robert Owen and others with him were for withdrawing attention from politics and concentrating it on those measures of social reform which they believed would effect all that was necessary. Holyoake held that it was imperatively needful to keep watch lest politicians should waste the resources and destroy the liberties, without which such societies for the voluntary building up of character and healthy living could not exist.

With modern development in municipal trading, education under popular control, and the larger share of the ordinary citizen in the responsibility and power of Government, it seems probable that the ideals and principles of co-operation will be carried forward in the near future on a wider scale and with larger success, than in the industrial and distributive voluntary societies. These, however continue to increase. There are new organisations and companies, including Garden City and the Tenants' Housing Companies,

which are making steady progress on co-operative lines, and the profit-sharing manufacturing societies have had far greater success in the last few years than they used to have. As Holyoake said :— "Participation in profits is the very element of co-operation. Co-operation without participation is imposture. It is the very essence of the principle."

PRIESTLEY PRIME.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

NATIONAL CONFERENCE.

SIR,—I have much pleasure in announcing that the various railway companies have now granted the concession to visitors to Oxford attending the Triennial meetings of return tickets for a single fare and a quarter. The tickets will be available from April 16 to 21. To take advantage of this favour it will be necessary to present vouchers, signed by me, at the booking offices. These will be sent out in April on application to me.

Invitations, programmes, and reports of the committee have been sent to all ministers, secretaries of congregations, and of societies on the Conference roll. If anyone has failed to receive his invitation, &c., I shall be much obliged if he will kindly communicate with me.

May I add, as there seems to be some uncertainty on the matter, that in the offer of hospitality the term "lodging accommodation" includes breakfast and light supper. Luncheon and tea will be served in the place named on the tickets, which will be issued in due course.

JAS. HARWOOD, Secretary.

105, Palace-road, S.W.

P.S.—I am endeavouring to make up two sets of reports of previous meetings—one for the Conference itself, and another for the Unitarian Theological School, Oakland, California, which has asked for them. The following are wanted :—Nottingham (1890), 1 copy; London (1891), 2 copies; Manchester (1894), 2 copies; Sheffield (1897), 1 copy. I shall be much obliged to any friends who can supply these missing numbers. J. H.

NOTICE OF REMOVALS.

SIR,—I am glad to see the suggestion of the North Lancashire and Westmorland Unitarian Association that letters of introduction should be dispatched from one congregation to another, intimating the settlement of a member in a new district. More than a dozen years ago I proposed to the Manchester District Association that such letters of transfer should be printed and circulated among the congregations on their roll; but though the proposal found considerable support, it was not acted upon. The more northerly Association has set a good example, which may well be followed by other district societies, or, better still, adopted for general practice by the National Conference. It has always been my custom to give or send letters of introduction in cases of removal;

but I know from long and vexatious experience that this practice is by no means general, and I am sure we lose in this way many who might be expected simply to transfer their membership from one congregation to another. If such letters were sent, the whole onus of lapse would be thrown on the indifferent member, whereas at present we have rightly to bear part of the blame.

C. J. STREET.

Sheffield, Feb. 10, 1906.

AN ENLARGED LECTIONARY.

SIR,—Mr. Herford favours us with a story which has the fatal demerit of half a truth. Here it is:—"I preached, some years ago, in a chapel where Mr. Hopps' book of selected passages had been in use. I read the lessons from the Bible as I always do. After the service the remark was made to me: 'What a relief it was to hear the Bible again.'"

The suggestion here is that the Bible had been discarded. Will Mr. Herford tell us the name of the chapel? In all my long and very varied experience I have never known a chapel where the remark cited would have had sense and truth in it. My belief is that in every Unitarian chapel, and at every service, the Bible is read.

The "half a truth" in this story is that perhaps, in the chapel referred to, selections from the Bible were read. But every rational, honest, and decent man makes selections. Take, as one instance out of a hundred, the 17th Psalm. What does Mr. Herford do with verses 10 and 14? Shall I cite another deep ditch, Psalm 68? What are we to do with verses 21 and 23? Oh, but there is no end to it! We may be over-scrupulous, but some of us are very particular about our "Lessons," and take a great deal of trouble to get them sweet and clean, and edifying.

J. PAGE HOPPS.

SIR,—The discussion on this subject interests me greatly. Some forty years ago I did a little lay preaching in a number of our Midland chapels, and having long felt that some more modern element was wanted in our too conventional services, I generally selected the second lesson from some more modern writer—Channing, Martineau, Parker, Emerson, &c. I soon discovered, however, that to find suitable extracts not too didactic or too abstruse, was a very difficult and tedious task, and it occurred to me to try whether something original could not be produced more suited to the object in view.

I made the experiment, announcing that at my next service I should read for the second lesson a Modern Parable. I used this parable in several different chapels, and found the result fairly satisfactory.

A few of the elders shook their heads, but the younger and more progressive members rejoiced at the innovation. I afterwards wrote about half a dozen similar parables, slight narratives with a moral purpose, written in as picturesque English as I could command, and I found them generally acceptable to the congregations. I commend this suggestion to our regular ministers, many of whom are much more competent to carry it out effectively. Jesus taught in parables, why should not we?

F. T. MOTT.

SIR,—There are many things in the religious life of the day which are hindrances rather than helps to the moral and spiritual advancement of the people. The reading of the Bible lessons is not one of these. It is an old and honoured custom, which does many people good, and can do no one any harm. I believe that the majority of the laity would be opposed to any attempt to displace the Bible from its traditional position in public worship. I am further of opinion that any general attempt to do so would in a large measure lessen our influence on the community at large, and prevent us from spreading the great principles of religion, for the propagation of which we exist as a Christian society.

Belfast.

JOHN CAMPBELL.

[This correspondence will be closed next week. If any other friends wish for a word on the subject, we must ask that their letters may arrive not later than noon on Tuesday. Short letters will have the best chance of publication.—ED. "INQUIRER."]

MUSINGS.

BY A MINISTER.

XXXV.

MANY good people were troubled when the new lectionary came into use in parish churches in 1871. Their ears had been attuned to the old order, and refused for a time to be unset. The old order had remained untouched for two hundred years, and the last touch had been the insertion of *Bel and the Dragon*, and the *History of Susanna*, in 1662. It was a touch, perhaps, of wilful opposition to Puritan objection.

In the Preface to the Prayer Book of 1549 the public reading of the Bible is commended on two grounds; first, that the minister may by frequent reading be stirred up to godliness and made better able both to teach and to refute; secondly, that the people by frequent hearing may profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion. And now, in this new century, there are murmurs amongst us of a new want, the want of an enlarged lectionary—a lectionary extended to the inclusion of non-Biblical reading.

I incline, I confess, to the old use. I am willing to allow that there is a theory of inspiration which admits, if it does not demand, the addition of uncanonical scriptures, but this may nevertheless be one of those cases in which the half is more than the whole. Liberty of choice would probably lead to such confusion in practice, that restriction of some kind would again be the only remedy. The office of the reader in public worship is to remind rather than to instruct, to stir up the remembrance of old neglected truths rather than to supply fresh matter for thought. Holy Scripture, as now received, has a distinctness, a uniqueness, a detachment, which no other writings can claim. In historical setting it stands apart, in dignity of association it is unapproached; it is the common heritage of Christendom, binding races and tongues together, fragrant with memories and sympathies which are themselves part of its meaning. With all its blots and imperfections it is the central

light by which nations have been guided, and yet a light so near, and so familiar, that it has been to separate souls as the light of a lantern carried in the hand. The people who need the Bible most are the people who think that they have exhausted its meaning because they have grown tired of its sound. To some of us the Bible is to-day a new book, unexhausted and inexhaustible, renovated because reinterpreted, well-worn, but found to be at last that very treasure out of which it was said the scribe who had been made a disciple to the kingdom of heaven would some day bring forth things which were new as well as the things that were old. The Bible is not the easy book to read it once was, and less frequent hearing would mean intellectual as well as spiritual loss.

Some of us would ask, moreover, on what grounds, and by whom, the addition would be made. I have never yet been drawn to any man's collection of quotations from favourite authors; his choice passages are mostly a revelation of his own preferences and prepossessions. It is just this indulgence of idiosyncrasy that I would restrain. Non-Biblical matter is of necessity more contentious matter. The nearer books are to our time, the more impatient we are of their ruling on subjects which are still under discussion. The reader with a free hand would soon use his freedom to point morals of his own choosing. His lessons would be predilections in disguise. The Bible, happily, cannot be forced into direct commendation of modern theories and schemes. It is the book, it is true, from which we all draw defence for our own positions—*quærit sua dogmata quisque*—but this very variety, puzzling and contradictory as it may be, is its protection against conversion to party use. A literature follows no plan, and lends itself to none, whereas selected authors are easily ranged on one side.

It is to be remembered, also, that our Lessons are for a mixed assembly. They must be understood of the people. They must be so repeated, and so rehearsed, that the minds of the young may close round them, and the minds of the old retain them. Preachers and congregations alike need a common storehouse for common reference. What can be done with excerpts torn from their context, and sometimes prudently divorced from the lives of the writers? And is not literary excellence itself, in some cases, a drawback? A sonnet of Milton may be worthy indeed, but the sonnet, with its subtleties and complexities, is the last form of composition that we would choose for public recitation. There is wisdom in the old Greek saying, that handfuls in sowing are better than sackfuls.

At the same time I would not be too bigoted on these points, for I cannot forget that the first reading of Isaiah was as much an innovation in the Jewish synagogue as the first reading of St. Paul's Epistles afterwards was in the Christian congregation, and that in both instances there may have been those who then thought that the lectionary had been unwisely and unnecessarily enlarged.

[The above paper reached us before the appearance of Mr. Herford's letter in our issue of last week.—ED. INQUIRER.]

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

FOR various reasons I regret that the writing of the Manchester letter falls to my hands, but mainly because it means that we have lost the Rev. Charles Roper from amongst us. Mr. Roper could write with authority on the matters which concern us. He was able to keep up an intimate acquaintance with all our churches, and he was actively interested in the work of all our associations. But the thing we all admired in Mr. Roper was his warm generosity in recording the aspirations and achievements of the different churches as compared with his self-effacement in alluding to his own work and the work of his own most prosperous church. We have lost an able and trusted leader; I can only hope that London will properly appreciate his gain.

Fortunately, the large congregation at Moss Side is not to be left long without pastoral oversight. A suitable successor to Mr. Roper has been found without going many miles away. When the Rev. A. C. Fox comes to Moss Side he will find himself at the head of a large, active, and united congregation, a congregation still young, with all the hope and audacity of youth, planted in a neighbourhood which offers every encouragement to the great hope of still further progress. So may it be. For Moss Side means much to all of us. It rebukes our want of faith whenever we are inclined to despond; it leads the way whenever we are ready to advance, and always it is the loyal and generous helper of all weaker churches. Long may it flourish.

At Chorlton another parting looms in the near future. The Rev. J. Ruddle is leaving us for the bracing hills of Stannington. He passes from one of our youngest to perhaps our oldest congregation. He carries with him the affectionate regard of ministers and people alike throughout the Manchester district. At the Sunday School Association we shall miss Mr. Ruddle's work, everywhere we shall miss his gentle personality. He leaves behind him a gallant and united congregation, but unfortunately one which has not reaped a harvest worthy of its faithful labours. Both at Chorlton, Urmston, and Heaton Moor we are looking for the men who can show us how to realise the fair promise which attended the birth of these congregations. For some reason, so far, past our finding out, these three suburbs of our great city have not yielded us the bands of earnest worshippers we had a right to expect. Not that we have failed. In each case there is a group of faithful and true men and women. The quality is excellent, but the quantity is disappointing.

Broughton, our latest venture, is another shepherdless flock. With the fine traditions and the unexhausted ideals and enthusiasms of Strangeways behind them, our Broughton friends can be relied upon to give a good account of themselves as soon as they find the right man to gather up and direct their hopes and energies. For the other congregations I do not know that I can, or need, say much. We are holding our respective forts, and bearing our testimony. Not all the churches are riotously successful, but all are holding their own, and some are

moving forward. There is no fear and no despondency. Our difficulties are many, and of the actual city congregations the chief is the weight of our traditions. We are old congregations, for the most part, in a new world. Conditions have changed, our old families have moved away. Meanwhile there is a multitude at our doors. Our problem is how to forget the days that are passed, the carriages that have rolled away, the families that have removed, so that we may start again to build our new Jerusalem out of the material lying all around. If we were new congregations we should start fair. I have faith we shall find the right lines in time.

Meanwhile, as I have said, we are holding our forts. I am sorry for the warlike metaphor, but, indeed, it is being thrust upon us. From the narrow exclusiveness which characterises "evangelical" councils in most centres our local exponents of the principles of religious equality have passed to deliberate and unworthy attack on our status and citizenship. They have persuaded the City Council to entrust to the Free Church Council the public duty of providing for Nonconformist interments at the public cemeteries. Under the impression that they were dealing with a body representative of the whole of Nonconformity, the Council entered into the arrangement. Every effort has been made by our local association to come to some arrangement with the Free Church Council whereby the ministers of our churches might take their place and part in discharging this public office. All such efforts have failed until, to our extreme regret, we are compelled to make the facts public. Nothing is more repugnant to us than the parade of these unfortunate sectarian differences. If we dared, we would willingly endure exclusion so that the scandal of a dissident Christianity might be avoided. But sacred principles are involved. Our whole character and competency for public service is challenged, and at any cost we are compelled to insist upon publicity, whether it will bring redress or not. Accordingly, a memorial is being prepared for presentation to the City Council. At least four Unitarians have seats on the Council. With them are many others of broad Christian sympathies and to these we look to secure us a hearing. The days are gone by of our great influence in the council. There was a time when most of its leading men were drawn from our Churches. But that was before the days of the dispersion. Our families are now scattered over a wider area, and new responsibilities exhaust the energies once concentrated on the public life of the city. Still there are many in the council to-day who will at least remember one great representative of Liberal Christianity—Alderman Rawson, and the Council which delighted to honour him will not, I believe, silently acquiesce in the infliction of civic disabilities on his co-religionists.

And now to conclude on a less warlike note, I am glad to report many useful collective activities amongst us. Taking time by the forelock we are already preparing for the coming summer at the Holiday Home. The last season there was the most successful in its

history. Over eleven hundred of our scholars were helped to a week's holiday under simple and healthful conditions. The home paid its way and showed an excellent working balance. Now it is being repainted and overhauled ready for the hosts of children, who are already paying in their weekly pennies to secure the joys of a holiday there. Meanwhile there is ample provision for what remains of winter nearer home. And the most attractive of the fare provided is a course of four lectures to be delivered in the Memorial Hall on consecutive Thursday evenings by the Rev. W. G. Tarrant. Mr. Tarrant is always sure of a hearty welcome in Manchester. Not only does Manchester remember him as a student at its local College and University, but did he not do us the honour to find his wife here? And beyond all this we shall welcome him for the inspiration and encouragement he always brings, as also from our real interest in the subjects he is to discuss. Quite the dominant note in all our churches to-day is the application of our religion to the problems of social reform, and Mr. Tarrant is to lecture to us on "The Old Testament Prophets, and the Problems of Social Life Then and Now."

In harmony with this prevailing interest is the course of Sunday Afternoon Addresses now being delivered at Cross Street Chapel. A previous course given before Christmas was well attended, and now large audiences are again assembling to hear various experts speak on subjects which they have made their own. On Sunday next, Mr. Charles E. B. Russell, an excellent worker in our lads' clubs, is to speak on "Youthful Criminals: how they are made," and he will be followed on March 4 by Mr. T. P. Whittaker, M.P., on "Intemperance: is further legislation needed?"

Many other things are being done and said amongst us worthy of record, but this must suffice for the present. And it may also suffice, perhaps, to intimate to our churches that the mantle of my friend Mr. Roper has fallen on my narrower shoulders, and they will then, no doubt, favour me with church calendars and notes of events, which should find a place in this veracious chronicle.

CHARLES PEACH.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Chester.—The annual Sunday-school tea and prize distribution was held at Matthew Henry's Chapel on the 31st ult. Mr. A. Orrett presided. There was a large attendance of scholars parents, and members of the congregation. After tea an entertainment was given by the scholars. The Chairman, in the course of the proceedings, referred to the loss they had sustained through the departure of the Rev. H. E. Haycock to take up his new office of minister to the Halliwell-road Church, Bolton. The guild continued its good work under the direction of Miss Montgomery, and the school had progressed all along the line. The gymnastic class in connection with the chapel was now held at Mr. Rushton's Gymnasium in Lower Bridge-street, under the direction of Messrs. Frank Tasker and C. V. Orrett.—The advocates of municipal gymnasia as one method of checking

the physical degeneration of the young have reason to be grateful to these two young men for the voluntary and self-sacrificing work they are doing and have done for the past three years to improve the physique of the poor working, lads of this city. This class is financed by small contributions from the boys themselves, aided by subscriptions from the chapel.

Chichester.—On Thursday, February 1st, there was a New Year's social gathering of members and friends and the Sunday scholars, and teachers, and a most enjoyable evening was spent. The programme, carried out by the scholars and teachers, consisted of a variety of recitations, dialogues, vocal music, &c., the whole being conducted by the minister, the Rev. C. A. Hoddinott. On Tuesday, by permission of the Board of Guardians, the programme was repeated at the Workhouse, where the minister is well known, he having been a member of the Board of Guardians and several of its committees for the past twelve years, and also as one of the preachers at the Sunday afternoon services held in the house.

Bradford.—Channing Hall was filled on Tuesday evening, when the Rev. J. Estlin Carpenter delivered the first of two lectures on "The Gospels, and how to read them." The Rev. E. C. Jones presided. The second lecture is to be given next Tuesday.

Ilkeston.—On Wednesday, February 7, the Rev. Gertrud von Petzold conducted a special service, and gave an earnest devotional address, which was much appreciated. There was a good congregation.

London Guilds' Union.—On Wednesday, February 7, the annual meeting of the London Guilds' Union was held at Truro-road, Walthamstow. The proceedings commenced with refreshments and social intercourse at eight o'clock. After a short devotional service, conducted by the Rev. W. H. Rose, the president, Mr. A. Thompson, took the chair, and the annual business of the Union was transacted. "One guild has joined the Union during the year, thus making a total of six guilds belonging to the Union. Mrs. Wallace Bruce was elected president, and the Rev. W. H. Rose, secretary. After the business, representatives from Essex Church, Highgate, and Stratford, gave short papers and addresses on the subject of "Service."

London: Hampstead.—An organ recital was given in Rosslyn-hill Chapel on Wednesday evening by the organist, Mr. S. Liddle, the well-known accompanist. The attendance amounted to about 500, the building being nearly filled, and included a large proportion of the regular congregation, as well as a great many strangers. Mr. Cecil Pearson and Miss Margaret Dobson rendered solos, and the organ music was from Bach, Mendelssohn, Guilmant, and Wagner. At the termination of the music a collect and the benediction, pronounced by the Rev. Henry Gow, fittingly brought to a close an evening of rare pleasure and inspiration.

London: Wandsworth.—On Thursday, February 8, a social meeting was held to welcome the president and other representatives of the London District Unitarian Society. After music and refreshments the chair was taken by Mr. H. B. Lawford, who, in the name of the congregation, expressed pleasure at the visit paid by the visitors and other friends who had come to see them, and the Rev. W. G. Tarrant, as minister, also offered a welcome. Short addresses were given by Mr. Hahemann Epps (president), Mr. D. Martineau (vice-president), the Rev. E. Savell Hicks and Mr. G. H. Clennell (secretaries), Mr. Grundy, the Revs. T. E. M. Edwards and F. W. Stanley. There was a general expression of satisfaction at the good work done by the society in the past, and commendation of similar work at present in hand. A vote of thanks, proposed by Mr. Ernest Jones, seconded by Mrs. Tarrant, was accorded to the speakers and others who had helped to make the occasion agreeable and profitable.

Manchester: Gorton.—A sale of work in connection with the Brookfield Church was held in the schools on Saturday and Monday, February 10 and 12, with the object of raising a sum of not less than £100 towards the cost of asphaltting the walks around the school. The sale was opened on Saturday by Lieut. Colonel Pilcher, under the chairmanship of Mr. Councillor Hugh Dean, Colonel Pilcher, in declaring the sale open, expressed his pleasure at being present. He was no stranger to Gorton. In his younger days he often came to hear the late

Rev. G. H. Wells, who was a very old friend of his brother, Richard Pilcher. He commended to them the motto from the handbook for the day: "Spend freely, and your heart will be as light as your pocket." A vote of thanks to the opener was proposed by Mr. G. Daniels and seconded by Mr. Broadhurst. There was a large attendance, and the various entertainments provided were much enjoyed. The amount realised by the day's sale was about £80. On Monday afternoon the sale was opened by Mr. H. P. Greg, of Handforth, the Rev. Geo. Evans in the chair. Mr. Greg, before opening the sale, expressed his delight at the bright and cheerful appearance of the church and school buildings. After looking round, and especially after reading the last annual report of the school which had been sent to him, he felt indeed that Brookfield Church was a church which realised to the full that any church to be a living church must consist of workers. Those, he said, who merely attended occasionally, and applauded or criticised, did not make the backbone of church life. The people who made that life were those who were willing to give up their days and evenings to achieve some improvement for the common good: people who were not moved by any ideas of self, but were anxious to benefit the cause. A vote of thanks to the opener was proposed by Mr. Geo. J. Robinson and seconded by Mr. G. Cocks. There was again a large attendance of friends, and the excellent entertainments provided were well patronised. The day's receipts amounted to about £50.

Midland Ministers' Monthly Meeting.—The 750th and annual meeting was held at the Old Meeting Church, Birmingham, on February 5. There were seventeen members present. Also as visitors the Rev. S. S. Brettell, Mrs. Wood, Mrs. Austin, Mrs. Voysey, and Mrs. Sneath. Letters of apology were read, amongst others one from Mr. Lummis expressing a hope to return to England in June next. The annual report was read and adopted. The Rev. J. Wrigley was re-elected secretary and treasurer, and the Rev. A. Thompson was re-elected auditor. The Rev. C. M. Wright was elected a member, and the roll of members was then read and adopted. The usual monthly business followed, and then a paper was read by the Rev. Joseph Wood on "Christianity and Civilisation," and discussed by the members. Tea was kindly provided by the wardens of the Old Meeting Church.

Oxford: Charles-street Mission.—On Thursday, Feb. 8, the children of the Charles-street Institute and Mission had their New Year's party. Under the fostering care of Miss Upton the school just now is in a flourishing condition. A neighbouring Baptist church kindly allowed the children to adjourn to a large room of theirs close by during part of the evening. Gifts from a tree were distributed, with many a humorous sally, by Dr. J. E. Odgers. At 7.30 many of the parents of the children came, and an entertainment with recitations and music and dramatic pieces by friends was very much appreciated by the whole company.

Sidmouth.—Early in the winter the Rev. William Agar gave a course of lectures on "Bible Stories," which was most interesting to his own congregation, and attracted a large number of strangers, some of whom have continued to attend the chapel. The Sunday-school, Bible-class, sewing society, and glee class are all in a healthy condition and doing good work, and two or three social evenings have been held, the Christmas party in especial being very much enjoyed by all members of the congregation.

Southend-on-Sea.—A public meeting is to be held in the church in Darnley-road on Wednesday evening next, to welcome Mr. Delta Evans as minister of the congregation. Rev. T. E. M. Edwards, Rev. F. Summers, Dr. B. C. Ghosh, and others, have promised to be present and to speak.

Stockton.—A sale of work was held on February 8, and 9 for the purpose of raising funds for church renovation, &c. The Mayoress of Stockton opened it on the first day, Alderman Hind, J.P. (Wesleyan) presiding; and on the second day Mrs. T. H. Ward, of Middlesbrough, Councillor M. Robinson presiding. The members of the church and congregation and Sunday-school all united heartily in the work, and it is hoped that the pecuniary result will be satisfactory.

Sychbant: Cardiganshire (Stonelaying).—The much longed-for ceremony of laying the

foundation stones of the new Unitarian Church at Sychbant took place on the afternoon of Tuesday, February 6. The weather was not all that could be desired; but, in spite of this, the ceremony was witnessed by a large crowd of people. The chair was taken by the Rev. John Davies, the minister of the place, and the devotional part of the ceremony was conducted by the Rev. E. O. Jenkins, of Llwyn. The stones were four in number, one each being laid by Captain Davies, Rhydownfach; Rev. J. Davies, Rev. E. Ceredig Jones, of Bradford, and the Rev. W. James, J.P., of Llandyssil. After the ceremony was over, the assembly resorted to one of the village houses, where speeches were delivered by the Revs. J. Davies, E. Ceredig Jones, W. James, E. O. Jenkins, Lewis Williams, and Captain Davies. The treasurer and the secretary also spoke on behalf of the congregation. In the evening the Rev. E. Ceredig Jones preached in the "Carpenter's Shop." This place was far from being equal to the occasion, there being dozens of people standing outside failing to get admittance. It is the sincerest hope of the members of this congregation that even one more eventful day is to happen in the history of this quiet place—the occasion of the opening of their proper religious home, at the end of next August, free from all debts.

Walthamstow.—On Thursday evening, February 1, the cantata, "A Happy Family," was admirably performed by about thirty Sunday-school scholars, under the direction of Miss Mary Read and Miss Prosser. The room was quite full. The proceeds go towards the building fund.

Yorkshire Sunday-school Union.—The last conference for the session was held in the school of Chapel-lane Chapel, Bradford, on Saturday, and was attended by between seventy and eighty teachers and friends from Leeds, Pudsey, Huddersfield, Dewsbury, Lydgate, Halifax, and Elland. After ten a meeting was held in the Channing Hall, the president of the Union, Mr. O. E. Dodgson in the chair. A paper was read by the Rev. Alfred Amey, of Pudsey, on "Thoughts on Sunday-school Work." The discussion which followed wandered considerably from the paper, but was of an interesting character, and always in touch with some aspect of Sunday-school work.

BODY AND SPIRIT.

HERE on this earth we live in time and place,

The future dim, much of the past forgot;

The measureless—we comprehend it not,

The eternal now, the infinite of space.

Such thoughts beyond our ken we fear to face,

Where all succession ends; we know not what

We shall be, and the soul's mysterious lot
Is like a labyrinth no clue can trace.

We are but fragments of a Life divine,
God's Light divided into varied hues,
And imperfection marks each borrow'd ray:
Earth's limitations heavenly pow'rs confine,
To win the higher life this life we lose,
Passing thro' darkness into perfect Day.

R. BRUCE BOSWELL.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Mally, Wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 18.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN, Bermondsey, Fort-road, 7.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. V. D. DAVIS, B.A.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30, Rev. EUSTACE THOMPSON.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. S. S. BRETTELL, M.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. T. E. M. EDWARDS, "A Perverted Gospel."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford, Unitarian Church, 11, Mr. G. SKELT, and 6.30, Mr. H. W. SCOFFHAM.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. G. HAMILTON VANCE, B.D.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. J. J. MARTEN.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. FRANK K. FREESTON.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, SUPPLY.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. J. T. JENKINS.
LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. J. C. HIRST, and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Rev. WILL REASON, M.A.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon.

WALES.

ABERYSTWTH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

NUT CAKES.

Something new and good. They are ideal for afternoon Teas.

LIGHT & DAINTY.

Hazel Nut 6d. each.
Cocoanut... .. 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BIRTH.

COOPER.—On the 11th inst., at 54, Talbot-road, Highgate, N., the wife of Arthur Savage Cooper, solicitor, of a son (Terence).

MARRIAGE.

BRETT—HANKINSON.—On January 17th, at Maraisburg, Transvaal, Alfred T., son of the late John Brett, A.R.A., of Putney, to Annie, daughter of John Hankinson, of Alvechurch (late of Dean Row).

DEATHS.

DUNCAN.—On February 10th, at his residence, 2, Primrose-avenue, Urmston (formerly of Clifton Junction), John Duncan, in his 90th year.

WORSLEY.—On February 9th, at Torquay, aged 70, Anna, the wife of Philip John Worsley, of Rodney Lodge, Clifton, Bristol, and second daughter of Thomas Lombe Taylor, of Starston, Norfolk. Funeral at Arnos Vale Cemetery, Bristol, on Tuesday, 13th inst.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C. INQUIRER Office, 3, Essex-street, Strand, W.C.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

LADY engaged during greater part of day requires UNFURNISHED ROOMS or PART SMALL HOUSE. Very moderate terms. Would give slight companionship if required. Near tube station or 'bus route essential.—Address, M. CHATFIELD, INQUIRER Office, 3, Essex-street, Strand, W.C.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent, withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

Books of the Liberal Faith

PEOPLE'S EDITIONS 6d. EACH.

The Reformation of the Sixteenth Century in its relation to Modern Thought and Knowledge. By CHARLES BEARD, LL.D.

God and the Soul: An Essay towards Fundamental Religion. By RICHARD A. ARMSTRONG, B.A.

The First Three Gospels: Their Origin and Relations.—Third Edition. With a New Chapter on the Historical Value of the Gospels. By J. ESTLIN CARPENTER.

The Soul: Its Sorrows and its Aspirations. By FRANCIS WILLIAM NEWMAN. With Memoir and Introduction by CHARLES B. UPTON, B.A., B.Sc.

The Passing and the Permanent in Religion. By MINOT J. SAVAGE, D.D.

A Plain Treatment of the Great Essentials of Religion: being a sifting from these of such things as cannot outlive the results of Scientific, Historical, and Critical Study.

BOOK ROOM,
ESSEX HALL, ESSEX ST., STRAND, W.C.

CHEAPER EDITION.

Fcap. 8vo., 2s. 6d. net.

POEMS OF THE INNER LIFE

SELECTED BY

ROBERT CROMPTON JONES.

Thirteenth Edition.

LONDON: METHUEN & CO.,
36, ESSEX STREET, STRAND, W.C.

London Sunday School Society

The ANNUAL GENERAL MEETING of the Society will be held at ESSEX HALL, on SATURDAY, the 24th FEBRUARY. Tea and Reception 6.30 to 7, when the chair will be taken by the President, Mr. ALEX. BARNES.

R. ASQUITH WOODING, Hon. Sec.

CULLOMPTON, DEVON.

With the aid of a Bazaar and Donations from friends, various Repairs and Improvements have recently been effected at Pound-square Chapel; and an Organ has also been provided. The total outlay has been £131 2s. 2d.

A sum of £163 17s. has been raised, including £20 granted for Chapel Repairs by the British and Foreign Unitarian Association. Of this amount £32 14s. 10d. thus remains in hand.

In addition to the provision of better chapel ventilation, it is desired to convert some adjoining chapel property into a Dwelling House, at an estimated cost of £67 10s., with a view to an increase in the small permanent income.

The Minister and Congregation venture to appeal to their friends to assist in raising a further amount of at least £40.

Donations, forwarded to the Rev. JEFFERY WORTHINGTON, Treasurer to the Special Improvements Fund (Chudleigh Cottage, Cullompton), will be gratefully acknowledged.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

On Thursday next, 22nd of February, at 8 p.m., in the Memorial Hall, Albert Square, Manchester, the Rev. W. G. Tarrant, B.A., will give the Second Lecture of the Course on "The Old Testament Prophets and the Problems of Social Life, Then and Now." Subject: "Origins and History of Old Testament Prophecy." Admission free.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.—Change of ADDRESS.—Organising Secretary: Mr. W. R. MARSHALL, 31, Birkhall-road, Catford, S.E.

SUSTENTATION FUND

FOR THE

AUGMENTATION OF MINISTERS' STIPENDS.

At the ANNUAL GENERAL MEETING of Contributors and Friends, held in DR. WILLIAMS'S LIBRARY, London, on WEDNESDAY, FEBRUARY 14, 1906, at 12.30 p.m., the Rev. S. A. STEINTHAL, President, in the Chair.

The ANNUAL REPORT and BALANCE SHEET were presented, and the following Resolutions passed, viz. :—

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Fund.

That the retiring Managers, Messrs. W. Long, D. Martineau, and Frank Preston, whose term of office has expired, having been nominated, and the requisite number of voting papers having been produced, be and are hereby re-elected as Managers of the Fund.

That Messrs. E. J. Blake and W. Byng Kenrick, having been duly nominated, and the requisite number of voting papers having been produced, be and are hereby elected as Managers of the Fund.

That Mr. J. C. Warren, who has been nominated by the President, Treasurer, and Hon. Secretary, according to Regulation VIII., be and is hereby elected a Manager of the Fund.

That Rev. S. A. Steintal be re-elected President for the year 1906.

That the cordial thanks of the Contributors be given to Mr. Edgar Chatfield Clarke for his services as Honorary Treasurer during the past year, and that he be re-appointed to the office for the coming year.

That Messrs. A. W. Worthington and Frank Preston be thanked for their labours as Secretaries, and re-elected as Honorary Secretaries for the year 1906.

That the services of Mr. Edwin W. Marshall, as Honorary Auditor, be gratefully acknowledged, and that he be requested to accept the office for the year 1906.

That the Contributors heartily thank the Trustees of Dr. Williams's Library, who have generously granted the use of rooms for the meetings of the fund during the past year.

That the thanks of the meeting be given to the Chairman for his services in the Chair.

A. W. WORTHINGTON, } Hon. Secs.
F. PRESTON, }

Situations,

VACANT AND WANTED.

WANTED by Young Lady, situation as RESIDENT GOVERNESS to Young Children. Experienced. Usual subjects. First-class references.—C. KING, 3, Hewitt's-villas, Aylsham-road, Norwich.

MISSIONER required, Leicester Domestic Mission, Great Meeting, Bond-street. Information as to duties supplied by the Secretary.—Apply by letter, giving qualifications and salary, C. KEMPSON, Secretary, Corporation Buildings, Leicester.

GENTLEWOMAN desires engagement as LADY'S COMPANION. Cheerful. Domesticated. Good needlewoman. Fond of children. Excellent references. Salary.—"E., INQUIRER Office, 3, Essex-street, W.C.

A LADY seeks re-engagement as HOUSEKEEPER to Gentleman.—"H., INQUIRER Office, 3, Essex-street, W.C.

LADY requires situation as LADY HELP in family. Domesticated. Experienced. Fond of children. Good references.—K. M., INQUIRER Office, 3, Essex-street, Strand.

WANTED next month, in Minister's family, MOTHER'S HELP, to take charge of three children, five, six, and one year old. Must be strong, and good needlewoman.—Apply, MATER, INQUIRER Office, 3, Essex Street, Strand, W.C.

COMPANION-HELP Wanted for an elderly Lady in a seaside town.—Address X., INQUIRER Office, 3, Essex Street, Strand, W.C.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET.

Apply to ELLINGTON,
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER.

Effective Advertising by localised Church Magazines throughout the Kingdom.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

ROEDEAN SCHOOL FOR GIRLS, BRIGHTON.

A Founder's Scholarship will be competed for in June, 1906. The value is such as to reduce all expenses for board, laundry, and tuition to £30 a year.

For particulars of the Examination, apply to Miss WRAITH, Roedean School, Brighton.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

EDGBASTON COLLEGE FOR GIRLS BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.
Head Mistress: ELEANOR MOSS, B.A.
Preparation for London Matriculation, Cambridge Local, Music Exams., &c.
Special terms for the daughters of Ministers. One vacancy for Summer Term, 1906.

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows :—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Feb. 17, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3322.
NEW SERIES, No. 426.]

LONDON, SATURDAY, FEBRUARY 24, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	113
LEADER:—	
A Plea for More Scripture	120
ARTICLES:—	
Old Testament Prophets and the Problems of Social Life	114
Musings by a Minister—XXXVI.	114
The Presidential Address at the Benares Theistic Conference—II.	115
England's Debt of Honour	120
The Sustentation Fund	122
PROVINCIAL LETTER:—	
The Midlands	125
MEETINGS:—	
East Cheshire Christian Union	123
Birmingham: Hurst Street Domestic Mission	124
CORRESPONDENCE:—	
An Enlarged Lectionary	116
Provincial Letter: Liverpool	117
The Sin of Segregation	118
The Penwortham Burial Scandal	118
LITERATURE:—	
The Geneva International	118
OBITUARY:—	
The late Mrs. James Worthington	119
POETRY:—	
"Our Own"	113
THE CHILDREN'S COLUMN	119
NEWS FROM THE CHURCHES	126
ADVERTISEMENTS	127

NOTES OF THE WEEK.

SUPPLEMENTING our note of last week with reference to the visit of the Rev. S. M. Crothers, D.D., of Cambridge, Mass., to this country, we may say that Dr. Crothers is to preach at the Old Meeting Church, Birmingham, during the months of May and June, and at Essex Church, Kensington, during September and October. In July and August Dr. Crothers will be with his family on the Continent, and we understand that it is no use for any other congregation to ask him to preach. While he is in Birmingham, the Rev. Joseph Wood will be at Cambridge, and the Rev. F. K. Freeston, while he is at Essex Church. In each case it is an exchange of pulpits.

At Bradford on Tuesday evening the Rev. J. Estlin Carpenter gave the second of two lectures on "The Gospels and how to read them," in Channing Hall, the Rev. E. Ceredic Jones presiding. Half a column of Wednesday's *Yorkshire Daily Observer* is devoted to a report of the lecture, which dealt chiefly with the Fourth Gospel. There was a large audience, representing practically all the denominations of the town, and at the close the lecturer was warmly thanked on the motion of Dr. Duff, seconded by the Rev. T. Rhondda Williams, and supported by the Rev. R. Roberts. At Preston, also, these two lectures have been delivered to large audiences, and have attracted great attention. The Vicar of

St. Mark's preached in opposition to Mr. Carpenter's views, and gave the opportunity to the Rev. Charles Travers for a full reply, which has been well reported in the local papers.

THE new Parliament met last week, and was chiefly occupied with the swearing-in of members. Mr. Lowther was again elected Speaker. This week opened with the King's Speech on Monday, and the debate on the Address has since been proceeding. It elicited one welcome announcement on Wednesday, that by an order of the Admiralty the punishment of flogging had been abolished in the Navy for a year, and is not likely to be resumed.

THE King's Speech announced the intentions of the new Government for the present session, the proposed legislation including a measure of devolution for the government of Ireland "in a spirit respectful of the wishes and sentiments of the Irish people," a measure with the object of bringing the rural population back to the land, and Amendment of the Education Act, the Workmen's Compensation Acts, the law relating to trade disputes, and the Unemployed Workmen Act, also a measure to equalise rates in the metropolis. It is to be a session of hard work.

LAST August, to the great regret of many friends, the *Echo* ceased to appear. Last Monday Mr. F. W. Pethick Lawrence, who was the editor and chairman of the company, the Consolidated Newspapers, Ltd., which owned the paper, made a statement to a meeting of the unsecured creditors. The Receiver, he said, had notified that the realisation of the assets of the company would be insufficient to meet the claims of the debenture-holders, and there was nothing available for unsecured creditors. Legally they had no claim against him, but, in his opinion, the legal liability of directors under the methods of modern company finance did not exhaust the whole of the responsibility attaching to the control of such undertakings. Moreover, he thought that among the unsecured creditors there were probably some who might have given credit to the company because of his connection with it. He therefore intended out of his own pocket to discharge in full the unsecured trade debts for goods delivered and services rendered, incurred by the company during his term as managing-director, amounting in all to several thousand pounds. That is an action which it is good to record.

WOMEN'S SOCIAL CLUB.—This society held its first meeting at Essex Hall on the afternoon of February 9. It has been founded with the aim of promoting friendship and intercourse between the women of our London congregations. The idea of such a club has been very well received, and there are already over 120 members. Sub-sections have been formed for different kinds of work, which many members have joined. The subscription is 5s. for one member of a family, and 2s. 6d. for every other member. Further particulars may be obtained on application to the hon. secretary, Miss F. Lawford, 4, Wexford-road, Wandsworth Common, S.W.

CHANNING HOUSE SCHOOL.—Seven pupils were entered for Junior Cambridge Local Examination in December, 1905, and all passed, three obtaining honours. *Honours*: K. Cowell, J. Wright, E. Hocking, *Pass*: A. Hargrove, D. McMurtrey, H. Hocking, and M. Thomson.

"OUR OWN."

IF I had known in the morning
How nearly all the day
The words unkind
Would trouble my mind,
I had been more careful, darling,
Not given you needless pain;
But we vex "our own"
With look and tone,
We might never take back again.
For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come back at night!
And hearts have broken
For harsh words spoken,
That sorrow can ne'er set right.
We have careful thoughts for the
stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah! lips with the curve impatient,
Ah! brow with the look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn.

MARGARET E. SANGSTER.

LIFE is so wondrous a gift that we are bound to trust its Giver, even when we cannot understand His dealings with us.
—H. W. Crosskey.

OLD TESTAMENT PROPHETS AND THE PROBLEMS OF SOCIAL LIFE.

THE Rev. W. G. Tarrant, B.A., delivered the first of his series of lectures in Manchester last week. In some general introductory remarks Mr. Tarrant referred to the widespread interest in social questions to-day, and to the genuine awakening of the Christian conscience. The depth of our pain was, however, the proof that things were going to mend. There must be a way out, and it would be found in following up the thought of the Reign of Law. If there was a science of growing plants there must also be a science of growing human beings. A wide basis was, however, needed of knowledge and observation in order to judge properly, and this would be found in the study of the Old Testament prophets and the social problems of their time. Rightly understood, we had in the Bible a classic literature second to none for its interest, sublimity, and importance. But we should approach the Bible as the actual story of a real people. If we approached it as students of social life it would give us a living chapter of human story. Briefly discussing the literary results of Biblical criticism, Mr. Tarrant hastened on to tell the story of the rise of the Hebrew people. Told by him it proved a fascinating theme, as the nation was made to live and unfold itself before the audience. There was the coming together of certain nomadic tribes and their eventual settlement in the land of Palestine—a land no larger than Wales in size, but so vast in human interest. But when they came it was not to a barren land, but to a land of high antiquity, where an advanced civilisation had flourished for three thousand years, with art, literature, government, and, no doubt, social problems also. It was in the fourteenth or fifteenth century B.C. that the Hebrews came to this fertile land to seek a new home. And when they came they found themselves not unrelated in speech and race to those they found there, and they were able to settle down and live side by side with them. Gradually the physical conditions of the land affected their character and pursuits. The nomadic life was perforce given up, and they became a settled people. The clan gave way to the township and citizenship. For a time they formed small isolated communities, amongst whom Judges, that is, vindicators, arose from time to time, to rally and lead their scattered forces against some threatening danger. Gradually, however, the consciousness awoke that they needed something more than these sporadic vindicators—some one permanent head to weld them into one power. This was hastened by the appearance of a warlike and non-semitic people, who seemed to be sweeping all before them, the Philistines. Out of this need arose their first king, Saul. And Saul not only defended their interests. He carried forward the process of nationality—raising this nomadic people into a nation, teaching them that they belonged to each other, and so preparing the way for the idealised king who should complete the process—David—Israel's most brilliant and important king. This old story of the rise of a nation must be full of in-

terest to an age like this, which had witnessed the rise of new nations, and honoured Mr. Gladstone's passionate defence of nationalities. What was the living force amongst us to-day but a heightened sense of our own Imperial Unity? It was well that we were asked to think imperially, but to do so we must feel imperially, and that involved the whole duty of man. It was to help this dawning sense amongst us, and to find such light as might be shed on the problems it involved, that he proposed, Mr. Tarrant said, to follow up the study of the Old Testament prophets.

The chair was taken by the Rev. Dendy Agate, President of the Manchester District Association, who announced that the lectures would be continued on consecutive Thursdays. The lectures are given in the Memorial Hall at 8 o'clock. This week's subject was "Origins and History of Old Testament Prophecy." Next week's is "Passing and Permanent Elements in the Prophetic Literature."

MUSINGS.

BY A MINISTER.

XXXVI.

PHILETUS, a married don, sends me the following little study of child life. I like it well enough, but I cannot forget that it is by a parent, and that in these days knowledge of children is the special possession of the unmarried. The reader will, therefore, make full allowance for the ignorance of a mere father.

BABY.

BY A PHILOSOPHER.

To the absent-minded and the supercilious all babies are alike; to the discriminating there are babies and babies; to the initiated there is but one in all the world. They see Baby as they see the sun in the heavens.

The poet's goddess betrays herself by her walk. So does Baby. When she floats across the floor she trails the clouds of glory with which she came. There are who perceive them not, but neither would they discern the steps of a goddess passing by.

There are, in like manner, those who do not comprehend her speech. To us it is simplicity itself. It is the primitive tongue, free and unfettered, unspoiled as yet by formula and rule. That a language, to be intelligible, must be logical and grammatical is as much an invention as are logic and grammar. She says what she has to say, and not what others have already said; she fits fresh thought to new expression, unhampered by tradition; and, if she makes her own inflections, they never fail to convey her meaning. Her vocabulary is a sufficient medium; its use in our household is already superseding that of the vulgar tongue; our whole nomenclature is changing; things are brought to her to be renamed, and what she pronounces them to be, that they are called.

She has lived through some eighteen moons. I speak of moons, for we have no other reckoning. The day of her birth was the beginning of a new era, and all events are regarded as happening before or after that date. For common use the old calendar remains in force, but in the circle of affection a new dynasty has begun.

Baby's two eyes are volumes harder to read than any printed page. In them are written in sibylline confusion reminiscences of the past, interpretations of the present, premonitions of the future. Humour and seriousness, wonder and indifference, reproach and forgiveness, reveal themselves in turn. On that which has power to hurt and destroy they gaze unmoved. Fire and poison and whetted steel daunt them not. Here are no shadows of regret or of doubt, no questionings of will or of fate; only wise acceptance of that which is, and is to be. Milk is spilt, but not cried over. Here is philosophy deeper than my own.

In social matters Baby is well-balanced and composed. She sits with equal ease and dignity at the head of the table or on the floor. If on the floor, and she desires it, you must sit beside her. She is no respecter of age or of rank; she smiles upon the milkman and the postman, though a duchess might kneel to her in vain. She has the instincts of self-protection, but not the presumptions of pride. Without guile, she is also without shame. Humility she knows not, apology and excuse she never makes, appearances are never studied, self-denial never practised, for the simple reason that she has none of those opposite qualities which need these for their correction. As she neither flatters nor offends, it is as natural to her to turn her back upon you as to throw her arms round your neck. She does not burden her memory with that which is not worth remembering, nor her conscience with undeserved blame. Disguises and affectations she disdains, for she has nothing to hide. I wish I were as sure of my social status, and could weigh as easily my social duties, could discharge them as gracefully or decline them as innocently. Her *savoir-faire* and *savoir-vivre* make codes of conduct and politeness superfluous.

In matters intellectual she is not less independent. If curiosity is one of her attributes, so also is unconcern. Everything that holds a secret attracts her inquiring mind; but she is no utilitarian; knowledge is pursued for its own sake; analysis, not synthesis, is her aim; all things are reduced by her to their simplest elements, and this, if I know anything of science, is what scientists mean by research. Only they do painfully and laboriously that which to her is child's play.

In theories of education we presuppose the good father, but who, if not the child, is to make the father good? I have seen neglected children, but I have never seen a neglected parent; at some time in his parenthood a teacher, small but wise, has been ready to take him in hand, and to scold and pet him by turns. If he has turned out badly, it is because he has disgraced his bringing-up. Our proverbs and wise saws set too much in one direction. Spare the rod, and spoil the child? Why not, Spare the kiss, and spoil the man? It pleases me to reflect that the training of one at least of Baby's elders is proceeding apace.

SCARCELY need the child know that he has a soul; it is ours to take care that, when at length he finds it, it shall be a noble and august discovery.—James Martineau.

PRESIDENTIAL ADDRESS AT THE
BENARES THEISTIC CONFERENCE.

BY PUNDIT S. N. SASTRI.

II.

BEING thus endowed, this Theism, which we have come here to celebrate, is eminently fitted to take its place as the future religion of emancipated mankind.

But its definition is not yet complete. Let me try to characterise it a little by contrast also. It is not that esoteric philosophy which ran like a secret vein below popular forms of faith in ancient India, in ancient Greece and Rome, latterly in Europe of the eighteenth century as a form of Deism. It has drawn much of its sustenance from the Upanishads, but it is not the Philosophy of the Upanishads. It is not mere Philosophy, it is religion. It is not Deism, it is Theism. It believes in prayer, and bases its spiritual life upon it. Prayer may be justly regarded as the distinguishing line between Deism and Theism. The faith of the Theistic Church, therefore, is not Deism but Theism. But our Theism is not the Theism of ancient Judaism, of Mahomedanism, or current orthodox Christianity. The Parama Purusha or Supreme Being whom we worship, is not that anthropomorphic and extracosmic Being familiar to those forms of faith, who has his seat in a place called heaven and rules the world therefrom. He is immanent in *matter and mind*. He is a besetting Presence, within and without, behind and before. He is with us "to-day and to-morrow," as the Upanishads say. He is immanent in matter and mind. Yet he is not that impersonal entity, known to Vedantism as Brahman. He is Purusha or a Person, all-knowing and all-wise holding us in his embrace, and ordering everything for the good. He can be loved and adored and in this love and adoration is religion.

Thus it will be seen that the Theistic Church sides with the *bhakti* school rather than with the Vedantic school of pantheism. Its religion is the religion of love. But though belonging to the *bhakti* school we are yet very far from its popular accompaniments—the doctrines of *incarnation* and *image worship*. In the matter of *bhakti* or ardent love of God, we are followers of such masters as Nanak, Kabi Tukaram and Chaitanya, but we differ from them, in shunning incarnation, idolatry and caste. In one sense every great man, every great teacher of humanity, is an incarnation of the Deity, i.e., a manifestation of the Divine Principle and an embodiment of divine energy; but incarnation, in its popular sense, we reject as tending to limit the sense of the Infinite and to clothe the sayings and doings of frail man with infallibility. Idolatry also we object to because it tends to remove religion from the sphere of the conscience to that of external observances, and also because it fosters incorrect moral and spiritual ideals, and thereby dooms the mind to spiritual darkness. Caste we abjure because it is based upon the denial of human brotherhood. Thus our religion, though a natural evolution of the *bhakti* movements of this country, and resembling them in its main spiritual aspects, has original features of its own for which it is for the time being unpopular. Men's notions

about religion in this country are intimately associated with image worship, with authority and with rules of caste. It has been justly remarked that popular religion in India is more social than spiritual, consisting more of the punctilious observances of caste rules than of rules of moral conduct. Then we must take into account the fact that the Hindus of India, like the Chinese, are most conservative with regard to the acceptance of new ideas. The social system under which they live is not favourable to the exercise of independent judgment. Their caste system has all along proved to be an impregnable iron wall against the inroads of new ideas. Buddhism did beat in vain against this iron wall till it agreed to live only by compromise. Mahomedanism, with its fire and sword, succeeded in seven centuries in converting only a fifth of the vast population, whereas Christianity, backed by the ruling power, and propagated by numerous agencies, has affected but the outer fringe of that population in four hundred years. Its progress has also been checked by that iron wall. In a country like this it is but natural that a creed like that of the Theistic Church should make but slow progress.

But let us inquire if there be other causes leading to the unpopularity of the Theistic Church. I shall state what I have heard from outside critics, and shall leave you, brethren, to reflect upon them. The main cause of the unpopularity of theism in India, specially of the Brahmo Samaj in Northern India, is the impression that has gone abroad, that Indian theism is another form of Christianity. The Brahmo's God is the Christian God, the same extra-cosmic being spoken of in the Bible, the Brahmo's religious ideals are Christian ideals, and his leader unto salvation is Jesus Christ—say these critics, and they turn away from us. I think there is some ground for such an impression. Many of our prominent men have professed extraordinary reverence for Jesus—some of them going so far as to call themselves his disciples. Following these teachers, many of the younger generation also have borne testimony to their indebtedness to Christ and Christianity. Thus inside the church there is an under-current of personal regard for the founder of Christianity—a sentiment in which all the sections have not shared, and to which some of them even object. Then again, the above mentioned popular impression has been further strengthened by the fact that theistic journals belonging to almost all sections, with the exception of Adi Brahmo Samaj, quote freely from Christian papers, and depend largely for their inspiration on Christian writers, as if there were nothing in our national treasury of thoughts worth showing to the Western races. And to all this add the fact that during the last few years we have shown greater disposition to cultivate the friendship of the Unitarians in England than to unite with any class amongst our own people; and it is no wonder that outside critics should be led to infer that the theists of India turn to the West and West alone for inspiration and guidance.

But let not our position be misunderstood in this respect. We give the fullest scope to these personal preferences. We act on

the principle, in our father's house there are many mansions; there is room in our church for the Yogi or the Bhakta or the Karmi, for the lover of the Rishis, or of Christ or of Mahomed. As there are theists who sit at the feet of the prophet of Nazareth, there are theists who have never opened their soul to Christian influences, and who draw their inspiration mainly from our Rishis and our scriptures alone. As some turn to Jesus, others turn to the great Sakya Muni for lessons of wisdom and true spirituality. Nay there are men amongst us who look upon the prophet of Arabia as an ideal of spiritual integrity. We follow in this respect the well-known Roman Catholic principle—"In things essential unity, in things non-essential liberty, in all things charity." And that should be our guiding principle, so that we may secure union and co-operation in our general aims.

Then, it is not true that the theists of India are regardless of their past or not sufficiently appreciative of their own things. It is a fact of literary and religious history in Bengal that the Brahmo Samaj has led the van in ancient Sanskrit research. It was Raja Ram Mohun Roy who translated the Upanishads first; it was Maharshi Devendranath Tagore who followed in his steps, and made the Rig Veda familiar to his countrymen by translating portions of it. Coming after them other Brahmo leaders, belonging to all sections, have also published other Hindu scriptures. Nor have they forgotten more modern teachers of Hinduism. Who, for instance, are greater admirers of Baba Nanak, of Kabir, of Tukaram, of Chaitanya, and other Hindu sages and saints than the Brahmos? In fact, in Bengal Chaitanya, our great prophet, had fallen into disfavour with the educated classes, and it was the Brahmos, led by Mr. Keshubchandra Sen, who revered his memory, and introduced him to the educated community. At present Chaitanya has many disciples even amongst educated men in Bengal, but all of them are not aware of their indebtedness to the Brahmo Samaj in this respect. Even now, some of the best lives of the prophet of Nadia are from the pen of the members of the Samaj. It is not true that we are less appreciative of our own men and of our own things.

The same thing that I have just now said with regard to the Brahmo Samaj and Chaitanya can be said with equal justice of the theists of the Western Presidency. Tukaram has found nowhere more sincere admirers than amongst the theists of that Presidency. Dr. Bhandarkar and his friends stand foremost amongst the worshippers of Tukaram's memory. Not only Tukaram, but Namdev and other masters of the Bhakti school have found warm admirers amongst the southern theists. It is not true, I again repeat, that we theists of India are lacking in love of our country or in appreciation of our good things. I for one, standing here this day, am not prepared to yield to any Indians living in love of my own country and of my people. But my love for my own country and my own people does not prevent me from seeing the operation of the Divine Spirit in other lands and amongst other nations. I can truly say that I have my teachers in many lands and in all ages of the world.

I belong to a family whose dwelling place is this world, whose father is the Parama Purusha, whose inheritance is the scriptures of all nations, whose elder brothers are the Rishis of India and the lovers of God amongst all nations, and whose final destiny is union with the Parama Purusha.

But this universality of my faith does not prevent its being also intensely national. There is no conflict between these two aspects of religion. It is universal in its principles, in its main doctrines, and main lines of action; but national and local in its external forms, its domestic and social usages and its modes or propagation. Let me try to illustrate my meaning. The members of the Brahmo and Parthana Samajes in India, as well as the members of Mr. Voysey's congregation in England, equally belong to the universal Theistic Church. But our respective forms of service are different. We use texts from our old books as guiding our form of service, Mr. Voysey uses forms of service moulded on the pattern of the traditional forms of the Church of England. Is he less a theist on that account? Similarly if a body of theists, like the Babis of Persia, were to appear amongst Mahomedans they would certainly use, in their services, forms traditionally familiar to their people divested of their superstitious elements or modelled out of forms familiar to them. Would they be less theists on that account? The English theists kneel while praying, we sit cross-legged, and the Mahomedan theists would perhaps make their familiar movements. Does that detract from our universality? We have our Namakaran and Sraddha, which the English theists have not, but instead have their services of Confirmation and Dedication; do these national differences constitute any departure from the principle of universality? No, we may go further and say, that however universal a faith may be, it must assimilate national ideals and national forms to be able to appeal effectually to the national mind. The religion of the Theistic Church is doing that already. It is universal in its ideas and principles; but it is slowly imbibing many national forms. The main lines of our form of service, our domestic ceremonies, our modes of sankirtan, are all national. And I am sure, as we grow in intensity and depth, in reality and strength, this power of assimilation will be more manifest—for it is life that grows by assimilation.

Here let me remark, that it may be that as the effect of the first impulse for reformation, we have given too much reins to the spirit of protest and have too lightly discarded many things in our traditional spiritual inheritance. Perhaps it has generated in us a spirit of individualism, which is more concerned with points of difference than with points of agreement, more attentive to other's faults than to their virtues, more eager to assert *rights* than to find *duties*; but as love of God strengthens in us it will surely generate a spirit of reverence which will effectually counteract this individualism by a due regard for the collective experience of others. Love alone is constructive; and our growth in love of God will truly and surely conserve everything good and build us up as a spiritually effective body.

(To be concluded.)

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

AN ENLARGED LECTONARY.

SIR,—May I add something to my previous letter on this subject?

(1) The discussion amply proves that there is a widely felt need. Is it not a sacred duty of every minister and every member of a congregation to allow for variety of need?

(2) Some have written as though it were a question of rivalry between the two kinds of lesson, or as if someone were aiming to exclude the Bible altogether. But the thought of rivalry or exclusiveness is not on our side. The Bible is quite safe. In a discussion on this subject at Little Portland-street, when I was there, a member said that he had once been very anxious for non-Biblical readings, but that when he had heard a good many he realised what noble passages the Bible contained. Precisely. That is the natural result, and it strengthens the case for a judicious combination, though not stated with that view, I believe. To be *homines unius libri* is not better in a church than elsewhere. Misappreciation of the one book itself is the sure consequence.

(3) But the principal reason for a combination of lessons is that we ought to make the *best use of our resources*. In one sense, it may never be "necessary," as Mr. R. T. Herford says, to go outside the Bible. But, with a view to the end just named, I often find it absolutely necessary. Place the Bible as high as you please, it has its limitations both as to matter and as to style.

(4) Mr. Herford pleads also that "if a passage be read from some other book, (a) they (the congregation) have nothing to guide them as to what it is all about, and (b) they could very seldom be in a position to follow the reading in a copy of their own." With regard to (a), I have never heard of such an instance—except when a certain kind of Biblical passage has been read. How many examples in Prophets and Epistles! A few Sundays ago I read Phil. ii. as a lesson. I felt bound to preface it by quoting the first words of Dr. Drummond's note on vv. 5-11—"This passage presents great difficulties"—and added that I read it for the sake of other verses. What more could one do? The note is more than seven pages long (Internat. Crit. Comm.). Candidly, I think it is easier to find non-Biblical than Biblical readings which are at once complete in themselves, plain throughout in their meaning, and noble in their teaching. But, of course, nothing is easier than to choose Biblical readings only if this standard be not aimed at. With regard to (b), I have known many instances of persons forthwith buying the book from which they have heard a reading, and more instances of persons feeling a new interest in the book and its author—such persons being always grateful for the new light or impulse.

(5) The minister who "muses" on this subject with his usual charm ends by generously fixing himself with an arrow

out of his own quiver. How, then, should his other shafts, though skilfully polished, reach their mark? He says, "Holy Scripture, as now received, has a distinctness, a uniqueness, a detachment, which no other writings can claim. In historical setting it stands apart, in dignity of association it is unapproached." This is the kind of saying which seems to challenge us to put up rivals. But why place in ranks the books or the men from which one gets that impalpable and immeasurable and multiform thing—inspiration? I care not for such work. And especially may one decline it in the case of a book which is not one book but many, differing greatly in character and quality. If nothing else, Martineau's noble sermon, "The Bible and the Child," and the personal as distinguished from the ecclesiastical habits of Unitarians, would have taught me to think little of such qualities as those named in the above quotation, compared with the Bible's power to teach and help me. From this point of view, the Bible, "as now received" by thinking people, is very different from what it was formerly. Once it had "a distinctness, a uniqueness, a detachment," which belonged to it as a special divine revelation. Relatively to all other literature it had a peculiar authority. These qualities it has now lost. It has gained, however, in reality, in vividness, in usefulness. And the better parts have gained in moral and spiritual power through being read in their right relation to the other parts and seen in their due proportions. In a literary and historical sense the above saying is no doubt true of the Bible as a whole. But should literary and historical values, or moral and spiritual values, decide our choice in a church?

(6) "Non-Biblical matter," says our excellent muser, "is of necessity more contentious matter." Marvellous statement! Why "of necessity"? It is sufficient to ask the question—and this other: Does any book give rise to more contention than the Bible? How many of its chapters are associated with theological wranglings! The problem of wise selection gives rise to difference of opinion, even amongst us.

(7) We are asked, "Is not literary excellence itself in some cases a drawback?" And Milton's Sonnet on his Blindness is regarded as an instance because of its "subtleties and complexities." But what could be simpler than the thought of that poem? The humblest person can understand it; and the subtle and complex structure of the verse will not trouble him because he will know nothing about it. And as for the literary people—well, the sonnet was offered to one of them as an example of "the fit word perfectly expressed" which he must have when he goes to church; and it seems a little hard that another literary person should condemn it as *too* perfect for church use.

Another proof of the variety of men's needs!

H. RAWLINGS.

Mr. William Ashton, of Southport, in the course of a letter on this subject, writes:

There are, perhaps, a score of chapters in the Bible which are void of all such offence (the contradiction of modern ideas of the universe and Divine law), and

which will have power to stimulate the imagination, and to meet the spiritual needs of the average man and woman as long as human nature remains what it is. But this choice is far too restricted. It would be strange, indeed, if the yearnings after the higher life, and the intellectual labourings of twenty centuries, had not brought forth a mass of literature from which much that is suited to the satisfaction of man's moral and spiritual cravings to-day could not be extracted. As a matter of fact, there is an ample range of choice, even within my own knowledge. There is a passage in Ruskin's "Unto this last," which I read twenty years ago, a passage of profound moral import, which sunk more deeply into my mind than any Bible passage that I ever heard read from the pulpit. Channing, Emerson, Marcus Aurelius, Stopford Brooke, Martineau, Tennyson, Renan—are all mines of noble and elevating thought. My desire is to see the comparative barrenness of the scripture lesson replaced by matter which is, at least, as nourishing, interesting, and quickening to all that is best in the average listener, as is the sermon—at its best. Is it to be wondered at that visitors from other churches are so apt to ask questions about the apparent inconsistency in our beliefs and services—of which this is the most conspicuous? I earnestly protest against the continuance of a usage which lays us open to the charge that we have not the courage of our opinions. How often have we railed at other churches for the indolence and moral cowardice in not adjusting their creeds and services to their changed beliefs?

SIR,—It is my own belief that we are greatly in need of additions to our present Bible. What should we think of our men of science if their text-books were 1,700 years old? A science course which knew nothing of Galileo, Kepler, Newton or Darwin, but stopped short at the point reached when the New Testament stopped, would be a disgrace to science.

The Christian religion is disgraced by this—that it has added nothing during 1,700 years; it has added not one chapter to sacred Scripture!

Palestine had sacred writers; Western Christianity has had none! It has not known God directly, but only through a mediatorial scheme of revelation, and it has received no revelations whatsoever capable of comparison with the Jewish Scriptures.

Christianity is thus the one great religion that has proved sterile in revealing Power. The first two hundred years of its history is the one exception. Surely, sir, something has gone wrong with Christianity! Why have Christians lost communion with God? Why has God ceased to reveal Himself? Why has the writing of sacred and inspired words of God come to an end? To me the finger of God points to a matter here too serious for many words.

Let me say only, has Christianity then done nothing for God? Is there no work accomplished by Christians worthy of being called divine? Surely, there is much, but lack of faith to say so. Has Christianity no prophets? No sacred history? No hymns of praise? No prayers? Was the high-water mark of

religious inspiration reached 1,700 years ago; and has the tide been ebbing ever since? Where is the sacred and inspired literature of Christian revelation? Has God been utterly absent in Christian history? Or have we shut our eyes to His Presence? Why does my English Bible have not one chapter upon St. Augustine or Wiclif, or Bunyan, or Milton, or Wesley? Were these Christian men, then, not inspired of God? Were Habbakuk and Hosea inspired; but are Christian prophets without inspiration? I turn to my Protestant Bible, and behold, Luther and Calvin are not mentioned! Are Protestants so far from God that their whole work of religious reformation is unworthy of being read in a church? Has Protestantism no religious lesson, no inspiration, no word of God in its history? I find in my Bible the story of Elijah and the Priests of Baal; but I look in vain for any account of the conversion of the English; of St. Patrick, of St. Francis of Assisi, of Savonarola. I read of Abraham leaving Ur of the Chaldees. I read not one word of the Pilgrim Fathers! I read of Sodom and Gomorrah, but not one chapter upon the suppression of the slave trade, the fight for civil and religious freedom, the struggles of Christianity in conflict with vice, intemperance, and all the evil that Christians have fought against.

Surely, Christian history, if it be a forward and not a backward step, has lessons to teach? From the date of the close of the New Testament to the present day there is a gap in our Bible—a gap that is a condemnation of Christianity so long as it continues. Has Paul done everything, and Livingstone nothing? Let those who judge the Bible complete which omits God's work in the world for the last 1,700 years, defend themselves by the plea that Christianity has done nothing worth recording, and has produced no prophets capable of inspired writing. For, why else is there nothing to read?

Bolton.

WILFRED HARRIS.

SIR,—In reply to Mr. Hopps' question, I have to state that the chapel to which I referred in my previous letter was the Great Meeting, Leicester, and that the occasion was October 9, 1892; shortly after Mr. Hopps had left.

The second part of his letter needs no answer.

R. TRAVERS HERFORD.

[As this correspondence was to be closed, we sent on Mr. Herford's note to Mr. Hopps for any remark he might wish to make on it. But whoever has the last word will hardly satisfy the other.—ED. INQ.]

SIR,—Thank you for a sight of Mr. Herford's letter. I can only say that he has probably forgotten precisely what was said, and that, if he recited the words correctly, they convey a sense which is untrue. I do not wonder that he shrinks from the questions I put to him about reading aloud the Psalms, &c., straight on, without selection and without omissions.

J. PAGE HOPPS.

SIR,—It is one of the sheet anchors of our faith that "every scripture inspired of God is profitable for teaching, for

reproof, for correction, for instruction in righteousness."

We count Tennyson, and Martineau, and Emerson, and a host of others among the prophets of the living God. Why, therefore, read in our meeting houses no "lesson" later than the latest of the New Testament writings? Among many grateful recollections of the ministry in Leicester of the Rev. J. Page Hopps is his occasional use of a modern scripture. The selection requires the devout mind, and literary taste for discernment of the best, but this latter faculty, at any rate, should be secured by the elaborate education our ministers receive. Like a whiff of fragrance from hayfield and hedge, gladdening the air in a village church, may be this reminder that "God is not dead, that He should speak no more."

In all the ages to come is there to be no modification of the established practice? In this direction, as in some others, would that we people of "the freest of free churches" were consistent with our profession!

EDITH GITTINS.

Leicester, Feb. 24.

SIR,—The difficulty with regard to this, as it is of so many other matters with us, is that in our congregations we are not all of one mind. I do not regret this fact, but it sometimes constitutes a difficulty, and what one individual would think to be an improvement, to a score of others would probably be anything but that. We all agree, I suppose, with Mr. Hopps, that we want our readings to be sweet and clean and edifying, and I for one, should simply leap over the "deep ditches" he mentions, which strike me as being but "shallow puddles" compared with some he has pointed out in other places. While, as a rule, reading both lessons from the Bible, I have never yet met with difficulty or trouble when occasionally I have thought a reading from some other source would best suit the purpose in view in the whole service. Surely lessons, hymns, prayers, and sermon should express a unity in purpose and aim. We have need of readings that are edifying and religious, and generally speaking they are to be found in the best religious literature of the world, i.e., in the Bible. I agree with Mr. Herford that—again speaking generally because a hard and fast rule does not seem desirable on either side—the better place for selections from other literature is the sermon.

A. H. DOLPHIN.

Upperthorpe Chapel, Sheffield.

[This correspondence is now closed.—ED. INQUIRER.]

PROVINCIAL LETTER: LIVERPOOL.

SIR,—Can you spare a line for me to rectify an unwitting omission in my Liverpool letter. Warrington is half-way between us and Manchester, and belongs to both districts, so should have been named as a mark of our interest and goodwill.

While nothing very new is afoot there, the grand old Sunday-school still teems with life, and is noteworthy for its elder scholars. The chapel services have been well attended, and at the annual meeting held recently financial improvement was recorded, an adverse balance having been

wiped off, and something left to the good. This is all cheering. The associations of Cairo-street Chapel with old worthies give it an almost national interest, and its well-being is worth recording.

H. W. HAWKES.

THE SIN OF SEGREGATION.

SIR,—May I be allowed to try to remove what appears to be a serious misapprehension in your Liverpool letter of the 10th inst., and that one, coupled with what I venture to characterise as one of the curious and truly mischievous sophistries by which "we" and "our" are constantly being used distinctly on behalf of a particular, and to that extent, a sectarian so-called church, and contracted within its specific Unitarian denominationalism. This is a very different thing from using "we" and "our" simply and really as symbols of universal brotherhood. The Father was not addressed by Jesus with any narrow reference to His own company.

This is the sophistication of which I complain—namely, the use of "we" and "our" as defining a Unitarian denominationalism, and then pretending to imply thereby quite another universal comprehension.

This common, and too pretentious, and too imposing usage seems to me to be neither more nor less than just the old ecclesiastical sin of self-satisfied doctrinal segregation.

It is the same as that which marks off the arrogance of Roman Catholicity, of the pretensions of the so-called Church of England, and of other more or less regularised bodies which seek to establish themselves as what are called Visible Churches—which are never like Paul's Church of God at Corinth—"those who are sanctified in Christ Jesus," being always more or less servants of their separate images of God, made by themselves and set up in temples made by their own hands.

The Liverpool letter seems to me (full as it is of warm-hearted brotherly interest) by no means speaking in Paul's sense "*to all that in every place call on the name of Christ our Lord*," but ostentatiously on behalf of "we" and "our," namely, the self-styled freest Churches, in a certain distinction from other rival churches, equally sincere, and equally aspiring in extension.

It is impossible to doubt the energy and genuine interest which your correspondent characterises and is proud to report; but, while I must absolutely disclaim any personal reference to any man or men who so willingly spend themselves in brotherly service, I must say that all this sort of self-gratulating talk always seems to me a mode of writing like the speech of one of the two men who went up into the Temple to pray.

I can only go out and pray for mercy to me, a sinner, as I know too well.

R. D. DARBISHIRE.

THE PENWORTHAM BURIAL SCANDAL.

SIR,—I ask your permission to lay before the Unitarian ministers and laity a matter of grave importance.

It will be remembered that a few weeks

ago one of the trustees of my congregation died, and it was arranged to deposit his remains in the family grave in the Penwortham churchyard. The curate agreed to take the service in the church, and I was to take it at the grave side. This had been done in the case of the father and sister of the deceased, both Unitarians.

On the day of the funeral the curate failed to attend, and I took the two services. The curate has given various reasons for his action, amongst which are the following:—"It was not a Christian burial"; "I am ordered only to conduct Christian burials"; "it was a matter of grace"—the use of the church; for him to take part was "contrary to the law of the Church"; "the interment of a Unitarian in consecrated ground is contrary to Church law"; "I could take no part in the service, as I believed Unitarians were not baptized into the name of the Holy Trinity, and we are forbidden to read the burial service over the unbaptized."

I forwarded a full statement of the case to the Home Secretary and the Bishop of Manchester, together with questions framed on the curate's explanations.

The Bishop informs me that he had written the curate "to point out that he should have informed you of his change of mind." He then adds "that in my judgment the Burial Act, 1880, does not contemplate or provide for burial services taken partly by the clergyman and partly by a minister or other person chosen by the relatives of the deceased; and that such a service is not regular or legal." He apparently agrees with the curate's theological objections.

The Home Secretary replies "that he regrets that he has no authority to determine any of the questions raised in your letter."

If the law enables a curate to outrage common decency in this way; if his narrow views pass unrebuked by his Bishop; if Unitarians are outside of "Anglican Christian" burial when they desire one of their own ministers to utter a few words at the open grave, but can be buried with stately ritual, as I have witnessed, when an Anglican takes the whole of the ceremony; if the Home Secretary cannot pass an opinion on the statement that the burial of Unitarians in consecrated ground is contrary to Church law, it is surely time that Unitarians realised these facts and acted as their forefathers would have acted.

I venture to suggest that a question of this character merits the earnest attention of those in whose hands the protection of our rights is supposed to rest, and whose duty it is to lead in a struggle against ecclesiastical privilege until such a scene as that at Penwortham becomes an absolute impossibility.

CHAS. TRAVERS.

Preston, Feb. 20.

ERRATA.—In last week's article on "The Ideal of Co-operation," page 107, col. 1, nine lines from the bottom for "who like" read "who help," col. 2, last par. but one, line 5, for "revolutionary socialism," read "voluntary."

THE GENEVA INTERNATIONAL.

THE volume of the Proceedings of the third meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers held at Geneva last August, is now published.*

It is a large octavo volume of nearly 400 pages, edited by Professor Edouard Montet, Dean of the Theological Faculty of Geneva University, who from the first most generously devoted himself to the interests of the Congress, and acted as its president. He is to be congratulated on the completion of his labours in the issue of this volume, which contains all the papers read at Geneva (except Professor Pfeiderer's), and a full record of the proceedings.

The volume is due to all the members who paid the full subscription, and copies for the English members have been sent to Essex Hall for distribution. As soon as the consignment arrives, members will receive their copies post free. In Geneva the book is sold at 7 fr. 50 c., but the B. and F.U.A. having ordered copies while it was passing through the press are able to offer it to purchasers at Essex Hall for 2s. 6d. net, or by post 3s., merely covering the cost of printing and carriage. The number of these copies is limited, and orders should be sent in at once.

Two disappointments we meet with in turning over these pages, one of which is noted above. Instead of Professor Pfeiderer's paper on the "Sources of the Christian Doctrine of Redemption," we find simply the theses, which were furnished to the audience at the time of delivery. The paper itself is perhaps reserved for inclusion in some larger work. Nor do we find the eloquent sermon preached on the second morning in the Cathedral by Professor Furrer, of Zurich. The text was, "Where the Spirit of the Lord is, there is liberty," but we have to be content with a brief synopsis of the sermon. On the other hand, we find an extra grace in the inclusion of two other sermons not belonging strictly to the proceedings of the Congress—the English sermon, preached by the Rev. Joseph Wood in the Chapel of the Maccabees, on the previous Sunday evening, and the French sermon by the Rev. Charles Wagner, preached in the Cathedral on the following Sunday. Of this our readers had an English translation in the INQUIRER of Dec. 30, and also of the Rev. J. E. Roberty's sermon at the opening of the Congress on "Anathema and Faith" in the INQUIRER of Nov. 25.

Of the thirty addresses, sermons, and papers here included, ten are in English (India and Hungary availing themselves of the hospitality of our language), four in German (Pfeiderer and Furrer only in abstract), and the other sixteen in French, to which must be added the six speeches at the final banquet. In the appendix, in addition to the theses and resumé of papers in various languages, we find a French translation of the general secretary's report and of Dr.

* Actes du III^eme Congrès International du Christianisme Libéral et Progressif, Genève, 1905. Publiés par les soins du Professeur Edouard Montet, Président du Congrès. Genève: Georg & Cie, Libraires-Éditeurs. Libraires de l'Université. 1906.

Savage's sermon, and an English translation of the two presidential Addresses. Thus those who were present at Geneva have the opportunity of studying at leisure all the good things provided for them there, while those who were not so fortunate can now share the ample feast.

The record opens with the programme and list of members grouped under their respective countries. The list, however, includes a few names of those who were not present, but sent in their adhesion. Thus in the German list we find Professor Harnack, Dr. Max Fischer, and Herr Direktor Schrader, none of whom were at Geneva. ("Frau Dr. Schrader" is a mistake altogether, for she has been dead for some years.) In the list of American delegates also Professor Peabody's name is down, but he was not there. The final reckoning of those present gives a total of 568, of whom 237 were English, 36 American, 10 Hungarian, 9 Belgian, 9 German, 42 Dutch, 76 French, and 139 Swiss; the other ten from Austria, Italy (4), Russia, Morocco, India (2), and Japan. From Denmark friends in Copenhagen sent a message of greeting. From Australia also the Rev. Charles Strong, D.D., of Melbourne, sent a letter regretting that it was impossible for him to come, and wishing the Congress all success, and asking for help to encourage the cause of a really liberal and universal religion in Australia, and to bring about the reunion of Protestant Christendom.

"I believe," he wrote, "in 'the Holy Catholic Church,' and long to see a spiritual church swallowing up meaningless divisions, and uniting our young Australians in broad spiritual and practical aims. Can you send us missionaries of 'the Larger Faith,' to preach us the Gospel of Love, Social Progress, Everlasting Hope? We want the old evangel interpreted in the language of Australia and the present. Cannot you issue regular 'pastorals' to the ministers and members of all the liberal churches? A congress is very good, but we want association, and the personal touch. Excuse my great boldness in this writing. But the liberal flock throughout the world are 'as sheep without a shepherd,' and there is no symbol of catholic unity to fire their imagination, and round which they may gather."

This letter arrived only after the meetings were over, but it is added in a note to Professor Montet's account of the proceedings. That account includes the replies to the telegrams of congratulation sent to the Mikado, the Tsar, and President Roosevelt on the conclusion of the Peace of Portsmouth, and also all the resolutions passed at the business meeting. We looked with special interest to see how the discussion of Professor Albert Réville's resolution on a proposed declaration of faith was recorded. It was made clear, in face of earnest objections from several English delegates and Professor Pfeiderer, that what was intended was a declaration not of dogma but of principles. Our report at the time was that the whole matter was left in the hands of the general committee for consideration and report to the next meeting of the Council, and we find Professor Réville's proposi-

tion thus recorded in the volume: "Le Congrès invite son Bureau à réunir, en vue du prochain Congrès, les éléments d'une déclaration de principes." This was adopted. At Boston, in September, 1907, we shall, no doubt, hear of the result.

That this volume is full of matter of great interest our readers do not need to be assured. We are particularly glad to have M. Loyson's eloquent address on "Jesus of Nazareth and Monotheism," the paper by the Rabbi Lévy, of Dijon, and the speeches at the concluding banquet, all in French, for quiet reading, for no report which we saw at the time did justice to these. How great and widespread was the interest taken in the Geneva meetings Professor Montet records at the end of his preface, noting that as many as 400 reports in journals and reviews of various lands had reached him. We trust that an equally widespread interest will welcome this complete record of the proceedings.

THE LATE MRS. JAMES WORTHINGTON.

A LARGE number of friends of the late Mrs. James Worthington, of Sale, met on Saturday last at Hale Chapel to join in a service of commemoration and to witness the unveiling of a memorial window.

The service began with the hymn, "O God, our help in ages past," after which the Rev. A. Leslie Smith read passages of Scripture. The Rev. J. Edwin Odgers offered prayer and gave a commemoration address. Mr. R. D. Darbishire also spoke, and afterwards unveiled the window. The service closed with hymn and prayer.

The window, which has been erected by Mr. Henry Worthington to the memory of his mother, was executed by Messrs. Morris & Co., of Merton Abbey, from the designs of Burne-Jones. It is a beautiful three-light window in subdued colouring, the central light being filled with the well-known figure of Charity, holding two children in her arms and with other children clinging to her garments. One lovely bit of symbolism is introduced in the form of a dove which one of the children is nursing. The side lights are filled with conventional designs of angels with trumpets. The whole effect is in striking harmony with the charm and quiet beauty of the chapel, with its open timbered roof, its high back pews, the sounding board over pulpit, and other beautiful old-world features. It is a fitting place for such a memorial of one who loved to worship there.

THE Oxford University Press announces a small book by Professor S. R. Driver, "The Book of Job in the Revised Version," edited with introductions and brief annotations. The aim of this volume is to make the poem intelligible to the ordinary educated reader, and the editor maintains that, if care be taken to adopt the right marginal readings, the revised version gives correctly the general sense of the Book of Job.

THE CHILDREN'S COLUMN.

DID you read Luke xv. 11-24, last week? Of course you know the story quite well—the parable of the Prodigal Son. The young man had asked his father for his share of the property, and went away among strangers, and there wasted all that he had in selfish and evil pleasures. When it was all done, his false friends turned their backs upon him. He was alone and miserable in a strange land, and to add to his trouble there came a great famine, and he was in danger of starving. Then, in his misery, he saw how utterly foolish he had been, and what wrong he had done. He longed to be back in the old home, but he was bitterly ashamed of himself. If he went back he would have to tell his father he was not worthy to be called his son. But he would beg to be allowed to stay, and at least be in the house once more, and do something for his father, though it could be only in the place of a servant. So he went back, ready to make his confession. But before he could begin, while he stood at a distance, hesitating, perhaps, with hardly courage to go in, his father saw him, and, filled with pity and great gladness to see his son back again, ran to him, and kissed him very tenderly, and welcomed him home.

The request that he might be taken back as a servant was never made. He was still a son, and his father made them all rejoice that he was home again. He saw the marks of suffering, and the penitence and sorrow in his son's face, but what he most wanted him to feel was that the home love was still there, that they cared for him in spite of all that he had done, and would help him back into the true way.

Think what that would mean to the young man. He might indeed wish to hide himself for shame, but he was received back with that warm love and rejoicing. More than ever he would feel how unworthy he was, and the constant pain would still be there, in the thought of the wrong he had done; but with it a deep feeling of rest and safety and new hope. He was at home again, and with his father. With a love he had not known before and a passion of humble gratitude, he would determine now to be a true man. Bravely and patiently he would set himself to do his work and to bear whatever he had to bear, as a consequence of the wrong he had done. For that could not be altered. What he had wasted and spoilt could not be made good. The disgrace he had brought upon himself and upon his home remained, for even his father's loving forgiveness could not make that other than it was.

And yet there was a new world open to him now, a world in which love was greatest and strongest of all. Forgiven, and once more in the old home, he could look with courage and hope into the future, and with a deep and thankful gladness of heart. In time the old wounds would be healed. Love would help mightily in that, but most of all, it helped at once, and made him a new man in his father's house.

It is a parable in which Jesus teaches us all really to believe in the love of God, our heavenly Father.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR... ..	3	4
PER YEAR... ..	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, FEBRUARY 24, 1906.

A PLEA FOR MORE SCRIPTURE.

THE correspondence which originated in the leading article on "An Enlarged Lectionary," in THE INQUIRER of January 20, and is closed in our columns this week, has revealed a great diversity of opinion and of practice in the matter of Scripture lessons read in our public religious services. We have not been able to publish all the letters which we have received on this subject, but the correspondence fairly covers the ground, and one sees that there are serious reasons on both sides, with those who hold that the Bible must still retain its position as the only source from which Scripture lessons may be taken, and those who plead, on the ground of the perennial nature of religious inspiration, for a wider conception of the "Scripture" to be used for lessons. We shall not offer here any summary of the various arguments, though it might be interesting to point out how in the matter of the old Bible lessons one experience directly contradicts another. What we propose is simply to add a few more notes on the general subject.

One thing we are anxious to emphasise. A minister, in the matter of public worship, must always bear in mind that he has no right to claim exclusive control. In the pulpit, as preacher, the responsibility is his alone, but in the service of devotion, both as to its order and contents, there is a joint responsibility which he shares with the congregation. Any radical change, therefore, could only be rightly effected after full consideration, with a clear understanding that the congregation desired it no less than the minister. To adopt or abandon a liturgy, or to choose a new hymn-book, must involve such consideration and mutual consent; and so, we hold, should a complete change in the matter of lessons.

For our own part, if the principle were admitted by a congregation, that lessons should be taken from a wider range of religious literature than that of the Old and New Testaments, and they desired

that it should take effect in their own services, we should prefer not to lay down any fixed rule such as that the first lesson should be from the Bible and the second from some other source; that would but perpetuate the formal distinction, which is no longer true to spiritual insight. We would rather have freedom to choose for each service what was most in keeping with its spirit and best fitted to express the truth and quicken the devotion to which it was desired to attain. Sometimes one, sometimes the other lesson might be from another source, and sometimes both from the Bible. So what is best and most inspiring in other religious literature would be set in its rightful place in equal companionship with the books of the Bible, and so also the supreme excellence of the Bible would, we believe, be more clearly brought out, not only from its age-long association with the devotional life of the Christian Church, and its unique position, as at the fountain head, the utterance of the first creative period of Christian history, but from the nobility and beauty of the pure English in which it is expressed.

Where other things are read there must undoubtedly be great care in the selection. "Thin, commonplace, poor in utterance, foreign to the spirit of devotion, with no kindling power, marking by the choice of it only the shallowness of the parson's mind and his utter lack of devout feeling and of poetic and spiritual insight! We should at least be saved from that if he would keep to the old Bible words!" Such are the comments one has heard on some extra-Biblical lessons read in church. And certainly one does not want for lessons in the service of devotion anything but the best, beautiful in utterance, touching upon the deep things of the spirit, with a simplicity that can be easily grasped, with a power that will hold attention and stir mind and heart alike. Familiarity and long sacred association now give much of the power to lessons from the Bible, especially, as we have been reminded, with the simple and unlearned. But there are surely lessons which have come out of the prophetic spirit of later centuries, and the purest heart of their devotion, which would have a like power to control, to kindle, to comfort, and uplift, which might long since have been made familiar, even to the unlearned, and so have been added to the common store of inspired "Scriptures" for the instruction of the people, and the enrichment of the devotions of the church,

One of our correspondents this week strongly enforces the plea that the great movements of Christian life in all these latter centuries must have produced things worthy of utterance, and that have been worthily uttered in such form that they might and ought to be

used as "Scripture." Are there no pictures from the lives, for instance, of FRANCIS OF ASSISI, and DANTE, of MARTIN LUTHER, and other great reformers of such Englishmen as WILLIAM TYNDALE and JOHN MILTON, so presented in noble literature as to make "lessons" at least as fitting as much of the Old Testament history, and in closer touch with the needs and aspirations and affections of our own life? And are there not prophetic utterances of the spirit of English Puritanism and of the Pilgrim Fathers, of the great philanthropists, of the modern seers of God in Nature, the modern prophets of righteousness, of social aspiration, of national and international brotherhood, such as cannot be found in the ancient Scriptures, but which ought now to be found and made familiar to the people as Scripture, to make them feel through such lessons read in the hour of worship that God is in the midst of them as truly as He was with His people of old?

These questions we ask, not to clench an argument, but simply to stimulate inquiry and search for the passages in literature fitting both in form and substance to be used as "Scripture" of our own religious life.

ENGLAND'S DEBT OF HONOUR.

GEORGE FREDERICK WATTS.

(Born Feb. 21, 1817; died July 1, 1904.)

WHEN the traveller from the Continent first sees the English coast rise out of the sea in the morning mist, he has usually a very dim idea of the country which lies before him. He knows that England has succeeded in winning to herself half the globe, and when he comes to London he sees with wonder how all the threads of this world-empire are gathered together here. He sees Manchester or Birmingham, where, in the Black Country, amid steam and smoke and fog he watches these hives of industry turning out wealth, which will be shipped to the ends of the world. He sees Oxford with its architectural beauty, with its towers and spires, its quiet quadrangles and colleges. Perhaps he sees it in autumn when the creeper and the grey walls become flaming red and the soft October sun shines down on the weather-beaten colleges, that seem to rise out of their gardens like a dream of the centuries. He may go to the Lakes or to Scotland, or he will visit the abbeys and cathedrals, and then he will understand why this nation is proud. He will understand why England's poets have sung her praises. By her position and the nature of her people she was destined to become one of the foremost countries of the world. As no other were these people sent forth on to the seas—as no other have they learned to know men and the ways of men over all the earth, and for all that they have developed undisturbed a national character that is all their own. These national traits have produced many great men and works.

Yet in one sphere England is lacking. In the Fine Arts, especially in the art of painting, which has given such noble power of national expression to Germany, Holland, Italy, and Spain, she has seemed

to lag behind. A want of which England's interest in literature, sport, politics, and other questions of practical importance, has made her almost unconscious.

With Turner died the last of the great English artists. English art became pedantic and academical. It only existed to satisfy popular demand. In it none of the great traits of the nation found expression, and the world forgot that English art existed at all. But at last there came one who felt the unworthiness of this position: one who was filled with the deep longing to found a great, strong national art, which, by means of the Fine Arts, and especially of painting, should give form and substance to the great ideas and ideals, and to the worth of beauty expressed in noble works.

"Nobleness, which is lacking in the English school, is in no sense lacking in the English character, it is therefore our duty to express it." It was George Frederick Watts who wrote these words, and it is of him that we now wish to speak.

No artist ever gave his whole genius and life to his country so entirely as Watts. From first to last his art was never an end in itself. He always worked for others—for the English nation, for humanity; and yet he never lost his artistic personality; he never made compromises. It was his nature to work for others, and his art was the means he chose whereby to help his fellow men: to comfort and strengthen them; to show them that the petty, vulgar, and ugly are only accidental and transient, whereas the great, good, and beautiful alone are aerial and permanent. His deep insight into the essence of things led him to realise the tragedy of our existence—Life and Death. And so Death becomes one of the two great problems of his art. His pictures of Death surpass Holbein's in their earnestness and depth. Their convincing weight and sublime solemnity place them on a level with the greatest revelations of art in any age. But his virile idealism could not rest here. What shall deliver us from Death? was for him the supreme question, and it was not in the bosom of a church, nor in the tenets of a philosophic school, nor in the renunciation of life that he found the answer. In the second great subject of his art, the central idea of his life's preaching and work lies the answer. It is Love, the world-embracing Love, which saves and redeems us. And so are Death and Love—love for one's neighbour, compassion, charity, work for others the chief thoughts of his art.

Though Watts' thoughts are for all times and all peoples, yet his art is thoroughly English. He preaches morality and fights vice. Before Watts, Hogarth had done the same, but what was raw and inartistic in Hogarth, Watts portrays in refined and lofty tones. Hogarth is like a Salvation Army orator; Watts like an aged patriarch, who in beautiful parables drawn out of the wealth of his own experience, advises or admonishes his people, though Watts strips his parables of all that is temporal that the lasting may be the more clearly seen. His figures are not of time, they are stern, harsh, almost pitiless; and as they pass by us their garments interwoven with the everlasting stars are stirred by the breath of the Eternal.

Watts' art is symbolic and fantastic as was William Blake's before him. But Blake seldom succeeded in portraying those tempestuous visions and pictures which his inner eye saw. He seems to stand helpless before the overpowering forces and shapes, which oppress his inmost self. Under his hands the warm, living forms of his imagination become cold and abstract. His means of expression are inadequate. The deepest and most inexplicable thoughts of his soul remained dumb; we can feel vaguely, though we cannot see that which lived in him. With Watts it is quite otherwise. During his long life he won, not without immense labour, the means of giving his genius expression. He studied and learned much from Phidias and Titian, but always without surrendering his own individuality.

Watts is a democrat. That is the third English trait which his life and art display. Art for Art's sake was foreign to his spirit, as impossible to him as a preacher without a congregation. In order to realise the ideal of his youth, and devote his art to those around him, he would not paint for the market, nor would he sell his pictures, lest they should be scattered. For when still a youth he had planned a Temple of Life and Death, a sanctuary of art, where he could represent by his works those eternal truths and great ideals which are above and beyond mere time and space. He did what he could to achieve this ideal. He could have become rich like Rossetti, but he gave his works to the nation; he could have become popular like the portrait-painter Millais, but he chose to paint the great among his contemporaries, and then handed over the pictures to the National Portrait Gallery. He was offered a baronetcy, but remained true to his democratic views and declined it. And how has the nation thanked him?

Watts offered to decorate Euston Station for nothing. He wished to introduce some form and colour and thought into our bare, work-a-day life. His offer was declined, although we generally find people are always ready to accept what costs them nothing. The portraits were graciously accepted (if the originals were long enough dead), and they were crammed into a small room at the National Portrait Gallery until they filled it from floor to ceiling, and the uppermost were almost out of sight. His splendid symbolic works have at last found a place in the Tate Gallery—and that is the end of a great artist's great dream.

Is his youthful ideal still to remain only a dream? Has it never occurred to an Englishman how unworthily the nation has rewarded this great man for his work? When the thousands who visit the Tate Gallery, passing from Rossetti to Burne-Jones, from Burne-Jones to Millais, and thence to Wilkie or Landseer with his large and small dogs, come to Watts with his solemn, majestic art, have their hearts not beat faster, and have they not felt that these works require an atmosphere for themselves, a separate abode? They demand a temple of art where every work will attain its true value, where the picture and its environment will form an harmonious whole. In such a resting place there would be no clashing of the pictures, with their various thoughts and feelings. Each

would convey its message to us undisturbed, one in solemn tones of eternal law and justice, the other in whispers of the incomprehensible secrets of life and love, and of death, the great deliverer. Watts' works were not painted for the glare of exhibitions and galleries; his is "temple art" as is Richard Wagner's.

Wagner created the Bayreuth sanctuary for his masterpieces: an English Bayreuth of the Fine Arts, the fulfilment of Watts' dream of a Temple of Life and Death, is the debt of honour, which the English nation owes to his memory. Only in such a temple raised by the nation to the memory of the greatest, and of the most English, of their artists would the sublime works of Watts find their true national, educational, and artistic value. When the veteran Richard Wagner opened his theatre at Bayreuth in 1879 and handed over his life's work to the German nation, it was still doubtful whether all his toil had not been in vain. The building stood there, his masterpieces were completed, but the power to appreciate lay dormant and was slow in awakening. But Wagner believed at heart in the ultimate victory of his ideas and in the idealism of the nation. He handed over the house to them with the words: "Im Vertrauen auf den deutschen Geist" (Trusting in the Spirit of the German People).

Watts' whole activity was devoted to the English, and his work loses its significance if the whole nation does not accept it in the same spirit in which Watts offers it. His greatness does not depend on any single achievement, but on his whole work, and the ideas which run through them all like a mountain chain. The Tate Gallery and the National Portrait Gallery alone cannot show us the whole greatness of his art, its many-sidedness, its catholicity; this fact is responsible for much of the misunderstanding and false estimates of his art. In last year's winter exhibition at Burlington House many of his pictures showed sides of his character, both as man and as artist, which were new to the great majority—such works as "The Rider on the Pale Horse," "The Rider on the Red Horse," "The Rider on the White Horse," "Time and Oblivion," "Britomart," "Dawn," "Diana," "Endymion," "Good Luck to Your Fishing," and so on.

What remains then to be done?

The English nation ought not to allow Watts' works to remain scattered, but collect them into one building where they will have full justice done to them. This is no new idea. It has been done in Copenhagen with Thorwaldsen's works, in Nürnberg with Dürer's, and in Leipzig with Max Klinger's—and what these towns have done, England can do much more easily, as it possesses one hundred times the money. For a country in which one man can spend over £100,000 on a racing yacht, this can present no difficulty. The nation which prizes its pleasures more than its heroes is worthless.

Over the life-work of Watts stands clearly written for all to read who love him: "Trusting in the Spirit of the English People." May his trust be not in vain.

WALTER BLUMTRITT.*

Jena, Germany, 1906.

*Translated from the German by Ernest N Cooper.

THE SUSTENTATION FUND.

THE annual general meeting of the contributors and friends of the Sustentation Fund for the Augmentation of Ministers' Stipends was held at Dr. Williams's Library, Gordon-square, London, on Wednesday, February 14; the Rev. S. A. Steinthal, president, in the chair. There were also present Revs. C. C. Coe and James Harwood, Messrs. E. J. Blake, John Dendy, Edgar Chatfield Clarke, Delta Evans, W. Byng Kenrick, William Long, David Martineau, Oswald Nettlefold, and A. W. Worthington.

Mr. A. W. WORTHINGTON, senior hon. secretary, read the report of the Board of Managers as follows:—

THE REPORT.

The managers are glad to report that the Fund still continues its beneficent work with satisfactory results, though a much larger income would be needed to make its grants adequate to the recognised needs of congregations and ministers. While endeavouring to meet the numerous appeals from congregations which stand in need of help, no opportunity is lost of urging them to meet the Fund's grants by increasing their own contributions to their ministers' stipends. The managers are glad to report that such appeals are rarely refused, and never unless inability to increase the congregational subscriptions is shown. Numerous letters of thanks of a very gratifying character have been received from the ministers and secretaries of congregations.

The accounts show a satisfactory condition of the funds for the year. The treasurer has been again successful in securing the repayment of income-tax to the amount of £43 4s. for the past year. The balance in hand would have been considerably reduced if the usual number of grants had been made; but six congregations, who have been usually aided by the Fund, were without ministers in June last, and the grants were thus reduced by at least £120 in amount. But such an economy is neither desirable nor likely, it may be hoped, to recur. A legacy of £50 from the late Mr. J. Cogan Conway has been reported to the treasurer, but does not become payable during the lifetime of his widow.

The appointment of a local treasurer for Ireland, though it has not yet led to any considerable additional contributions to the Fund from that country, has proved otherwise advantageous, as the managers at their meeting in July last received from Rev. Douglas Walmsley some interesting and useful notes with regard to the Irish congregations assisted by the Fund. At the Board meeting to-day, Mr. Walmsley asked to be relieved of his local treasurer-ship, owing to his leaving Belfast and Ireland. Mr. Walmsley also reported that suggestions had been made for the establishment of a Sustentation Fund for Ireland. Such a society is desirable for various reasons. It would relieve your Fund from a considerable expenditure in that country, towards which the local contributions are not large; while the conditions, needs, and prospects of the Irish congregations could be much more wisely and efficiently dealt with by a Board of Managers resident in the country.

The grants made during the year were as follows:—

FEBRUARY 6, 1905.

Congregation.	Amount.		
	£	s.	d.
IRELAND.			
Belfast (Mount Pottinger) for half-year	10	0	0

JUNE 28, 1905.

ENGLAND.			
*Bedford	20	0	0
Bessel's Green	20	0	0
*Billingshurst	30	0	0
Birkenhead	30	0	0
Boston	20	0	0
Brighton	30	0	0
Chatham	25	0	0
Cheltenham	25	0	0
Chichester	25	0	0
Cirencester	20	0	0
Colyton	25	0	0
Crewkerne	25	0	0
Cullompton	30	0	0
Deptford	25	0	0
Gloucester	30	0	0
Godalming	30	0	0
Hastings	30	0	0
Ilminster	30	0	0
Ipswich	30	0	0
Kingswood	25	0	0
Lewes	20	0	0
London (Wood Green)	25	0	0
Moretonhampstead	20	0	0
Newbury	25	0	0
Newport	30	0	0
Richmond	30	0	0
Saffron Walden	30	0	0
Sidmouth	25	0	0
Tavistock	25	0	0
Tenterden	20	0	0
Torquay	30	0	0
Trowbridge	25	0	0

WALES.

Aberdare (Old Meeting)	30	0	0
Brondeifi and Caeronnen	30	0	0
Capel-y-Bryn and Altyplacca	30	0	0
Capel-y-Fadfa and Llwynrh-ydowen	30	0	0
Cefn Coed	30	0	0
Cribin and Capel-y-Grois	30	0	0
Cwmbach	25	0	0
Dowlais	25	0	0
Llandyssul and Pantdefaid	30	0	0
Merthyr Tydfil	25	0	0
Rhydygwin and Ciliau Aeron	30	0	0

IRELAND.

Ballycarry	20	0	0
Belfast (Mount Pottinger)	20	0	0
„ (York-street)	20	0	0
Killinchy	20	0	0
Moirra	20	0	0
Newry	20	0	0
Newtownards	20	0	0
Ravara	20	0	0

SUMMARY.

England	830	0	0
Wales	315	0	0
Ireland (February 6)	10	0	0
„ (June 28)	160	0	0

£1,315 0 0

* These grants were conditional.

Three of the Managers retire by rotation, and are nominated for re-election, but other vacancies on the Board have caused some anxiety as to the due provision of successors. The lamented death of Mr.

Charles Harding was reported at the last annual meeting, and the Board was authorised to fill his seat. They were fortunate in securing the services of Mr. W. Byng Kenrick, of Birmingham, who, as President of the Midland Christian Union, has much knowledge of the congregations in the Midland Counties. It will be remembered that Mr. J. Cogan Conway's sudden death occurred immediately before the last annual meeting, and the Board are glad to report that Mr. E. J. Blake, of Crewkerne, has consented to take his place. These appointments could be made by the Board for the remainder of the year only, and will have to be confirmed by the contributors at the annual meeting. Mr. Clephan's resignation caused a vacancy for the North Midland district, which there has been some delay in filling, but the officers have at last secured the consent of Mr. John C. Warren, of Nottingham, to be nominated for election. Mr. Warren is well acquainted with the congregations in the North Midland district.

The report of last year stated that representatives had been appointed to attend the Conference of Trustees of Funds in aid of ministers and students convened by the Committee of the Triennial National Conference, and that that Conference was adjourned that the representatives might obtain further instructions and authority as to the proposals submitted. Your former representatives (Messrs. Worsley and Clarke) were deputed to attend a second meeting of the conference, held in October last, when a sub-committee was appointed to prepare a preliminary scheme for a Consultation Board. Such a scheme has been prepared, and has been under the consideration of your managers this morning, who have adopted the following resolution:—“That in the opinion of the managers the proposed scheme includes objects which are not within the scope of the operations and powers of the Fund; but the managers would look with approval on the formation of a Consultation Committee to be constituted as proposed in the scheme for the purpose only of exchanging information, and suggesting such co-operation and co-ordination as may be possible, having regard to the limitations imposed by the constitution of the several Trusts and Funds; but the managers do not think they would be justified in applying their funds in defraying the expenses of such a committee.”

The managers cannot close their report without expressing their sorrow that the list of contributors has again been reduced by the deaths of several highly respected benefactors, viz., Mr. W. J. Crompton (Rivington), Mr. H. J. Morton (Scarborough), Mr. Holland, Mr. Hall, Mr. John Warren (London), and Mr. John Warren (Nottingham), some of whom were original contributors to the Fund. Mr. J. C. Warren, of Nottingham, has continued his father's subscription, an example which the managers would rejoice to see generally followed.

The Board sincerely congratulate the contributors on the good work which has been effected by the Fund at a very small annual expense, for now nearly a quarter of a century, during which a sum of almost £25,000 derived mainly from donations and bequests, has been invested, a subscription

list of over £400 a year has been maintained, and grants been annually disbursed at an increasing rate till they exceed the sum of £1,300 in the current year.

MR. EDGAR CHATFIELD CLARKE, as treasurer, presented his statement of accounts. The balance of £163 16s. 3d. from 1904 was increased at the end of the year to £251 11s. 10d., but only as explained in the report, through a diminution, owing to vacant pulpits, in the number of grants. The year's income amounted to £1,405 7s. 1d., of which £855 5s. 9d. was from interest on investments. The grants amounted to £1,275. The investments stood at £24,494 4s. 3d., but the treasurer said that, if sold on the previous day they would have been worth £151 12s. 1d. more.

The report and accounts were adopted, on the motion of the president, seconded by Mr. John Dendy, and the further resolutions, as advertised in last week's INQUIRER, were passed. Messrs. E. J. Blake, W. Byng Kenrick, and J. C. Warren were elected, and Messrs. W. Long, D. Martineau, and F. Preston re-elected managers. The officers were re-elected, Mr. Worthington intimating that he should retire from the secretaryship at the close of the present year.

EAST CHESHIRE CHRISTIAN UNION.

THE annual meeting of the Union was held at Mossley on Saturday last. In the afternoon a religious service was held in the Free Christian Church, conducted by the Rev. G. A. Payne, of Knutsford. The sermon was preached by the Rev. B. C. Constable, of Stockport, the hon. secretary of the Union, based upon the text, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom." It was evident, he said, that Jesus was a missionary, and must have travelled many hundreds of miles during the period of his public ministry. He also sent out seventy disciples as missionaries, and when persecution scattered them abroad they continued to preach the Gospel in the very towns and villages to which they had been driven. The convert, Saul of Tarsus, also became the boldest and most energetic missionary the world has ever known. What was the secret of this missionary zeal? It was that Jesus and his disciples knew that they had something of incalculable value to make known, and being filled with enthusiasm for humanity, they desired that all the world should be sharers of the blessing. We meet to-day, said the preacher, under the auspices of a Union which is essentially a missionary association, its original name having been the East Cheshire Christian Mission, and its present name being the East Cheshire Christian Union for Missionary Purposes. Why did Jesus and his disciples labour as missionaries? It was not as though there was no religion already in existence, and no places of worship. The Jews had their own religion everywhere, and a synagogue in nearly every town and village. Why was Jesus not content with that? Why "upset" people with new teachings?

What need to go about and breed dissension and uproar? The reason was that he was overwhelmed with the conviction that he had a better Gospel to proclaim. He was also a believer in the royal supremacy of Truth, and its right to be proclaimed at all hazards. I hold, said the preacher, that we, as members of this Union, have a Gospel to proclaim no less precious, and for the best of all reasons, that it is the very Gospel which Jesus himself proclaimed. And, after all these years, it is still a *new* Gospel. It is a re-discovered Gospel—Gospel freed from the accretions of many centuries. It is like some of the glorious pictures of Turner lately rescued from the dust and grime of years. It has been hidden from men's view by the obscuring dogmas of the fall of man, original sin, total depravity, eternal torments, redemption by the shedding of blood, the Trinity, the deity of Christ, and Bible infallibility. Although many of those dogmas have begun to lose their hold, I am persuaded that we still have a tremendous work to do as a missionary Association in proclaiming the Gospel of Christ freed from these obscuring accretions. Thousands of people know nothing about it. There are thousands who only need to have that Gospel explained to them in order to become enthusiastic recipients of it. I speak from personal experience. When I was plunged in the agonies of doubt and despair, consequent upon the discovery that the things I, as a Congregationalist, had been taught from my youth to look upon as true and sacred, were being shaken to their very foundations, no one can realise, except those who have passed through a similar conflict, what a haven of refuge it was to find the Unitarian faith! I literally wept for joy! And scores of men have told me of similar experiences on coming to our Unitarian services. Converts are naturally often more enthusiastic for the faith than those who have been bred and born in it, for they can see better the contrast, and that was, no doubt, the case with the Apostle Paul. I am glad to belong to a missionary association, because I am a strong believer in the desirability of spreading the faith. I am glad to remember that four of our churches are the children of this Union; that three of them, Stalybridge, Glossop, and Denton, have grown to manhood's estate, and can now walk alone; that her youngest child at Ashton-under-Lyne is about to build a new home, and that her adopted child at Crewe is growing strong and healthy. I do not forget that we have always a *double* work to do—not only to spread the faith, but also to diligently feed the members of our regular congregations with the bread of life Sunday by Sunday. But that is quite compatible with spreading the faith. Both are equally necessary. The omission of either would be fatal. I trust that we shall all go back to our several spheres of labour filled with the missionary spirit, realising the inestimable value of the Gospel we have to proclaim, and determined to do our very utmost to make the glad tidings known.

"We are living, we are dwelling, in a grand and awful time,

In ages on ages telling, to be living is sublime.

O, let all the soul within you for the Truth's sake go abroad;

Strike! let every nerve and sinew tell on ages—tell for God!"

At the business meeting which immediately followed the service, presided over by the Rev. J. E. Stead, of Mossley, the annual report and treasurer's accounts were received and adopted.

The report was of a most encouraging nature. It showed that £2,578 19s. had been cleared by the Union's grand bazaar, of which sum one half had been invested for the benefit of the Union; that the Union's debt of £168 had been cleared off; that the Ashton congregation had received nearly £1,000 towards its new church, and that Denton had received £100, Glossop £30, Buxton £25, Mottram £10, Congleton £10. It referred to the Denton congregation becoming independent of the Union's financial aid, to Mottram's project of building a parsonage, to Ashton's new church in course of building, and to the great revival of work at Crewe, where the chapel had been closed for twelve months, but where there was now vigorous life and activity. The ministers of the aided churches at Ashton, Congleton, Denton, and Mottram each contributed an encouraging report of the work being carried on; and altogether the outlook of the Union seemed to be the brightest it had known for many years.

Mr. E. B. Broadrick, of Dukinfield, was elected president of the Union, Mr. Walter Hudson was re-elected treasurer, and the Rev. B. C. Constable, of Stockport, was re-elected hon. secretary. Vote of thanks were passed to the committee and officers and also to the preacher for the day.

In the evening a public meeting was held in the chapel, presided over by Mr. John Gledhill, of Mossley, and addresses were delivered by the Rev. J. Collins Odgers, representative from the Liverpool District Missionary Association; the Rev. Neander Anderton, representative from the Manchester District Unitarian Association; and the Revs. W. G. Price, of Stalybridge, and J. E. Stead, of Mossley.

Rev. J. C. ODGERS, after paying a tribute of respect to the memory of the late Rev. T. R. Elliott, until recently minister for many years of the Mossley congregation, said he was present there that day in three capacities, viz., as a former member of that Union, as president of the Provincial Assembly of Lancashire and Cheshire, and as a representative of the Liverpool District Missionary Association. He congratulated all present on the happy and prosperous condition of their churches as set forth in the printed report of the last year's work—the best report of that Union he had seen for a long time, and one which would inspire them with fresh enthusiasm and energy in all their efforts. He called attention to the excellent work that was being done at Crewe by Rev. H. Fisher Short, and at Mottram by Rev. Bodel Smith; he congratulated Denton on having reached an independent existence, and Ashton-under-Lyne on the prospect of soon having a permanent church of its own. The series of Cottage Services at Congleton, conducted by Rev. G. H. Smith, was a feature of most happy augury; the aim held in view was the building up of the devotional life of all who took part in them. Passing to the difficulties which always obstructed their

missionary efforts, Mr. Odgers spoke of the gross ignorance still existing in the popular mind concerning their liberal views of religion, and the inveterate prejudices which they had to overcome, such as (1) the belief that their position was purely destructive and negative; (2) that they were coldly intellectual, and could never touch the heart or know the emotion of true worship; (3) that their creed was entirely unscriptural and anti-Christian; (4) that though they were a morally inoffensive people, they were essentially unspiritual in mind, thought, and language; (5) that if they were possessors of more enlightened truths, these were now the inheritance of all churches, and their particular missionary efforts were no longer needed. These prejudices showed them where their weakness as well as their strength lay. They had been entrusted with a certain divine light, which they were not at liberty to hide under a bushel.

About 212 were present at the service, 200 at tea, 245 at the evening meeting, and the general feeling seemed to be that the meetings had been helpful and encouraging. It ought to be noted that the neighbouring churches of Ashton, Mottram, Stalybridge, and Mossley are engaged in a united mission, and that last week-end being the time for Mossley to be the centre of the mission, that fact, no doubt, helped to increase the attendance.

BIRMINGHAM: HURST STREET DOMESTIC MISSION.

THE annual meeting of the subscribers and friends of this mission was held on Monday last under the chairmanship of the Lord Mayor, who is president of the mission. In spite of the very inclement weather the attendance was very large, the chapel being well filled. The report of the committee was read by the secretary, Mr. E. Ellis Townley, who also read the statement of accounts, owing to the absence of the treasurer from illness. It stated that the income from subscriptions had been decreased owing to deaths and other causes by a sum of £34 13s. 6d., that the total income had been £1,003 12s. 3d., and the expenditure £859 19s. 6d., and that the year commenced with a balance on the wrong side of £422 6s. 7d., which had been reduced to £278 7s. 10d. The committee, in their report, expressed their sincere appreciation of the devoted energy and self-sacrifice of Mr. W. J. Clarke in his conduct of the mission work, and their hope that he might long continue in health and strength the labours to which he had given his life.

The report read by the missionary, Mr. W. J. Clarke, was of an exceedingly voluminous character, particulars being given of the work accomplished by each of the 39 agencies (religious, social, educational, and philanthropic) connected with the mission. It stated that in the number of friends and workers connected with it, the activity of its various agencies, and the spirit of kindly fellowship and devotion to high ideals pervading it throughout, the mission was never stronger, never more prosperous in the best and worthiest sense than at the present time. With respect to

the directly religious work, which Mr. Clarke affirmed that he regarded as the most important of all, the report stated that three services had been held every Sunday (morning, afternoon, and evening), the aggregate average attendance being about 800. The following is a brief summary of the leading features of the report:—

Thirty-nine agencies, all separately organised, having their own officers and committees, and doing their own work on their own lines, have been in active operation during the year as follows:—

Religious services, chapel and Sunday-school choirs, Sunday-schools, classes for Biblical study, vocal music and dress-making, recreation room, cricket club, pierrot troupe, gymnasium, social gatherings, dramatic society, magazine circulation, flower distribution, mothers' meetings, advice bureau, guild of sympathy, aged people's and poor children's summer and winter parties, rambling and cycling club, window gardening association, holiday home, sick, saving, and benevolent clubs numbering 14. These agencies have by their own efforts during the year raised nearly £700 for their own special purposes.

Upwards of 11,000 visits have been paid to and received from the poor, 3,587 medical notes, 170 parcels of clothing, and 126 miscellaneous gifts of various kinds have been received, and together with £1,220 contributed in response to personal or written appeals from the missionary, distributed on absolutely unsectarian lines in connection with the philanthropic department of the mission work. Although the Police Aided Association for Clothing Destitute Children, the Military Veterans' Association, the Court and Alley Concer's' Association, and the Walliker Society are independent associations, the administrative work of all four is mainly done by the mission staff; and by their instrumentality during the year 2,625 poor children received among them 2,445 pairs of boots, and 9,473 garments! Eight pensions were obtained for local military veterans, and £350 disbursed in relief among the neediest of them, and a considerable number of in and out-door social gatherings provided for them; 40 garden parties for poor old people have been organised, attended by 1,924 aged guests; and 28 open-air concerts, attended by upwards of 20,000 delighted and well-behaved listeners, have been held in some of the poorest, the most squalid and seemingly hopeless districts in the whole city, the aggregate income of the four associations amounting to about £1,350. From this brief and necessarily rough and imperfect summary it will be seen that the amount raised, directly or indirectly, for carrying on the various mission activities was £4,270. Received in response to missionary's applications for relief and other purposes, £1,220; received from annual subscribers and other sources by mission treasurer, £1,000; raised by mission workers for their own purposes, £700; raised by P.A.A., Veterans', Walliker and Court Concert Associations, £1,350; total, £4,270.

The report concluded thus:—

"And now I wish to make a brief reference to one consideration, with

respect to which, the longer I live the stronger my convictions become. I wish to state my belief that, as things are, in our efforts to grapple with the terrible social problems which confront us at every turn, we are at the best simply administering palliatives, not applying remedies. And I believe this must continue to be the case until the national conscience is more fully aroused, as it very soon would be if only the majority of the people could be made to realise the positively appalling conditions under which so many of the submerged tenth drag on existence, not from choice, but from necessity, in all our great centres of population. I am not one of those who think we should look entirely to statesmen and legislation for the coming of God's kingdom on earth. For all that, labour as we may for the greater material comfort, the higher spiritual welfare of the poor, our efforts can never yield the blessed, the permanent results they should until, not only our legislators, but our churches, come to regard the questions which affect the lives and the lot of the poorest of the poor as among the most sacred and binding of the obligations which their trusts and their professions impose upon them.

"And nothing can shake my belief that many of the great questions involved, such as the housing of the poor, old age pensions, righteous temperance legislation, workhouse classification, &c., nothing can shake my conviction that these and similar burning questions, dealt with on broad, humane, and Christian lines, would do more than words can describe, not merely to promote cleanliness and comfort, but even virtue and religion in those dark corners of the land, those dens of vice and want, of dirt and infamy, the existence of which, in the nation which claims to be the greatest in the world, should fill the soul of every man who loves his country, or who claims for himself the name of Christian, with burning indignation and shame. Meanwhile, however, and while striving in all legitimate ways to foster the growth of that public opinion which may induce the State and the churches as such to deal with these questions, our individual duty plainly enough is to resolve, somewhat may, that the personal contribution we may be able to make, however trifling it may be, towards the solution of this awful problem shall not be wanting; remembering that there are three things the very humblest of us can always do, and for the doing of which I believe God Himself holds us responsible.

"(1) We can strive to come into contact with human life at every point where friendly counsel, kindly fellowship, and practical help may be needed.

"(2) In doing this, and in alleviating immediate privations and necessities sympathetically and ungrudgingly, as far as our means will allow, we can endeavour at the same time to reach the higher springs of character, and so cause those helped to realise the need and the duty of relying upon their own honest industry rather than upon the compassionate goodwill of others.

"(3) And, above all, we can take care that in whatever we may do, or attempt to do, or may think it right to decline

doing, in these directions, we will strive always to act in the spirit breathed in the precepts, and set forth in the example of Him who declared that 'Visiting the sick, feeding the hungry, clothing the naked, was not only a blessing bestowed upon them, but a service rendered unto Him.'"

In moving the adoption of the reports the Lord Mayor spoke very highly of the work which was being carried on at the mission; and stated that he knew of no other institution in Birmingham having so many and such comprehensive and far-reaching ramifications. He thought that not only those immediately associated with the mission, but the city at large owed to it a deep debt of obligation. The proceedings throughout were of the most encouraging character.

PROVINCIAL LETTER.

THE MIDLANDS.

WHEN I wrote to you two years ago my letter was mostly about Dr. Priestley, whose death had taken place exactly 100 years before. I also spoke of the problem our Midland churches had set themselves to solve of how to raise £5,000. Your readers have since been told that the larger portion of this sum had been obtained from donations and the Bazaar, and they will now be gratified to hear that the whole of the £5,000 and a little more has been secured. It seemed an impossible task when first proposed by the Rev. Joseph Wood in the admirable address he gave at the annual meeting of the Midland Christian Union nearly three years ago. As he then said: "What we want is not the means but the disposition. What we want is the enthusiasm, the passion of our cause." What we wanted has been found. Both "disposition" and "enthusiasm" have worked well together, and have ended in complete success, and I heartily congratulate the officers and committee and all those concerned in bringing it about. In round figures the Bazaar produced £1,068, the net result of the labours of the many, while the donations (including about £42 for interest) yielded the balance, viz., £3,950, being the gifts of the few—about 100 persons in all, making a total of £5,018. The committee held a meeting last week and approved a report giving an account of their proceedings, which will be presented at the annual meeting of the Union in March, and printed in their annual Report.

A striking reference was made to our success by the Rev. L. P. Jacks, a former president of the Union, in his sermon preached in the pulpit he used to occupy in the Church of the Messiah on March 13 of last year on the occasion of the annual meeting of the Midland Christian Union. "Here in Birmingham," he said, "you have recently proved something of what resolution can do. You have carried out a great scheme for the strengthening of your churches; you have raised a large sum of money; and you have done so in the teeth of very formidable difficulties. I was one of those who emphasised those difficulties. I thought they would prove insuperable; but I reckoned without counting the force of your determination—

a mistake very commonly made. Now what we want is more of the spirit which carried you through that enterprise. Our laymen want it; our ministers want it; our churches want it; our colleges want it. Not schemes for the building of churches and the raising of money, though these have their claims; not forward movements, unless we have something noble to forward; not ostentatious propaganda; not self-advertisement of all things; but just that spirit of steady resolve; that pertinacious knocking at the gates which you have just displayed, and to which nothing can ultimately be denied. Pious wishes, laudable desires, lofty ideals will no longer serve the end for which our churches exist. Let us have less *wishing* and more *willing*, and then things will begin to move."

This is high praise, and should be highly valued by our friends in the Midlands, more especially as it comes from one who worked for us and laboured with us, and is fully alive to the difficulties we have had to contend with. Your readers will remember that the Yorkshire Unitarian Union raised a sum of £4,000 shortly before we held our Bazaar. An active member of that Union writing to me last autumn congratulated us on our success in this district. "I do not know," he said, "whether it is most difficult to raise these sums or to expend them satisfactorily. We are endeavouring to spend our £4,000 usefully, but I have fears at times that there will not remain much permanently to show for our labours. We expect to get through ours in five years."

I need not decide the question raised by my correspondent. The money we asked for has been raised, and it remains now to spend it, indeed, some of it has already been spent. Whether or not it will do permanent good depends upon the individual churches and the "spirit of steady resolve," which should animate the individuals of which those churches are composed.

Quoting once more from Mr. Jack's eloquent sermon, he said: "Purpose is the great wonder-worker of human life, whereby the things that are not become the things that are. . . . There is one purpose and one only, which can properly form the purpose of a church—that is, to manifest the love of God, and to make the light of it shine amid the darkness that comprehendeth it not. For this end were all churches born, and for this came they into the world. No doubt the difficulties are enormous. The material conditions, the intellectual conditions of our time bristle with difficulties for him who preaches the gospel of God's love. But it is not the difficulties that are hindering us; it is our want of determination to meet the difficulties. Give us a hundred wrestlers with God, and ere the light of another day has dawned, they will force every one of the difficulties to yield them a blessing. Trust to the alchemy of purpose to deal with the difficulties, and trust to nothing else!"

During the last two years there have been numerous changes in the ministry of our Midland congregations. The Rev. J. E. Stronge has come from London to Kidderminster, to succeed the Rev. E. D. Priestley Evans; the Rev. G. L. Phelps has come

from Devonport to Evesham, to succeed the Rev. Rulph Davis; the Rev. W. G. Topping has come to Oldbury, to succeed the late Rev. Henry McKean; and the Rev. William C. Hall has come from Ashton to Small Heath, in succession to the Rev. T. A. Gorton; and we have a fresh acquisition to Birmingham in the Rev. C. M. Wright, who is assisting the Rev. Joseph Wood at the Old Meeting Church. The pulpits at Walsall and Whitchurch are vacant, and Stourbridge and Wolverhampton will be vacant very shortly. From Stourbridge the Rev. A. Hermann Thomas will go to Leicester, and from Wolverhampton the Rev. J. B. Higham will go to Park Lane, near Wigan. So there is work to be done to fill the pulpits left vacant.

The church at Newhall Hill has been showing renewed life and energy under the leadership of the Rev. T. Paxton since he came there in 1904, so that the fears which were at one time entertained that the church would have to be closed are now happily dispelled. Work at the domestic missions continues with unabated energy. In July of last year Mr. W. J. Clarke completed 20 years of mission work at Hurst Street, and the occasion was marked by special services on Sunday, July 16, which were largely attended. I was present in the evening, and was much impressed with the whole service, and the very appropriate and touching address delivered by Mr. Clarke.

The problem that now presents itself to the committee of the Midland Christian Union as representing our congregations in this district is how to spend the money we have raised to the best advantage, and this is a problem of no small difficulty. Ruskin says: "To lose money ill is indeed often a crime; but to get it ill is a worse one, and to spend it ill, worst of all." How are those congregations who are working under difficulties to surmount them? Are new congregations to be started in populous places, and older ones which seem to be in a helpless condition to be left to their fate, or are both to be helped?

What are the secrets of success in religious organisations? Not necessarily fine buildings. I know some that are only partly filled. Not money alone, though little or nothing can be done without it. I know churches with plenty of money which still do not flourish like some poor ones. A good deal, I think, depends upon the minister. A good general makes a difference in an army. A good conductor makes a difference in an orchestra. But not the minister, nor the general, nor the conductor can succeed to the full if the material he has to deal with is not of the right sort. And the right sort are the "100 noble wrestlers with God." If difficulties are to be overcome, we must be fired with the "spirit of steady resolve." In Mr. Jack's inspiring words already quoted—"What we want. . . is that pertinacious knocking at the gates which you have just displayed, and to which nothing can ultimately be denied." There is still truth in the old proverb, "Where there's a will there's a way," or as one of our poets quaintly expresses it:—
"In idle wishes fools supinely stay,
Be there a will, and Wisdom finds a way."
H.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ansdel.—The first annual congregational meeting of the Unitarian Free Church was held at Lytham on Tuesday evening, February 13. The treasurer's report showed a balance in hand of over £5. The first three months of the year the expenses were borne by Mr. Cuthbert Grundy, so that the accounts were for three parts of the year only. During the whole time the interest has been well maintained, the attendances averaging over fifty at each service. Besides providing for current charges, the congregation have raised money to purchase chairs and other furniture, as well as a first-class organ. The Ladies' Society has shown great activity in raising, by means of whist-drives and parties, during the present winter, somewhere between £40 and £50, and they are at present working for a bazaar or sale of work which is to be held probably at Easter, in aid of funds for a new church. This is a necessity, as the temporary premises are only available until Easter, and so advantage has been taken of an opportunity to secure at a low chief rent a site in a very good position midway between St. Annes and Lytham. A brick or stone building has to be erected in course of about five years (as a condition of lease) and the entire scheme is expected to cost about £2,000. Meanwhile an iron church is in course of construction, and should be ready by the end of March. As an indication of vitality, it transpired from the reports that during the year, for special objects, the congregation had raised about £300. The members are eager and willing to work, but they can only hope to succeed with the help of friends, and as the movement has been started in the interests of Unitarians generally, it is earnestly hoped that they also will take up the cause. The district to be served is a growing one, and the nearest church is five miles away.

Atherton.—The District Guilds Union, comprising Atherton, Astley, Leigh, and Swinton Guilds, met in Chowbent Chapel and Schools on Saturday afternoon and evening, when the attendance was very good. Service was held at 3 o'clock, the preacher being the Rev. T. Bowen Evans, of Heywood. After tea the President, the Rev. J. J. Wright, took the chair, and a paper on "The Attaching of our Young People to the Congregation" was read by the Rev. E. D. Priestley Evans, of Bury. Miss Redfern (of Leigh), in an able and practical speech, opened the discussion, which was continued by Mr. E. Darlington (of Leigh), Mr. J. L. Davies (of Chowbent), Mr. T. Glover (of Chowbent), Mrs. Butterworth (of Chowbent), Messrs. W. Redfern and J. Ridyard (of Leigh), Mr. R. Robinson (of Swinton), and Mr. J. Barrow (of Hindley). The discussion, followed intently by a large audience, having occupied an hour and an half, was summed up by Mr. Wright.

Cardiff.—The annual meeting of the West Grove congregation was held on February 12 in the schoolroom, presided over by Mr. G. Carslake Thompson, there being about forty members present. The officers and committee were elected, Mr. Carslake Thompson being re-elected president. The Rev. W. Whitaker, in giving some useful suggestions for the working of the church, referred to the faithful services of Mr. W. A. Moore (who is now retiring through ill-health) as secretary. Mr. Moore's services are still to be retained on the committee.

Gateshead.—The congregation of Unity Church has suffered a severe loss through the death of Mr. Samuel Hulse at the early age of forty-four years. Since its commencement in 1898 he acted as secretary, a position which he relinquished quite recently, owing to the serious condition of his health. Prior to the establishment, largely through the efforts of the late Rev. Arthur Harvie, of the church at Gateshead, Mr. Hulse served with great acceptance as a lay preacher, and for several years was plan secretary, an office which made him well known and very highly respected by all the congregations on the roll of the Northumberland and Durham Unitarian Christian Association. Originally he was an active member in the Primitive Methodist Church, serving that body also as one of

their lay preachers. He took a great interest in the local Peace and Arbitration Association, and in various other humanitarian movements.

Glasgow: St. Vincent-street.—On Monday evening the Rev. Dr. John Hunter, of Trinity Church, Glasgow, delivered a lecture in the church on "Frederick Denison Maurice," which was very much appreciated. The Rev. J. Forrest presided, and moved a very cordial vote of thanks at the close.

Glossop.—A very successful two days' bazaar was held on Thursday and Saturday, February 15 and 17, in connection with the Fitzalan-street Unitarian Church, notwithstanding that several similar events have been held in the town during the winter. The sum of £350 was realised, which is very satisfactory, and must be a source of satisfaction to the retiring minister, the Rev. A. C. Fox, during whose ministry, extending a little over seven years, the sum of £1,400 has been raised to clear off the Church building debt. He now leaves the Church in a good financial position to take up the work at Moss Side. The best wishes for his future success are shared by the members of the congregation and also by the public of the town generally, by whom he is held in the greatest respect.

Halstead.—On Sunday evening the annual business meeting was held in the Free Christian Church, after the usual service, presided over by the Rev. A. J. Marchant, of Deptford. The average attendance was about the same as the preceding year, and the treasurer had a small but rather better balance in hand than last year. The usual officers were all re-elected, and a very hearty vote of thanks given to the Provincial Assembly for providing the ministers.

Leeds: Holbeck.—An excellent orchestral concert was held in the school recently, promoted by the brothers H. and D. Reason and the Rev. W. R. Shanks, when about forty members of the pupils' orchestra of the Leeds College of Music, assisted by one lady and two gentlemen vocalists, performed a capital programme of classical music to the pleasure and satisfaction of a large audience. The proceeds of the concert are to be devoted to the purchase of 200 new hymn-books for the Sunday-school.

London: Deptford.—On Sunday morning last the Rev. A. J. Marchant was the recipient of a set of gold sleeve links, presented as a birthday gift by the poor of his congregation as a token of their "gratitude and love." These poor people have to subsist on three and sixpence to five shillings per week, and yet for a considerable period they have been saving a penny now and again for this object. Mr. Marchant, in acknowledging the gift, said no words of his could express his gratitude, for he knew that every coin contributed for this present represented an act of self-denial. He could only hope to prove worthy of their confidence and affection.

London: Peckham.—The 31st annual meeting of the Avondale-road congregation was held on Monday evening, the 12th inst., Mr. S. W. Davies in the chair. The Secretary, Mr. W. J. Cooley, reported on the good work done during the year, the increase of members and improved attendance at the Sunday services, of the bright hopes entertained for the future, and also the great disappointment experienced through the resignation of their newly appointed minister, the Rev. A. F. G. Fletcher, owing to the breakdown of his health.

Newport, Mon.—A most successful social gathering was held on Thursday evening, February 15, to welcome the Rev. Geo. Critchley, who is now stationed here to organise the movement. Members of the congregation were present in strong force, and a gratifying feature was the presence of a goodly contingent of Cardiff friends, led by the Rev. W. Whitaker. A musical programme was thoroughly enjoyed, and, after an interval for refreshments, Mr. W. Pritchard, in a felicitous speech, extended a hearty welcome to Mr. Critchley in the name of the Newport congregation. The Rev. W. Whitaker followed, as representing the S.E. Wales Unitarian Society, and expressed his pleasure at hearing of the progress which had been made since he conducted the first service in Newport last October. In replying, Mr. Critchley congratulated the congregation upon the success which had attended their early efforts, and gave some wholesome advice as to the best means of strengthening and extending the church's work. On Thursday last, the 22nd inst., Mr. Critchley lectured on "Balder

the Beautiful," and made Robert Buchanan's poem a study in comparative religion of striking interest.

Nottage.—The first of a series of fellowship mission meetings which it is proposed to hold at various centres, under the auspices of the South-East Wales Unitarian Society, was held at Nottage on Tuesday evening last. The object of the meetings, as set forth in the syllabus, is "The spreading of our faith, and drawing our churches closer in fellowship." After a brief devotional service conducted by the Rev. W. T. Phillips, Mr. J. Grace, J.P., took the chair, and addresses illustrative of various aspects of Unitarianism were delivered by Mr. J. R. Evans (Merthyr Tydvil), and by the Revs. George Critchley and W. Whitaker. The speeches were interspersed with appropriate hymns, heartily sung by a good congregation. It is intended to hold meetings of a similar kind at Merthyr Tydvil and Clydach Vale.

Sheffield: Upper Chapel.—The annual meeting of the congregation was held in Channing Hall on Monday evening last, Mr. Albert J. Hobson, J.P., presiding. There was a good attendance of the members. The chairman congratulated the minister and congregation on a successful year's work, and particularly referred to the strong support given to the building scheme for the daughter Mission Church at Attercliffe, and to the purchase of land by the Uppertorpe congregation with a view to early removal. Both these movements, and the excellent way in which they had been supported, showed that the Unitarian cause in Sheffield had taken a new lease of life. All the institutions of the chapel were in a healthy condition. The annual report and statement of accounts were unanimously adopted. Arrangements were made for the cost of publication of the new Service Book to be met. The chairman moved, and Mr. George H. Hunt seconded, a vote of thanks to the Rev. C. J. Street and to his assistant, Rev. H. Dawtrey, for their work during the year, expressing the conviction that the congregation was never more alive and united than at the present time. In response to the vote, which was warmly passed, Mr. Street testified to his pleasure in the work, and hoped for still better things in future. He rejoiced in the good feeling, not only among themselves, but in the relations of the three churches in Sheffield and their ministers. Mr. Dawtrey also replied, referring more particularly to the improved state of the Sunday school. A vote of thanks was passed to the trustees, committee, and officers, with the expression of sincere hope that the secretary, Mr. Edward Bramley, would soon be restored to health.

Southend-on-Sea.—The annual meeting (adjourned from February 4) was held on Wednesday evening, the Rev. T. E. M. Edwards, minister of the Provincial Assembly, presiding. There was a good attendance. The report, which had been read and adopted at the previous meeting, showed signs of improvement in the attendances at the services during the past three months, the Sunday-school having more than trebled in number since November. The treasurer's account showed a deficit of £20. Mr. Sloman was unanimously re-elected as hon. treasurer; Mr. M. J. Frankland was unanimously elected hon. treasurer. The business over, a public welcome was given to Mr. Delta Evans, the recently appointed minister.

Sunderland (Resignation).—The Rev. Francis Wood has resigned the pastorate of this church to take effect at the end of June, 1906.

Todmorden.—The annual prize distribution at the Unitarian Sunday-school took place last Sunday and was of more than ordinary interest. After a short service, solo by Miss Florrie Wadsworth, one of the silver medallists, and an address by the junior superintendent, Mr. Graham, Mr. Benjamin Midgley, the senior teacher, gave a brief and appropriate address and distributed eleven silver medals to scholars, who had never missed for five years, 72 prizes for those who had never missed during the current year, and 46 to others. At the same time he presented prizes to fourteen teachers, who had never missed during the year. But the great event was a presentation to the two superintendents, Councillor Crabtree, who has been teacher and superintendent for nearly forty years, and Mr. Graham, who has filled similar offices for nearly twenty years. This had been kept as a complete surprise to them. This presentation also was made by Mr. Midgley, and consisted of an album for each, containing photo-

graphs of the teachers and officers of the school (numbering over seventy), in grateful recognition of the devoted services rendered by both superintendents for so many years. After Councillor Wadsworth had made a few remarks in which he exhorted the young people to follow the example of the two superintendents, Councillor Crabtree and Mr. Graham briefly replied. Both had been taken quite by surprise, and the former said that his connection with the school had been forty-seven years. The usual order of closing brought a most interesting ceremony to an end.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 25.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPE.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A., and 7, Rev. E. SAVELL-HICKS, M.A., "George Fox."
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH, and 7, Rev. H. RAWLINGS, "John Wesley."
 Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A. and 7,
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROGER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Mr. BIMAL C. GHOSH, M.A., 11, "Hindu Doctrine of Works (Karma)," 6.30, "The Harmony of Religions."
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Seven Kings, Central Hall, 6.30, Rev. F. ALLEN, "Seeing Jesus."
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Mr. A. PHARAOH, 6.30, Mr. C. H. NORTHMORE.
 Wandsworth, Unitarian Christian Church, East-hill, 11, Rev. W. G. TARRANT, B.A., and 7, Rev. F. H. JONES, B.A.

Wimbledon, Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A., "God and Man."
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOÖTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. JOSEPH WOOD.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. S. S. BRETTELL, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
 LISCARD, Memorial Chapel, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
 SOUTHELD, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. BLOUNT MOTT.
 TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. C. T. DODD, and 6.30, Mr. G. P. GOOCH, M.A., M.P., "John Henry Newman."

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Market Hall, 11.

CARLETON, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

DEATH.

AINSWORTH.—On the 21st inst., David Ainsworth, of The Floss, Cleator, Cumberland, and Wray Castle, Ambleside, in his 64th year. Service at 29, Pont-street, at 12 on Saturday.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street, Strand, W.C.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE, LONDON.
 This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "BOOKCRAFT," LONDON

Situations,

VACANT AND WANTED.

GENTLEWOMAN desires engagement as LADY'S COMPANION. Cheerful. Domesticated. Good needlewoman. Fond of children. Excellent references. Salary—"E," INQUIRER Office, 3, Essex-street, W.C.

A LADY seeks re-engagement as HOUSEKEEPER to Gentleman—"H," INQUIRER Office, 3, Essex-street, W.C.

WORKING HOUSEKEEPER required in a Vegetarian household of four young men; experience of vegetarian cookery not essential if willing to learn.—Apply, stating wages required and full particulars, to M., INQUIRER Office, 3, Essex-street, W.C.

WANTED.—A LADY NURSE for one child, four years old.—Address S. INQUIRER Office, 3, Essex-street, Strand, W.C.

MANCHESTER DISTRICT ASSOCIATION of PRESBYTERIAN AND UNITARIAN CHURCHES.

On Thursday next, 1st of March, at 8 p.m., in the Memorial Hall, Albert-square, Manchester, the Rev. W. G. TARRANT, B.A., will give the Third Lecture of the Course on "The Old Testament Prophets and the Problems of Social Life, Then and Now." Subject: "Passing and Permanent Elements in the Prophetic Literature." Admission free.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.

It is as nourishing as it is delicious.



Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Just Published.

Price ONE SHILLING.

TWO SERVICES OF PUBLIC PRAYER

Reprinted from "Home Prayers."

BY

JAMES MARTINEAU.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

THE NEW HYMNAL

Musical Editor: Mr. GRANVILLE BANTOCK.

This Hymnal is published in two Editions:

1. Words and Music (net) . 3s. 6d.
2. Words only (net) . 1s. 6d.

Special terms for Churches, on application to the Rev. HENRY GOW, B.A., 3, John-street, Hampstead, London, N.W.

OPINIONS.

"Has many commendable features. A great many of the old fine tunes find places, and the new tunes are of a varied character. Both editions are produced in admirable style."

Birmingham Daily Post.

"The Musical Edition is well set out and printed. Many of the old favourites are to be found, and the selection of tunes is decidedly strong and judicious."—*Manchester Guardian.*

"There are aspects of devotion here brought to expression which have not hitherto been so clearly represented in our books. The Musical Edition has a special claim on our gratitude. We are confident that its merits will meet with growing appreciation both in our homes and churches."—*The Inquirer.*

"A good collection."—*The Christian World.*

"I congratulate the editors on the admirable way in which they have done their work. There is a breath of modern thought and life about the book which is most refreshing, while there is a real strain of poetic feeling from end to end."—*H. Enfield Dowson.*

"I am sincerely pleased with it. It has, as far as hymns will permit, kept the principle that some poetic feeling should exist in the hymns chosen. I also like the arrangement and the headings; and a spirit of care and wise emotion, and of attention to congregational needs, pervades the book. I hope it will be adopted far and wide. It deserves an extended circulation."—*Stopford A. Brooke.*

Published by

NOVELLO & CO., 1, Berners Street, W.

Books of the Liberal Faith

PEOPLE'S EDITIONS 6d. EACH.

The Reformation of the Sixteenth Century in its relation to Modern Thought and Knowledge. By CHARLES BEARD, LL.D.

God and the Soul: An Essay towards Fundamental Religion. By RICHARD A. ARMSTRONG, B.A.

The First Three Gospels: Their Origin and Relations.—Third Edition. With a New Chapter on the Historical Value of the Gospels. By J. ESTLIN CARPENTER.

The Soul: Its Sorrows and its Aspirations. By FRANCIS WILLIAM NEWMAN. With Memoir and Introduction by CHARLES B. UPTON, B.A., B.Sc.

The Passing and the Permanent in Religion. By MINOT J. SAVAGE, D.D.

A Plain Treatment of the Great Essentials of Religion being a sifting from these of such things as cannot outlive the results of Scientific, Historical, and Critical Study.

BOOK ROOM,

ESSEX HALL, ESSEX ST., STRAND, W.C.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?

By WILLIAM MATTHEWS. Post free, 2½d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

CHEAPER EDITION.

Fcap. 8vo., 2s. 6d. net.

POEMS OF THE INNER LIFE

SELECTED BY

ROBERT CROMPTON JONES.

Thirteenth Edition.

LONDON: METHUEN & CO.,
36, ESSEX STREET, STRAND, W.C.

Miss GERTRUDE MARTINEAU

AND

Miss EDITH MARTINEAU, A.R.W.S.

WILL HOLD AN

EXHIBITION OF WATER COLOURS

AT

**THE MODERN GALLERY,
61, NEW BOND STREET, W.,**
From THURSDAY, 1st to 17th of MARCH.
10 to 6 Daily.

19th CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS:

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
RENCE.
F. H. A. HARDCASTLE, Miss ORME.
F.S.I.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500. half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

NUT CAKES.

Something new and good.
They are ideal for
afternoon Teas.

LIGHT & DAINTY.

Hazel Nut ... 6d. each.

Cocoanut... 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

SEVEN SERVICES FOR PUBLIC WORSHIP.—100 copies, little used, in good condition, to be sold at 6d. each.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET.

Apply to ELLINGTON,
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER.

Effective Advertising by localised Church Magazines throughout the Kingdom.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

ROEDEAN SCHOOL FOR GIRLS,
BRIGHTON.

A Founder's Scholarship will be competed for in June, 1906. The value is such as to reduce all expenses for board, laundry, and tuition to £30 a year.

For particulars of the Examination, apply to Miss WEAITH, Roedean School, Brighton.

EDGBASTON COLLEGE FOR GIRLS,
BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.

Head Mistress: ELEANOR MOSS, B.A.

Preparation for London Matriculation, Cambridge Local, Music Exams., &c.
Special terms for the daughters of Ministers. One vacancy for Summer Term, 1906.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6
Special Terms for a Series.			

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Feb. 24, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3323.
NEW SERIES, No. 427.]

LONDON, SATURDAY, MARCH 3, 1906.

[ONE PENNY.

CONTENTS.

NOTES OF THE WEEK...	129
LEADER :—	
Progressive Theology ...	136
ARTICLES :—	
Musings by a Minister—XXXVII. ...	130
Manchester Social Club ...	130
Good Company ...	134
The Martineaus and Aviemore ...	135
Elizabeth Barrett Browning ...	137
The Presidential Address at the Benares Theistic Conference—III. ...	138
Origins of Old Testament Prophecy ...	139
PROVINCIAL LETTER :—	
Wales... ..	141
MEETING :—	
London Sunday School Society... ..	140
LITERATURE :—	
Books New and Old ...	131
The Hibbert Journal ...	132
School Out of Doors ...	132
OBITUARY :—	
David Ainsworth ...	133
THE CHILDREN'S COLUMN ...	135
NEWS FROM THE CHURCHES ...	142
OUR CALENDAR ...	143
ADVERTISEMENTS ...	143

NOTES OF THE WEEK.

In the discussion on the Land and the Unemployed we have been disappointed of more than one contribution, but we shall have a further contribution from Mr. G. F. Millin to publish next week.

A LECTURE on "Simplification and the Social Problem" will be given by Mr. Edward Carpenter, author of "Towards Democracy," under the auspices of the Humanitarian League, at Essex Hall, Essex-street, Strand, on Wednesday, March 7, at 8 p.m. The chair will be taken by the Rev. W. J. Jupp.

THE annual meeting of the London Sunday School Society is reported this week. Twenty-nine schools are represented in the society, and of these twenty have Bands of Hope. Blackfriars, Highgate, Limehouse, Newington Green, Stepney and Stratford have also Temperance Societies for older members. Most of the bands are affiliated with the National Unitarian Temperance Association which annually publishes statistics of membership, &c. The schools are always urged to observe Temperance Sunday, which is the last Sunday in November. The Organising Secretary reports :—Our sense of the great importance of work amongst the children is stronger than ever. To interest these in the cause that each may lead a pure and sober life has always been one of the Association's chief aims. All interested in the movement are invited to address one of the officers, who are anxious to render every assistance.

RECENTLY, in the columns of the *British Weekly*, Dr. John Watson made confession of some things he had learned in the course of his ministry as to the right methods of training and the things a minister should chiefly aim at. In the same paper, on February 15, Ian Maclaren wrote of the "Wisdom of Love," telling of an early experience of Carmichael at Drumtochty. It is a beautiful lesson in sympathy as it should exist between minister and congregation, which both would be the better for taking to heart.

SIR FREDERICK TREVES in his Rectorial Address at Aberdeen last week discussed the factors which make for success in life. He was, he said, no believer in luck, and the man who was content to wait for a stroke of good fortune would probably wait until he had a stroke of paralysis. Luck in any serious profession meant nothing more than this : that the man to whom it came was ready for an opportunity when it presented itself. The man of genius, he added, was said to be inventive, but there was little value in inventing for the sake of inventing. He was said to be original, yet it was possible for any man to be original, but unless the quality led to some profit it was as little use to be original as to be an albino. Briefly enumerated (we are quoting from the admirable report in the *Tribune*) the qualifications which made for a successful professional career were health, serviceable knowledge, sympathy and honesty. Industry was presupposed, just as one could not conceive of a moving mill-wheel without a stream. As to honesty, said Sir Frederick Treves, there was no possibility of sure success without it. He would not use the term "the strictest honesty," for there was only one degree of honesty.

THE proprietors of the *Daily News* have arranged to hold an exhibition in May of "sweated" goods, and the process of their manufacture. That time is chosen, at the height of the season and when many people are in London for the May Meetings, as best for reaching the largest number of those who can help to reduce the evil. The exhibition will be in the West-End, so that those least acquainted with the conditions under which the goods are produced may be induced to visit it. The *Daily News* will take the financial responsibility, and if there be any profit, it will be handed to societies likely to lessen the evils. It is hoped that legislation will be promoted as a result of the exhibition.

IN the February *Magazine of Art* there is an article by Mr. E. Alfred Jones on "Some Old English Communion Plate of English Nonconformity,"—with illustrations of plate ranging in date from the time of Charles I. to George III. Rosslyn Hill Chapel, Hampstead ; George's Meeting at Exeter ; Friargate Chapel, Derby ; the Great Meeting at Leicester ; Chowbent Chapel ; Platt Chapel, Manchester, and Matthew Henry's Chapel, Chester, all furnish interesting and often beautiful instances to the record.

A MEMORIAL service for Mr. Duncan S. Miller, founder of the Royal Handbell Ringers and a well-known temperance worker, was held in the Denmark-place Baptist Chapel, Brixton, on Saturday, February 24, conducted by the Rev. F. B. Meyer. The National Unitarian Temperance Association was represented at the service by its treasurer and secretary. The service was followed by cremation at Golder's Green.

NATIONAL CONFERENCE.—It is proposed to have a vegetarian luncheon table at the Oxford meeting of the Conference. Ministers and delegates wishing to join it are requested to send their names to the local secretary (Mr. J. Walter Cock, 37, Beechcroft-road, Oxford). It will be a convenience if visitors who desire the vouchers, which are necessary to secure the reduced railway fares, will, as far as possible, apply for them, *through the secretary of their congregation*, to the secretary of the Conference (Rev. Jas. Harwood), who will forward them through the same medium at the beginning of April. These vouchers will only be available at stations from which *tickets to Oxford* are issued.

As regards accommodation at Oxford during the meeting of the Conference, from April 17 to 20, the local committee offers to secure rooms for from 4s. 6d. to 5s. a day (including breakfast and light supper), provided that notice is given not later than March 15. The following reduced terms are offered to visitors attending the Conference :—Randolph Hotel, 12s. 6d. per day ; Clarendon Hotel, 9s. 6d. per day ; Wilberforce (Temperance) Hotel, from 7s. per day ; and the following boarding houses, Oxenford Hall, Isis Boarding Establishment, and 5, Beaumont-street, 6s. per day.

TO CORRESPONDENTS. — Letters, &c., received from C. D. B., E. P. B., J. B., J. M. C., R. J. J., J. K. M., J. R., A. W., M. B. W., T. Y.

MUSINGS.

BY A MINISTER.

XXXVII.

I SOMETIMES wonder by what right, and on what grounds, members of liberal churches, for the most part, hold liberal opinions. How have they come by them? Orthodox belief is held by orthodox believers as a special revelation, a faith once delivered, a tradition to be received. But liberal thought is not liberal unless it is free to think out its own conclusions independently. Does it always do this?

My friend Eudoxus often speaks of the faith of his fathers. Why of his fathers? Is belief, in his case also, traditional, ancestral? Is it simply an inheritance, a family possession? Where, then, is the liberty wherein he stands?

Eubulus, on the other hand, has no spiritual lineage—none that he cares to remember. His belief is founded, he believes, on modern criticism. Not that he has ever really studied its methods or tested its results. He is a child of hearsay. But if he appeals to that which is outside his own intelligence, takes his denials on trust, and does little or nothing on his own account to arrive at personal conviction, how does his position differ from that of the unquestioning believer? Eubulus, I may add, is a Sunday-school teacher, and I have sometimes observed that the schools in which the most advanced opinions are held are those in which religious questions are least studied.

That is one reason why I think the Lenten call to repentance every year a most wholesome reminder. Repentance, I take it, is reconsideration. It is a change, when necessary, of the point of view. In the region of belief it is revision of belief. That was what the preacher in the wilderness insisted on: "Begin not to say within yourselves, We have Abraham to our father." There was to be no reliance on historical descent. If religion could really pass from father to son by a process so natural, then He who made man of the dust of the ground could as naturally make children out of the stones on Jordan's banks.

We all have some Abraham to our father. He may have been a Puritan Reformer, or the founder of a sect in a later generation, or a party leader within living memory. That his name should be held in honour is allowable enough, but an over-cultivated reverence may easily lead to a kind of atavism, a tendency to revert to antecedent type. This, I suppose, is what is meant by the "sacerdotalism of dissent," the undue influence of mind over mind. It was this warping action of transmitted thought that made the offence of Pharisaism, and "the tradition of the elders" was very much that which had already been denounced as heritage by descent: "We have Abraham to our father."

This power of past thought over present belief is a warning against the use of a theological term as a denominational name—it establishes at last a theological succession. There is no reason, of course, why intellectual reasonings leading to the same conclusions should not repeat themselves from age to age; but danger lies in the possible leaking in of sentimental con-

sideration. There is nothing which confuses inquiry so much as pious memory.

This, perhaps, will partly explain the Baptist's insistence, not only on repentance, but also on baptism. It broke the entail. By a definite act and deed the penitent sank beneath the severing wave, and rose again, in token of newness of life and entire acceptance of personal responsibility. His life was now detached. Henceforth he would be, as an apostle afterwards put it, a Jew inwardly. And here, too, we may find a plea for the modern doctrine of conversion. Conversion is wholly within the bounds of personal experience. It has its own cramping limitations, but it has this in its favour, that it cuts away external suggestion, and leaves the individual soul to its own vision of things divine.

But is not education the giving of a bias, a predetermination of thought? That, for the time, it certainly is. It is thought to be better to do this than to leave the immature mind wholly without direction. But where discretion begins, provisional education ends. The mind ought now to begin to examine its first beliefs, and to feel its way to avowal or disavowal, but if it glides into passive acquiescence in that which is convenient and familiar, accepting it by hereditary right, no conscious act of personal choice and judgment will ever have been made. I do not myself see much difference between the evils of subscription blindly tendered and those of prescription blindly followed, and the point I put to myself is, whether each full-grown man ought not to work out his own mental conviction with something of that fear and trembling with which he works out his own moral salvation.

MANCHESTER SOCIAL CLUB.

ONE of the most valuable and interesting of the educational and recreative agencies of Manchester, is the well-known Social Club, an institution which grew up out of the manifold activities of the Lower Mosley-street Schools. Housed in ample and convenient premises—with large gymnasium, billiard room, drawing rooms, libraries, lecture rooms, and having its own well-managed restaurant—the club forms a delightful and healthy meeting place for its five hundred members. Here young people coming strangers to Manchester, with no resources of their own beyond, perhaps, a single cheerless room, may find at once beautiful rooms, cheerful companionship, and friendly help and counsel all suffused with a glow of homely feeling. Here there is both the freedom and the restraint of a cultured home if "restraint" is the proper word. Rather, perhaps, one should say here is the true equality of the true home—the equality of a common affection from which springs the true regard which is the best assurance of both self-esteem and mutual esteem, of good taste, and true loyalty. In some ways it is a daring experiment to bring young people of both sexes together in club life, but experience has amply justified it. Indeed, when one gets inside and feels the life of the club, everything is so beautiful and fitting—the tone everywhere rings so true that one forgets there is anything strange about it, so natural does it all seem. All

the same, one is conscious of steady heads, clear eyes and generous hearts pervading every detail of the club life. In its secretary and lady superintendent the club is fortunate in securing leaders whose culture and kindness enable them to control by the force of example rather than by insistence on any code. And behind its officials the club has a committee which comprises many of the wisest and best people in Manchester. Nor does the committee show its wisdom in anything so much as in its comparative self-effacement. It never obtrudes itself. The club never has the air of an institution. As far as possible, it is managed by its own members, all mere "management" is minimised, and in its place, kindly homely life is substituted. And so these young people brighten the lives of one another and learn many useful lessons of good comradeship. Being so big a family there is room for the devotees of all hobbies and pursuits to sort themselves out. Here are groups of every conceivable fashion. Every taste finds its compeer. There are classes of various kinds—educational and musical; recreation in all its forms. Summer or winter no one need be dull or uninterested if he or she enters into the life of the Manchester Social Club.

The appreciation in which the philanthropic section of the Manchester public holds the club was testified by the large gathering at the annual meeting of its subscribers last week. The chair was taken by Sir James Hoy, and among those present were the Misses Gaskell, Mrs. Schuster, Miss Herford, Mrs. Burgon, Mrs. G. H. Behrens, Mrs. Davies, Principal Gordon, Principal Graham, Col. Pilcher, Col. Clapham, Mr. G. H. Leigh and Miss Leigh, Mr. and Mrs. Thomas Worthington, Mr. Godfrey Worthington, Mr. T. A. Leonard, and others. The report was adopted on the motion of Sir James Hoy, and among subsequent speakers were Col. Clapham, Rev. C. Peach, Mrs. A. Schuster and Principal Graham. They all extolled the excellent work of the club. As one of them put it, the club enlarged the sphere of common interest and association for all its members; it initiated them into a common citizenship above sect or sex or social position, it extended to them the amenities of cultured social life, and enlisted them in the cause of right living and high feeling.

The only shadow on the gathering was a debt of £300. This was due to unusual expenditure, and to the keeping of the subscriptions low. These could not be raised, the chairman of committee, Mr. O. St. L. Davies, said without abandoning their cherished purpose of keeping membership within the reach of all respectable working girls and young men. And so the club has to appeal for outside subscriptions, and perhaps some readers of the INQUIRER may be ready to help. If so, the treasurer is Mr. J. R. Oliver, Social Club, Lower Mosley street, Manchester.

CHARLES PEACH.

"THE Life Superlative," by Stopford A. Brooke, is the title of a new volume of sermons announced for immediate publication by Sir Isaac Pitman & Sons, Ltd. Social problems and civic righteousness are dealt with somewhat fully.

BOOKS NEW AND OLD.

I ONCE spent an evening in the library of a busy merchant with whom I had a slight acquaintance. The walls were well-lined with books, and conspicuous among them was a large number of volumes of sermons; selected, evidently, with care, and reflecting a real interest on the part of the owner. The taste is sufficiently rare to be remarkable. Sermons, it is true, reach a very respectable figure in publishers' statistics, but the reading public is seldom stirred to enthusiasm by them; and, like some people of eminent respectability, they can boast of only a narrow circle of acquaintances. It is not, as the scoffer might suggest, that they are not worth print and paper, but they are generally unsuited for these cold dignities, having been called into existence for another purpose. And yet there are some sermons which are among the classics of the English tongue.

I was reminded of this fact the other day when I happened to drop in upon my friend Libellus. We fell to talking upon this very subject of printed sermons, and he compared them to fossils, many of them very rare and delicate to the eye, but with the colour and glow of life gone out of them. Inspired echoes he also called them, meaning, I suppose, to suggest by the phrase how dimly reminiscent they are of the human voice, and of the listening attitude of a great assembly. Sermons, he added, in his dogmatic way, should be heard, not read. He pointed, however, to his own small collection of books of this class, and it was clear that they were not the least treasured of his possessions. Perhaps, after all, his interest in them is partly professional, for Libellus can only indulge his bookish tastes in spare moments, and the best hours of his day are given to the happy work of the Christian pastor. It may be the humanising influence of his calling which has fashioned his taste in printed sermons, for I noted at once that they represented no particular school of thought or religious sentiment. "What matters most," he explained, "is that they should be a transcript of real life. I make no claim upon the books I need that they shall flatter me by keeping within the narrow compass of my own mind."

He related to me, with some glee, how he once received a visit from a pedant, who suspecting him, perhaps with reason, of some heresies, expressed his amazement at seeing a goodly row of Newman's sermons on his shelves. "He looked at me darkly," said Libellus, "as though he detected the taint of mediæval sorceries, and went gaily on his rationalistic way." We laughed at the reminiscence, and doubted whether our friend, who was known to both of us, was likely ever to make much of the preacher's calling; and then we forgot all about him as we discussed the fascinating literature of the Oxford Movement, and the extraordinary moral insight and spiritual passion which still confront us in the Parochial and Plain Sermons, in spite of their archaic setting and their mental aloofness from all that we call proudly, modern thought. Next to them my eye lighted on "Sermons on Subjects of the Day," and I could not refrain from opening the volume to read once more the noble close of the sermon

on "The Parting of Friends," surely, in its exquisite tenderness and spiritual entreaty, one of the sublimest prose elegies in the language:—"And O, my brethren, O kind and affectionate hearts, O loving friends, should you know any one whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings and comforted you by the very reading; has made you feel that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it."

Under the solemn spell of these words our thoughts travelled far away from books into the secret places of the spirit. There was silence for a little space and Libellus pointed out how fitting it was that Dean Church's "Gifts of Civilization," and "Human Life and its Conditions," and "The Discipline of the Christian Character," should be placed close to Newman; and, next to them, "The Spirit of Discipline" and "Studies in the Christian Character," by the present Bishop of Oxford. They are all the creation of the Oxford spirit and training, subtle in thought and analysis, perhaps a little too academic for popular taste, but full of spiritual sensitiveness, and reflecting the innate refinement of the Christian temper.

What a different world the next row of volumes suggested. Phillips Brooks' sermons are the best fruit of the American pulpit. They palpitate with his strong masculine personality, and the vital needs of an eager, pushing civilisation. Sympathy with the common life of men is their predominant note, and the reality of moral struggle and the soul's victory, through the grace of Christ in the ordinary ways of the world, their convincing message. We agreed that few better lesson-books could fall into the hands of the young preacher. If he is teachable he may learn from them how to be popular without triviality, and to avoid all the poor artifices of anecdote and familiarity, and still to be interesting to ordinary men and women. "It is part of human nature," said Libellus, "to receive the strongest and richest Gospel of the grace of God, if only men will have the courage to speak it. Modern preaching suffers from too much striving to be popular; but religion can only conquer in its own name; and the present fashion of slighting the value of a plain message to the soul is enthroning scepticism in the pulpit." He spoke strongly, and with evident conviction. My friend has no relish for a blunt point in an argument.

In addition to these modern classics of the pulpit there were various satellites, which Libellus had his own reasons for liking—the odd volumes found in every library, which reveal the private taste of the owner or preserve some memorable

incident of his life. These preferences are not to be explained. They appeal to no community of interest. For the most part they die with the man who possesses them; but for himself the savour of distinctness adds to their charm. Without individuality in our liking for books we can hardly be said to love them at all. I noticed one or two of these unclassified volumes with an inward shrug of surprise; but I refrained from asking for any reasons. Probably I should not have understood them, for there are subtle affinities of soul which even close friends cannot share. Nor did Libellus seek to enlighten me. He seemed almost to be talking to himself and to have forgotten my presence, as he confessed that, though he was the possessor of these books he was no great reader of sermons. "I turn to them sometimes," he added, "just to see what splendid things have been done. Though I am a very poor preacher myself, they tell me that there have been great speakers for God. It is an encouragement to feel that I am of their company, and that they are too great to despise my lowly insufficiencies."

But already, while he mused, my eyes had wandered off to a row of dumpy volumes, which I had often seen Libellus handle with touching reverence. I knew something of their history. They had belonged, several of them, to a teacher of his youth, a man of grave and sweet spirituality of nature, a Puritan divine of the antique mould, who combined a dignified simplicity of life with a finely cultivated intelligence, and an unusual breadth of religious sympathy. Some of these books were the chosen companions of his quiet hours, and for those who knew in what gracious keeping they had been they would long retain the fragrance of a beautiful memory. Here was a small volume of Prayers by Jeremy Taylor, and a reprint, not often met with, of Donne's "Devotions," and the Pickering edition of Andrews' "Daily Devotions," and a collection of Latin hymns. Close beside them were other books of the same class, though not from the same source—"The Enchiridion of Erasmus," in a Leiden edition of 1641; Andrews' "Holy Devotions," the fourth edition printed in 1655; and a Latin copy of the "Imitatio," in a beautifully printed pocket edition, dated Paris, 1762, the last discovered, I was told, all soiled and neglected, in a box of sixpenny odds and ends. "Does anybody care for these things nowadays?" Libellus asked me, and I thought I could detect a note almost of hostility to some unseen foe in his voice. "Does anybody care enough about them to read them, and to meditate upon them, and to pray over them?" The abruptness of the question startled me, and gave rise to a whole train of disquieting thoughts. These books, which I had been turning over with some fondness, noting their date and style, were the symbol of a great human interest. Is that interest on the wane? Do we care, as men cared in times past, for the spiritual life? Do we believe, as they once believed, in the reality of prayer and the nearness of God? These very books which I hold in my hand have gone with men into their stern wrestlings with temptation, and their search for light from heaven. This volume, with

its 250 years of life, has a religious history of its own, perhaps of a soul's agony; perhaps of its triumph if only the dead page could speak to me. But again the voice of Libellus chimes in, and it seems to echo my own thoughts. "It may be," he said, "that our taste in books of devotion has changed. The field of serious literature is far wider. Men foster the spiritual imagination and cultivate habits of meditation by reading Emerson and Browning, and all the other writers who suggest some interest in the problems of the soul, even when they do not grapple with them very closely. The Bible, and the 'Imitation' and the book of Devotions have many competitors." But I saw that while Libellus made these suggestions, and said what he could for them, they did not satisfy him. "Is it not that there is something wrong with ourselves?" he exclaimed. "Our ears are full of noise, and our hearts are distracted by excitement. We believe in saving our souls by fuss, and by running about the world to meetings. We have lost all sense of the value of discipline and steady habit in the religious life. 'In quietness and confidence shall be your strength' is the text of the sermon which our time needs most of all. The people who think that they are going to work a religious revolution by rational thought and argument, and organised demonstrations, are of all men most deluded. Religion is in the keeping of those who have the divine secret of love and prayer." Was Libellus right? I could see that he spoke with intense earnestness, out of some deep feeling of need in himself. He said no more about books that day, for everything else seemed to shrink into triviality in presence of these problems of the soul. But as I turned my steps homeward calm breadths of evening sky were above my head, and my feet moved to the music of the words, "In quietness and confidence shall be your strength."

W. H. D.

THE HIBBERT JOURNAL.*

WE must be content this quarter with the scantiest notice of the *Hibbert Journal* and almost in the eleventh hour. It is our own loss, for this number is full of good matter.

To Dr. Heber Newton's article we have called attention in another column, and have already noted the interesting correction by the Editorial Secretary of the China Inland Mission, as to the attitude of that Mission and the Bible Society after the Boxer outbreak of 1900. The first article is another of the most interesting "Impressions of Christianity from the Points of View of the Non-Christian Religions," this time by a Moslem, formerly a Judge in the High Court in Bengal, Ameer Ali, M.A., the subject being "Christianity from the Islamic Standpoint." In common with all Moslems, the writer confesses to the profoundest veneration for the Prophet of Nazareth, and clearly holds that he has a truer conception of the life and teaching of Jesus than that represented in the orthodox churches. "Moslems," he says, "do not recognise that modern Christianity, overlaid with Greek philosophy and Pauline mysticism, represents the religion Jesus, in fact, taught. They

consider that Islam represents true Christianity." And the great defect noted in current Christianity is its failure to hold and direct the lives of ordinary people. These, it is urged, require definite law and regulation to be enforced for the direction of their lives. Lofty sentiment and spiritual ideals, as expressed in Christian pulpits, will not suffice. Thus it is that "Christian" practice falls so lamentably short of the gospel ideal. But is not the real reason for this failure of Christianity to be found, not in the absence of regulation, but in the unfaithfulness of those who have accepted the ideal and profess the spiritual faith, but are not really possessed by it, and so belie by their conduct the word of truth they take upon their lips?

The writer notes that Moslems, in common with the Docetic Christians (and for similar dogmatic reasons), do not believe that Jesus died on the Cross. Among them the orthodox belief is that he was translated to heaven; the rationalist, that he revived and subsequently journeyed to the East, where he died. In a footnote it is added, "A recent Moslem writer asserts that the tomb of a prophet called Nabi Isa is still pointed out in the country north of Cashmere." [That tomb, in a certain street in Srinagar, Cashmere, about 130 miles north of Lahore, is declared by Mirza Ghulam Ahmad, Chief of Qadian, Punjab, still to contain the sacred body of Jesus, while he himself, a Moslem reformer, claims to be the new "Promised Messiah." His followers hold that "the spiritual death of Christianity is important evidence of the death of its founder, for if Jesus is living, why does not his influence work?" This information we gather from a prospectus and some of the first numbers of a *Review of Religions*, published at Lahore, 1901-02, in the interests of the New Messiah. Whether he is still active, or whether the *Review* is still being published, we do not know. Our last information is dated 1903.]

Professor Henry Jones contributes the second of his articles on "The Working Faith of a Social Reformer," and there is the first part of an article on "Christianity and Science" by Sir Oliver Lodge, dealing with the material element in Christianity. The second part, on the Divine Element, is to appear in April. Mr. F. Storrs Turner, author of a valuable study of Quakerism, writes on the Resurrection, explaining how it is to be understood and believed, and Professor Armitage, of the Yorkshire Independent College, answers the question, "Who Makes our Theology?"

It would have been of greater interest and of practical service at the present moment if Miss A. S. Furnell, in her article on "Religious Knowledge as a School Subject," had given some particulars of the memorandum of the Bremen teachers, to which she refers, demanding the suppression of the teaching of "religion" in the schools. The movement, she says, is led by more than one Lutheran pastor. Are they, we wonder, the same Lutheran pastors who have joined the "Union of German Monists," recently established at Jena, of which Professor Haeckel is also a member? Miss Furnell's protest against the kind of religious teaching ordinarily given in schools appears to us perfectly

sound. "Are we, then," she asks, "to substitute 'moral instruction' for 'religious,' as has been done in France? To do so would, indeed, be the escaping of Scylla by falling into Charybdis. Moral instruction at set hours would develop into as dry a mental pabulum for youth as catechism or collects. True religious and moral education can be better realised without dogmatic instruction." Whoever is interested in the position of Liberals in the Church of England should by no means overlook the article by the Rev. W. Manning, vicar of St. Andrews, Leytonstone, and hon. sec. of the Churchmen's Union, on "Are the Clergy Honest?"

SCHOOL OUT OF DOORS.*

OUR grandsires in their childhood knew no such thing. They would only have alluded to it as an indulgence incompatible with the theory of schooling which, by its first axiom, must itself be incompatible with the inclinations of childhood. The ancients we revere, and variation from their methods, greater even than what we have as yet arrived at, will not diminish, but rather increase our admiration for them and their ways. They were heroic, and the more so inasmuch as they were deliberately hostile to nature. They set themselves to fight nature, because they thought they saw in her the seat of all evil; and consistently with their theory they began the warfare on the persons of their own children before original sin had gained the strength to advance to their discomfiture like an army with banners. They sought to drive out—for it was a process of eviction rather than of education—whatsoever they found in the unsophisticated heart and disposition of a child, and to put something quite different in its place; something artificial, something unconnected with real life—exercises in a dead tongue about an antediluvian world that was still more so. And this instruction was imparted, wherever the system was thoroughly and consistently carried out, in a manner abhorrent to the child, to whom, in consequence, everything connected with school, from the smell of the ink on his fingers to the crack of the cane on his back, became an object hated and to be fled from as soon as fortune provided the wings. Now all this was because the ancients aforesaid sincerely believed that nature, whether inside or outside the pupil, was the devil. To us, on the other hand, that same nature standing not for devil at all, but for Deity, appeals to us, consistently with our faith, to set to work on the momentous business of education, trusting the child's own instincts and trying to enlarge its knowledge of the things it wants to know about, in the way it likes to learn. And thus we have some reasonable grounds for the hope that school and learning are even now coming into association in the minds of our boys and girls, with all that goes to make up the great, good, healthful world that lies between the unpaved floor of the earth and the untiled roof of the sky.

For, in our wisdom, we have at last arrived at the conclusion, which the child of man has been begging him with tears to

* Williams & Norgate. Quarterly, 2s. 6d. net.

* "Our School out of Doors," by the Hon. M. Cordelia Leigh. Fisher Unwin, 2s.

believe these thousands of years, that he is an out-of-door animal, whose affinity is not with the few humble creatures of darkness which do belong indoors (rats, mice, and blackbeetles, to wit), but with the multitude of outdoor creatures of light—lambs that gambol in silly joy, birds that sing, and dogs that fight, and eagles that soar, and that it is a grievous sin, like caging a skylark, to cramp the limbs of a child into an indoor existence, and his mind, or hers, into an indoor schooling.

"A robin redbreast in a cage
Sets all heaven in a rage,"

said one who knew. Be it so. The morning stars will sing together, and the sons of God will shout for joy, when all the little human Robins and Jennys have escaped from bondage, and learn their lessons daily in the face of the Father of Light.

The child an out-of-door animal! This is a revolutionary idea that has already begun to turn our lives considerably inside-out. The child of the revolution to-day goes innocent of socks or stockings, sees no more reason why he should wear a hat than the blackbirds and thrushes, and abjures boots until football makes them a necessity; sleeps at night with windows wide open in all weathers, and never remembers to shut the door in the daytime; he puts his faith in Dr. Sunshine, and has very little faith left for any other member of the faculty. He aspires to be an inhabitant of Garden City, by and by—that is, provided Garden City remains all garden and no city.

The few to-day, the many to-morrow. Such straws show which way the stream is beginning to flow. May it not be a stream of tendency that gives promise of reaching the land of health and happiness more speedily than some other streams of civilisation which we know too well?

The Hon. Cordelia Leigh's excellent little book, "Our School out of Doors," has provoked the preceding remarks. Unless a book that is meant to be placed in the hands of children can pass muster in the matter of its print and of its pictures, it were waste of time to consider it, however great its wisdom, for no child ever will. This volume however, is not wanting in these respects. It is about as well set up in type and picture as could be desired. Its morsels of science are dealt out in a manner calculated to excite young folks' appetites, while offering no serious obstacle to youthful digestion. It aims at providing something more and better than lessons to be swallowed—namely, a succession of guide-notes to actual observation of nature. In one respect we note that it is neither better nor worse than most books of to-day that are intended for use—that is, in the binding. Strongly-bound books, it is to be observed, are seldom seen much in use. They are kept in glass cases. Publishers have not yet realised that children especially require their books to be sewn with catgut or porpoise hide, or something equally tough, so that they may be used at times as clappers, and subjected to a back-strain of about two tons.

But this little book is one of the very best for its purpose that we have yet seen. If half of the old boys and girls of this land would assimilate one half of its contents, it would be well for the boys and girls who

are still young. It combines what appears to us to be the three points of excellence of a children's guide-book to the world we live in. It provides, in the first place, a host of fascinating facts related in a simple and interesting style; next, a clear observation of the environment of all these details of life in the substance and forces of nature, and lastly, it points to the soul of everything, great and small, the mind that plans the myriad devices of sense and appetite—the beauty and the love and the goodness of it all.

Into many a book of interesting, and even first-hand observation, we have looked in vain for this triple basis of a true insight into nature. We have shelves—for which we are profoundly grateful—of curious and delightful detail, but we want more. The world is something more than an Old Curiosity Shop. We want a sense of the body and passions of Nature which account for the particulars of her features and the composition of her corpuscles. We want, finally, a sense of the soul of Nature which alone can account for the body and the passions thereof, for "soul is form and doth the body make."

Now things are found in this book in their places, not arranged and docketed in museum departments—here nothing but bones, and there nothing but butterflies; that is right for the museum, in a measure, but it is not the way of Creation. It is only an artificial stratagem of ours, a kind of military discipline of facts, by help of which we hope to extend our territory of knowledge. The weakness of many, if not most, elementary books of natural history is, that they are too much in the style of the advanced technical books, which are bound to be departmental. They tell us of things, but they omit the environment. They give us the peacock's eyes without the peacock, the peacock without the rainbow; the pearl without the oyster, and the oyster without the ocean. But the key to the peacock's "eyes" is the rainbow, and the secret of the pearl is the ocean. Here, true to the real order of illumination, the teacher takes us directly from the less to the greater, and we are bidden to look up from the golden splendour of the lichen to the glory of the Aurora. The heart does the rest, saying of the rainbow, the sea, and the Aurora, "The heavens declare the glory of God,"—"Thy path is in the great waters."

Here is a mushroom multiplying its spores faster than a child can count. Here the spider throwing its warp-line down the wind, and weaving its dangerous tapestry by the skill that God has given him. Here child and teacher go to the pond to catch waterfleas, and placing one of them under the microscope, watch its tiny heart. Think of it! When we are taught thus, there can be no conflict between science and religion, that is, between seeing and believing, and the word of faith follows inevitably in its place: "These wait all upon Thee; . . . Thou openest Thine hand, they are filled with good."

H. M. L.

HE who abandons the personal search for truth, under whatever pretext, abandons truth.—*Henry Drummond*.

OBITUARY.

DAVID AINSWORTH.

THE death of Mr. David Ainsworth, which it was our sorrowful duty to announce last week, came as a great shock to the wide circle of his friends, many of whom had not even heard that he was ill. He had been working hard during the General Election, both in North Lonsdale and in his old Egremont Division, and after that exertion was far from well. He came up to London, however, for a family wedding, and having caught cold, was prostrated by an attack of asthma and bronchitis, to which he had for years been subject. Often before he had recovered from serious attacks, but now his strength was too far exhausted. He was only ill for a fortnight, at his house, 29, Pont-street, and on Wednesday, February 21, he passed peacefully away, being not quite 64 years age.

David Ainsworth was the eldest son of the late Thomas Ainsworth, of The Floss, Cleator, one of the pioneers of the commercial development of West Cumberland, of whom a very interesting account is given in the memoir of his youngest son, the late Rev. W. M. Ainsworth, by the Rev. James Harwood. David Ainsworth, who was born March 2, 1842, fully maintained the fine tradition of his father's influence, as a man of sterling character, a staunch Liberal, a generous and sympathetic employer of labour, a true friend; and, not least, as a loyal supporter of the principles of our free religious fellowship, of which Thomas Ainsworth, as a very earnest Unitarian, the friend of John James Tayler and James Martineau, was in his day one of the chief representatives.

The boys were sent to University College School, and in 1860 David and the second son, now the only remaining member of the family, Mr. John Stirling Ainsworth, M.P., were entered as lay students of Manchester New College, then in London. That was the year in which their father became President of the College. Subsequently David Ainsworth read law, and in 1870 was called to the bar in Lincoln's Inn, but never practised. He was devoted to a political career, and in 1874, the year of his marriage to Margaret, the younger daughter of the late Henry McConnel of Cressbrook, fought his first election in West Cumberland. In that year he was unsuccessful, but in 1880 he was returned as the first Liberal member for the county. Five years later and again in 1886 he contested the Egremont division unsuccessfully, but in 1892 was again returned. Two more defeats, in 1895 and 1900, concluded his direct connection with the constituency, which in victory and defeat alike he served with a rare and unselfish devotion. Latterly he had made a second home at Wray Castle, on Windermere, and at the recent election was to have been the Liberal candidate for North Lonsdale; but when Mr. Richard Cavendish declared for Free Trade and was prepared to stand as a Liberal, Mr. Ainsworth, with his accustomed generous self-effacement, gave way, and fought none the less earnestly to win the seat for another. So he gave himself to the last for the good

cause, and sorrow for his death is blended with a deeper feeling of appreciation and honour for so true a man.

Mr. Ainsworth was a magistrate for his county and deputy lieutenant, vice-chairman of the Maryport and Carlisle Railway, a governor of St. Bees Grammar School, and closely connected with many public and beneficent institutions of his neighbourhood. He took a special interest in the Cleator District Nursing Association, of which he was president.

His interest in Manchester College was hereditary, and very warm to the end. For sixteen years he served as treasurer, and from 1896 to 1900 was President. In 1881 he was elected a Hibbert Trustee, his father having been one of the original trustees. In 1881, and again in the following year, he was President of the British and Foreign Unitarian Association, and at the first meeting of the National Conference in 1882, at Liverpool, he presided at the soirée. To him Dr. Martineau's letter was addressed, which was one of the most notable contributions to the Conference.

Thus briefly we must record the services Mr. Ainsworth rendered. His was a life of transparent sincerity and earnestness. He was, as a friend writes of him, "a man of like spirit with his brother William, upright, genial, courteous, one whose high ideals never cut him off from his fellows, but rather were themselves a source of attraction. He was a man whom it was good to know." With greater physical vigour he would have accomplished much more in public life. He had a natural shrewdness and insight, which, combined with his kindness, would have made him a successful administrator. But, in spite of the burden of poor health he accomplished much good work, and his memory will be very precious to his many friends.

A memorial service was held at 29, Pont-street, at noon on Saturday, Feb. 24, and attended by a large gathering of friends. Among those present, besides Mr. and Mrs. J. S. Ainsworth, and their son, Mr. Thomas Ainsworth, of Trinity College, Cambridge, were Lord Selby (the late Speaker), Lord Muncaster, Lord Hardwicke, Admiral Dennistoun, Sir Francis Evans, the Right Hon. R. K. Causton, the Right Hon. T. Burt, Col. Greene Thomson, Mr. Marston Buszard, K.C., Mr. Jesse Herbert, Mr. Richard Cavendish, M.P., Mr. F. A. Channing, M.P., Mr. Phipson Beale, M.P., and Mrs. Beale, Mr. C. E. Schwann, M.P., and Mrs. Schwann, Mr. J. A. Duncan, Lady Roscoe, Lady Sinclair, Lady Milman, Mrs. Sidney Peel, Miss Mundella, Dr. W. Blake Odgers, K.C. (representing the Hibbert Trustees), Rev. V. D. Davis (representing Manchester College, Oxford), Mr. H. B. Lawford and the Rev. W. Copeland Bowie (representing the British and Foreign Unitarian Association), Mr. Richard Worsley, Mr. Rupert Potter, Mr. Basil Martineau, Mr. and Miss Keate, Mr. and Mrs. Wilfred E. Laurie, Mr. and Mrs. Lawrence Hancock, Miss Mary Greg, Miss Maud Smith, Mr. and Mrs. Bryan H. Fell, Mr. and Miss Keate, Mr. and Mrs. E. G. Roscoe, Miss Macredie, Mr. T. S. Townsend, Mr. F. R. McConnel, Mr. W.

Macquhae, Mr. Godfrey Worthington, and Mr. J. R. McClean: Among those who sent wreaths were Sir Wilfrid Lawson, Sir Edwin and Lady Durning Lawrence, Sir Edward and Lady Busk. At Wray, among many others from friends and from public bodies, a beautiful wreath was sent by the employés at Cleator.

The service was conducted by the Rev. F. K. Freeston, of Essex Church, who in the course of it gave the following address:—

We have gathered here, from near and far, to pay our reverent regard to the memory of the dead. We have come to bid adieu to one who was not only honoured, but beloved, when living, and whose name shall long be remembered after him. We have come to pay to a public man a private tribute of high esteem, and to pay it in the house where he lived and the home which he made. We have come to stay our hearts with the olden, comforting words of faith so inseparably associated with the life after death.

And no further words are needed. It is not the words uttered at their decease, but the unspoken memories of their lives, which most truly hold our souls in reverence, when we face the solemn silence. Moreover, we feel especially that he, who though so devoted to public duty, desired no publicity, would have been the last to wish that we should indulge in too much sadness or use conventional terms of praise. May both be absent from this service.

But we also feel that we must say this at least. David Ainsworth will be remembered by all who knew him as a Christian and a gentleman; one who, as a public man, took a high view of his calling, whether as a Member of Parliament, or as a Chairman of the Hibbert Trust, or as a President of Manchester College, Oxford, or as a supporter of other institutions and societies who send their representatives to this service. By all these, his presence, knowledge, and advice were greatly valued, and will be sadly missed. For he was on all occasions a faithful witness to the sacredness of principle in national politics, to the supremacy of national righteousness, to true comprehension and charity in Christianity, to freedom, learning, and liberalism in all matters of religion.

In private life he was marked invariably by a cheerful, kindly, and most considerate courtesy, a courtesy which is in grave danger of loss in the press and rush of modern life. Although suffering in later years from continual attacks of ill-health and weakness, he never failed to meet both his public and private duties; in his illness he was brave and patient to the last; and his end was peace.

To have so lived is not to have lived in vain, but to have made life richer for those who come after, and death easier to bear for those most near—the members of his family who are especially in our hearts to-day.

The thought of his memory may often help us to pray, "Give us to go blithely on our duties all the day; bring us to our resting place weary and contented and undishonoured; and grant us in the end the gift of sleep." But sleep, from which shall come a wondrous awakening, for we believe that this mortal body is but the gateway to an immortal destiny, an unseen

sanctuary where our life is hid with Christ in God.

Mrs. Ainsworth was obliged by the state of her health to remain in London. Mr. and Mrs. J. S. Ainsworth and other members of the family went down to Windermere on Saturday afternoon, when the body was taken to Wray Castle. The funeral was on Monday in Wray Church, the service being conducted by the Rev. B. Norton Thompson, of Bath, and the Rev. N. Kemble of Wray. A memorial service was also held in Cleator Parish Church.

GOOD COMPANY.

"TELL me what company you keep, and I'll tell you what you are," is one form of a very well known proverb; but, like many similar aphorisms, it is too sweeping an assertion to be actually true. A very common-minded man may, from some accident of birth or circumstance, find himself surrounded by superior associates of whom he is quite unworthy; or a fine poetic soul may be born into a prosaic circle from which there is no escape. Such persons judged by their company would be terribly misjudged. We cannot always choose our associates. Even the average man whose desires are moderate and whose field of choice is therefore wide, cannot always find the companions he would most like; while the man of high aspirations and capacities must often put up with the friendship of his inferiors or lead a solitary life. But there is one realm—a realm continuous with the whole civilised world—in which every man may choose his company without restraint, and according to his personal taste. It is the realm of books. If the proverb were put into the form, "Tell me what books you delight to read, and I'll tell you what you are," it would be almost universally applicable. And there is one province of this realm in which all grades of character, from the highest to the basest, may find suitable society.

It is the business of writers of fiction, or they assume it to be their business, to invent human characters of every conceivable type. And this business has been so long carried on that it is easy now for a man to put himself into any kind of society that he pleases in a few minutes by reading a book; much easier than by inviting his living friends to come and talk to him. To those who have any desire for self-development, who wish to cultivate their highest faculties, to draw nearer year by year to their ideals of noblest manhood, this opportunity of choosing their companions is of infinite value. No man can remain uninfluenced by his surroundings. Habits of mind and feeling, like habits of body, are fixed by frequent use. There is nothing more refining than frequent conversation with a friend who is himself refined in thought and speech. If I read in a book of some vile character who makes a coarse joke, or swears some brutal oath, it is very likely that those degrading words may stick in my memory and be an ugly sore there for many years, not to be got rid of by any effort of will. In the same way the grand inspiring words of a great soul, or the touching example of a very tender one, may be to me for ever after

sources of strength and safety. The power exercised by books in providing companions for us is so great and so easily abused that it would not be surprising if some future House of Commons should recognise the risk and put restraint upon it. There are probably some 20,000 English novels in existence. If on an average each introduces its readers to only five distinct personalities, we shall have among them 100,000 men and women from whom to select such friends as we desire. Friends of this sort we may have always with us when once selected. We may commune with them as often as we like, and as we grow more and more familiar with them, the tendencies of our lives will be gradually moulded by their examples. In this wide field there are, thank heaven, a large number of the very noblest characters. Such men and such women as in the living world are thinly and distantly scattered, so that they could not by any possibility be brought together at one time. Yet in books you may have them all in your own room at once, and mix with them as an equal. What an inspiring prospect! In all your varying moods there will be some ready to befriend you; the bright, cheerful, optimistic spirits to share your joy, the tender and sympathetic for your comfort in distress; the man of masterly action to stir your energies, the deep religious thinker to rise with you into the loftiest regions of philosophy. To what mental elevation may not a man attain who spends some of his daily hours in such good company! Let us be thankful to those writers who provide us with these admirable friends. And we may well wonder why any writers should be excluded from that category. They all claim to be artists, but they differ as to the artist's duty to the world. Some think it sufficient to copy nature just as they see it with their un instructed eyes. Some believe that they can frighten the world into virtue by the horrible details of vice. And some care only to startle or amuse the public so that their books shall sell. The great name of Art is terribly degraded by these shallow and self-seeking followers. Properly understood, Art is the revealer of beauty and right, one of the greatest of all teachers, preachers, and prophets. The admiration of beauty and the reverence for right are among the loftiest emotions of the human mind. It is Art's mission to cultivate these emotions by all her manifold means and graces, to keep us familiar with the beautiful and the good, to baptize us into the worship of them, and to stir the deepest springs of that worship as she only can. The artists who give her their souls as well as their hands, who carry out her mission with earnest purpose, these are the men and women to whom we owe all honour and gratitude. Let us endeavour to judge all art work by this standard, to admire only such pictures as have in them something of the beautiful and the noble, to read only such novels as take us into good company.

F. T. MOTT.

OBEDIENCE is the road to all things. It is the only way to grow able to trust God. Love and faith and obedience are sides to the same prism.—George Macdonald.

THE MARTINEAU AND AVIEMORE.

To any friends within fifty miles of London, who want a quiet morning of pure pleasure, we would say, by all means go to the Modern Gallery, 61, New Bond-street, during this coming fortnight. There Miss Gertrude Martineau and Miss Edith Martineau, A.R.W.S., are showing a collection of their pictures, nearly 200 water-colours in all, and Saturday, March 17, is the last day.

That Dr. Martineau's two artist daughters should produce this collection of pictures, a very large proportion of them scenes about their highland home at Aviemore, will give to the exhibition a very special interest for many of our readers; but quite apart from the personal association, we venture to say that any lover of the Highlands, and of really beautiful work in water-colour, may have here a delightful time. There is variety enough. It is a pleasant little gallery, and there are comfortable seats. One can pass from scene to scene and enjoy the sense of space in the broad valley of the Spey, and the great sweep of the hills; one can look far over the Rothiemurchus forest, or linger among the woods, or in the hayfields by the Polchar, or by the shores of lovely Loch-an-Eilan. Here are masses of flowers, or rugged old firs on the mountain side; there one looks across to the snow-clad hills in early summer, or into a glory of autumn colour. One of Miss Gertrude Martineau's pictures is called "Midnight in June, Aviemore" (64). One sees the dark fir trees quite distinctly, and beyond them a distant hill. The sky is clear, and full of subdued light, and on the horizon is an unmistakable ruddy glow. So it is, just as in Norway. It is really not night at all, only a long twilight, and soon the sun will be up again.

The exact number of the pictures is 186, and of these 107 are the work of Miss Gertrude Martineau, 79 of her sister.

Miss Edith Martineau has painted less in the Highlands, if one may judge by this exhibition, although she also clearly delights in that glorious country. Among her pictures some of the most charming are in Surrey, Kent, or Herefordshire. There are one or two Italian scenes, a number of flowers, exquisitely painted, some figure pictures, and two beautiful portraits.

Miss Gertrude Martineau also has a few other pictures. Some of Norway, at Bergen, Molde and Tromsø, and on the Hardanger, and some glimpses of the sea and the splendid rocks of Sark. But of her pictures, at least eighty are of the country about Aviemore. From the dates, they cover a period of at least twenty years, and indeed from 1877, the Polchar was Dr. Martineau's summer home. In two of the pictures one gets a glimpse of the house, and in the whole series a rich feast of that beauty in which he so greatly delighted. One can understand how he and his children loved that summer home. Would that some enthusiast would make a book of it, using these pictures, after the manner of Mrs. Allingham's "Happy England," and so preserve for us the special interest, and some part, at least, of the delight of this exhibition!

THE CHILDREN'S COLUMN.

You remember in the parable of the Prodigal Son how the young man, when he had wasted all that his father had given him in selfish and evil pleasures, was alone in a strange land, very miserable and ashamed.

Now think how it is with you, though you have not gone away from home, but are living there with the others, and yet have done something very like what that young man did. Suppose you have got into the way of being thoroughly selfish, caring only for your own pleasures, and have been betrayed into doing some mean or cruel thing, or, because you were not on your guard, have been carried away by some blind impulse of unworthy passion, and have disgraced yourself and those you love. Then you see what you have done, how shameful it is, how you have wronged the love that has given you all you have, how you have insulted that inward law of right, the Divine law, through which alone, through the obedience of father and mother and children all together, the home love is pure and strong.

Your disobedience has made you a stranger in your own home. It cuts you off from the others, from the happy confidence of home. The light of gladness is gone out of your life. You cannot look the others frankly in the face. You are bitterly ashamed and wretched.

For you, as for that young man in the parable, there is only one way, unless you are to go from bad to worse, and give yourself up altogether to that other strange world of evil and wretchedness. You must go back. Though it does not mean a journey for you, it means doing a difficult and painful thing; you must get back into your true place in the home life, in obedience to the inward law.

Does it seem too difficult, and are you too much ashamed? Go to your father, and tell him of your shame and penitence. Whatever you have done, you must not be afraid of him. Tell him about it, or tell Mother, for they are both together in this; it is one love, which, however grieved and hurt, is still perfect love, which will help you back into your true place. What they want is that you should grow up brave and true, with self-control, with generous thoughts and feelings, with your life unspoiled by anything hurtful and impure. You are learning with them what obedience means. Do not be afraid that love can change or give up caring for you, or helping you to overcome the evil with good. Perhaps, when you have gone to your father and told him, you will feel as if you could not bear to have him be so kind and gentle with you. That is part of the penalty. Let it be like a cleansing fire in your heart.

Then when you are once more at home, in the true sense, with no cloud of wilful wrong separating you from the perfect love which forgives and makes you strong for what is true and good, you will find that there is something more. The home love is one with the love of our Father in heaven. That is what Jesus meant in the parable. The happy trust of obedience and home, putting righteousness first in perfect love, is part of that obedience to the inward law, in which we learn to have our true life with God.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 3, 1906.

PROGRESSIVE THEOLOGY.

DR. HEBER NEWTON, lately rector of All Souls' Church, New York, who has long been known as one of the most broad-minded of Episcopal clergymen, contributes an article to the current number of the *Hibbert Journal* on "The Outcome of the Theological Movement of our Age." It is very frank in its recognition of the revolutionary changes effected by the widening experience and progressive thought of the past hundred years in the point of view occupied by many earnest religious thinkers—changes which must compel not merely a revision of the creed of the orthodox Christian Churches, but an entirely new conception of the place of dogma in religion. The permanent elements of religious experience are clearly distinguished from transient forms of thought, and from this broad survey of the field one can see what are the true foundations of faith, and along what lines one must look for the further progress of religious thought and life. In his estimate of the influences that have been at work, Dr. HEBER NEWTON sets Commerce and Travel and Democracy side by side with Physical Science, Biblical Criticism, and the Comparative Study of Religion, and the result is that the old distinction between one true religion and all other religions as false is completely broken down, the old conception of miracle is abandoned for a profounder view of the reign of Divine law, in which, amid the familiar order, one may have "glimpses into higher realms of law," and theology is seen to be of necessity progressive, because it is an expression of the growing thought and life of man in relation to the spiritual realities of the Universe. "Creeds that do not change, either in their letter or their spirit, can be no true creeds." So also we read, "Inspiration is coming to be seen not as the monopoly of a race or of a church, but as the experience of mankind; not as a something merely extra-natural, but as the inner secret of life itself."

The general direction of the theological movement of our age Dr. HEBER NEWTON describes in the following passage:—

"That movement is away from all that is partial and narrow and arbitrary and mechanical and exceptional and irrational and unethical in theology, toward that which is universal, necessary, natural, orderly, rational, free, progressive, ethical, and spiritual. It leads in a direction diametrically opposite to the conception of Christianity as the one true religion, miraculous in its birth, extra-natural in its institutions, infallible in its sacred books, fixed and final in its creeds, imposing an external authority from which no appeal can be taken to the courts of reason and conscience. It heads straight for the conception of Christianity which finds in it one among the religions of humanity, although the highest of them, the main stem of the religion which roots in the spiritual nature of man and of the cosmos, and which sucks up into itself the ethical forces of man and of the universe; the flowering forth of the one life of humanity, which takes on different forms in the varying types of ethnic religions. It is away from the conception of religion as a something separable from the rest of human life, growing out of other faculties than those which manifest themselves in the activities of earth, creating a sphere for itself other than that of the sacred secularities of society. It is moving towards a conception which finds in religion the burgeoning and blossoming of all the faculties of man; the life of the imagination, the reason, the affections and the conscience at their full; taking up into itself and expressing the secrets of poetry and art and science and philosophy and sociology, as knowledge grows transfigured into reverence, as beauty exhales in worship, and goodness becomes the sacrament of the indwelling Life of the cosmos."

The article then goes on to show how this new conception of religion must affect the central doctrines of the Christian Church. We have to look for what is universal in these doctrines. What is permanently human will endure. "The Church will remain—an institution of humanity, the highest institute of humanity and the most divine, since it is the institute of the spiritual life of mankind." And that life rests on the two fundamental doctrines of the Catholic creeds, the doctrine of God and the doctrine of immortality, to be recognised not as the exclusive possession of Christendom, but as the common possession of mankind. "It will be seen," says Dr. NEWTON, "that every great religion has issued in monotheism—the doctrine of the unity of God, His spirituality, His character as a just and beneficent being." And then follows a curious passage, which does not appear to us very lucid, in which it is claimed that the doctrine of the Trinity, which is "in no sense whatever a distinctively Christian doctrine," but "was evolved in almost every great religion of antiquity," is "the necessary thought-form in which the recognition of the variety in unity of the Divine Being must needs be cast by the human intellect." One would like to see

that claim elaborated with special reference to the religion of Israel and of Islam. But what Dr. HEBER NEWTON is chiefly concerned to show is that there is a universal meaning at the heart of all the great Christian doctrines. ("The Trinity," we might be inclined to suggest, is not a vital doctrine at all, but an abortive attempt to unify several doctrines, which cannot be so compelled into an artificial form without the sacrifice of spiritual truth.) In the doctrine of the Incarnation, "the heart of the Christian creeds," he finds universal human truth and the key to the riddle of life. In all mankind, in varying degree, the Soul of the Universe is coming to expression, and in CHRIST Dr. HEBER NEWTON recognises "the Supreme Man, the man in whom the goodness which is the heart of the creation lived forth perfectly." "In him the human ideal will continue to be reverently seen embodied, that ideal after which our human lives are to pattern themselves in all loving loyalty. In His mirroring eyes coming generations will read the secret of the universe, and see in the Power in which 'we live and move and have our being'—'Our Father which art in Heaven.'"

This is what the experience of coming generations has to prove. The new outlook upon religion shows spiritual truth everywhere recognised in varying degree, not in Christian circles only, but among the Theists of India, the Hebrews and Moslems of many lands, the thoughtful people of Japan, and in "Christian" countries by those who take their stand apart from the special lines of Christian thought. What we have to do is to live out our own best life fearlessly and faithfully, with open mind and heart, and among the multitudinous voices of this modern time, in which all lands and races are brought so much nearer to one another than ever before, see to it that the voice of Christian truth shall speak with clearness, sincerity, and earnestness, to be judged whether it be indeed the highest truth of God, with fullest measure of help for all the needs and aspirations of mankind. That truth must be its own witness, in the lives of those who hold it and are possessed by it. It can no longer claim any external authority, or superior credentials (unless it be in the fuller measure of spiritual life), for those others also have the witness of the Spirit. The ideal of the true manhood in CHRIST, the most perfect fellowship of spirit with the Eternal, must be made a living power in the lives of the men and women of to-day, and in contact with all the facts of the world as it is. Then in the lives of faithful men Truth will prosper, and in the midst of all changing forms of thought, and the progress of knowledge, if there is at the same time the growth of a true humanity, there will be the quietness and confidence of those whose strength is in the living God.

ELIZABETH BARRETT BROWNING.

B.—MARCH 6, 1806. D.—JUNE 29, 1861.

SHE who knew so well how to declare the glory of the poets of Queen Elizabeth may well be entitled to bear, for all time, the royal honour of being known as the "Queen Elizabeth" of the poets. We may say of her as she said of Shakespeare: "Take faults, take excellences, it is impossible to characterise this Shakespeare by an epithet. Shakespeare! the name is the description." Elizabeth Barrett Browning! the name is the description. She was the glory of two countries, and linked, as no name before has ever been, to the glory of the foremost poet of the age; the full blaze of their glories no wise dimming each other's, but blending, and seeming to the common gaze of men indissolubly one. This seems to us the portion and the position of Elizabeth Barrett Browning amongst the poets of England. Milton had said that a poet's life should be a poem, and she added that a poet's poetry should be his life; and both truths are eminently true of her. Nor could she conceive of that high vocation without strenuous preparation. A poet she was of much Latin and more Greek, and we may say of her, as she valiantly said of Ben Jonson, "not the worse for her learning." For genius is at home anywhere, and neither doth much learning make it mad, nor is a little knowledge a dangerous thing. Elizabeth, like Robert Browning, was nothing if not a poet. She was a believer in the ancient dictum that "nobody can be a poet who is anything else." And, lest we should seem to be wilfully committing a paradox, we hasten to meet those who are inclined to think that either of the Brownings was metaphysical first and poetical afterwards, with the explicit disclaimer of Mrs. Browning herself. "We have said nothing," she said, speaking of Cowley, "of the metaphysical poet," because we disclaim the classification, and believe, with Leigh Hunt, that every poet, inasmuch as he is a poet, is a metaphysician." On a certain occasion when a number of people were expressing what they considered the new needs of the age, Tennyson is related to have said that what we wanted was a new definition of God. As we read and re-read Mrs. Browning's most illuminating and impressive essay on "The Book of the Poets," and always in conjunction read her grand and inspiring poem, "A Vision of Poets," we are led to feel with her that the grandeur and worth of the work of the poets of any given time are proportioned to their gaze upon some new vision of God; or to their grasp, metaphysically, of some new definition of God. What they see and comprehend gloriously "inhabits" henceforth the swelling notes of their praise. And they endure hardship as the fitting condition of their high calling. Hence the greatest of the singing race might fitly apply to themselves Ovid's words, though not quite in Ovid's sense—

"Inde genus durum sumus experientesque laborum,

Et documenta damus qua simus origine nati,"

but rather in Milton's sense, enduring to scorn delights and live laborious days.

It is curious and significant that no one troubles much to try and account for historians, scientists, philosophers, theologians or critics; but poets and poetry, makers and their making, creators and their creations are for ever the subject of men's intensest interest and undying curiosity. The poet and his poetry have to be accounted for. Men are ceaselessly attempting new definitions, propounding new theories and hypotheses. Not least interesting is it that nearly all the greatest poets have attempted themselves to define their vocation. Passages will readily occur to each one's memory; words from Sir Philip Sidney, or Shakespeare, or Milton, or Coleridge, or Keats, or Robert Browning, and many another; but we question whether, in spite of Mrs. Browning's own eulogy of old Daniel in his "Muscophilus," a more exhaustive or a nobler attempt was ever made to define or outline the position and calling of the poet than is made in these two works of Mrs. Browning's, written with a flame of loving knowledge, in both her poetical "A Vision of Poets," and her prose essay, "The Book of the Poets," the strenuous note a little tempered occasionally in this latter work by a ripple of laughter. For Mrs. Browning has her own bright, particular kind of humour. What more magnificent definition of poetry was ever given than is outlined and suggested by these two verses from the "Vision":—

"So works this music on the earth,
God so admits it, sends it forth
To add another worth to worth—

A new creation-blossom that rounds
The old creation and expounds
His Beautiful in tuneful sounds."

Nor does the grand allusion a little earlier to Lucretius anyway detract from this position, or necessarily contradict it, for the strenuous failure of Lucretius was but a disguised success:—

"Lucretius, nobler than his mood,
Who dropped his plummet down the broad
Deep universe and said, 'No God—'

Finding no bottom; he denied
Divinely the divine, and died
Chief poet on the Tiber-side,

By Grace of God."

The reference to this poem by Mrs. Browning herself in the Preface is most interesting, and presents in brief its "argument," "in which I have endeavoured," she writes, "to indicate the necessary relations of genius to suffering and self-sacrifice. In the eyes of the living generation" (the Preface was written in 1844) "the poet is at once richer and poorer than he used to be; he wears better broadcloth; but speaks no more oracles: and the evil of this social incrustation over a great idea is eating deeper and more fatally into our literature than either readers or writers may apprehend fully. I have attempted to express in this poem my views of the mission of the poet, of the self-abnegation implied in it, of the great work involved in it, of the duty and glory of what Balzac has beautifully and truly called 'la patience angélique du génie,' and of the obvious truth, above all, that if knowledge is power, suffering should be acceptable as a part of knowledge."

Everybody, of course, reads or has read "Aurora Leigh," the "Cry of the Children," the "Casa Guidi Windows," and perhaps much else; but, lest anyone should not have read either the "Vision of Poets" or the "Book of the Poets," "we confess humbly, before gods and men, that we never read" anything in this kind finer or more inspiring and illuminating. In her masterly treatment of the five eras of English poetry—let the names Chaucer, Spenser, Cowley, Dryden, Cowper suffice to suggest the eras—we learn, through her insight and loving irony (for she is tender even with the worst, if only a gleam of poetry has played upon some dull, cold peak), we learn to discern between life and good in poetry and death and evil. We learn, incidentally, too (and it has its own interest in relation to peculiarities of her own rhymes), something of the source of her contempt for the idol-worship of rhyme. "Among the elder poets the rhyme was only a felicitous adjunct, a musical accompaniment, the tinkling of a cymbal through the choral harmonies. You heard it across the changes of the pause, as an undertone of the chant, marking the time with an audible indistinctness, and catching occasionally and reflecting the full light of the emphasis of the sense in mutual elucidation. But now, 'Away with all pauses'—said the reformers—'except the legitimate pause at the tenth rhyming syllable. O rhyme, live for ever! Rhyme alone take the incense from our altars, tinkling cymbal alone be our music!' And so arose, in dread significance, the Heart-and-impart men." Her judgments of the poets are always helpful. Sometimes they are portrayed with a few skilful strokes, but each stroke is a trail of light. And it cannot be said of this "Book," comparatively short though the essay is, as she said of Johnson's "Lives of the Poets," that he "wrote the lives of the poets and left out the poets." Speaking of Butler and his "Hudibras," she says, "Butler's business was the business of desecration, the exact reverse of a poet's; and by the admission of all the world his business is well done. He is the genius of his class, the natural enemy to poetry under the form of a poet; not a great man, but a powerful man." And, speaking of the unpopularity at first of Wordsworth, how much is made clear by such a luminous sentence as this: that "the opinion went that the daily heartbeat was more obnoxious in poetry than the incidental palpitation. Poor Byron (true miserable genius and soul-blind great poet) ministered to this singular need, identifying poetry and passion. . . . His poems discovered not a heart, but the wound of a heart; not humanity, but disease; not life, but a crisis." After alluding to Pope, and how afterwards "sick to faintness grew the poetry of England," mentioning humorously Anna Seward, "by'r lady," the "muse," and Mr. Hayley the "Bard," and Hannah More, and Helen Williams and Rosa Matilda and Lady Millar, she says, "the followers were not as the master," and whimsically laughs at the difference of dignity between "the Popes and the Pope Joans." But she points to it all as only a temporary declination—"Though ye have lien among the pots,

yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The "Book" concludes with a fine estimate and appreciation of Wordsworth. Quoting first that one line of Sir Philip Sidney which she elsewhere calls "the completest *Ars Poetica* extant"—

"Foole, sayde my Muse to mee,
looke in thine heart, and write"—

she continues, "and not only, we must repeat, at feast times, fast times, or curfew times, not only at times of crisis and emotion, but at all hours of the clock; for that which God thought good enough to write, or permit the writing of, on His book, the heart, is not too common, let us be sure, to write again in the best of our poems. William Wordsworth wrote these common things of nature, and by no means in a phraseology nor in a style." The sun arose, and England became again a nest of singing birds.

"*Sola quam diligunt Di,*

Uprose the sunne, and uprose Emilie."

E. L. H. THOMAS.

THE paper contributed by Dr. Tony André, of Florence, to the third International Council of Unitarian and other Liberal Religious Thinkers and Workers, held at Geneva, entitled "Pourquoi le protestantisme a fait peu de progrès," met with criticism in the *Italia Evangelica* of January 6, 1906, at the hands of Signor P. Calvino. To this criticism Dr. Tony André replied in the two following numbers of the *Italia Evangelica*. These articles are now reproduced and published in pamphlet form with the Italian title, "Perché il protestantesimo fece pochi progressi in Italia." The pamphlet is an attempt to explain more fully certain points that seemed to challenge criticism in his paper before the International Congress. Perceiving that his critic had confused Liberal Christianity with Rationalism, Dr. Tony André institutes a comparison between the two in order to prevent, if possible, any further misconception. His main point is that the Rationalists are intellectualists, if we may so venture to render his "intellectuali," whilst the Liberals are Spiritualists, of course in no table-turning sense, except it be in the way he so turns the tables on his critic. Dr. André dwells on the distinction at some length, maintaining, amongst other things, that the Rationalists begin with a *tabula rasa* ignoring the religious heritage of the past, and building up a new system by the sole aid of syllogisms. The Spiritualists, on the other hand, owe a debt to the past, and with jealous care gather all the authentic testimonies of religious experience. They study them and examine them, accepting some and rejecting others, guided by the light of the moral and divine faculty within us. The Rationalist is a philosopher; the Spiritualist, a religious being, seeking after God without any human mediation. In Italy, the classic ground of the Renaissance, as in this country, misconception and misrepresentations, springing either out of wilfulness or ignorance, impede the progress of simpler conceptions of the life and teachings of Jesus.

THERE is no service like his who serves because he loves.—*Sir Philip Sidney.*

THE PRESIDENTIAL ADDRESS AT THE BENARES THEISTIC CONFERENCE.

BY PUNDIT S. N. SASTRI.

III.

HAVING spoken of the further difficulties members of the Theistic church have to face through their disregard of the rules of caste, and other questions of local difficulty, Mr. Sastri continued:—

But while briefly noticing the criticisms of outside observers, I do at the same time feel that if the Theistic Church of India were internally strong no opposition from outside could defeat its objects. Even the crushing weight of the Roman power was not adequate for the purpose of extinguishing primitive Christianity, the persecuting energy of the Mogul Empire was of no avail in killing Sikhism; the fire and sword of modern Persia has not put a stop to Babism; the relentless and ever-awake energy of Russian persecution has not curbed the strength of the Stundists; and last of all American persecution has not been able to quite suppress Mormonism. Thus everywhere in the world force has proved itself to be an ineffectual remedy against human conviction. I repeat again, if the Theistic Church of India were internally strong no external opposition could defeat its objects. Let us confess that we are internally weak, that our theism has not yet taken firm hold of our domestic and social lives; that it is not such a thing to all of us for which we can lay down our lives; that our love for it is not so great that it can enable us to rise above petty quarrels, and to combine for the furtherance of its cause; that even our leading men, in critical moments have failed to hold aloft its banner; and lastly, that many of us have failed to maintain that high standard of moral excellence which a pure and spiritual faith like ours demands.

We have not to seek very far the cause of the misunderstanding against us. Our critics complain and justly complain, that we are exclusive. I can speak for Bengal Brahmoism, which remarks may not apply to other provinces. There was a time in our province when members of the Samaj took prominent lead in all public movements. Of female education they were the prominent supporters all over the country, of philanthropic movements they were the originators, but somehow or other, they have silently surrendered their prominent position in these matters, and are daily falling behind, exclusively confining themselves to the work directly connected with the Samaj. The process of this falling back has been slow but steady. Social exclusiveness as is instanced by the case of the Russian Jews is sure to engender popular prejudice, and much of the popular prejudice against the Theistic Church is, perhaps, due to this cause.

After having candidly confessed our weakness let me turn to the question of propagation. Here we are faced by the fundamental question—Is Theism to live as a *pervasive influence* or as a *militant Church*? Many ideas may live, germinate and spread without any organisation behind them to push them on. Darwin's theory of evolution, for instance, has spread itself far and wide, has entered into every region of thought, without any organisation

behind it to propagate it, or without any body of missionaries to carry its light forward. Will Theism live and propagate itself like that, as the esoteric philosophies of ancient India, of ancient Greece and Rome did once propagate themselves? The plain answer to that question is that modern Theism, at least the Theism we profess and practice, is no mere theory, with which the intellect alone is concerned; it involves principles of action, which require personal contact and active combination of individuals similarly disposed to enforce them. Darwin's evolution may not have any special organisation behind it, but the principles of Temperance, or Vegetarianism, required strong and active organisations to push them on. Similarly the corn-laws could not be abolished, and the principle of Free Trade acknowledged without the Anti-Corn Law League behind them; slavery could not be done away with without a strong combination for its abolition. Let us remember, modern Theism is no mere philosophical theory, but has to fight against some corruptions and to strive for the adoption of some improved principles; consequently it must live as a militant Church. About this let there be no doubt, and let there be no shirking of responsibility. Add to this the consideration that every reformatory religion, in the history of the world, has also been a missionary religion. Buddhism arose out of non-missionary Hinduism as a reforming body, and it promptly became a missionary religion; Christianity arose out of non-progressive Judaism, and it tried to carry its banner far and wide. Mahomedanism rose out of non-missionary Arabian idolatry, and it tried to carry the fire of its new faith unto the remotest parts of the world. That has been a fact of history. Now the question is has modern Theism any reformatory mission? Who will say it has not? Then of necessity it must agree to live as a propagandist faith. It can live and prosper and be effective only through propagation. Lack of enthusiasm in this respect, means agreeing to die. I cannot too urgently press this question of propagation on your attention. But to pledge ourselves to propagation means to keep up an agency for the same purpose. One thing involves the other. Propagation may be carried on by various means; through the public press, through getting up lectures and discourses, through adoption of other traditional methods of popular instruction; but above all, the services of a devoted body of men, going about strengthening fellow-believers in their struggles, and securing new converts by their precepts and examples, are eminently useful for that purpose. To keep up a missionary body also involves the keeping up of an institution for their training.

I cannot attach too great importance to this part of our work. Men who are sent out to be instructors of the people, to be guiding lights to them, should previously undergo a training in their peculiar art—the art of preaching. They should be well-informed on the subject of theology, specially the theology of their own country. What a vast field does India offer to the student of the science of religion, what a precious lore of religious thoughts lies near at hand? How can a man be a successful teacher of religion without mastering them?

It is a pity that owing to the absence of a theological college of our own, we have to send our young men to foreign lands for liberal theological education. As one of their first acts, the Unitarians of England founded a college for the theological education of their would-be ministers, the present Manchester College. They have amply reaped the benefits of that institution. It has given to the world some of the most advanced leaders of religious thought, and has supplied a succession of able, and intelligent ministers who have raised the Unitarian body to a high level of culture, purity and spirituality. It is necessary therefore that you should seriously consider the question of establishing an institution for missionary training, that would combine the culture of the East and West.

Thus it will be seen, that if we once address ourselves earnestly to the question of propagation we are landed in great responsibilities. To shirk them is to give up the cause of Theism in India. My earnest request to you all is that you, brethren, should not part from this gathering without discussing, as earnest and responsible persons, this question of propagation.

But some one, perhaps, will tell me that if Theism lives as a propagandist faith it is sure to live as a sect, and cannot hope to unite the conflicting races of this land. When Rammohun Roy opened the first house of prayer, he did not aim at a militant Church, but wanted to raise a common meeting-ground for all sects where they may come together and worship the common Father. The idea, though original and glorious, is difficult of achievement, and has not been realised. It has been found from actual experience that the Theistic Prayer House, is a meeting ground for those alone who have shaken off their old beliefs and are secret sympathisers with its principles. If the disintegrating influences of modern education go on, increasing numbers will certainly want some platform where they may come together and worship the All-Father. The Theistic Church should organise services in every important centre, for such classes and popular methods should be used to take the light to the masses. As India shakes off her superstitions of the past, and marches towards a glorified future, she will surely find the home for her spiritual life in this spiritual worship of God. Let us all zealously strive towards this future.

Therefore let me conclude by urging upon you, brethren, the necessity for our combining to propagate our faith with renewed vigour. Time has come when you should all combine to rescue our cause from its condition of weakness and decline by infusing new spirit into the body itself, by combined and earnest prayer, by forgetting petty differences in the presence of great interests, by once more creating a spirit of self-sacrifice among our members, by taking active measures for increasing the present missionary body and by training new workers, by once more carrying the light far and wide, and by renewing your exertions in all directions in the spirit of the familiar saying—"a long pull, a strong pull, and a pull all together." We have arrived at a critical point of time when a new revival of the whole movement is needed. There are signs of awaken-

ing of the national mind in all directions. A Nation is rising; new aspirations are taking possession of the Indian mind. In spite of the rooted conservatism of our people, we are moving on, shaking off the old fetters. The awakened masses are like persons carried forward by a stream, trying to clutch at everything that offers a hope of deliverance. There is want of true leadership in the path of reform. If there ever was a time for a reforming body like ours the time is come now. Will you lag behind at such an important time, surrendering to others the work that God gave you to perform? No; let every heart present here look up to God and say—No. Let us not separate without a resolve in every individual breast to do everything that lies in his or her power to promote a revival of the cause. Yes, a revival is necessary. Take heart, never despair. Believe me, I once more repeat, we are in safe hands. An All-wise Providence is taking care of us, and always befriending our humble endeavours. Strengthened by that conviction let us join shoulder to shoulder, heart to heart, and press on to the goal that lies before us.

THE Sunday-school Association have just published a cheap edition of Dr. Drummond's Commentary on the Epistle to the Galatians, and have presented a copy to the senior students of the theological colleges of Great Britain. They accompanied the gift with an offer to send other copies to any college student applying for the book, with the result that 885 volumes have been applied for. Nearly all denominations are included in the list of the thirty colleges making applications—Church of England, Congregational, Wesleyan, Roman Catholic, Baptist, Calvinistic Methodist, Presbyterian. It would seem from this that the broadening tendencies noticeable among churches generally towards more liberal views in theology are alive and moving among the coming generation of ministers and teachers.

THE Scottish Wholesale Co-operative Society is considering a large scheme for securing a supply of wheat direct from Canada from its own land. It is proposed that 100,000 acres shall be bought from the Saskatchewan Land Company for the purpose. The recent developments of the two wholesale societies in the purchase of estates in the colonies and foreign countries, may be the means of a great increase in the forces of international co-operation. But the underlying principle of the movement requires that the workers on the various estates, and in the many factories owned by the wholesale societies, should experience the advantages of profit sharing. Otherwise, these large enterprises have little to distinguish them from the extensions of ordinary trading companies avowedly existing for the profit of their shareholders.

INWARD sanctity, pure love, disinterested attachment to God and man, obedience of heart and life, sincere excellence of character, this is the one thing needful, this the essential thing in religion.—*Channing.*

ORIGINS OF OLD TESTAMENT PROPHECY.

IN his second lecture, at Manchester, last week, the Rev. W. G. Tarrant took up the story of the history of Israel from the founding of the monarchy, and carried it forward through the period of the great literary prophets. And, first of all, as being essential to the understanding of the prophets, he inquired as to the sort of society which emerged under the monarchy. The inquiry showed that the Jews became an industrial people, that they erected large buildings which they would be required to furnish, and that if there was not much evidence of foreign trade, it was yet clear that the industrial arts of settled life flourished among them. And with this change from a nomadic to an industrial life there came to them the old, strange phenomenon of social progress. So soon as they settled down and wealth increased, so soon also did poverty and destitution begin to show themselves. The splendours of Solomon's reign was purchased at great cost. There was forced labour, heavy taxation, and harsh rule. Samaria, which later excelled the splendour of Solomon's time, showed the direst poverty by the side of its luxury. From Exodus it could be seen that there was slavery, kidnapping, usury, bribery; the poor, widows, destitute children, strangers, and all the destitute wreckage of a chaotic state abounded. The code of Hammurabi and the Tel el Amarna tablets, recently discovered, told the same tale of an older civilisation, many of the ideas and institutions of which lived on and were assimilated by the Hebrews. In all these matters the experience of the Hebrews was similar to that of their neighbours. The one peculiar feature in the Hebrew people was the rise of the prophetic voice, and the prophetic literature was their special contribution to the world's social studies. Prophetism was not absolutely peculiar to the Hebrew nation. There were diviners, soothsayers, seers, &c., in all the surrounding country. But among the Hebrews prophetism struck a new note of moral fervour and the passion of social righteousness unknown elsewhere. The prophets represented the growing life of the people; they declared the association of human affairs with the Divine purposes; they stood for a higher life and a purer worship. But they were not theologians; their real interest was humanitarian. They wanted to purify the people that they might be the better for it in their own lives. When, in the eighth century, Samaria seemed so strong and so full of promise, men like Hosea began to appear, men who could see beneath the outward show of prosperity, and were not to be deceived by outward splendour. They might think that all was well, but he saw that there was no truth in the land; "my people are destroyed for lack of knowledge"; the few were living in luxury, the mass in poverty, and this could not come to good. Then followed Amos, who came to the festival and denounced the king, declaring that God desired mercy and not sacrifices. Isaiah, the greatest of the literary prophets, a man of culture and high social position, laid down two principles which should govern Hebrew policy, viz., the isolation of its people from the interests of the world

and the inviolability of Zion. But the prophets were not regarded with honour in their own time. Kings sometimes listened to them, sometimes defied them. Sometimes the people would hear, oftener they would deride, while the priests resented their intrusion. Prophecy continued, although the monarchy fell in the southern, as in the northern, kingdom. Yet it was not until long after that another great prophet arose fit to compare with those named. Then was born the greatest of all the line of Hebrew prophecy—Jesus of Nazareth.

REFERRING to the first of a series of articles on "Australian Education: An Object-lesson for England," by the Rev. W. H. Fitchett, B.A., LL.D., who is a Methodist, appearing in the *Tribune*, the following letter was published in Tuesday's issue:—

"SIR,—In Mr. Fitchett's article on 'Australian Education,' in your issue of Saturday last, there occurs a passage which seems to me to do a cruel injustice—no doubt unintentionally—to a not very numerous and sometimes much maligned religious body. In the section, 'Secularism Gone Mad,' we read: 'There are Jews and Unitarians in the community; so everything relating to Christianity must be turned out. The very name of Christ became in the schools a sound forbidden.'

"Now, to anyone with any acquaintance with Unitarianism this passage must be a puzzle. Unitarians do not object to Christianity, but, on the other hand, have always claimed the Christian name; maintaining, rightly or wrongly, that the teachings of Christ are Unitarian, and, as a consequence, theirs is the purest form of Christian doctrine. They do not object to Christ, but to certain doctrines which they think, again rightly or wrongly, to have no place in the Master's teaching.

"In every Unitarian hymnal there are hymns of which Christ is the subject. Some Unitarian liturgies are, so to speak, steeped in Christ. Unitarian preachers hold him up as, at the very least, the greatest of religious teachers and the highest example of manhood. There are, of course, many grades of thought in the community, but I cannot conceive even what are called the most 'advanced' carrying their opinions to the extreme indicated. To cap all, we are told of a verse in Longfellow's 'Wreck of the *Hesperus*,' which was 'solemnly cut out as infected,' and this, apparently, to satisfy the prejudices of the Jews and Unitarians. Yet the author of the poem was himself a Unitarian. Surely either Mr. Fitchett knows nothing whatever of Unitarians, or else the Australian Unitarian is a very different being from his English brethren.—I am, Sir, yours truly,
"A UNITARIAN LAYMAN."

February 26, 1906.

GOODNESS, purity, virtue, this is the only distinction in God's sight. This is intrinsically, essentially, everlastingly, and by its own nature, lovely, beautiful, glorious, divine. It owes nothing to time, to circumstance, to outward connections. It shines by its own light. It is the sun of the spiritual universe. It is God Himself dwelling in the human soul.—*Channing*.

LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting was held at Essex Hall on Saturday evening, February 24. After tea and coffee and a social half-hour, the PRESIDENT, Mr. Alec. Barnes, took the chair, and welcomed the teachers present. He regretted that the attendance was not larger, and hoped that the teachers of the London schools would recognise the importance of that annual meeting.

Mr. ION PRITCHARD, the treasurer, presented his accounts, which showed an adverse balance of £7 17s. 3d., although the subscriptions, £18 10s., were rather more than last year. The cost of meetings, £13 2s. 10d., had not been met by the receipts (£9 11s. 8d.). The item for printing, £12 5s. 9d., was also heavier than before, a sign of greater activity in the work, which they could not regret. The accounts of the Southend Holiday Home showed the former adverse balance of £25 9s. 6d. reduced to £15 2s. Annual subscriptions had amounted to £83 10s., compared with £76 8s. in the previous year, but more was required.

Mr. R. A. WOODING, hon. secretary, read the annual report, which opened with an expression of gratitude to Mr. Barnes for his twenty years of service as secretary, and the satisfaction with which they had elected him president. During the year good work had been done in the various schools. In face of the growing tendency to remove religious teaching from the day schools, teachers were urged to be ready for new demands upon the Sunday schools, and seriously to consider their position in regard to school accommodation, the supply of teachers (of which there was a serious lack in many schools), and the methods and aims of teaching. During the year two Teachers' Conferences had been held, at Newton Green and Stamford-street, when several useful papers had been read and discussed, and four regular general meetings had been held, including the musical festival in April, when the banner had been awarded to the Brixton choir. The question of country holidays had been re-considered, and the committee had determined to take it up again so far as raising a central fund and making grants to schools. The actual arrangements in finding homes and sending the children would be left to the schools themselves. From past experience it was found that a fortnight's holiday cost 12s. per child. It was proposed to grant 7s. 6d. from the central fund, leaving 4s. 6d. to be found by the child's friends. Some 400 children from their schools had formerly been sent into the country, and they asked for a fund of £150. Miss Pearson had kindly undertaken to act as treasurer. At the Southend Home 140 guests had been received, the average length of stay being nine days, a considerable increase on the previous year. New subscriptions were urgently required to maintain the work. Mr. F. E. Allen had again organised the visiting of schools by members of the committee, with excellent results. One point noted was a need for improvement in the singing, and to this end the value of the musical festival was emphasised. The great advantage of oral teaching over the use of reading books was strongly insisted on. They had in their schools 3,647 scholars on the books, an increase of 94,

but only 295 over sixteen, a decrease of 43. The teachers numbered 352, an increase of 5. It was noted with regret that only 9 of the 24 schools had morning as well as afternoon school. A new school at Plumstead had been added to the roll during the year. Mr. J. Murrow had furnished a very satisfactory report of the Southend Home.

The PRESIDENT, in moving the adoption of the reports, regretted that they had only nine morning schools, for he thought the morning the best time for teaching, when the children were freshest. One cause of this defect was doubtless the lack of teachers. He suggested that they might form a register of occasional teachers willing to fill temporary gaps. He was addressing a body of devoted teachers, and had no intention of lecturing them, and would only beg them to use their influence with others and induce them to join in the good work. Their experience as teachers was that they themselves benefitted from the work quite as much as the children. Such teaching was an admirable discipline both for thought and character.

Mr. HOWARD YOUNG, in seconding the motion, hoped means would be found to make all their teachers read the report, that they might secure the help it would give them. In his own school one of the younger teachers had recently asked for some help in her teaching, and as a result six or eight of their teachers were now receiving regular training in the work from an experienced teacher. That was an example which might be followed in other schools.

Miss MARIAN PRITCHARD supported the motion, and expressed her pleasure at such a good report. She wished that in all the schools at their teachers' meetings "report of the delegate to the Sunday School Society" might be regularly put upon the agenda, and more attention paid to their work. As to the country holiday work, she was one of those who felt it was a pity for them to separate, when it was no longer necessary, from the larger movement, but experience had shown that their mission schools had been unable to secure help for all the children they wished to send, and that, more than anything, had induced them to take up again their separate effort. She referred to the holiday provided last year by the Bell-street Mission, in which children and teachers all went together, and thought it an example which other schools might follow. As to the Southend Holiday Home, it was not sufficiently known that it was open all the year round, and the quiet times away from the crowded season were best. Their meetings of "Teachers in Council" had led to a great improvement in the preparation of lessons. What was now required was increased knowledge of child nature. To this special attention would be drawn at the Oxford summer session, which was again to be held at Manchester College this year, from Thursday, June 28, to July 7, the following Saturday week. She strongly urged that at least one teacher from each of the London schools should be sent to Oxford. All who had been in previous years knew how delightful and helpful those meetings were.

Mr. JOHN HARRISON, on behalf of the London Domestic Mission Society, thanked

them for taking up the Country Holiday work again.

Mr. F. W. TURNER, referring to the lack of teachers, thought that ministers did not do what they might in their preaching to create an individual sense of responsibility in their hearers, to induce young people to become teachers and engage in other church work. Teachers also in their own meetings should stimulate one another, and deepen the sense of the importance of this work, as being service not only of man but of God.

Miss TESCHEMACHER suggested that a drawing-room meeting might usefully be held, to call attention to this need.

The resolution having been unanimously passed, the officers and committee were then elected, the Rev. John Toye being elected president, and the treasurer and secretary re-appointed.

At the conclusion of the business the President gave a lantern lecture on a Visit to the Holy Land, showing the admirable slides provided by the Sunday School Association and using notes from Mr. Sunderland's lecture. Mr. F. E. Allen worked the lantern, and both gentlemen were cordially thanked.

PROVINCIAL LETTER.

WALES.

It is not easy to give a satisfactory description of the present outlook of Unitarianism in Wales. The light and shade are unequally distributed—the shade, perhaps predominating. As was reported in our former letter, the revival has not blessed us with many recruits, and it seems to have produced such a recrudescence of orthodoxy in some neighbourhoods as not only to cause surprise, but also to bring no little trouble to our people. These recruits, who have been very much in evidence at the revival meetings, glory, many of them, in a blood and fire theology, and find their feelings best expressed in the Welsh hymns of a century and a half ago, which they sing with much fervour, carrying in them as they do that promise of a fire-escape policy which they cannot hope to get elsewhere, least of all in our Unitarian churches.

In some districts where such feelings are strong we cannot be surprised that there is a tendency to boycott Unitarians. Not to mention the common action taken by the Free Church Council—prevailing elsewhere—in reference to them, what will your readers think of such petty incidents as the following:—A certain deacon confessed that before the revival he reckoned Unitarians as Christians, but since he has ceased to do so, now considering them no better than atheists; a chapel, readily lent on a former occasion for a Unitarian musical festival, has been now refused. Young people who have dared to attend special Unitarian services, because they have been asking inconvenient questions at Sunday-schools, are warned of the great danger they incur of contracting heretical opinions. We have heard of one instance of the editor of a popular newspaper giving way to public opinion, and closing his columns to a regular gratuitous correspondent of

six years' standing because he occasionally included extracts from Channing, Parker, Martineau, Stopford Brooke, &c. Wales, though very Radical in its politics, as will be recognised everywhere to-day, is extremely conservative in its theology; its language still forming a more effectual barrier against the spread of free religious thought than ever did Offa's Dyke against the inroads of the Saxon invader. As genuine Unitarians, however, we cannot brook its theology, which we look upon as a mere travesty of Paul's "things hard to be understood" (2 Pet. iii. 16), and therefore feel there is all the more reason why, even though but a small and insignificant band, we should stand firmly together at our little outposts, and there help to spread the light, ever on our guard against that spirit of dividing and hair-splitting which has been hitherto, perhaps, too much our use and wont.

Among the hopeful signs for the future, I think we may reckon the fact that so many of our congregations have felt encouraged to have their chapels rebuilt. At Lampeter, Ciliau, Merthyr, they have been completed, and beautiful and suitable structures they are in every respect; at Bwlchyladfa, Sychbant, and Pontypridd, the chapels are still in course of erection.

Sychbant, I may explain, is an outpost to the two churches under the pastorate of our venerable friend John Davies. It was started in the first instance as a Sunday-school for the convenience of the children of members living at a distance, and was held in a carpenter's shop, which had to be emptied of its contents every Saturday night to make room for the Sunday's convenience. This was done for some years. After a time a band of zealous workers were brought together, then came Sunday services, and ultimately the necessity for a religious home. There is no other place of worship within a radius of two miles. Through the generosity of a neighbouring landholder, Mr. Frank Morgan, of Blaenbleu, a churchman and a tutor at Keble College, Oxford, a site was secured for £10, large enough for a small cathedral, and on this it is intended to erect a chapel to accommodate two hundred, with vestry and keeper's house, at an estimated cost of £540. The congregation will do all the haulage, and they hope to collect £180 locally. The Rev. E. Ceredig Jones, who takes a great interest in the movement, has collected £200; for the remainder an appeal is being made to the generosity of the Unitarian public.

Our Pontypridd friends have not been so fortunate. To secure their site they had to purchase two houses, and the whole transaction has cost them £500. The estimated cost of the building is £800, towards which they have collected £200 among themselves; for the remainder they also must look for public help. From 1892 when this movement was first started by three young men (one of whom has since made some mark in the Unitarian ministry) the little band of workers, which has never been numerous and belongs mostly to the working class, has laboured under many difficulties, and led a wandering, homeless, kind of life, meeting sometimes in theatres, sometimes in halls, large or small, as they could get them, and now meet in a small upper room, which is at times so uncon-

fortably crowded that they feel it has become a matter of life or death for them to seek a permanent home. The building is now under roof, and there is a strong desire to see it opened free of debt early in the autumn, so that they may start on their new life free from encumbrance.

Dr. Wm. Griffiths, whose power of initiative is great, did good work at Pontypridd, as well as at Pentre and Clydach Vale in the Rhondda Valley. To him the last two owe their existence. Pontypridd is now under the active management of Mr. Simon Jones. The Pentre pulpit (opened February 3, 1896) is vacant; Clydach Vale alone, with Tylorstown, a new and promising centre, being now under the pastoral oversight of Mr. Rhoslyn Davies. Bridgend, which is one of our oldest churches in Wales, and had Mr. Rees Price, father of Dr. Richard Price, as its minister (1697-1739), had been at a very low ebb, and practically dead for some time before Mr. David Rees undertook its charge, is now looking up under his fostering care. If the old dry bones show little sign of life Mr. Rees manages to dump fresh imports from north, east, west, and south. He has an approximate average of 100, and an attendance that runs sometimes to nearly 150. At Cardiff prospects are brighter, the various institutions are in a fairly vigorous condition. Mr. Whitaker gave a series of week-night lectures recently, in one of the elementary schools on Unitarianism, and finds they excited considerable interest. He is looking forward to having them repeated shortly in a different part of the city.

At Cwmbach, Dowlais, Pontypridd, Llwyn and Bwlch there are active young ministers from whom we may expect good work in the next few years. The rest of us, to the best of our ability, are trying to hold the fort, sometimes in the face of great odds. It is encouraging to learn that the attempt made in 1890 to establish a Unitarian congregation at Newport (Mon.) is now being renewed with much hope of success.

We have but little space left for the shady side of our picture: (1) The question of our vacant pulpits is a serious one. Besides Pentre, already mentioned, those at Gellionen, Aberdare (H.P.), Merthyr are vacant, and now Swansea must be added. This is, to my mind, a question of infinitely more importance than that of our "name," which is so often under discussion, and to so little purpose. (2) What will the new Government do with the Education Bill? Some of us fear that we, as Unitarians, will receive just as scant consideration from our Nonconformist brethren as they did from the Episcopal brethren; if so, then it is safe to prophesy the new Bill will not put an end to Passive Resistance. The dogma of the one is just as hateful and unjust to the Unitarian as the dogma of the other.

R. J. JONES.

TAKE care of the truth, and the errors will take care of themselves. You may destroy a hundred heresies, and yet not establish a single truth. But you may, by establishing a single truth, put to flight with one blow a hundred heresies.—Dean Stanley.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Atherton.—In Chowbent Chapel, on Sunday evenings, Rev. J. J. Wright has just concluded a series of timely lectures on (1) "Education as it was"; (2) "Education as it is"; (3) "Education as it may be." Mr. Wright is also giving on Sunday afternoons, to united gatherings of young people, a series of lectures on (1) "Why we are Christians"; (2) "Why we are Protestants"; (3) "Why we are Nonconformists"; (4) "Why we are Unitarians"; (5) "In what sense we may all be catholic."

Blackburn.—The Rev. Charles Travers, of Preston, presided over a meeting held in the Exchange Assembly Rooms on Thursday evening, February 22, when the establishment of a permanent church was considered. He explained that arrangements had already been made to continue the services until the end of September, with aid from the B. and F.U.A. In the autumn the appointment of a minister would be considered.

Bradford (New Mission).—On Sunday evening last the Rev. E. Ceredig Jones inaugurated a mission in connection with Chapel-lane Chapel, in the West Bowling Co-operative Hall. There was a large congregation, which consisted mainly of those who have recently seceded with the Rev. W. Rosling from the Ryan-street Congregational Church. At the close of the service a meeting was held to discuss the future of the mission, and earnest addresses were given by the four deacons—Messrs. Rigg, Mitchell, Hadfield, and Bolt.

Canterbury.—Friends will be sorry to hear that the Rev. C. A. Greaves is confined to his room with a rather severe attack of bronchitis, and will not be able to attend to any correspondence for the next month.

Congleton (Presentation).—On Thursday evening, Feb. 22, a "Social" was held in the school, at which occasion was taken to bid farewell to Miss Minnie A. Smith, eldest daughter of the minister, on the eve of her departure to her future home in Colombo, in the island of Ceylon. To mark their appreciation of her worth and work, in connection with the church and school, extending over more than eight years, her friends presented her with a diamond brooch and gold bracelet. The presentation was made by Mrs. W. Machin. Both Miss Smith and her father made feeling responses. The remainder of the evening passed away very enjoyably, with song, game, and dance. Other gifts have borne witness to the high regard in which Miss Smith is held by those among whom she has so long been an active worker.—Last Sunday the Rev. James Harwood visited the congregation on behalf of the B.F.U.A., and preached two inspiring sermons in the afternoon and evening. At the close of the latter service the annual congregational meeting was held, when the work of the past year was reported on, and the various officers were appointed. On the conclusion of the business, Mr. Harwood spoke helpful words, expressing the goodwill of the Association.

Dover.—The annual congregational meeting of Adrian-street Church was held on Feb. 20, the Rev. C. A. Ginever presiding. The treasurer's account showed a very satisfactory balance, and the secretary reported on the work done during the year. There was an increase in the Sunday-school and juvenile clubs, and the ladies' sewing guild was doing good work.

Dundee.—Services to celebrate the fortieth anniversary of the reinauguration of the Unitarian Christian Church were held on Feb. 18 and 25. On the former date a united service was held of the Sunday-school and congregation. On the 25th the Rev. W. G. Cadman, of Macclesfield, was the preacher, and also gave an address in the Sunday-school. On Monday evening the annual soiree was held, addresses being delivered by the minister, Rev. H. Williamson, Mr. J. Smeaton and Mr. Cadman. Mr. Cadman and Mr. Williamson were fellow-students at the Unitarian Missionary Board.

Horwich.—The annual business meeting was held on Saturday afternoon, Feb. 17, when a very successful year was reported, showing an increase in membership of 31 and in financial support. The bazaar held at the end of November and beginning of December, on behalf

of the Independence and Guarantee Funds, showed substantial results. After tea an evening meeting was held, the Chairman of the Church Committee, Mr. C. J. P. Fuller, presided. Short congratulatory speeches were delivered by the Revs. E. E. Jenkins, of Walmesley; W. T. Bushrod, of Chorley; and Mr. Thomas Harwood, of Bolton; the last-named urged the desirability of a greater reading of the denominational literature. The minister, Rev. R. C. Moore, spoke of the work of the past, and the present, and for the future. Vocal and instrumental music was rendered during the speeches by one or two members of the choir. Hymn and prayer closed an encouraging meeting. On Sunday last, the 24th, the tenth anniversary of the opening of the present church building was held. The preacher at the morning service was the minister. The evening service was conducted by the Rev. E. D. Priestley Evans, of Bury, and there was a large congregation.

London: Stratford.—On Monday, Feb. 26, the children of the Walthamstow Band of Hope gave an admirable performance of the cantata, "A Happy Family." The room was full, over 200 persons being present, chiefly children.

Newchurch (Centenary Bazaar).—A bazaar to celebrate the centenary of the establishment of Bethlehem Church was opened on Wednesday, Feb. 28, by Mr. G. H. Leigh, of Monton, Mr. R. D. Darbishire presiding. The aim of the bazaar was to raise £1,000 to renovate the church, build a vestry, and liquidate a debt. The receipts on the first day amounted to £770. We must reserve a fuller report for next week.

Portsmouth: St. Thomas street.—On Wednesday evening, February 21, a lecture was given in connection with the newly-formed Young People's Social Union, by Mrs. Timmins, widow of the late Rev. T. Timmins, formerly of Portsmouth, and one of the founders of the Universal Mercy Band. Mr. T. Bond presided. The lecture, which was descriptive of visits to America, and of the work of the Bands of Mercy, was much appreciated.

Sheffield: Upperthorpe.—Mr. John Harwood, of Manchester, gave a grand recital of Charles Dickens' "Cricket on the Hearth" to a large audience in the Channing Hall (which had been kindly lent for the occasion) on Saturday evening last. The recital was in aid of Upperthorpe Chapel, and was very much enjoyed by those present. Rev. A. H. Dolphin presided, and at the close of the proceedings a very hearty vote of thanks was passed to Mr. Harwood, on the proposal of Rev. C. J. Street, seconded by Mr. W. R. Stevenson. This is the third recital Mr. Harwood has given at Sheffield, and each time the audience has been larger than the preceding one.

Southampton (Welcome Meeting).—In connection with the quarterly meeting of the Southern Unitarian Association held in the Church of the Saviour on 15th ult., a social meeting was held to welcome the Rev. T. R. Skemp, the newly-appointed minister. The meeting was held in the Kell Memorial Schools, and a goodly number of friends attended, amongst them being representatives of most of the congregations in the district. The chair was taken by Mr. T. Isted, who, in addition to his many acts of kindness to the church, has made himself responsible for the pulpit services for the last twelvemonths, and who on the part of the congregation expressed a very hearty welcome to Mr. and Mrs. Skemp on their coming to Southampton. Mrs. Spencer having also spoken on behalf of the members of the church, the Rev. C. C. Coe, president of the Southern Association, welcomed Mr. Skemp as a new worker in the district. Rev. H. M. Livens, Mrs. Cogan Conway, and other friends having added their words of encouragement, the Rev. T. R. Skemp replied and expressed his gratitude for the kindly welcome given. He would not promise great things, but he would do his best. In town matters he should try and take his part with others, and endeavour to make Unitarian Christianity a living power in the community.

Southend-on-Sea (Welcome Meeting).—We referred last week to the welcome accorded to Mr. Delta Evans, as minister at the annual congregational meeting of February 21. Among those who took part in the meeting were the Rev. T. E. M. Edwards, who presided; Revs. F. Allen and F. Summers; Dr. B. C. Ghosh, Mr. H. G. Chancellor, Mr. Reveirs (printer of the *Christian Life*), and Professor B. Nathssen, who remarked that as his first public appearance in this country had been at Southend, so he

appeared that evening for the last time before his return to India. He spoke warmly of Mr. and Mrs. Evans, and wished them all prosperity in the work. Mr. T. Sloman and C. W. Oldland spoke on behalf of the congregation, and Mr. Evans made suitable response. A good report of the proceedings appeared in the local *Standard*.

South Shields.—The annual meeting of the congregation of Unity Church was held on Sunday evening, the 18th ult., when there was a good attendance. The report showed a satisfactory record of work, considering the disadvantage of being without a resident minister. The most notable feature of the year was a course of week-night lectures, by the Rev. W. H. Lambelle, president of the Northumberland and Durham Unitarian Christian Association; G. A. Ferguson, Gateshead; and Frank Walters, of Newcastle, on doctrinal subjects. The attendances at public services, though not large, have been regular. The Sunday-school is the most flourishing institution of the Church, thanks to a devoted band of teachers.

I THINK that the first condition of any permanent hold on truth is this: that the truth itself should be live enough and large enough to open constantly and bring to every new condition through which we pass some new experience of itself. The truth that is narrow and partial we outgrow; only the truth that is broad and complete grows up into us and can be kept. The one is like the clothes of childhood that are cast aside; the other is like the live body that grows up with the growing soul, and at each stage offers it a fit instrument for its work and a fit medium through which to receive its education.—*Phillips Brooks*.

It is one of the saddest things in the history of Christendom that the communion of the Holy Spirit was violated for the sake of daring speculations which lie far beyond the reach of human understanding, and that religious faith was sacrificed to intellectual definitions. When the Holy Spirit is really a power in their hearts men are drawn to one another in brotherly love, and cannot be divided, because their imperfect thoughts see with varying clearness and range into the mysteries of eternal being. All our bigotry is simply a proof of our spiritual emptiness.—*James Drummond*.

In the eternal love of God in Christ find your refuge from hopelessness. Let the child-like depth of sorrow bring about the child-like depth of trust in Him. Your pain is His. He is sacrificing Himself for the world in your agony. Realise that your sorrow is His love working in you for the blessing of the race. Throw yourself into that thought, and trust in Him. And there will be with you then the peace which believes, the peace which makes you content to sacrifice yourself as the instrument of love, the peace of being loved, and of loving. You shall lie down in tender pastures of God's calm, and be led beside the quietness of his waters of refreshment.—*Stopford A. Brooke*.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

"Really, wholesome Confectionery." Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 4.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. H. FISHER SHORT.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A., and 7.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH, and 7.
Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A., and 7, Rev. T. E. M. EDWARDS.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. G. CARTER, "The True Heaven and Hell."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CARLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. W. H. SHRUBSOLE, F.G.S.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Worple Hall, Worple-road, 7, Rev. E. SAVELL-HICKS, M.A., "The Personality of Jesus."
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. W. J. JUPP.
CHESTER, Matthew Henry's Chapel, 11 and 6.30.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "The Meaning of Religion," and 6.30, "The Soul of Religion," Dr. BIMAL GHOSH.

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.

On Thursday next, 8th of March, at 8 p.m., in the Memorial Hall, Albert-square, Manchester, the Rev. W. G. TARRANT, B.A., will give the Last Lecture of the Course on "The Old Testament Prophets and the Problems of Social Life, Then and Now." Subject: "Practical Considerations." Admission free.

SUSTENTATION FUND.

For the Augmentation of Ministers' Stipends.

SECRETARIES OF CONGREGATIONS desiring GRANTS from this Fund may obtain the needful Forms of Application by writing before 31st March next to Mr. Worthington, The Hill, Stourbridge.

A. W. WORTHINGTON, } Hon. Secs.
FRANK PRESTON, }

RIVINGTON CHAPEL.

PRELIMINARY NOTICE.
The ANNUAL SERMONS will be preached on Sunday, MAY 20th, 1906.

DEATHS.

HAIGH.—On February 24th, at 17, North Drive, St. Anne's-on-the-Sea, Mary Howitt (Polle), daughter of the late Simeon Dyson Haigh, Prospect-place, Mossley (after eleven years' patient suffering. No flowers.

TROUBRIDGE.—On February 21st, at Knightlands, Long Sutton, Somersetshire, Robert Troubridge, in his 88th year. No cards, no flowers by particular request.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C. INQUIRER Office, 3, Essex-street, Strand, W.C.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise near sea and station; terms moderate.—Mrs WINNING, 3, Church-street.

CANTERBURY.—ORCHARD HOUSE, WINGHEAP.—Paying Guests taken for long or short periods, or week ends.—Apply to Mrs. BROTHERS.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter. Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.
Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

NUT CAKES.

Something new and good. They are ideal for afternoon Teas.

LIGHT & DAINTY.

Hazel Nut ... 6d. each.
Cocoanut ... 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer, 2 & 3 Dolphin-st., Ardwick, Manchester, ALSO AT HAMBURG.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Thoughts and Aspirations of the Ages

Edited by **WILLIAM CHATTERTON COUPLAND.**

"We are really much indebted to Dr. W. C. Coupland for his fine volume, which has been issued in Messrs. Sonnenschein's 'International Library' at the price of half-a-guinea. Many of our readers are familiar with Mr. Moncreux Conway's 'Sacred Anthology,' to which the present volume bears some resemblance. But, as was to be expected, the learned and devout compiler has profited by the increased resources placed by modern scholarship at the service of catholic-minded searchers for the best utterances of mankind; and we have here a most valuable and representative collection of passages illustrative of the unity amid diversity in the spiritual experience and religious imagination of men in many ages and climes. It is a welcome feature of the work that it is not confined to brief extracts, but that selections are given which afford an adequate notion of the general character of the religious thought of the various types taken in turn. These include the Egyptian, Chinese, Brahmanic, Buddhist, Mazdaist, Hellenic, and Stoic, among the ancient forms, the Islamic and Sufistic; and three types of modern Oriental thought—viz., Sikhism, Brahmo-Samaj, and Babiism. A considerable number of passages are given

from modern unclassed authors, living writers being excluded. By far the greater number of selections, however, represent religious thought as it has arisen among Jews and Christians, the latter especially, about two-thirds of the work being thus occupied. The author apologises to his humanitarian friends for the predominance of 'mores of thought and feeling familiarly known as 'Christian,' and emphatically says it is 'simply due to the fact that of religious world-literature the Christian is the richest. His endeavour has been' to exhibit the fruits of *positive religious* thought and aspiration, not to appeal to the discursive understanding or satisfy intellectual curiosity'; and he hopes that the volume may prove useful as a *Lectionary* in broader-minded ethico-religious communities.' There is no doubt that Dr. Coupland has done great service by bringing together this collection. All the great phases of Christian thought are represented, and while some differences of opinion are inevitable as to pieces included or omitted, we are struck with the broad sympathy that has evidently guided the editor in his work. It is a compendious library in itself."—INQUIRER.

London: **SONNENSCHN & CO.**

NOW READY FOR MARCH.

"YOUNG DAYS."

Our Young People's Own Illustrated Magazine. 31st Year.

Edited by **Rev. J. J. WRIGHT, F.R.S.L.**

PRICE ONE PENNY MONTHLY.

One Copy post free for a year from the Publishers for 1s. 6d.

MONTHLY NOTES

FOR

ALL WHO TAKE SUNDAY CLASSES,

Whether in their Homes or in Sunday School.

Edited by **Rev. CHARLES ROPER, B.A.**

PRICE ONE HALFPENNY.

Yearly Subscription, Post Free, 1s.

LONDON:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

AVIEMORE & THE HIGHLANDS

By Miss **GERTRUDE MARTINEAU**, and
Miss **EDITH MARTINEAU, A.R.W.S.**

THE MODERN GALLERY, 61, New Bond St. W.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?

By **WILLIAM MATTHEWS.** Post free, 2s. 6d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, **£162,000.**

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW,
F. H. A. HARDCASTLE, RENEE,
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500; half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

RECENT PUBLICATIONS.

Richard Acland Armstrong. A Memoir by his Son, **GEORGE G. ARMSTRONG.** With Selected Sermons and an Introductory Letter by **PHILIP H. WICKSTEED.** Crown 8vo, pp. 320, Photogravure Portrait, 6s. net, postage 4d.

The Immortality of the Soul in the Poems of Tennyson and Browning. By Professor **HENRY JONES, LL.D., D.Litt.** Second Edition. Fcap. 8vo, pp. 52, 1s. net, postage 2d.

Agnosticism and Theism in the Nineteenth Century. An Historical Study of Religious Thought in England. Six Lectures. By **R. A. ARMSTRONG.** Cr. 8vo, pp. 207, 2s. net, postage 3d.

History of the Dogma of the Deity of Jesus Christ. A Revised Translation from the Third French Edition of 1904. By **ALBERT REVILLE, D.D.** Crown 8vo, pp. 284, 2s. 6d. net, postage 4d.

Sermons by Twelve Unitarian Ministers. Select Discourses illustrative of Present-Day Unitarian Preaching. Crown 8vo, pp. 148, 1s. 6d. net, postage 3d.

BOOK ROOM,

ESSEX HALL, ESSEX ST., STRAND, W.C.

JOHN PAGE HOPPS' MONTHLY. THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for MARCH.

Vivisection: Doubtfully Useful and certainly Wrong.

Little Portland Street Discourses:—

"Let him hear!"

The Future of the Feminine.

Religious Instruction: What is it?

The Problem of Birmingham.

India for Indians—Why not?

What Spiritualism has done.

The Indian Peril.

Notes by the Way. Notes on Books, &c.

F. R. HENDERSON, 16, Paternoster-row, and all Booksellers.

CHEAPER EDITION.

Fcap. 8vo., 2s. 6d. net.

POEMS OF THE INNER LIFE

SELECTED BY

ROBERT CROMPTON JONES.

Thirteenth Edition.

LONDON: METHUEN & CO.,

36, ESSEX STREET, STRAND, W.C.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of **Geo. G. LAIDLER.**

SPACE TO LET.

Apply to **ELLINGTON,**
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER.

Effective Advertising by localised Church Magazines throughout the Kingdom.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHTATE, LONDON, N. Head Mistress: Miss **LILIAN TALBOT, B.A.** Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

EDGBASTON COLLEGE FOR GIRLS,
BRISTOL ROAD, BIRMINGHAM.

Principal: **MARY E. BAILY.**

Head Mistress: **ELEANOR MOSS, B.A.**

Preparation for London Matriculation, Cambridge Local, Music Exams., &c. Special terms for the daughters of Ministers. One vacancy for Summer Term, 1906.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. **H. T. FACON, B.A.**

Prospectus on application. **BOARDERS** received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

NORTH AND EAST LANCASHIRE
UNITARIAN MISSION.

ANNUAL MEETING AT **ROCHDALE,**
WEDNESDAY, MARCH 7TH, 1906.

SERVICE in Blackwater Street Chapel, 3.15 p.m., Rev. **H. E. HAYCOCK**; Sermon by Rev. **W. G. TARRANT, B.A.**

BUSINESS MEETING, 4.30 p.m.

TEA, 5 p.m. (price 1s. each).

PUBLIC MEETING, 6 p.m. Chairman: **W. HADLEY, Esq., President.** Addresses by Revs. **W. G. TARRANT, J. J. WRIGHT, J. A. PEARSON, A. H. DOLPHIN,** and Councillor **J. HEALEY.**

R. T. HERFORD, } Hon. Secs.
J. MOORE,

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,

20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to **E. KENNEDY, 3, Essex-street, Strand, London, W.C.** The entire remittance should accompany all orders to insert Advertisements.

Printed by **UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C.** and Published for the Proprietors by **E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C.** Sole Agent, **JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C.** Manchester (Wholesale), **JOHN HEYWOOD, Deansgate—Saturday, March 3, 1906.**

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3324.
NEW SERIES, No. 428.]

LONDON, SATURDAY, MARCH 10, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	145
LEADER :—	
Thomas Hornblower Gill...	152
ARTICLES :—	
The Rev. W. Rosling ...	146
Elizabeth Barrett Browning ...	147
Some more Pictures ...	149
The Prophetic Literature ...	149
A Visit to the Unitarians of Hungary...	150
Towards Social Reform ...	153
American Notes ...	155
Newchurch Centenary Bazaar ...	155
A Unitarian Mission ...	157
PROVINCIAL LETTER :—	
Scotland ...	156
LITERATURE :—	
Towards the Heights ...	148
The Annotated "In Memoriam" ...	148
Short Notices ...	149
THE CHILDREN'S COLUMN ...	151
NEWS FROM THE CHURCHES ...	157
OUR CALENDAR ...	159
ADVERTISEMENTS ...	159

NOTES OF THE WEEK.

THE number of the *Messiah Pulpit*, New York, contains a sermon by Robert Collyer on "The Folly of Solomon." It is the last of the series to be issued for the present, as Dr. M. J. Savage has, unfortunately, been obliged by the state of his health (as Mr. Wendte tells us in his *American Notes*) to take a long rest. The regular issue of his sermons is therefore suspended for a time. Under sunny skies may he find perfect rest and a renewal of his strength!

THE article on "Some Old Silver Communion Plate of English Nonconformity," to which we referred last week, is not in the *Magazine of Art*, but in the *Magazine of Fine Arts*, a new publication, of which the February number is the fourth to be issued. (G. Newnes, Ltd. 1s. net). In the March number, to be issued on the 15th inst., there will be more illustrations of the pieces of plate referred to in the February article.

THE centenary of the birth of Elizabeth Barrett Browning was celebrated on Tuesday, March 6, in London, at the Pioneer Club, where Mrs. Meynell gave an address, and some flowers were received from Swinburne and Theodore Watts-Dunton, and at the Robert Browning Hall, Walworth-road. At Florence the Syndic was to place a wreath of flowers over the tablet marking the Casa Guidi, where the Brownings lived. We published last week Mr. Thomas's memorial article, and this week have devoted some columns to Mrs. Browning's poetry.

To a letter on "Fundamental or Biblical Christianity" in the *Spectator* of February 24, urging that in the teaching of religion a Churchman, a Unitarian, a Baptist, and a Wesleyan could by no means agree as to what was fundamental, and that Unitarians ought not to be ignored, the Editor added a note making light of the difficulty. On this the following letter appeared in last Saturday's *Spectator*.

"SIR,—In a note which you append to the letter of Mr. C. A. Brodribb appearing in your issue of February 24, you state that "the number of Unitarian parents who send their children to elementary schools is by no means large." Permit me to point out that over three thousand five hundred children attend Unitarian Sunday-schools in London, over thirteen thousand five hundred in Manchester, two thousand in Liverpool, three thousand five hundred in Birmingham and its district, and some thirteen thousand five hundred in other parts of the country, and that nearly all these children attend the elementary day-schools. Surely, therefore, Unitarians have the right to ask that their views may be heard when the question of religious training in the day schools comes up for decision. As far as I am aware, Unitarians were perfectly satisfied with such religious teaching as was given by the London School Board and the Boards of other large centres. The children were well-grounded in fundamental religious truths and obtained a good knowledge of the Bible: They thus acquired in the day-school a grounding in religion upon which Sunday-school and other teachers could base the definite theological instruction of their particular denomination. Personally, I very much hope that fundamental religious teaching will be retained in our elementary day-schools, and that such instruction will be imparted to the children as a whole, and not in groups determined by their parents' particular denomination.—I am, Sir, &c.,

R. ASQUITH WOODING,
Hon. Sec., London (Unitarian)
Sunday-School Society,

21, Douglas Road, Canonbury, N.

The Editor of the *Spectator* adds a note of satisfaction, that his correspondent "is opposed to the secularisation of the schools." We cannot think, however, that the majority of Unitarians would agree with Mr. Wooding in being "perfectly satisfied" with the religious teaching that was given in London and other Board Schools. Certainly it was not, as a rule, such teaching as we ourselves would wish to give to our own children.

IN the spring of last year the clergy of the Church of England at home, in the

colonies and abroad, numbering some 32,000, were invited to sign a Declaration on Biblical Criticism. The results have been gathered into a book, which is to be published immediately by Messrs. A. & C. Black under the title "A Declaration on Bible Criticism. By 1,725 Clergy of the Anglican Communion." Edited by Hubert Handley, M.A. The book will contain, among other things, a copy of the Declaration and the letter of invitation to sign which accompanied it, a list of the inviting clergy, a public explanatory letter from the Dean of Winchester, and a list of the names and addresses of all the signatories.

THE position of Europeans in China is again very critical, and it seems quite impossible to forecast what tragic events may occur there in the near future. But obviously the strong feeling against the white man does not die away. It always smoulders, and from time to time breaks out in actions of violence and cruelty. And there is nothing to surprise us in this when we hear from independent travellers of the way in which the European daily treats the Chinaman in the treaty ports and the places where the different races mingle. The missionaries have again borne the brunt of the disturbance. They seem to be regarded by the yellow man as representative of the objectionable white races. Not all or always, for some of them do succeed in a measure in establishing human relations which are not destroyed by thoughts of colour. In other cases, as again we learn from travellers in the country, they are regarded as upholders of a social and race antagonism rather than missionaries of a faith and life.

THE missionaries generally are fearless men, constant at their post of duty, as are the civil servants who represent us in the lands far from our own civilisation. They accept the risks of their calling, and now they pay the penalty of their venture of religion in a strange land. Our sympathy is evoked, and especially for the women and children who have died. Such events as these send a thrill of pride and emotion through Christendom. And the churches are quickened by the news of their peril to fresh enthusiasm for the mission work. The life of the religious communities at home is often prosaic enough, and they seem to need this consciousness of being in touch with a world crusade.

THE fresh evidence of the peril of the work lends more than common pathos to a recent meeting in London of the London Missionary Society. None of the agents

of this Society are among the recent victims, but this, like other societies, stands prepared for such losses in a cause which compels their faith, and the missionaries themselves take the risks without hesitation. The meeting, however, to which we refer, was not to deal with heroisms, but with bald questions of finance. For some years past the L.M.S. has overspent its income. A strong appeal for fresh funds to make up the deficit has not been entirely a failure. But it has seemed to some of the members that the position of constant deficits and frequent appeals was not satisfactory, and a resolution was submitted to secure the bringing of expenditure within the limits of the income. This was met by an amendment from Mr. Wardlaw Thompson, foreign secretary of the Society, which said in effect, Do the work and trust for the money. That is the familiar policy of philanthropic societies, and the resolution is one of many indications of growing dissatisfaction. In the result a compromise was arrived at, viz., "That while in the judgment of the directors it is not possible to limit the expenditure strictly to any financial estimate of the probable income from ordinary sources, they are deeply impressed with the necessity for bringing income and expenditure more nearly into accord." And it was agreed that in future a budget of estimated revenue and expenditure should be drawn up, and that, if the income was to be exceeded, it should only be by deliberate decision. We believe this determination represents a new departure in philanthropic work. It is a means of learning the true relation between the work that should be done and the means available for doing it.

YET another of the remaining beautiful districts of England is threatened by works of practical utility. The section of the Broads between the ruins of St. Benet's Abbey and Wroxham Bridge, described by Mr. Robert J. Price, M.P., as "one of the most beautiful bits of the Broads," is wanted by the Yarmouth Waterworks Co., to increase their water supply, and they hope to obtain powers from Parliament for their purpose. Mr. Price considers that this is by no means the only possible scheme for improving the water supply of Yarmouth. He says that it is not far down to the chalk in which is abundant water, and that artesian wells have shown that there is plenty of water obtainable without sacrificing one of the delights of England, and doing great damage to the farmers who depend upon the river Bure for irrigation of their fields. He hopes Parliamentary sanction may be withheld.

WHILE one Waterworks undertaking is thus threatening the beauty of the country, another may be instrumental in obtaining a more beautiful development than hitherto of one of the dirtiest of towns. The Water Committee of the Sheffield Corporation proposes to lay out a new road along the Rivelin Valley and open up connection with the city by a tree-lined avenue. The *Sheffield Daily Telegraph* wisely comments on the scheme, and points out that the municipality ought to acquire as much land as possible near the new road, and before any building is permitted, should plan the whole of the new town that will

grow up, so as to retain the beauty of the valley, and on a systematic plan provide for the healthy housing and opportunity of pleasant and happy life for its residents. Such a scheme might receive intelligent and sympathetic consideration and approval from the present Parliament.

THE fiftieth anniversary of the death of Heinrich Heine has been celebrated by many memorial tributes. Writing in last week's *Athenæum*, Mr. J. S. Henderson shows that it was not Heine of whom Goethe spoke as a poet wanting in love, but his contemporary Platen. In Matthew Arnold's lines on "Heine's Grave" we read:—

"But was it thou?—I think
Surely it was! that bard
Unnamed, who, Goethe said,
Had every other gift but wanted love;
Love, without which the tongue
Even of angels sounds amiss."

And it appears that in the 1836 edition of Eckermann the reported conversation with Goethe on this subject gives no name, but only refers to "one of our most recent German poets." This was erroneously supposed to be Heine, and hence the currency of the saying as applied to him. But in later editions of Eckermann the name of Platen is inserted in the text, while even in the 1836 edition, if people had looked in the index they would have found it there: "v. Platen, Graf Aug. . . . Ihm fehle die Liebe, 234 . . ."

THE "Free Age Press," edited by V. Tchertkoff, is publishing two new articles by Leo Tolstoy, entitled, "A Great Iniquity," 48 pages, with new portrait, price 4d. net; and "The One Thing Needful," 64 pages, with new portrait, price 4d. net, both of which have first appeared in *The Times*. Postage, 1d. each. 13, Paternoster-row, London.

NATIONAL CONFERENCE.—Among the foreign visitors to the forthcoming meetings of the National Conference will be Prof. Jean Réville, of Paris, who will, it is expected, explain the result to the Liberal Protestant Churches in France of the recent law separating Church and State in that country. From the number of names already received it is evident that there will be a large and representative gathering at Oxford. Intending visitors, who desire the Local Committee to secure rooms for them will do well to note that their names should be sent to the secretary of the conference (Rev. Jas. Harwood, 105, Palace-road, Tulse Hill Park, London, S.W.), not later than Thursday next, the 15th inst.

A VOICE of confidence has been known to rally a retreating army and to lead it back to victory; and this spirit-stirring tone belongs to the leaders of the Christian host. The minister, indeed, ought to see and feel, more painfully than other men, the extent and power of moral evil in individuals, in the church, and in the world. Let him weep over the ravages of sin. But let him feel, too, that the mightiest power of the universe is on the side of truth and virtue; and with sorrow and fear let him join an unfaltering trust in the cause of human nature.—*Channing*.

THE REV. W. ROSLING.

To a correspondent of the *Cleckheaton Guardian*, as reported in its issue of March 2, the Rev. W. Rosling, of Bradford, whose secession from the Congregational Church we have already reported, spoke the other day as follows:—

He said his change from Congregationalism to Unitarianism implied no new discovery in truth, nor any change of views or attitude towards any Christian doctrine.

What he had seen and taught within the realm of religious truth for twenty years had constantly grown upon him, and more firmly gripped his heart and mind; his vision had grown clearer, his convictions deeper; but there had come no fundamental, radical change. The truths he had lived by in the past he lived by now; the ambition to propagate those truths was his supreme ambition still. His convictions had been, and were still, with what is called Broad Churchism, but he was no denominationalist and never could be.

He longed for the day when churches of all names would break clear away from every dead or burdensome dogma and creed-fetter, and become simply Christian, and exist for the sole purpose of making the love of Christ, and the life of simple goodness and helpfulness which he lived, real and vital again—when churches should hold no creed narrower than the Lord's Prayer, and should maintain that love, which is the ruling principle of the Universe, must become the ruling principle of the churches and of society. In his early days his teachers were Beecher, Bushnell, Baldwin Brown, Robertson of Brighton, Maurice, Channing, and Kingsley. He could never forget the day when he read for the first time Theodore Parker's "Matters of Religion." When he had finished the book he went out to walk among the hills, and think of the revelation that the book had brought to him. The world looked different, and God seemed strangely near and wondrously real. After twenty-eight years the impressions of that day were vital in his life. Along the new way that opened before him he had been led by Martineau, Freeman Clarke, Hedge, Momerie, and kindred spirits, and by the helpful friendship of David Macrae, John Hunter, and Rhondda Williams.

He loved all people, irrespective of creed, and wished well to every good work. He left Congregationalism, which had associations very precious to him, and multitudes of people he tenderly loved, because it had no doors wide enough for him, and he entered Unitarianism because he was in hearty agreement with its spirit and aims, and because assent to no creed is asked or expected of its ministers or its people.

For the sake of being free to speak the message which he believed God put into his heart and mind, in common with all faithful souls, he was willing to forego all dear associations and friendships that stood between himself and the freedom he felt to be essential to honesty and progress. In Congregationalism, he believes there are churches abreast of the age, and alive to its demands, and whose pulpits are as free as any to be found anywhere; but these are exceptions.

ELIZABETH BARRETT BROWNING.
MARCH 6, 1806—JUNE 29, 1861.

The woman singeth at her spinning-wheel
A pleasant chant, ballad or barcarole;
She thinketh of her song, upon the whole,
Far more than of her flax; and yet the
reel
Is full, and artfully her fingers feel
With quick adjustment, provident control,
The lines—too subtly twisted to unroll—
Out to a perfect thread. I hence appeal
To the dear Christian Church—that we
may do
Our Father's business in these temples
mirk,
Thus swift and steadfast, thus intent and
strong;
While thus, apart from toil, our souls pur-
sue
Some high calm spheric tune, and prove
our work
The better for the sweetness of our song.

What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines
For all the heat o' the day, till it declines,
And Death's mild curfew shall from work
assail.
God did anoint thee with His odorous oil,
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labour, to their heart and
hand,
From thy hand and thy heart and thy brave
cheer,
And God's grace fructify through thee to
all.
The least flower with a brimming cup may
stand,
And share its dew-drop with another near.

From "Aurora Leigh."

'There's nothing great
Nor small,' has said a poet of our day,
(Whose voice will ring beyond the curfew
of eve
And not to be thrown out by the matin's
bell)
And truly, I reiterate, . . . nothing's
small!
No lily-muffled hum of a summer bee,
But finds some coupling with the spinning
stars;
No pebble at your foot, but proves a sphere;
No chaffinch, but implies the cherubim:
And,—glancing on my own thin, veined
wrist,—
In such a little tremor of the blood
The whole strong clamour of a vehement
soul
Doth utter itself distinct. Earth's cram-
med with heaven,
And every common bush afire with God:
But only he who sees, takes off his shoes;
The rest sit round it, and pluck blackberries,
And daub their natural faces unaware
More and more, from the first similitude.

* * * * *

Art's the witness of what Is
Behind this show. If this world's show
were all,
Then imitation would be all in Art;
There Jove's hand gripes us!—For we
stand here, we,
If genuine artists, witnessing for God's

Complete, consummate, undivided work:
—That not a natural flower can grow on
earth,
Without a flower upon the spiritual side,
Substantial archetypal, all a-glow
With blossoming causes,—not so far away,
That we, whose spirit-sense is somewhat
cleared,
May not catch something of the bloom and
breath,—
Too vaguely apprehended, though indeed
Still apprehended, consciously or not,
And still transferred to picture, music,
verse,
For thrilling audient and beholding souls
By signs and touches which are known to
souls,—
How known, they know not,—why, they
cannot find,
So straight call out on genius, say, 'A
man
Produced this,'—when much rather they
should say,
'Tis insight, and he saw this.'

I count that Heaven itself is only work
To a surer issue. Let us work, indeed,—
But, no more, work as Adam . . . nor as
Leigh
Erewhile, as if the only man on earth,
Responsible for all the thistles blown
And tigers couchant,—struggling in amaze
Against disease and winter,—snarling on
For ever, that the world's not paradise.
Oh cousin, let us be content, in work,
To do the thing we can, and not presume
To fret because it's little.

'We must be here to work;
And men who work, can only work for men,
And, not to work in vain, must comprehend
Humanity, and, so, work humanly,
And raise men's bodies still by raising souls,
As God did, first.'

'But stand upon the earth,'
I said, 'to raise them,—(this is human
too;
There's nothing high which has not first
been low;
My humbleness, said One, has made me
great!)
As God did, last.'

'And work all silently,
And simply,' he returned, 'as God does
all;
Distort our nature never, for our work,
Nor count our right hands stronger for
being hoofs.
The man most man, with tenderest human
hands,
Works best for men,—as God in Nazareth.'

* * * * *
Subsists no law of life outside of life;
No perfect manners, without Christian
souls:
The Christ himself had been no Lawgiver,
Unless he had taken the life, too, with the
law.'

I echoed thoughtfully—'The man, most
man,
Works best for men: and, if most man
indeed,
He gets his manhood plainest from his soul:
While, obviously, this stringent soul itself
Obeys our old rules of development;
The Spirit ever witnessing in ours,
And Love, the soul of soul, within the soul,'

Evolving it sublimely. First, God's love.'

'And next,' he smiled, 'the love of wedded
souls,
Which still presents that mystery's coun-
terpart.

Beloved, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work,
And both, commended, for the sake of
each,
By all true workers and true lovers born.

Sonnets from the Portuguese.

The face of all the world is changed, I think,
Since first I heard the footsteps of thy soul
Move still, oh, still, beside me, as they stole
Betwixt me and the dreadful outer brink
Of obvious death, where I, who thought
to sink,
Was caught up into love, and taught the
whole
Of life in a new rhythm. The cup of dole
God gave for baptism, I am fain to drink,
And praise its sweetness, Sweet, with thee
anear.
The names of country, heaven, are changed
away
For where thou art or shalt be, there or here;
And this . . . this lute and song . . .
loved yesterday,
(The singing angels know) are only dear
Because thy name moves right in what
they say.

I thank all who have loved me in their
hearts,
With thanks and love for mine. Deep
thanks to all
Who paused a little near the prison-wall
To hear my music in its louder parts
Ere they went onward, each one to the
mart's
Or temple's occupation, beyond call.
But thou, who, in my voice's sink and fall
When the sob took it, thy divinest Art's
Own instrument didst drop down at thy
foot
To hearken what I said between my tears,
Instruct me how to thank thee! Oh, to
shoot
My soul's full meaning into future years,
That they should lend it utterance, and
salute
Love that endures, from Life that disap-
pears!

How do I love thee? Let me count the
ways.
I love thee to the depth and breadth and
height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.
I love thee to the level of every day's
Most quiet need, by sun and candle-light.
I love thee freely, as men strive for Right;
I love thee purely, as they turn from Praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's
faith.

I love thee with a love I seemed to lose
With my lost saints,—I love thee with
the breath,
Smiles, tears, of all my life!—and, if God
choose,
I shall but love thee better after death.

LITERATURE.

TOWARDS THE HEIGHTS.*

"TOWARDS THE HEIGHTS" is the new title of an old book. The first translated form with which we are acquainted is that which under the title of "Youth" was published in New York so long ago as 1893. In the present edition the translation is the same, and though some slight attempt has been made, in the "analysis" prefixed to the book, to obliterate the *fin de siècle* marks of the original, the author's pages remain as they were written, and refer to the "closing century" where we might have looked for a different phrasing. To the New York edition a preface was supplied addressed "To the Youth of America"; similarly the present edition is prefaced with an address "To the Young Men of Britain," and noting its freshness, vigour, and directness, we can but regret that the whole work has not been revised and brought up-to-date for the new circle of readers which the publishers hope, and we hope, may be reached.

One very welcome new thing enriches the present volume. It is the portrait of the author, presenting him as his friends delight to remember him—a strong, kindly, shrewd, exuberant nature, capable of satirical incision and cordial scorn, yet most himself in winsome grace and genial sympathy. The "Young Men of Britain" who look with trust upon the face of this friend from across the Channel will not find their trust misplaced as they accompany him along the fruitful paths which he has marked out. They will, indeed, very soon discern that he is speaking first of all to a French audience; but as he now raises his voice for them to hear, they will find that his subject is as universal as human nature, and his method and allusions are none the less attractive for being unfamiliar.

As there are many who have yet to make close acquaintance with the now celebrated preacher of "The Simple Life," we may usefully indicate in brief the scope of the work. It is divided into three parts, the first being but short and introductory. "The Inheritance" is here described, a heritage of gain and loss, and one rendering necessary a cool head and a wise heart if "the heirs" are to make the most of the life they are called to share. In the second part these "heirs" are described, as with a keenly observing eye the author glances over the different types of youthful temperament, and notes the problems that confront the beginner in the race of life. The third part is entitled, "Towards the Sources and the Heights," and here is supplied a generous stimulus to all that is worthiest in a young man's character. The whole round of the youth's experience is considered—work, enjoyment, love and friendship, patriotism, and religion. Pastor Wagner speaks out straight on the sins of the flesh, and calls with inspiring tones to the nobler elements in man's nature. There must be many who, if they could but be brought to read these pages, would be guarded and guided in invaluable ways.

"Have faith in your youth," says the author in his special word to our young

countrymen. "The bird must have faith in the spring-time, the labourer in the soil, and the young in their youth."

"And what is having faith in your youth? It is having faith in life, and to have faith in life is to have faith in the Master of life. . . ."

"Youth is as a garden, the Gardener whereof is God. The flowers and the young trees must have faith in their gardener, who, tender yet austere, sends the dew and uses the pruning knife—of Him Christ hath said, 'My Father is the Gardener.'"

"Young men, have faith in your youth, that your joy may be as unclouded, pure and true as the smile of the flowers; that your words may be frank, and your heart like a clear spring. Grow upwards, like strong upright trees which no wind can bend. . . ."

"You are the scions of an ancient and glorious nation, heirs of a wonderful past. Have faith in your nation, and the steadfast purpose of God made manifest through its agency, and in your part in helping humanity and making England a benefactor of all nations."

It is characteristic of the gentle and mindful temper of the author that the last paragraph of his address speaks to him who, though young, is suffering and feeble. He too is "a branch of the great Tree whose roots reach into the Infinite Life." There, for the strong and the weak, is the source of strength, and joy, and peace.

W. G. TARRANT.

THE ANNOTATED "IN MEMORIAM."

TENNYSON'S "In Memoriam," "annotated by the Author," coming as a New Year's gift, must have been eagerly welcomed into countless English homes, where for two generations the book has been wrought into the affections and the deeper life of our people. And, if there was some natural disappointment at the slightness of the notes, it would yet be recognised that this new edition* is thoroughly justified, and a gift for which one can be sincerely grateful.

The book is issued in form exactly similar to the original editions, bound in the familiar green cloth of the later Tennyson volumes, and then at the end one finds the fifty-one pages of new matter, in small type. There is more than the actual notes by the poet himself. These are edited by the present Lord Tennyson, who has added some further notes of his own, and nine notes by his mother, and as an introduction has reprinted nearly the whole of the chapter on "In Memoriam" from the Memoir of his father. This is a most welcome addition to the notes, for, though the memoir is now available in a one-volume popular six-shilling edition, it is very convenient having all the matter together with the poem, and this little book will still find its way to many whom the Memoir may not reach. Lovers of "In Memoriam" may find plenty of help in their study of the poem, and notably, among recent books, in Professor Bradley's Commentary (Macmillan, 4s. 6d. net.)

Tennyson himself frankly acknowledged that he did not like the task of furnishing notes to his poems, and he did not go very far in the effort. His saying has been

often quoted: "Poetry is like shot-silk with many glancing colours," and "every reader must find his own interpretation according to his ability and according to his sympathy with the poet."

At the same time there are things which only the poet himself can say with authority about his work. He can put an end, once for all, to endless speculations about obscure passages, he can give helpful guidance in matters of place and time, and add touches of personal interest, which add a great deal to our feeling for his poems. One is grateful also for explanations of curious expressions, which might have remained an endless puzzle. Thus, in the last verse of CXVII. we are told that "every span of shade that steals" is the sun-dial, and "every kiss of toothed wheels" is the clock; and under CXXI., which the editor notes was written at Shiplake, where his father and mother were married, the poet explains: "*sweet Hesper-Phosphor, double name*. The evening star is also the morning star, death and sorrow brighten into death and hope." On XCIV., iii., *They haunt the silence of the breast*, the poet's note is "This was what I felt." On LVIII. he says: "*Ulysses* was written soon after Arthur Hallam's death, and gave my feelings about the need of going forward and braving the struggle of life perhaps more simply than anything in *In Memoriam*." Lady Tennyson's notes one may trust entirely as furnishing a true reflex of her husband's mind. Thus, on CIII., telling of the poet's dream on the night before they left Somersby, she interprets: "I have a dream which comforts me on leaving the old home and brings me content. The departure suggests the departure of death, and my reunion with him. I have grown in spiritual grace as he has. The gorgeous sky at the end of the section typifies the glory of the hope in that which is to be."

Perhaps the most surprising of Tennyson's notes is on CXXXI., "*O living will*." Professor Bradley tells of it as first made distinctly in correction of Gatty's interpretation, "the Deity," and it is also referred to in the Memoir. "That which we know as Free Will in man," is Tennyson's note; but if that is his meaning for that which is to "flow through our deeds and make them pure," one must remember that other confession of his, "our wills are ours, to make them Thine," and also bear in mind the close union in these closing stanzas of his thought of the human and the divine. In an earlier passage, XCV., ix., there is a note which shows how the poet might even be in some doubt himself:—

"So word by word, and line by line,

The dead man touch'd me from the past,
And all at once it seem'd at last

The living soul was flashed on mine,"

Tennyson's note is: "*The living soul*. The Deity, maybe. The first reading, 'his living soul,' troubled me, as, perhaps giving a wrong impression." The son adds: "with reference to the later reading, my father would say: 'of course, the greater Soul may include the less.'" In this connection we remember also CXXX. "Thy voice is on the rolling air." "Thou mix'd with God and Nature, thou, I seem to love thee more and more."

With one other quotation we must conclude this brief notice. It is by the editor,

* "Towards the Heights: an Appeal to Young Men" By Charles Wagner. (London: T. Fisher Unwin, 1906. 2s. net. In paper cover, 1s. net.)

* Macmillan & Co. 5s. net.

introducing the notes on the last section of the poem.

"The following words were uttered by my father in January, 1869, and bear upon this section:—'Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the Spiritual the only real and true. Depend upon it, the Spiritual is the real: it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence. I could believe you; but you never, never can convince me that the I is not an eternal Reality, and that the Spiritual is not the true and real part of me.' These words he spoke with such passionate earnestness that a solemn silence fell on us as he left the room."

SHORT NOTICES.

Bread and Salt from the Word of God is a volume containing translations of sixteen sermons by Professor Zahn, of Erlangen, who has been well-known as a representative of the conservative school of theology in Germany. The discourses have been delivered at various dates during the last forty years, chiefly to congregations of a more or less academic character. They contain many indications that the preacher is a devoted Lutheran, observant of the times and seasons of the church's year; and their affinity with the typical "church" sermon in this country is very striking. They are obviously the utterances of an earnest and deeply spiritual mind. As our knowledge of Professor Zahn would lead us to expect, they show little sympathy with the distinctively modern developments of religious thought. Their theology is of the kind that recognises "our natural corruption" and the existence of a personal devil. But though the "bread" here offered us has a somewhat unpalatable dogmatic crust, and the "salt" has lost a little of its savour through admixture with other things, there is much wholesome nourishment to be found in the volume. (T. & T. Clark. 4s. 6d. net.)

THE second volume of the fine Cambridge Edition of *Beaumont & Fletcher*, to be completed in ten volumes, contains six of the plays, of which the first, "The Elder Brother," which is in prose, is given also in the appendix in the version from the First Quarto in verse. The third volume of the text, Mr. A. R. Waller says in the preface, will be ready immediately. (Cambridge University Press. 4s. 6d. net.)

THE March number of the *Mill Hill Pulpit* contains a sermon by the Rev. Charles Hargrove in memory of the late George Jacob Holyoake. He had, said the preacher, "the passion for truth, freedom, service, and persuaded of the old maxim—designed as a scourge to drive lazy monks from their cells to the fields—*Laborare est orare*, labour is prayer, he gave his whole life to labour for the good of his fellow-men." Having spoken of his Secularism, something very different from dogmatic Atheism, and the great services he rendered to the cause of co-operation, Mr. Hargrove added: "He lived to be a very old man and to enjoy the rest and honour which should accompany age. Mr. Gladstone—than whom none could more widely

dissent from his religious views—offered him a pension 'for public service'; he declined it on the ground that 'having spent many years in teaching working men the lesson of self-help, he would not himself be dependent on the State.' Later, when disabled by infirmity, he accepted the unsolicited offering of friends and admirers, many of them personally unknown to him, and wholly out of sympathy with his opinions. Dr. Parker, of the City Temple, Stopford Brooke, Francis Newman, were on the committee which undertook to raise the necessary funds. With such names as these on his behalf we need not fear lest we be untrue to our faith if we join in praise of the man and of the work he accomplished, and in thankfulness to God that in every nation and church and class are found such men acceptable to Him whatever others may say of them."

Sixty Years of an Agitator's Life, George Jacob Holyoake's deeply interesting autobiography, is just issued in a one volume popular edition, with portrait. (Fisher Unwin. 2s. 6d. net.)

SOME MORE PICTURES.

FRIENDS who may be going into New Bond-street next week to see the Exhibition at the Modern Gallery (No. 61), of which we wrote last week, of the Martineaus' Aviemore pictures and other water-colours, should take the opportunity of looking in at Walker's Gallery also, 118, New Bond-street, where, from noon on Monday Miss Minna Tayler will be showing her collection of pastels and a few water-colours. This is a smaller collection, of about forty pictures, well worth a visit. Both exhibitions close on Saturday, March 17.

There is great power for effects in pastel, both in portraiture and in landscape, and of both Miss Tayler has some fine examples. What will be of special interest to many of our readers is the series of sketches made in Switzerland last summer after the International Meetings at Geneva. She was of the party which stayed in the following week at Les Praz in the Chamonix valley, and afterwards in the Riffelalp above Zermatt, and she saw and preserved the vision of things which many of the party did not see, but may now go and enjoy and realise in the quietness of this exhibition. There they may see the early dawn upon Mont Blanc at 4.30 a.m., and other pictures of the increasing light upon the great slopes of snow, and then one of the evening light on the same day of which one sees the sunrise; and there are several pictures showing the wonderful effect of the dawn upon the Matterhorn, as seen from the Riffelalp, as the shadow sinks before the rising sun upon that marvellous mass of rock. Monte Rosa, as seen from the Gorner Grat, is also there. And there are two pictures which recall the earlier meeting of the International at Amsterdam, one of Zaandam, the other of a fisherman's cottage at Volendam.

Then one returns to England, and finds beauty close at home, in a patch of common flowers, even in the back garden of a London house, with the bare trees and gooseberry bushes under snow. And look at that long path through the corn-field in Worcestershire, with the hill beyond;

and among the water colours, at the quiet woodland scene, with a bit of pond, circled by the trees.

There are, perhaps, some of our readers who do not know much about pastel work. We strongly advise them to go and see in this little exhibition what it can accomplish.

THE PROPHETIC LITERATURE.

WITH a view to discovering how the Prophets addressed themselves to the problems of their times and what remained in their literature as a permanent contribution to our knowledge, the Rev. W. G. Tarrant opened his third lecture in Manchester with an examination of the composite character of the books of the Old Testament. He showed how the books were made up and the various processes of editing which they had probably passed through. By means of some volumes of the Polychrome Bible he was able to make this quite clear to a popular audience, the various strata of deposit and subsequent editing being especially clear in Isaiah and Jeremiah. As a result of this analysis of recent critical results, Mr. Tarrant showed that we find ourselves in the presence of poetry, symbolism, rhapsody, exhortation, speculation, and dreams. The mystic element was, however, subordinated to philosophical interests and, more often, to questions of practical importance. The Prophets were often impracticable according to the current standards, while their opponents were the opportunists of their time who wished to do and be the best that was easily possible. The Prophets led the people from the thoughts of their day to the wider vista of the doings of the Eternal, and thus they were the true founders of Philosophy and of the ultimate Monotheism to which the Hebrews attained. The Prophets were often pessimistic; they did not preach peace when there was no peace. Coming direct from their communings with the Eternal they knew there was an invincible Righteousness in the universe; but the people were not holy but shallow, not possessed with the sense of the divine. All this so filled the Prophets with pessimism about their race, that they thought things were so bad everything must be destroyed before the world could be put right again. This idea of theirs had lingered in some minds down to our own time, but we were learning that expiation is slowly worked out and that the price of sin is ever being paid. Still the Prophets had a hope that the Eternal would for His own righteousness sake some day justify the order of the universe, and this was the basis of the Messianic hope. Originally a social hope, this becomes individual in Christianity so as to be all embracing, fitting all to be built into the holy temple that is to be. But early Christianity was carried off and away from the prophetic attitude in its simple faith in the Eternal into speculations about Christ's nature. How different the world might have been if it had been given to early Christianity to have had men like Micah, Amos, and Jeremiah instead of those who became absorbed in discussions on the nature of Christ. But there was no idea of a great social reconstruction in the minds of the early Christians. At the most they hoped to get together a few

groups of believers who would be saved from the coming disaster. To this end they worked, and to this end Christianity had always worked more or less. But if Christians were ever going to set up the true Christianity, Mr. Tarrant said in conclusion, they must get back to the spirit of him who continued the great tradition of the older Prophets, the witnesses of the divine righteousness, and the exhorters to social reformation.

A VISIT TO THE UNITARIANS OF HUNGARY.

THE Rev. Charles E. St. John, secretary of the American Unitarian Association, after attending the International Meetings at Geneva, last August, with Mrs. St. John, paid a visit to our Unitarian brethren in Hungary. In successive December numbers of the *Christian Register*, he gave a record of this visit, reproducing his journal of those eventful days. The closing days of the visit were of special interest, and we take the liberty of giving Mr. St. John's account of them here.

It is at Kolozsvár that we take up the story.

September 13, Wednesday.—After breakfast (which we could order for ourselves, as it never consisted of anything more than coffee, or chocolate, rolls and butter) we went into the square in front of the hotel to examine the great Catholic cathedral standing in its centre—one of those which in the great days of Unitarianism in Hungary had belonged to the Unitarians. A little later Professors Boros and Csifó called for us, and took us first to see an industrial and historic museum contained in the house in which Hungary's greatest early king, Matthias, was born. From there we went to the college to witness the ceremonies of the opening of the theological school. The stately hall in the college building was well filled with students of lower grades in addition to some forty theological students. The exercises opened with a prayer in Hungarian. Then the Bishop (presiding) made a brief address, which was followed by the opening address for the school year by Professor Boros, Dean of the theological faculty. After this the Bishop introduced me to the assembly, and Professor Boros translated to me what the bishop had said. Then I rose, and made a brief address, which was immediately put into Hungarian by Professor Boros. Both renderings of it were received with "Elyén!" A reply on behalf of the students was made to me in English by a student who has studied in England, and is soon to go to Meadville to study. There was some very good chorus singing by the divinity students, who sang "America" for us at the end, though with Hungarian words.

Professor Boros again lunched with us, and then we had another brief time for rest. At 4 p.m. Professor Boros met us at the door of the Unitarian church, and showed us over it. This is the largest of our Hungarian churches, very simple in its lines, plain white within and without (as is the case with all these churches), and was built when our people were driven out of the cathedral. Just outside the church is the large stone on which Francis David stood to make the address that converted all Kolozsvár from Calvinism to Unitarianism;

At five o'clock we were formally ushered into the meeting of the Consistory of the Hungarian Church. The Consistory is an elected body of some thirty leading laymen who, presided over by the bishop, control the affairs of the denomination. Here, again, the bishop made me a formal address of welcome, which Professor Boros translated for me. And I made a reply on behalf of American Unitarians which the professor put into Hungarian. All along I found that the knowledge that not a word you say is understood is very conducive to brevity. After this was over, we withdrew, leaving the Consistory to proceed with its business. There was the usual general hand-shaking.

In the evening (nominally at eight, but actually later) we were tendered an elaborate banquet at the New York. About thirty-two persons attended it, and after a prolonged feast there were toasts and speeches. The first one was in the form of an address from the bishop to Mrs. St. John. He said that her turn had come to rank ahead of her husband, now that we sat around the white table. Her reply, translated by Miss Fanz, a young lady who has studied in England, was greeted with a loud "Elyén!" Then I was called upon, Professor Boros acting as interpreter of my remarks.

September 14, Thursday.—With Professor Csifó as companion, guide, and interpreter, we started at 8 a.m. in a carriage with three horses abreast for a two days' trip among the country churches. We passed through Kolozsvár at a rattling pace, and were soon in the open country on a very dusty road. The country was rather flat for the first half-day, and we met no special incident till we reached the town of Alsó-Farás. There we called at the door of the Unitarian minister, only to find that he was very ill. So we found a guide in the person of a young chemist, who took us into the simple but very ancient church. Here (as was the case at Polgárdy) the front of the gallery was adorned with artificial funeral wreaths, hung there after the funerals of members of the church, and allowed to accumulate indefinitely.

Then the chemist took us into two of the humble village houses. One had only two rooms, with a kitchen in a little shed outside. In the other a man was making little mugs out of clay. His wheel revolved through his shoving with his bare foot a parallel wheel below. These mugs, when completed and baked, he sold for about two cents each.

After this we went to call upon an American lady living in this Hungarian village, who had been notified by telephone that we were coming. She married a young baron, who was Hungarian consul at Pittsburg, where she lived. He had died and she went to Hungary to live with his father, Baron de K.

We drove up to a high closed board gate in a narrow street,—a gate between what looked like very small white houses standing on the sidewalk. But, as the great gates swung open, we drove into a spacious court in the midst of a beautiful garden, and on our left found a most attractive country mansion. Great are the contrasts of life in Hungary. Here was an estate of hundreds of acres reaching back from the surprising entrance, and the

house contained every comfort that wealth can provide in the country. We received a very hospitable welcome, not only from the American lady, who was overjoyed to see fellow-countrymen, but also from the baron and his two daughters. These two ladies could speak a little English, but the Baron could not, and had to devote himself to Professor Csifó.

After dinner we took a long walk through stately avenues of trees and over rustic bridges, all in the estate, and finally with difficulty tore ourselves away, in order to complete our day's journey before dark. The afternoon drive was pleasanter than the morning. The weather of course grew cooler, and the country was more beautiful. We were getting into the mountains, and had many a pretty stretch of wood along rushing brooks and under high hillsides. At last, shortly before dusk, we drove into Toroczko, a picturesque town in a narrow valley between two lofty peaks. Along the street groups of people were gathered to greet us. A large company stood in the village square, and lifted their hats and shouted, "Elyén!" As we passed toward the minister's house, everybody fell in behind us; and, as we left the carriage to be greeted by Rev. Stephen Németh, the minister, we were at once surrounded by a large company of men, women, and children. The minister made a little address of welcome, which Professor Csifó translated, and then we shook hands with a few of the leading people, and passed into the minister's comfortable house. Here the presbyters of the church gathered to meet us, about a dozen of them. Presently we all went to the church to hold a little service, which was but their usual afternoon service delayed until we came. These Unitarian churches in Hungary hold services twice a day every day in the week. All the people filed in, and the minister entered the pulpit in his robe. There was singing by a male choir, and a prayer by the minister. Then all passed out to the street, where I made an address of greeting to the presbyters and the people, which Professor Csifó made plain to them. Then we were shown the school connected with the church, and inspected the church itself. It is very large, being the only church in a village of 1,200 inhabitants, all Unitarians. Congregations average as much as 700 in winter. The church is surrounded by a high outer wall like a walled city, and indeed this wall was actually built in old times for the defence of the church and its people.

After a stroll through the village we returned to the house for supper, in which we were joined by two or three officers of the church. Soon after supper—that is, about nine o'clock, as we were very tired—we withdrew from the company. But the day was not ended yet, for presently a brass band struck up playing in front of the house. It seemed, as we learned next day, that a great many of the people had been out in the fields at work when we arrived, and so had not been able to greet us. So they got together in a second large crowd, brought out the village band of fourteen men, and came to serenade us. They played three selections of a very novel character, and then withdrew.

I omitted to say that before supper two young girls came in dressed up for our

benefit in the native costume of the Szék-lars of that region. It was a very brilliant and extraordinary costume. Toroczko is famed for the costumes of its people. Both men and women have strange and brilliantly coloured garments, many of which are worn only at church. The people are practically all farmers. Some few keep shops and carry on trades of course, but most are farmers. Many of the women, too, work in the fields with the men. In Hungary it is proved that Unitarianism can reach all grades of society and all sorts of people.

September 15, Friday.—Up betimes, we took a walk to another part of the village, and called on a very old lady, whose simple house was full of old heirlooms. We had admired certain old jugs we saw in the better houses, and had asked the minister to try to find some for us; but he said it was impossible, money could not buy them. But this old lady, Widow Borbely Martoune, heard of our desire, and was so much interested that she actually gave us two of the precious mugs that had come down from her great-grandmother. She said she did it for "love of Unitarianism." Next we called at the local judge's house, and at another, where we were shown many of the interesting and costly articles of clothing peculiar to that town.

Then, taking leave of pastor and town, we resumed our carriage. As we started, several girls ran up and gave us flowers. In the open square a large fountain gave opportunity for women to do their washing, and also for ducks, pigs, and water buffalo to wallow. Three of the latter were luxuriating there as we started. After driving through fine scenery, we reached, at about eleven o'clock, a quiet little village strung along the road—all the houses thatched, and very queer and small, and a little old white church dominating all. It was the Unitarian village of Sinfalva. We stopped at the minister's house, and were received by him, his wife, and daughter and father, and three or four chief men of the society. The pastor, Rev. Dornalos Letay, a man of sixty or more, took us into his quaint little home, and there, with the company standing, made us a speech of welcome. As translated by Professor Csifó, it was very poetic and pathetic. I made a speech in reply, and then we sat down to lunch.

Driving on, we soon came to another Unitarian village. Here a delegation greeted us by the roadside as we entered the town (Stentmihaly-falva). The group consisted of about fifteen presbyters of the church, a soldier in uniform, and holding a flag, the pastor, and onlookers. We got out into the deep dust in the broiling sun, and listened to a speech of welcome from the pastor, Rev. Gabriel Adamosy. After my reply the pastor entered the carriage with us, and, followed by the rest, we proceeded to his house, fully half a mile through the village. Several girls threw bouquets into the carriage, and one old woman ran up with a large one. At the parsonage the minister's young wife greeted us, and insisted upon our taking refreshments. Then we visited the church, another queer little structure, and moved on. We drove into the large town of Torda at about one o'clock, and were received (this time without a speech) by the minister and

his wife. There we dined in company with the principal of the Unitarian college and his wife. The minister was Rev. Denis Lorinozy, and the teacher, Mr. Denis Varga. The latter spoke English. After dinner we visited the old church and the college before resuming our drive. In the town hall we saw the fine painting of Francis David addressing the representatives of the civil government. We looked into the cathedral, which was formerly Unitarian.

It grew cold as the sun sank, and we were glad when about eight, we reached Hotel New York again. We had supper, a last talk with the bishop, a little rest, and then went to a sleeper on the 11 p.m. train westward. Our Hungarian experience was ended.

THE CHILDREN'S COLUMN.

In a very narrow dirty little street some little boys were playing cricket. They were very ragged and dirty, and wore wretched old boots. The street was wet and muddy, but what cared they? For they had their game and were as merry and as noisy as could be. A bit of an old box lid was their bat, a very battered turnip was their ball, and the wicket was one of their jackets doubled up. When a cart or cab came by they had to clear off the ground, and then set up their jacket-wicket again. The little boy who was bowling had run far up the street after the ball, and as he came back with it he suddenly stopped before a puddle in the street. He cried out "Oh! oh! look!" and the other boys came running to see what he had found. His eyes travelled to and fro between the puddle and the glowing sunset sky, where the planet Venus shone gloriously and was reflected in the puddle below.

"What is it?" cried the other boys, as they gathered round him.

"The evening star," said he, pointing to the reflection in the puddle.

"T'aint," said one.

"Tis," said he.

"T'aint, I tell yer! Bill, you are a silly! Come 'long," and with his bat he stirred up the mud in the puddle, and put out the reflection of the star.

"Get 'long—you've put out my star," said Bill, angrily, shoving his companion away. He looked rather sadly at the puddle, and then looked up at the real star.

The boy with the bat ran back to the wicket, and cried, "Look sharp, Bill, bowl us a ball!" And Bill came forward to bowl, and as he came near the pool a look of pleasure crossed his face as he saw his star again in the water.

That is one little story, and here is another.

Walter was only a little boy when he was sent to a large school. His mother had died not long before, and the heart of this youngest little boy was still very sore for want of her; and even amongst all his schoolfellows he sadly missed his father and his dear sisters and brothers. But he was a brave little lad, and he tried not to think about being home-sick, and to keep a brave heart. But often when he lay in bed in the big room with other boys, and they thought he was asleep, he lay

quietly thinking of home, and of the dear mother in heaven, and often he cried till he fell asleep. One night a boy in the next bed found out that he was crying, and began to laugh rudely, and shouted out loud, "That kid's crying; oh, you baby! What's up?" A loud laugh followed from the other boys. Walter hardened his heart in a moment, and rubbed his eyes, and sat up; he called out, "I'm not crying; I'm all right." But they continued to tease him till they were tired; and though he felt angry and resentful he laid down again and said no more to them.

Another night, when they thought him asleep, some of the boys were talking together, and Walter heard them planning to do something very naughty. He listened for a time, and grew more and more indignant that they could be so naughty; and then he remembered that they thought him asleep, and that he ought not to deceive them. So he sat bolt upright in his bed, and called out, "Halloa! I'm not asleep." Silence fell in the dormitory for a minute, and then some whispering began; and then, just as Walter was dropping asleep, someone pulled him, and he found two of the boys beside his bed.

"I say, young'un," said one of them, "did you hear our jolly plan?"

"I heard what you were planning," said Walter.

"Well, look here; we want you to join and help us."

Walter jerked the boy's hand off his shoulder, and said, "Not I; I wouldn't do it for worlds."

"And why not, in the name of wonder?"

"You know quite well," said Walter.

"What do you mean, youngster?"

"You know it's naughty, as well as I do."

"Naughty, indeed! What a prig you are to stick at a bit of fun! You young piety! And I suppose your piety will make you sneak and tell of us. Mind, it'll be the worse for you."

Walter did not deign to answer; he pushed the two boys away, and settled himself to go to sleep.

After this Walter had to endure all sorts of persecution and bullying; but he kept steady, and bore it bravely; and by degrees the better boys found out that he was a first-rate little fellow, and he was happy in their companionship and friendship.

The first story is a parable; and the second is an illustration of the first, and bids us see that we have it in our power (like the boy with the bat) so to stir up the pool of each other's hearts by wicked thoughts and unkind words as to put out the reflection of the light from heaven which shines in them; and, if they have higher and better thoughts than we, so to ridicule and despise these better things that we "put out his star" in our companion's heart.

Let it never be so with you, dear children. As St. Paul says, "Quench not the Spirit."

GERTRUDE MARTINEAU.

ALL lasting human relationships are based upon reciprocity: One must never only receive, nor must one desire only to give; that always ends in dissatisfaction:—C. Hilly.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 10, 1906.

THOMAS HORNBLOWER GILL.

ON Sunday last, March 4, at the great age of eighty-seven, the summons came to the ardent spirit of THOMAS HORNBLOWER GILL, to lay down the burdens of mortal infirmity, and to enter into that new liberty and the richer life of more perfect communion, to which he had looked forward with such intense desire and eager expectation. More than fifty years ago, in one of his well-known hymns, he sang:—

"O Time! ne'er resteth thy swift wing;
Thy minutes make no stay:
Yet what vast treasure do they bring,
What treasure bear away!

Yes, Lord, our days may be divine:
Our hours may golden be;
The brightness of their light may shin
Through all eternity.

We mourn not Hours, the wings ye take,
If your best dower be given:
Fly on, bright Minutes, if ye make
Our souls more meet for Heaven!

Yes, parted Years, still sweetly breathe!
Still blessedly appear!
And glory and delight bequeath
To the Eternal Year!"

Now the sum of his earthly years is completed, and he passes to the Unseen, bearing with him a rich harvest of the spiritual life, and to us leaving a very precious inheritance. We cannot mourn for him, but only rejoice; nor must we say his voice is silent now, for it has been for many years a living voice, and must remain, one of the richest of these latter days, for English-speaking people, in the great chorus of devout thanksgiving and aspiration in the Church. Mr. GILL certainly holds a foremost place among the hymn-writers of the nineteenth century.

A native of Birmingham, where he was born Feb. 10, 1819, THOMAS HORNBLOWER GILL was nurtured in the earnest piety of the old English Presbyterians, who in the eighteenth century had become Unitarians. His family belonged to the congregation of the New Meeting, to which Dr. PRIESTLEY had ministered. He

thus inherited the memories of suffering and determined faithfulness which belonged to the period of the Birmingham riots, when the old meeting-house and PRIESTLEY'S house were destroyed; and he had other older memories in which he gloried to the end, for he was a Puritan of Puritans, with a passionate love of spiritual freedom. He was descended from JOHN SPICER, one of the martyrs of MARY'S reign, who was burnt with two others at Wilton, near Salisbury, in 1556, and on his mother's side from RICHARD SERGEANT, an ejected minister of 1662, a friend of RICHARD BAXTER. In early manhood, Mr. GILL was repelled by the dry rationalism prevalent at that time in Unitarian circles, and like his friend, FRANKLIN HOWORTH, of Bury, whose biographer he afterwards became, was drawn to a broad type of evangelical faith, and felt most at home in the fellowship of Congregational Churches. GEORGE DAWSON and Dr. DALE, of Birmingham, were among his warm friends in the transition period and in later life, but to the end his closest personal friends, after his brother (who survives him) and FRANKLIN HOWORTH, were Unitarians. To Dr. MARTINEAU he was united by ties of admiration and friendship, which were a great delight, and the charming birthday verses which he repeatedly addressed to his venerated friend will be remembered. They had shared the same feeling with regard to the early forms of Unitarian thought and piety, and while MARTINEAU, as a master of religious philosophy, found a different way of deliverance, and became to his Unitarian brethren the prophet of a deeper spiritual faith, they two were very near together in the sympathies and affections of their religious life.

The old Universities were closed to Mr. GILL when he was a young man, by reason of his Nonconformity, and his life was to the end that of a retired student, a poet, and historian. In 1841 he published his first volume, a poem on "The Fortunes of Faith; or Church and State," and in 1848 some ardent "Songs of the Revolution"; ten years later, "The Anniversaries, Poems in Commemoration of Great Men and Great Events," in 1866 his prose work, "The Papal Drama: an Historical Essay," and in 1883 the biography of his friend, "The Triumph of Christ: Memorials of Franklin Howorth." But it is as a writer of hymns that he will be chiefly remembered. The first he published were in GEORGE DAWSON'S hymn-books of 1846 and 1853, and then at the beginning of 1869 he published the first edition of his collected hymns, "The Golden Chain of Praise." A second enlarged edition, containing 250 hymns, appeared in 1894. Many of these hymns are very widely used,

the best known of all being, perhaps, "We come unto our fathers' God." From another we have already quoted, and a few others may be here recalled:

"Everlasting! Changing never!"

"Lord, Thou hast been our dwelling-place."

"Spirit of Truth! who makest bright!"

"Our God! Our God! Thou shinest here."

"Lord! when I all things would possess."

"Young souls, so strong the race to run."

"Break, new-born year, on glad eyes break!"

"An early lover and an early writer of hymns," Mr. GILL wrote in the preface to the first edition of his *Golden Chain*, "I have, in putting forth these divine songs, fulfilled the aspiration and accomplished the endeavour of a life. The exceeding delight of their production is, of course, an incommunicable joy. May they be made of some avail for the strengthening and gladdening of other souls, through the grace of the Divine Quickener and Gladdener." And in the preface to the final edition, he said:—"I have sought to combine the depth of the seventeenth century with the width of the nineteenth century, to blend the spirit of the ancestral Puritans with the loftiest aspirations of our own time," and he concluded with the earnest hope and prayer that his hymns, "the outcome of the aspiration and inspiration of half a century," might minister "to the maintenance and furtherance of that deep, broad, pure spiritual Christianity, the unfolding and upholding whereof are the loftiest business of the Teutonic race, the utterance whereof is a glorious office of the English tongue."

We must not dwell further here upon the beauty and abiding worth of his hymns. They are well known; many of the best are in all our books, both in this country and in America. It is to us a happy memory that Mr. GILL was to the last a loyal and warm-hearted friend of THE INQUIRER, as, indeed, he more than once publicly testified in our columns. What he chiefly desired is now granted him. With reverent thankfulness we shall cherish his gifts to the Church Universal, and offer, with few words, this heartfelt tribute to his memory.

THE article on Thomas Hornblower Gill in Julian's *Dictionary of Hymnology*, written by Mr. Garrett Horder, contains a long list of his hymns in most general use, with interesting notes as to their origin, by the author. On the hymn, "We come unto our Father's God" there is the following note:—

"The birthday of this hymn, Nov. 22, 1868, was almost the most delightful day of my life. Its production employed the whole day, and was a prolonged rapture.

... It was produced while the *Golden Chain* was being printed, just in time to be a link therein, and was the latest, as 'How, Lord, shall vows of ours be sweet?' was the earliest song included therein."

Here are the first and two concluding verses of the hymn:—

We come unto our fathers' God :

Their Rock is our Salvation :

The Eternal Arms, their dear abode,

We make our habitation :

We bring Thee, Lord, the praise they brought ;

We seek Thee as Thy saints have sought
In every generation.

Their joy unto their Lord we bring ;

Their song to us descendeth :

The Spirit who in them did sing

To us His music lendeth.

His song in them, in us, is one ;

We raise it high, we send it on—

The song that never endeth !

Ye saints to come take up the strain—

The same sweet theme endeavour ;

Unbroken be the golden chain !

Keep on the song for ever !

Safe in the same dear dwelling-place,

Rich with the same eternal grace,

Bless the same boundless giver !

Of this hymn Mr. Gill also spoke to a friend, who wrote of it in the *British Weekly* of July 14, 1894:—

"It was written in 1868, and I well remember the occasion. One of my most precious heirlooms is a staff, bearing the date 1692, which belonged to a Puritan ancestor. While handling the staff one Sunday I became filled with the thought which forthwith took shape in the hymn ; with a lively sense of fellowship with our fathers, in their aspiration and endeavours, their sorrows and their joys."

Later, to the same friend, he said:—

"I fully believe in those tides of song which we cannot command, in seasons which come and go not at our bidding, wherein the soul, whilst in the fullest possession and happiest exercise of all its powers, is yet borne on by a power beyond itself. I have known such seasons, and have vainly sought to prolong them. Hymns have flowed forth day after day and week after week with the unforced and gladsome co-operation of all my faculties. After a while I have set myself to write hymns, and have with effort accomplished the task. But the task was not worth accomplishing ; the song had no life, no glow, no power. I never shall forget the birthday of the hymn of which we have spoken, or that of the poem entitled "Mirrored Glory," the last hymn in the new edition. Both days were steeped with inspiration. From morning till night the rapture of production glowed on. The year 1881 was a very happy year of my life, and in it I composed an unusual number of hymns. On the other hand, after I lost a dearly loved brother in 1873, I wrote no hymns for seven years.

THE only heroism, fitted for the last extremity of circumstance, is that of disinterested duty.—*Martineau*.

TOWARDS SOCIAL REFORM.

THE LAND AND THE UNEMPLOYED.

IN an article published under this heading on January 13, readers of *THE INQUIRER* may remember that I expressed my belief that in establishing administrative councils empowered to buy land for labour colonies, the late Government, when they carried the Unemployed Workmen Act, had taken the right initial steps, though the measure was altogether inadequate. I suggested that these mere temporary labour colonies should be made training grounds for such of the unemployed as seemed specially qualified to become farm workers and were desirous of doing so. It was suggested also, that there should be established higher grade colonies to which these trained men should be drafted and permanently settled with their families ; and that a market for their surplus food produce should be created by adding to the agricultural colony miscellaneous workers who would take the surplus food and, in return, would supply the agriculturists with clothing, furniture, and so on. Thus, I contended, it would be possible on the land to create at once a new supply and a new market, and to get over what is always found to be the crucial difficulty of agricultural colonies—the difficulty of profitably disposing of surplus food produce.

Mr. Richard Robinson, in his friendly and appreciative comments published on January 20, thought that I exaggerated the difficulty of disposing of surplus. He contended that any well-organised scheme of municipal or national land cultivation should include an organisation of transport and distribution as a necessary part of it.

It was not so much the difficulty of finding a market that I wished to emphasise, but of finding a market so regularly and permanently profitable as to permit of a home colony enterprise being safely built upon it. Establish a really efficient farm and agricultural colony, and no doubt it would be easy enough to establish in connection with it a dépôt in the nearest populous centre for the sale of surplus produce. But what would be the advantage of incurring transit and dépôt expenses ? Why go running about the country with your produce if it is possible to establish on the spot an industrial colony which will take practically all that can be produced, while this new colony will itself afford new work for unemployed people in supplying all the secondary needs of the food-raisers ? One great advantage of home-colonisation of the land would be that it would afford immediate work for the unemployed and relieve the community of all the burden of them, without necessarily interfering at all with the established order of things. I entirely agree with Mr. Robinson in anticipating the time when public organisation and control shall be extended to all the necessities of life, just as it is now being applied to the supply of gas and water and travelling facilities. But this land colonising would be one way of bringing it about, and one large measure of reform is enough at a time. If you pour large quantities of surplus produce into town dépôts you

will certainly be tending to bring down prices, and thus you will be benefiting the whole community. But it is not an altogether unqualified benefit. Your central dépôt will be taking away the trade of small shopkeepers and costermongers and house-to-house greengrocers who may not unreasonably complain that they are being ruined by trading enterprise supported by public capital. As Mr. H. Shaen Solly, in his admirable article of February 3, warns us we should be careful not to benefit one class of those who are needing help by dragging down another class. And besides, although it is true that by bringing down prices you are benefiting the community, you are also at the same time bringing down the profits on which your colony depends, and that dwindling of profits will go steadily on just in proportion as your colonial enterprise develops, and it is quite conceivable that in course of time you may have farm colonies competing against each other to their mutual ruin.

The fact is that to set up farm colonies on a large scale, and to base them on a system of profit making in the open market, would be to proceed on the old false principle of competitive rivalry. The principle on which I am anxious to see this work established is not competitive at all, but what I take to be the essentially Christian principle of co-operation for the general good ; and it is because I think I see that it is possible to solve all our social problems—employments and homes and feeding, transit, and healthy physique—on this principle that I appeal to the Christian churches to throw in the whole weight of their influence and the whole strength of the best organised efforts they can make to get this better principle recognised and acted on in the interests not only of the poor and unemployed, but of the whole community. What a different country this would be in ten years' time if all the Christian churches would drop their unchristian rivalries and their argumentative bickerings and wranglings over matters about which we none of us know or can know much, and the best and ablest of men are bound to differ—if they would just agree to a great armistice, and join in one united effort to solve the problem of destitution and unemployment, not by cut-throat competition in any form, but by a great public scheme of harmonious and beneficent co-operation !

Mr. Robinson points out that I do not include the cultivation of timber in my recommendations. It is true that I said nothing about it, but I assume that what is sometimes called afforestation would constitute a part of any adequate scheme of an agricultural and industrial home colony, and it might be advantageously adopted as a means of permitting of that extensive acquisition of land in the neighbourhood of a colony which would practically secure to the community all the benefits created by its development. An agricultural and industrial colony should have its own woods that in the summer time would afford a delightful pleasure resort, and in the winter would give employment to a good many frozen-out farming and gardening hands, besides, of course, yielding firewood, and timber for building and for workshops and factories. Afforestation

on a scale adequate to the requirements of a considerable colony would be an important feature of such a scheme.

One does not want, in dealing with a practical subject of this kind, to indulge in anything like sentimental gush; else it would be easy to conjure up a fascinating picture of a new model community with its own shady woods and shining waters, its waving cornfields and green pastures, its cottage homes and well-stocked gardens and laden orchards, its model dairies and factories and workshops, its schools and libraries and reading rooms, its public halls and institutions and recreation grounds—absolutely all of it the new creation of England's surplus capital and her waste land, and her unemployed manhood.

All Utopian, you say—merely visionary and impracticable. It is nothing of the kind. It is all sober feasibility. Look at it carefully, and say what single item in it would be beyond the power of a reasonable amount of capital expenditure and good organising ability to achieve. The real truth is, that entirely out of the wealth of well-tilled land we can conjure up a new Utopia such as I have depicted whenever we choose to do it and just as often as we find it necessary for the healing of all our social diseases that are humanly curable. Mr. Herbert Mills, who has for years been intimately associated with an actual experiment of the kind, does not regard it as at all impracticable. He feels, as everybody else does, that it is a complicated problem we have to solve, and that it is no simple measure that can do it. It is only in a colony that the necessarily complicated remedy can be attempted, he says, and he believes that colonies are efforts in the right direction. But Mr. Mills, in his article of February 10, indicates the conditions of success pretty much as I did in my last article. A large experiment is needed in his opinion; it must, of course, have the very best of management, and the importance of abundant capital is emphasised by the experience of Mr. Mills himself, who would have commenced his bold and interesting scheme with 400 acres of land, but failed to secure sufficient financial support, and had therefore to be content with 128 acres. Given all the necessary conditions—a good bold scale, good business management and unstinted capital, and this perfectly natural and most complete of all possible remedies for the sorrows and sufferings and all the social evils of unemployment could be taken in hand with absolute certainty of success, socially and financially.

But Mr. Richard Simon, in his article of January 27, regards the alleged existence of a large body of deserving and capable people out of work, and, from no fault of their own, unable to get in again, as a fallacy and mere assumption. Most people, of course, believe it to be nothing of the kind. It is a fact demonstrated by all sorts of evidence, that not only in hard times but at all times, even when things are at their best, we have in our midst a very large aggregate of such people. And it is not merely a question of unemployment either. There are always the unemployed and the insufficiently employed, but there are also the over-employed, the sweated and the cruelly under-paid. It is not even a question of the "working classes" only.

The wretched struggle for a bare living in homes accounted above the class of the "unemployed" is one of the most pathetic aspects of our social problem. What we require is, in some measure at least, to get back to first principles and to make a fresh start. I am very well aware that a large proportion of the workless are idle and vicious, and do not really want work. With this section of them I have not proposed directly to deal. The suggestion I made started with "2,000 family men of good physique and respectable character." Mr. Simon apparently does not believe that there are such men in any considerable numbers, and if there are, he thinks it a fallacy to assume that any material and permanent improvement could be effected by moving this "supposed surplus" to the land. If they were thus removed, it is a mere gratuitous assumption on my part that they would stay there.

Well, if, when the community has done its best for them—when it has given them good homes and assured work and abundant living and all sorts of social opportunities and advantages, all secured to them on the simple conditions that they work and conduct themselves like honest men and respectable citizens—if then they refuse to work, and come back to cadging and processioning in towns, we shall at least be under no mistake about their characters or their deserts, and we shall know better how to deal with them. With the utmost confidence and a perfectly clear conscience we may then resolve that we will stand no nonsense. Mr. Robinson makes a strong point when he urges that "we cannot deal trenchantly and satisfactorily with the shirker and the beggar until we have placed it beyond the possibility of doubt that a man can earn a living for himself and those dependent on him if he will." A great agricultural and industrial colony giving scope for all sorts of working power would afford the means of subjecting every man professing to want employment to an infallible test, and so all-important is it to have such a test that it would be well worth the nation's while to set up at least one such colony if only as an unfailing means of distinguishing between the genuine unemployed and the mere idle loafer. It is, of course, not to be disputed that "the unemployed" include a lamentable proportion of the most hopelessly demoralised of human waifs and wastrels, the most difficult and troublesome people it is possible to have to do with. But one of the strongest arguments for a thorough reform in the social and industrial conditions of the poorer of our people is that existing conditions tend to breed such people as inevitably as filthy personal conditions tend to breed parasites. They are the vermin of the social body, and if we want to be rid of them we must somehow get rid of the conditions which produce them. It is of no use merely scratching and rubbing our backs. We must, as a community, become clean and wholesome in our lives and our surroundings. We want moral soap and water for our masses, and we must rout out all the foul nooks and corners in which children have, some of them, the misfortune not to be killed outright by an atmosphere of moral pestilence in which habits of vice and idleness and self-

indulgence develop as naturally as mildew grows on damp walls.

A ready and infallible test of the genuineness of a man's demand for work is the very first thing required in any process of reform. At the same time let us not fall into the grievous mistake of assuming that all the "unemployed" may be sharply divided into two classes. The unemployed for the most part are very much like the rest of us—neither altogether good nor entirely bad. Loafing and tramping after a certain time no doubt become in a good many men practically ineradicable, but we ought never to assume that any man's case is hopeless till we have given him a fair chance of reform and have done the best that a civilised society can do to give him a real motive. A casual job of stone-breaking or a spell of hard labour on some desolate expanse of unreclaimed land for mere food and shelter cannot be said to afford such a motive to a man who has, perhaps, been embittered by misfortune and demoralised by long inability to get fairly remunerative work. But put such a man down upon a new model colony, give him a man's place in it and a man's share in its success and development, open to him a prospect of permanently comfortable and prosperous and progressive life, not only for himself, but for all who may be dependent on him, and you give the man altogether a new start. You put a new mainspring of hope and interest in him. A man must be foregone indeed on his way to the devil if he does not respond in some degree to the appeal that the new order of things would be calculated to make to all that was best within him. To many a poor mortal such a colony would be a new world and a new life. It would be a rescue from perdition, a revival and a conversion in a very real sense, and thousands of unfortunate people, steeped in poverty and buried alive in our slums, would thank God for the churches if they would only take the lead in a great movement towards the realisation of such an ideal. I repeat, that the true remedy for unemployment is in principle extremely simple, and in practice would be perfectly safe and effective if we would only adopt it with faith and resolution. We want faith in the productive possibilities of God's broad acres and in the wonder-working power of human brotherhood, and when from one end of the land to the other the Christian pulpits are preaching this new gospel of old principles, the churches will enter on a new phase of their existence.

I have received, among other communications, a letter from a much-respected clergyman of the West-End, in which he says some very kind things about the article which opened this discussion, and in which he expresses a desire to join others in taking some definite action—not by way of starting a colony, but in disseminating practical ideas on the subject as widely and influentially as possible. If there are among the readers of THE INQUIRER any who are similarly moved, I shall be glad if they will communicate with me.

GEORGE F. MILLIN.

32, Barrington-road, Brixton, S.W.

To know a truth well, one must have fought it out.—*Novalis*.

AMERICAN NOTES.

THE item of news that I take most pleasure in communicating to your readers is one sure to be of interest to religious liberals the world over. Mr. John C. Haynes, a prominent and wealthy citizen of Boston, in former days a parishioner of Theodore Parker and always a staunch supporter of the Memorial Church in this city which perpetuates his name, has authorised the American Unitarian Association to prepare and issue, at his expense, a new and complete edition of Theodore Parker's writings. A publication committee has been appointed, consisting of Mr. Frank B. Sanborn, of Concord, Parker's literary executor, from whose collection of thousands of unprinted MSS. of Mr. Parker it is hoped to glean new and valuable material; Col. T. Wentworth Higginson, Edwin D. Mead, Revs. S. A. Eliot, Paul R. Frothingham, Chas. W. Wendte, and T. Haynes Holmes, the last-named a grandson of the generous donor and a gifted young minister of our church. The editor is yet to be chosen. The edition will consist of some sixteen or more volumes, and follow in general the lines of that issued by Miss Frances Power Cobbe. As is generally known, the last-named edition, like the American one, is out of print, even the plates are no longer in existence. The promise, therefore, of a new, handsome, and enlarged set of Theodore Parker's works, with perhaps additional biographical material, will be welcomed by the admirers of the great American teacher and reformer the world over.

A new edition of the two volumes of addresses, lectures, and sermons by the late Rev. Thomas Starr King, will also be published by the American Unitarian Association at an early day. They are among the classics of the American liberal pulpit, and richly deserve to be treasured by our fellowship.

Rev. Minot J. Savage, D.D., the eminent Unitarian divine, has been compelled through stress of ill-health, to surrender his pulpit in New York to his senior colleague, the Rev. Robert Collyer, while he seeks greatly needed recuperation in Southern California for a few months. While his absence for even this short space of time from his important post is a distinct loss to our cause, we are gratified to hear that Dr. Savage's ailment is not organic, but a temporary nervous prostration, curable by rest and sunshine. It is a blessing to all concerned that Mr. Collyer, despite his four-score years, is able to resume his active duties in pulpit and pastoral work. Dr. Savage's son is minister of a flourishing society in Redlands, Southern California, whither the father has turned his footsteps. A member of Dr. Savage's New York Church has just given \$200,000 towards the erection of a new and commodious children's hospital, to replace an inadequate one now chiefly conducted by the ladies of this church.

Rev. S. A. Eliot, D.D., president of the American Unitarian Association, has also gone westward to California on a tour of missionary work and inspection. One purpose of his visit is to dedicate a handsome edifice at Berkeley, California, the site of the California State University, with its 3,000 students, which a member of the Unitarian Church in the adjoining

town of Oakland, has recently given as a home for the Pacific Coast Unitarian Divinity School. The latter is as yet a modest undertaking, with four students and half a dozen listeners. It is closely affiliated with the University, all of whose courses are opened to it without cost, and with the Congregational Theological Seminary of Berkeley, which has shown a very hospitable spirit. The dean, Rev. E. M. Wilbur, is not unknown in England, and has proven an admirable selection for the initiation of this work, which, it is understood, certain men of wealth in San Francisco and Oakland are prepared to endow with the necessary funds.

Rev. John Cuckson is making arrangements for an imposing observance, next August, of the 300th anniversary at Plymouth, Mass., of the founding of the Pilgrim Church in 1606, at Scrooby, England. Transplanted to Holland, and thence to the shores of the New World (in 1620), this church became the mother of a mighty host of Christian congregations, and, in the gradual evolution of religious thought in New England, became itself Unitarian in doctrine and fellowship.

The preparations for the next Congress, of the International Council of Unitarian and other Liberal religious thinkers and workers, to be held in Boston in the week beginning September 22, 1907, are already begun. The local executive committee consists of Rev. S. A. Eliot, D.D., chairman; Rev. Chas. W. Wendte, secretary; Rev. P. R. Frothingham, Rev. M. J. Savage, D.D., Rev. Dr. Bisbee (representing the Universalist body), Mr. Edwin D. Mead (president of the Free Religious Association) and Mr. Geo. Wigglesworth, treasurer. It is hoped that Rev. Geo. E. Gordon, D.D. the distinguished Congregational (Trinitarian) pastor of Boston, may accept an invitation tendered him to become a member of this committee. The list of honorary vice-presidents of the Congress will be impressive, including two Unitarian members of President Roosevelt's Cabinet, United States Senators and Congressmen, Supreme Court judges, Governors of States, presidents of colleges, authors, lawyers and professional men, merchants, &c. No pains or expense will be spared to make this a notable gathering, uniting all the liberal religious elements of the United States and Europe. The recreative side of the meeting will not be overlooked, and excursions to other American places of interest will be facilitated. The local committee is delighted to learn of the encouraging prospect of a large delegation from Great Britain at this Congress, and claiming its hospitalities.

Rev. Dr. S. M. Crothers, who visits England in April for a few months' stay, will bear our greetings and invitations. Professors Christy and Gilman, of the Meadville Theological School, will soon be in England also, it being their purpose to spend their Sabbatical year abroad. We, for our part, shall be very much pleased to welcome the Rev. Joseph Wood and others from England. So let interchanges of thought and goodwill, expressed by personal visits and communications, increase among us, and international peace and amity and united endeavours for the enlightenment and religious emancipation of the world be their happy fruit.—CHAS. W. WENDTE.

NEWCHURCH CENTENARY BAZAAR.

THE centenary of Bethlehem Church, Newchurch-in-Rossendale, to which we briefly alluded last week, has been marked by a splendidly successful effort on the part of the congregation to strengthen their position.

The church had its origin in the ejection of the Rev. Joseph Cooke, on account of heresy, from the Wesleyan Methodist body. Mr. Cooke, who had been stationed at Rochdale, and after his ejection became the minister of an independent congregation there, had made his influence deeply felt at Newchurch, and this led to a secession there also, under the leadership of John Ashworth; he and Cooke making a monthly exchange, until the lamented illness and early death of the latter in 1811 deprived the new congregations of his leadership. How they fared and were brought very soon into fellowship with neighbouring Unitarian congregations is told in an interesting historical sketch published by the Rev. J. J. Shaw, M.A., the present minister, in connection with the centenary. The history of the congregation is traced down to the present time.

The object of the Centenary Bazaar, now brought to so successful an issue, is described in the following statement:—"To raise £1,000 in order to worthily celebrate the 100th year of the Church's existence, and thus commemorate in a practical way the many labours in connection with Bethlehem Church, begun by Joseph Cooke, splendidly carried on for forty years by John Ashworth and his friends, and afterwards by their successors, who continued to manifest the spirit of zeal and devotion. Specifically the objects of the bazaar are:—(1) To thoroughly renovate the church and make good any external defects; (2) to build a new church vestry; (3) to liquidate the debt of £500 incurred by recent purchase of house property adjacent to school; (4) in any other practical way, yet to be decided by the congregation and officials, to equip ourselves for what we trust will be a future of increased usefulness."

On February 27 the Bazaar was opened by Mr. G. H. Leigh, of Monton, and in the unavoidable absence of the Rev. J. J. Wright (an old scholar) Mr. R. D. Darbishire kindly consented to take the chair. The Rev. Jenkyn Thomas opened with prayer. As Mr. Darbishire read that grand hymn, "Before Jehovah's awful throne," it became evident that the crowded audience was feeling already something of that power and inspiration which marked the entire proceedings. Mr. Darbishire recalled his early memories of Newchurch, when more than fifty years ago he was a member of the Manchester Village Missionary Society. That occasion, he added, was no ordinary one, when people connected with different churches, each pursuing his own path, were joining hand in hand in stepping the narrow way. That was their cause—brotherhood and sisterhood—and it rested with both young and old to follow it. Faith, hope, and love were their mottoes, and there they saw open brotherhood and a real Christianity, and the freedom of God within them. He could say no more, except to welcome them there that day,

and trust they would exert themselves in helping on everything connected with the bazaar.

Mr. Leigh, in declaring the Bazaar open, wished them every success, and said that he had never come across a company where both young and old were so eager for doing good work. From the bottom of his heart he hoped, under the providence of God, they might continue their noble work.

On Wednesday, Feb. 28, the proceedings were opened by Ald. Thos. Holt, of Bury, who gave a very interesting account of the relations between the Newchurch and Bury congregations in the old days. He spoke in terms of high admiration of the Revs. Joseph Cooke and John Ashworth, the founders of Bethlehem Church. Councillor David Healey, of Heywood, presided, and gave a stirring address. Among others on the platform were the Rev. T. P. Spedding and the Rev. A. D. Garrow, of the Bethel Baptist Church, who offered the prayer. Thursday, March 1, had been looked forward to for the reason that Mr. H. W. Trickett, J.P., a leading local manufacturer, had accepted the invitation to open. Mr. Trickett, who is a member of the Baptist Church, paid a warm tribute to the important work which had been and was being carried on at Bethlehem Church, and went on to say that he would give an additional 10 per cent. to the day's takings (close upon £200). On this day Councillor Robert Ashworth presided, and the Rev. M. E. Farwell (Wesleyan) offered prayer. The Rev. J. J. Wright was also present, and spoke very highly of the Bazaar book and historical sketch. After a day's rest the effort was resumed on Saturday, March 3, when the Mayor of Rawtenstall, Councillor H. Coupe, also a Baptist, opened the proceedings, and Mr. Alfred Ashworth, of Cloughfold, presided. The Rev. F. S. Foster (U.M.F.C.) offered prayer. Neither in connection with the opening ceremonies nor the day's sales was there any sign of abatement of interest or enthusiasm. From first to last there had not been a slack hour. The schoolroom, decorated by the members of the Church to represent an old English village, called forth many expressions of admiration. After all, the financial result, fine though it is, is the least part of the success; of far more value is the goodwill and sympathy which have been shown by members of other churches, and the fervent enthusiasm of the members themselves. Money is only a sign and an index.

The proceedings were continued on Monday and Tuesday, with the result of a total of £1,331 2s. 10½d. received. To this must be added £375 16s. 3d. previously raised by the members as an "Alterations Fund," making £1,706 19s. 1½d. in all. On this the minister and members of Bethlehem Church are to be warmly congratulated.

Trust and hope breathe animation and force. He who despairs of great effects never accomplishes them. All great works have been the results of a strong confidence inspiring and sustaining strong exertion.—*Channing.*

PROVINCIAL LETTER.

SCOTLAND.

INTEREST in the processional results of the cleavage of the "Free Church" from the "United Free Church" is for a time suspended. The Commission to whom the settlement of claims was remitted is travelling in the Highlands, amid snow and jealousy, and has had to ask for an extension of time. An extension till September next has been granted, and there is much Celtic irritation over the protracted inquiries and consideration. The high heat of the sectarian friction has subsided, but much fervent indignation remains, which may yet rise to burning point.

During the truce the Free Church has endeavoured to consolidate and extend its organisation, but the latter part of the work has been made almost impossible by scarcity of ministers. In Aberdeen it has tried to form a congregation, and claimed a church from the United Free. It is hardly likely that its trial or its claim will succeed, for the thirty-three congregations of the U. F. Church in Aberdeen are solid.

The United Free Church, conscious of its own strength, and more open to progressive influences, holds its place with freshened determination, though the decrease in its Sustentation Fund gives it much concern. Till the Commission announces its decision neither body will know how it stands legally or have peace to work.

The Established Church is expecting an act of freedom from the next General Assembly as a result of the Churches (Scotland) Act anent the formula of adhesion to the Confession of Faith. Professors of even the conservative and ritualistic sort join in the hope of a "liberal formula." Professor Cooper, of Glasgow, who combines ritualism with conservatism, expressed, at a recent Presbyterial meeting, a desire for "a liberal, but not a vague or vapid formula." In this hope representative men in the U. F. Church join. The Rev. Dr. McCrie, in his concluding Chalmers Lecture in the U. F. Church College, Glasgow, at the end of last month, said he favoured the idea of "a reconstructed Church of Scotland, with a reconstructed Confession, being of opinion that there is a clear call for a new, much briefer and simpler creed to be declared by some twentieth century Assembly of a National United Church of Scotland."

In Scottish religious journals the tendency towards a simpler creed is manifest. The *Scottish Review*, for example (which, though evangelical in the conventional sense, is liberal in tone), in its scholarly reviews of theological publications expresses very decided advanced ideas. In the number for March 1 it declares that "English theology has suffered from a too rigid insistence upon the actuality, and even the probable actuality, of the resurrection apart from all considerations as to who he is of whom so singular a thing is asserted, as though here was a fact which was in itself as certain as anything in history, and from which the true nature of the Risen One was to be thereafter inferred." That is going where the fire is!

In the same number the Rev. Professor Orr, D.D., in answering some criticisms passed on his book on the Old Testament,

said: "Sooner or later, if things go on as they are doing, there is bound to come a cleavage in Biblical and theological matters, in which—just as is happening in politics—all parties will be shaken out of their apathy and compelled to take sides." These are evidences of the state of the theological mind in Scotland at present. Divine cleavage, come quickly!

While the orthodox churches are thus in the hands of the civil and the critical forces, our heterodox (?) churches are continuing "the upward look," and endeavouring more fully to

"Catch the voice that wanders earth
With spiritual summons."

The Kirkcaldy congregation, after long and almost hopeless waiting for a minister, has invited the Rev. Charles Sneddon, late assistant minister in the parish of Thurmaster, Wick, to take office over it, and he has the call under consideration. He won golden opinions in his northern sphere as an earnest preacher, and distinguished himself in the promotion of literary studies and elocutionary art among the young. But his thought had so changed that he could no longer profess belief in the creed of the church, and felt it to be his duty to resign office in it. He is averse to notoriety, and the cutting of his connection with orthodoxy was quietly done. He preached on two Sundays to our congregation here, in its temporary home, and was heartily welcomed. He is desirous of seeing more of our life as a denomination ere he settles anywhere, but he may be prevailed upon to remain in Kirkcaldy. There is a general desire to see the congregation there furnished with an efficient minister.

The Kilmarnock congregation has rallied heartily round the Rev. W. Wilson, and though it is but a remnant, it is active and hopeful. There are many obstacles to its progress, but by careful and patient work they may be overcome.

There is nothing, so far as I know, in the condition of the churches in Dundee, Edinburgh, and Glasgow calling for special notice.

In Aberdeen we are impatient to occupy our new building. It is rapidly approaching completion, and we hoped to enter upon the church in June next. But with all the speed we could set the tradesmen to, it seemed impossible that it would be properly finished by that time. We have, therefore, fixed the opening for September. We have been fortunate in securing an array of famous men for the series of dedicatory services, as well be seen by the programme of opening:—

September 16.—The Rev. J. Estlin Carpenter, M.A., Manchester College, Oxford.

September 19 or 26.—Rev. John Hunter, D.D., of Glasgow.

September 23.—Rev. W. Copeland Bowie, London.

September 30.—Rev. John Glasse, D.D., Old Greyfriars, Edinburgh.

In completing our arrangements thus we think we have effected a feat of ecclesiastical comprehension! The erection of our new building, central, commodious, and beautiful, is to us a great event, and we are desirous that it should be marked in a worthy way. The week of its opening will be a royal one in Aberdeen, for on some day in it the King will come to open the new Marischal University. We do not

expect him to take any part in our ceremonies, but we thought it desirable to have ours simultaneous with the others. Most of the week will be given up to academic functions, and there will be a great stir in the city. We are looking forward to our jubilation with high hope.

The praise of the appearance of our new building is universal. It has a unique, solid, and handsome front, and promises to be highly suitable internally. Everything in the erection and fittings of it has been carefully considered, and economy and utility have been well combined. The cost has considerably exceeded our estimates, and we shall require more money ere we can meet all our debts. This doubtless will come in course of time. We rejoice that we have been able to erect a structure so worthy of our cause, and to have it so nearly free of debt.

Next month we shall hold anniversary services in the Union Hall, our present meeting place, and Miss Marian Pritchard will be the preacher. Our people are holding together very loyally, though to winter in a large hall is trying. The forenoon services suffer much through severe weather, but the evening attendances are usually large. I am hopeful that we shall enter our new church with a largely augmented membership. It is much more central, and will be much more comfortable than the old one. The old place can hardly be traced now; where it was there are shops with three stories of dwelling-houses over them.

We hope to have the use of our new hall in June next, and we shall enter on its occupancy quietly, leaving the formal dedication of it till Mr. Carpenter gives his lecture "How to Read the Gospels." Before then we have much to do, and we are setting our minds devotedly to it.

ALEXANDER WEBSTER.

Aberdeen, March 5, 1906.

A UNITARIAN MISSION.

THE United Mission recently held by the four congregations at Ashton, Mossley, Mottram, and Stalybridge proved, we are informed, a most encouraging success. The idea was first suggested last September, and very careful preparations were made. The plan, as we have already reported, was to hold a Mission at each of the churches in turn during successive week-ends, the programme in each case to consist of Saturday devotional service and public meeting, special Sunday services, and a lantern lecture on Monday evening expounding Unitarian doctrines and ideas. A special hymn-paper with an invitation leaflet was widely distributed from house to house in the neighbourhood of each of the churches, and the announcement was also made by posters. The congregations united their forces most heartily in each of the Missions in turn. The Saturday meeting at Mossley coincided with the annual meeting of the East Cheshire Christian Union. The hymns were thoroughly popular both as to words and tunes, and proved a great strength to the Mission. The lantern lectures were: "In the Footsteps of the Master," by the Rev. T. P. Spedding, at Mottram; "The Prodigal Son," by the Rev. J. E. Stead, at Stalybridge; and "Good News," by

the Rev. H. B. Smith, at Mossley and Ashton.

The Rev. H. Bodell Smith, of Mottram, who has furnished us with full particulars as to the Mission and the methods of preparation, writes as follows of the result:—

"The Mission has not brought in many outsiders to either the meetings or services. But that fact does not make the Mission fruitless or a failure. Before we can lay hold of outsiders, we need, above all, a Mission to ourselves. When our own people have had a new heart and a more fervent spirit put into them, we may be fit to go seeking to win those who are as yet beyond our walls. And yet the outsiders have been reached. Eight thousand leaflets explaining our faith have been taken from house to house. In eight thousand homes attention has been brought to the fact that we have a message to proclaim, a gospel to declare, and a real mission to mankind. That is something more than it is possible to measure. In many of those homes, doubtless, the little leaven has begun to work for a better disposition towards Unitarianism and to Unitarians.

"But the chief good accruing from the Mission has been among our own people. The four churches have been drawn into closer fellowship; they have united in each other's meetings; they have mixed together as 'one brotherhood in heart,' and as members of one Household of Faith; and their hearts have been warmed to each other; their love for their church and faith has been roused into fervent expression; and there has been a kindling of earnestness and zeal amongst them that is not likely to die out. The Mission has been a grand object-lesson in united effort, which may lead to various forms of mutual help that will put new value into church membership. At the fourth week-end our people were expressing deep regret on all sides that the Mission was coming to its close. They wished for more, and felt that they needed these meetings to go on. Many have been heard to say that the Mission has convinced them that they personally were not doing enough for their church and the faith it stands for. Resolves to give more devoted support and more ungrudging labour for the cause have been many. It has been a great refreshing of souls, and a new consecration to religion.

"One important factor has been the hymn-singing of good words to popular tunes, and as much of it as we could get. For instance, at the Saturday evening meetings the speeches have been short, not more than fifteen minutes, each followed by a hymn sung by the whole assembly. The programme of the meeting has been: Hymn, short prayer, hymn, chairman's address, hymn, speech, hymn, speech, hymn, speech, hymn, short speeches by laymen, hymn or doxology and benediction.

"Some of the speaking by lay members of the churches has included striking testimony to the value of our Unitarian doctrines. The ministers, too, have been seen in a new light. More than once in public speech was ministerial capacity for Mission work hailed as an agreeable discovery. The sermons of the special preachers were greatly appreciated, and

thanks were expressed for their ready assistance. These four churches seem bent on having another United Mission next October as a beginning of the winter's work.

"Except at Sunday services, no collections were taken. Profit cleared from the Saturday tea and the collection at the Sunday afternoon service, it was understood, should go towards paying the share of each church towards expenses.

"The object of the Mission has been fulfilled as stated in the printed circular—'To arouse the members and adherents of each church, and the residents in its district, to a livelier interest in the religion of Jesus Christ as understood by Unitarians; to stir up a revival of fervency and zeal for our Unitarian faith, and of more devoted service for God and man.'"

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: First Church (Resignation).—The Rev. Douglas Walmsley, B.A., has resigned the pulpit of the First Presbyterian Church, Belfast, his resignation taking effect at the end of April. At a meeting of the congregation, held on March 4, the following resolution was unanimously passed: "The members of the First Presbyterian Church, Belfast, having heard Mr. Walmsley's address, in which he resigns the ministry of the congregation held by him for nearly twelve years, and being assured that he has fully and carefully considered this step before he arrived at this decision, regret that they have no option but to accept the resignation placed in their hands. They desire to record their warm appreciation of Mr. Walmsley's many excellent qualities, his ripe scholarship, his zeal for truth, and his honourable and Christian conduct on all occasions and in all places. They also hope that ere long he may feel able to resume ministerial work, and to find a sphere of Christian activity worthy of his high character, ability, and eloquence."

Chester (Farewell Presentation).—On Feb. 20 a soiree was held at Matthew Henry's Chapel on the occasion of the Rev. H. E. Haycock's farewell to the members of his congregation. Mr. T. Arthur Johnston, a trustee of the chapel, presided. There was a large attendance of members and friends. Mr. W. W. Tasker, in making the presentation, which consisted of a suitably-inscribed cigar case, together with a purse of gold, bore testimony to the fact that Mr. Haycock's ministry had been a notable one. The cause of Unitarianism in Chester had flourished, and during the five years of his pastorate the various activities in connection with their chapel had been considerably extended. He also alluded to the good public work Mr. Haycock had accomplished as a member of the Board of Guardians. On behalf of all present he wished him God-speed in his new work at Bolton. Mr. Haycock warmly acknowledged the gift, and assured them it would ever remain a source of great satisfaction to him to know that he had gained their affection and esteem. After referring to his work among them, he dwelt on the possibilities of his new work at Bolton, and thanked them one and all for the great kindness they had always shown him. A splendid musical programme followed, and brought a very pleasant evening to a close.

Chorley.—The annual meeting of the congregation was held on Sunday last, presided over by the minister, the Rev. W. T. Bushrod, and the reports of the past year's work were eminently satisfactory. The attendance at public worship for some time past has been a great cause of thankfulness.

Crewkerne.—The annual entertainment in connection with the Sunday-school took place at the Town Hall on Wednesday and Thursday, February 28 and March 1, and was, as in previous years, most successful. There was a crowded attendance, numbering nearly 600 parents and young people on Wednesday

(children's night), and on Thursday, in spite of very unfavourable weather, the hall was packed. The pieces chosen this year were the fairy plays of "Red Riding Hood" and "Blue Beard," and the scholars acquitted themselves admirably, reflecting the utmost credit on themselves and on Mrs. Sutcliffe, who had trained them. The entertainment, which gave great delight, realised nearly £25.

Llandyssul.—The annual Sunday-school tea and concert were held on February 28, and passed off with great éclat. The chapel and vestry were crowded during the proceedings, and an outsider coming upon the scene would conclude that the spirit and enthusiasm prevailing indicated a strong and united people. Mr. Lewis Thomas, superintendent of the Sunday-school, presided at the evening entertainment, the minister acting as conductor. The sum collected by the penny bank during 1905, amounting to nearly £50, was distributed, as well as the examination certificates of the Sunday-school section of the South Wales Unitarian Association. A hearty vote of thanks was passed to Miss Lewis, Pontwelly, who kindly furnished the tea, and to Mr. E. C. Richards and P. C. Thomas, who had charge of the musical programme.

London: Child's Hill.—At the morning service to-morrow (Sunday) the preacher will be the Rev. W. H. Read, who, until the last few weeks, has been a Catholic priest at Cambridge. Mr. Read has met with no little success in the priesthood, but his views have been, for some considerable time, passing through a stage of unsettlement, and he has now given up his living.

London: Kentish Town (Welcome Meeting).—A large and influential meeting was held in the schoolroom of the Free Christian Church, Clarence-road, on Thursday evening, the 1st inst., to welcome the Rev. Frederick Hankinson to the ministry of the Church. There was a reception from 7.30 to 8.30, after which the chair was taken by Mr. Armytage Bakewell. The secretary (Mr. A. Savage Cooper) read letters of regret for absence from Professor Carpenter, Revs. Frank K. Freeston, J. Page Hopps, and many others, including the Rev. J. Collins Odgers, (a former minister of the Church) and Mrs. Bayle Bernard (the oldest member of the Church), wishing Mr. Hankinson every success in the difficult task he had undertaken. Mr. C. Fellows Pearson, (the president), Mr. Oswald Nettlefold, (the treasurer), and the Rev. W. Copeland Bowie (the secretary) of the British and Foreign Unitarian Association; Mr. G. Harold Clennell, the secretary of the London District Unitarian Society, and the Rev. F. Allen, the secretary of the Provincial Assembly, the Rev. William Wooding, as the oldest settled minister in London, and Rev. A. A. Charlesworth of Highgate and Mr. E. F. Grundy, the secretary of Hampstead Church, all expressed a very hearty welcome to Mr. Hankinson on behalf of their societies and churches. Mr. Armytage Bakewell, on behalf of the congregation, also offered him a most cordial welcome and assured him of the earnest co-operation of all the members of the Church. Mr. Hankinson acknowledged with much feeling the welcome accorded him. A man, he said, must have faith in his work or he would be useless in any calling. There was need for faith in our simple religion that it might reach the teeming masses in the crowded districts of London. He had been pitted by some for coming to so difficult a task, but he had been ministering to the church for the past three months and had felt an imperative call to undertake the charge by reason of the earnestness of all the members of the congregation. He found reason for encouragement, and was determined to put his best strength into the work, for which he asked the Divine blessing. After the welcome ceremony the church was thrown open for the inspection of friends, and was much admired by many who had not previously seen it. Some songs were sung and refreshments were served during the evening. The meeting closed with the singing of the doxology. There was a general feeling throughout of hope and confidence in the future.

London: Peckham.—The annual meeting and prize distribution of the Sunday-school and band of hope was held on Wednesday, Feb. 28. Mr. Cooley, the church secretary, presided during the earlier part of the meeting, the prizes being distributed by Dr. B. C. Ghosh.

The expenses of the meeting were more than met by the proceeds of a concert given a few weeks ago by Mr. G. Carter.

London: Stepney.—The annual meeting of the members and friends of College Chapel was held on Thursday evening, the 1st inst., when there was a good attendance. Mr. A. N. Stuart, of Islington, presided. The report and statement of accounts were read and submitted by Miss F. Hill, hon. secretary and treasurer. The former was a record of good work, only possible through the devotion of the ladies who have voluntarily undertaken the duties. Morning and evening services were regularly held, there was a Sunday-school of 100 scholars, and the other agencies included temperance and mothers' meetings, provident society, and singing classes. The accounts showed an adverse balance of about £12, consequent upon the cessation of grants, although there had been considerable curtailment in the expenses; but the work would go forward, even if further economies were necessary. It was hoped, however, that new subscribers would be forthcoming. It was found easier to obtain money for the social work than for the religious, though that was made a distinctive feature of the mission. Amongst others present who took a part in the proceedings were Miss Tagart, Miss E. C. Lake, Miss Read, the Misses Reed, Miss Woolnough, Rev. T. E. M. Edwards, Mr. Ward, Mr. C. Read, and Mr. E. Capleton, who continues to occupy the pulpit and superintend the Sunday-school.

London: Wandsworth.—The annual meeting of the congregation was held on Tuesday evening, the business being transacted in the course of a very pleasant evening of a social character. In the absence of the chairman (Mr. Biggs) the chair was taken by Mr. Charles Fenton. Mr. H. B. Lawford presented the report, and Mr. Hugh James the treasurer's accounts, both of which had been previously printed. A resolution of confidence in the Rev. W. G. Tarrant, and of gratitude to him and Mrs. Tarrant for their devoted work, was very cordially passed, and the occasion was taken to wish Mr. Tarrant *Bon voyage* for the tour in the East, on which he is to start with Mr. Ion Pritchard next Tuesday. Naples, Athens, Smyrna, Constantinople are in their route, and then Palestine and Egypt. During the six Sundays of Mr. Tarrant's absence the services are to be conducted by the Rev. V. D. Davis, who is a member of the congregation.

Lye.—A bazaar in connection with the Unitarian Chapel was held on Monday and Tuesday, February 26 and 27. The total sum realised by means of subscriptions, collections, and sales now amounts to £200 18s. 6d. This is the gross amount, the net sum realised being a little over £185.

Manchester: Sunday-school Holiday Home.—The Rev. Charles Peach delivered a lecture dealing with the history and working of the above at Blackley and Oldham on Monday and Tuesday of this week. The lecture was illustrated by over 100 beautiful lantern slides, which were much enjoyed by crowded audiences at both places.

Manchester: Upper Brook Street.—The Rev. Charles Peach has just delivered a course of Sunday evening sermons on the poems of Robert Browning. The closing address was on "Saul," and, as being in keeping with it, a special musical character was given to the service. Violin solos were given from Schumann and Godart by Mr. Oederlin, and Mr. F. C. Wild sang the tenor recitative and air "Deeper and deeper still," and "Waft her, Angels" from "Jephthah." The church was well filled, and the service was much appreciated.

Pudsey.—The Unitarian Dramatic Society performed in the Victoria Hall on Saturday evening, and attracted, as usual, a large and appreciative audience. On Sunday evening the minister, the Rev. A. Amey, discoursed on "The Fellowship we Offer," the subject being suggested by the inauguration of the Unitarian Mission in Bradford.

Sheffield.—Professor Carpenter's closing lecture of the course on "The Christ of the Creeds and the Christ of Experience" was delivered on Thursday last. There have been good attendances at the series, and much appreciation has been felt and expressed. Cordial thanks were voted to the lecturer, Revs. C. J. Street, A. H. Dolphin, and H. Dawtry, and Mr. Rowntree, a member of the Society of Friends, taking part in the resolution. The lectures have been

attended by many who have no connection with our churches.

Swansea.—At the annual meeting of the congregation on Tuesday week the loss sustained by the removal of Dr. Tudor Jones to New Zealand was recorded, but otherwise the report presented by Mr. C. H. Perkins was satisfactory. Mrs. Reid, who also presented a very satisfactory balance-sheet, resigned the office of treasurer, and was very cordially thanked for her long services to the church. Mr. J. J. Guppy was appointed treasurer. Mr. J. Moy Evans presided.

Walsley.—On Saturday afternoon, March 3, the Rev. E. E. Jenkins cut the first sod on the site of the new school buildings, Mr. Robert Marsh presiding over the interesting ceremony, and immediately afterwards some thirty young men of the school and chapel, provided with spades, picks and barrows, joined enthusiastically in the work of excavation. Good progress was made with the work, and when darkness came on the ladies of the congregation provided tea for the workers. The growing needs of a successful Sunday-school, and the social work which is so important a part in the life of all congregations, particularly those in the country districts, have necessitated an extension of the schools at Walsley. For many years this has been in view, and some money having been accumulated it was decided to proceed with the erection of new buildings, towards which many Bolton friends have promised help. The old school buildings are to be divided into class rooms by movable glazed screens, and a new school and assembly hall to seat 300 is to be built. An entrance porch, cloak room, and other necessary accommodation will be provided, making altogether premises well suited for their work. The foundation stones will be laid in May by well-known friends of the congregation.

Wimbledon.—The first of the series of five Sunday evening services which are being held in the Worple Hall was conducted by the Rev. W. G. Tarrant, of Wandsworth, on February 25, and was much appreciated by a good congregation. The address was on "God and Man." As Unitarians, Mr. Tarrant said, they were not there to enter into rivalry with other churches, but to offer what lay in their power as a guide, if possible, to those who (of whom there were many) who in these days of inquiry are seeking light in religious things. He then spoke of the cardinal thought cherished by Unitarians, that God is really a Father to man, and went on to show by many illustrations how much was implied by that relationship. Last Sunday the Rev. E. S. Hicks, of Islington, was the preacher, and his address on "The Personality of Jesus" was followed with deep interest by the thoughtful congregation present. At the close several names were given in of those willing to co-operate in the establishment of a church.

THE Rev. W. Rosling, whose retirement from the Congregational Church we have recorded, is engaged in organising a Unitarian Mission Church at the Co-operative Hall, Bowling Old-lane, Bradford. At the opening meeting some eighty persons were present. "Never again," said Mr. Rosling, "whatever may be the consequences—whatever may be entailed in the stand for liberty—never again, by God's grace, will some of us be trammelled by an ecclesiastical creed." What he wanted that church which was budding in West Bowling really to stand for was a simple, sincere, Christian life. They believed that purity of heart was essential to a knowledge of God. God was only realised in the soul. All men in all the ages who had known God had known Him in the depths of their being. Just as God came into the life of Jesus and Paul, and Peter and John, so God was coming into the life of men to-day. That he held to be the great necessity for such a movement as that which they were starting in that neighbourhood. They wanted to get away, and must get away at all costs, from the thought that God was an

absentee from this part of the earth. It would never be worth their while to form a society in that part of Bradford merely to deny the validity of orthodox doctrine, but it was worth while to form a community to seek soul contact with God, and it seemed to him that there never was a greater need for that than at the present time. On Tuesday week Mr. Rosling attended the annual meeting of the Chapel-lane Unitarian congregation in Bradford, and received from the Rev. E. Ceredig Jones the right hand of fellowship:

BEDFORD COLLEGE, UNIVERSITY OF LONDON.—The Worshipful Company of Goldsmiths has made a grant of £1,000 to the building and endowment scheme for the above College. The Worshipful Company of Grocers have granted £25 for the same purpose. Two more donations towards the Queen's special list of £100 contributions have been received since the announcement from Her Grace the Duchess of Marlborough and Mr. and Mrs. Henry Yates Thompson.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 11.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. W. H. READ, and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30, Mr. A. J. CLARKE.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. GORDON COOPER, B.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. W. PERRIS, and 6.30.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7.
Peckham, Avondale-road, 11 and 6.30, Mr. BIMAL C. GHOSH.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. A. J. MARCHANT, "The Permanency of True Religion."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Rev. J. TOYE, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Worples Hall, Worples-road, 7, Rev. H. WOODS PERRIS, "Salvation."
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. FISHER JONES.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. WORSLEY AUSTIN, M.A.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. W. MELLOR.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HOBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. ALFRED HALL, M.A., of Norwich, and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BONN.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Mr. ERIC HAMMOND, 11, "The Manhood of Jesus," and 6.30, "All Service Ranks the Same with God."

IRELAND.

DUBLIN, Stephen's Green West, 12 noon, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAWRENCE, F. H. A. HARDCASTLE, F.S.I.
Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

MANSFORD STREET CHURCH AND MISSION.—The ANNUAL MEETING of subscribers and friends will be held at Essex Church, Kensington, on Wednesday, March 21st, when the chair will be taken at 8.30 by W. WALLACE BRUCE, Esq., L.C.C. Refreshments, 7.45—8.30.

S. W. PRESTON, J. C. DRUMMOND, } *Hon. Secs.*

STRATFORD, WEST HAM LANE.—ANNUAL MEETING, Wednesday, March 14th, at 7 o'clock. Chairman, WALLACE BRUCE, Esq.

NEWCHURCH - IN - ROSSENDALE.—A Brief Historical Sketch of Bethlehem Church. By Rev. J. J. SHAW, M.A. Post free, Threepence. Also a few copies of Bazaar Handbook, 129 pp., with 60 reproduced photographs. Post free, One Shilling.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BIRTHS.

RYLAND.—On the 7th inst., at 13, Rotton Park Road, Edgbaston, the wife of Thos. W. Ryland of a daughter.

SCHROEDER.—On March 5th, at 87, Marsland-road, Sale, to the Rev. W. Lawrence and Mrs. Schroeder, a daughter.

MARRIAGE.

LLOYD-JONES—OXTON.—On March 7th, at the Liverpool Domestic Mission Chapel, by the Rev. Professor J. Estlin Carpenter, M.A., Thomas Lloyd-Jones, Minister of the Liverpool Domestic Mission, to Alice Gertrude, daughter of Thomas Oxtan, of Liverpool.

DEATHS.

BURGESS.—On March 1st, Mary Ann, the beloved wife of S. C. Burgess, of Crawley, in her 72nd year.

HARROP.—On February 28th, at Chapel Hill, Dukinfield, Martha Harrop, aged 69 years.

MOTTEAU.—On March 3rd, at 157, Earls-ham-grove, Forest Gate, Essex, Mr. Achille Motteau, aged 70 years. Brother-in-law of the late Mr. Henry Jeffery,

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Wholly unadorned Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

THE REVISED Third Edition. ESSEX HALL HYMNAL

SMALL PICA, 534 HYMNS, CLOTH, RED EDGES.

PRICE 1/6 NET.

In the Index of First Lines a suitable tune for each Hymn is suggested.

The Essex Hall Hymnal, in its Older or Revised form, is now in use by 180 Congregations. The Revised Edition is printed in clear, large type, and strongly bound in cloth. Suitable tunes are indicated for each hymn, but congregations are not confined to one set tune.

THE EDITORS of the Revised Hymnal, the Revs. V. D. DAVIS, B.A., JAMES HARWOOD, B.A., and W. G. TARRANT, B.A., in their Preface say:—The Editors have had cordial help from many correspondents, to whose knowledge and critical suggestions the present book owes more than can be told. This fraternal co-operation inspires a trust that the new Hymnal may have escaped some of the perils which beset more private compilations. It represents the average feeling of a number of persons, who have made a special study of hymns, rather than the particular preferences of any individual.

TERMS FOR CONGREGATIONS.

Congregations ordering 20 copies at one time will be supplied direct from the Publisher, *not through the Trade*, at 1/- each; carriage extra. THE HYMNAL WITH CHANT BOOK combined, price 2/- net, with reduction for quantities.

In Special Bindings—Roan, gilt edges, 2/6 net; Morocco, red under gilt, with ribbon mark 5/- net. Special Lettering can also be provided. Copies in Sheets, for binding up with Supplemental Hymns, are also provided.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, W.C.

Just Published.

Price ONE SHILLING.

TWO SERVICES OF PUBLIC PRAYER

Reprinted from "Home Prayers."

BY

JAMES MARTINEAU.

LONGMANS, GREEN & CO., 39, PATERNOSTER ROW, LONDON, E.C.

CHEAPER EDITION.

Fcap. 8vo., 2s. 6d. net.

POEMS OF THE INNER LIFE

SELECTED BY

ROBERT CROMPTON JONES.

Thirteenth Edition.

LONDON: METHUEN & CO.,

33, ESSEX STREET, STRAND, W.C.

AVIEMORE & THE HIGHLANDS

By Miss GERTRUDE MARTINEAU, and
Miss EDITH MARTINEAU, A.R.W.S.

THE MODERN GALLERY, 61, New Bond St. W.

Pp. 776, Portrait and Memoir, 8vo., Cloth, 2/6 post free.
**COMPENDIUM OF SWEDENBORG'S
THEOLOGICAL WRITINGS.**

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

**ARE THE TENETS OF UNITARIANISM WORTHY
EITHER OF BELIEF OR OF PROPAGATION?**
By WILLIAM MATTHEWS. Post free, 2/6d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

EXHIBITION OF PASTELS

BY

MINNA TAYLER

AT WALKER'S GALLERY,

118, New Bond Street, from
MONDAY, MARCH 12th to 17th.

SUSTENTATION FUND.

For the Augmentation of Ministers' Stipends.

SECRETARIES OF CONGREGATIONS desiring GRANTS from this Fund may obtain the needful Forms of Application by writing before 31st March next to Mr. Worthington, The Hill, Stourbridge.

A. W. WORTHINGTON, } *Hon. Secs.*
FRANK PRESTON, }

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street, Strand, W.C.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE, LONDON.
This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET.

Apply to ELLINGTON,
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER.

Effective Advertising by localised Church
Magazines throughout the Kingdom.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A. Honours Lond. Preparation
for London Matriculation, Trinity
College, and Associated Board of Musicians.
Healthy situation, Hockey, Cricket, and Swimming.
Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

EDGBASTON COLLEGE FOR GIRLS,
BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.

Head Mistress: ELEANOR MOSS, B.A.
Preparation for London Matriculation,
Cambridge Local, Music Exams., &c.
Special terms for the daughters of Ministers.
One vacancy for Summer Term, 1906.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for Delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

NUT CAKES.

Something new and good.
They are ideal for
afternoon Teas.

LIGHT & DAINTY.

Hazel Nut 6d. each.

Cocoanut... .. 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London W.C., and should reach the
office not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE ... ..	...	6	0
HALF-PAGE ... ..	...	3	0
PER COLUMN ... ..	...	2	0
INCH IN COLUMN ... ..	...	0	3

Special Terms for a Series.

Calendar Notices, 10s. per year, for two
lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6
Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Pro-
prietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 and 30, Shoe-lane, E.C. Manchester (Wholesale).
JOHN HEYWOOD, Deansgate.—Saturday, Mar. 10, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3325.
NEW SERIES, No. 429.]

LONDON, SATURDAY, MARCH 17, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	161
LEADER :—	
Religion in Morality ...	168
ARTICLES :—	
Sir Oliver Lodge's Criticism of Professor Haeckel ...	163
Social Problems and Modern Prophecy ...	166
Postal Mission Work in India ...	167
Religion and Morality ...	168
Thirsting for Righteousness ...	169
MEETINGS :—	
North and East Lancashire Unitarian Mission ...	170
Midland Christian Union ...	171
LITERATURE :—	
Articles in the Reviews ...	162
Jesus and the Prophets ...	165
Holyoake's History of Co-operation ...	165
THE CHILDREN'S COLUMN ...	167
NEWS FROM THE CHURCHES ...	174
OUR CALENDAR ...	174
ADVERTISEMENTS ...	175

NOTES OF THE WEEK.

THIS is the season of annual meetings. We report in our present issue the meetings of the Midland Christian Union and the North and East Lancashire Unitarian Mission. Next Wednesday comes the annual meeting of the Mansford-street Church and Mission, to be held at Essex Church, and in the following week that of the Blackfriars Mission and Stamford-street Chapel. The meetings of the Liverpool and Manchester District Associations are also close at hand, and on March 28 the Council Meeting of the British and Foreign Unitarian Association is due:

THE exhibition of the Martineaus' Aviemore pictures and other water-colours, at the Modern Gallery, 61, New Bond-street, has been so successful, and has given so much pleasure to many friends, that it has been decided to keep it open for another week, and it will not, therefore, close until Saturday, March 24.

At the annual meeting of the Aborigines Protection Society, to be held at Caxton Hall, Westminster, on Wednesday next, at 3.30 p.m., Sir Charles Dilke has promised to move, and Mr. P. A. Molteno, M.P., to second, a resolution upholding native rights in British South Africa. In support of another resolution the Rev. J. H. Harris will protest against the continued tolerance of monstrous abuses in the Congo, and Mr. H. W. Nevinson, who has lately returned from Central Africa, will call attention to the increasing slave trade carried on in Portuguese territory. Mr. G.

P. Gooch, M.P., and other members of Parliament are expected to take part in the proceedings. Sir W. Brampton Gurdon, K.C.M.G., C.B., M.P., the president, is to take the chair.

WHEN the delegates of the National Free Church Council assembled last week in Birmingham their mood was naturally one of considerable jubilation. The new committee of the council includes the name of the Right Hon. Lloyd George; Nonconformity, that is to say, in its most militant form, exerts its influence in the inner circle of the Government itself. And this fact is no more than a reflection of the great political change we have witnessed in the year 1906. The Free Church Council no doubt rejoices in a Liberal majority, since members of Free churches are for the most part Liberals. But then they are all Nonconformists, and the number of Nonconformists who can write M.P. after their names is very largely increased. There is ample excuse for the slight exaggeration which speaks of the Nonconformist General Election. Under these circumstances we are not surprised to find political questions very much to the front. Of course sermons were preached and papers were presented on theological topics. Among these last was one by Dr. Forsyth. Those of us who have not forgotten the length of his address to the Congregational Union last autumn and of his articles in the *Contemporary* and the *Hibbert* can readily sympathise with the difficulty Dr. Forsyth expressed in having to say something in twenty minutes!

TWENTY minutes for theology! We rather imagine the delegates had not come together to study theology, and certainly the chief interest seemed to centre round public questions. Yet a third of an hour is not so little after all when the Rev. Sylvester Home was confined to three minutes, and managed to achieve a telling speechlet into the time. The programme in fact, was a very full one, and brevity had to be the soul of wit. Of course, the first of the public questions dealt with was that of education. The resolutions and the speeches were of a familiar type. The delegates did not choose to face the question whether any constitutional principle demands the payment out of the rates for Bible teaching and not for Prayer-book teaching. They were met in Birmingham, and they recalled great memories of Dr. Dale, but they care not for Dr. Dale's fidelity to the fundamental principles of Nonconformity. The president of the Council, the Rev. Scott Lidgett, L.C.C., thus stated its present demand:—

"(1) That national education must hence-

forth be a civic and not an ecclesiastical task.

(2) That ample security must be given for the protection of conscience in the case of teacher and taught by the exclusion of sectarianism.

(3) That provision should be made for the training of character in a definitely Christian civilisation.

(4) That the demand of the people for the Bible in the schools should on these conditions be respected.

(5) That respect should be shown to the spiritual mission of the churches, although they are restrained from trespassing upon ground that does not belong to them." Dr. Clifford and Dr. Myers denounced the church compromise, the "right of entry."

THE greater part of one session of the Council was devoted to the subject of unemployment. This was introduced by Dr. A. E. Garvie, who treated the question "What the Churches can do," and roused the assembly to a high pitch of enthusiasm by his proposal to solve the unemployed difficulty by a tax on millionaires. The feature of the afternoon, however, was a speech by Will Crooks, member for Woolwich. The speaker had himself had to tramp for work. He brought home to his audience the terrible human significance of the mere official figures and averages of unemployment. So much so that the president pledged the two hundred Nonconformist M.P.'s to stand shoulder to shoulder with the Labour member. That was definite, though, of course, such a pledge cannot be held to binding, but it indicates the temper of the meeting.

OTHER subjects dealt with included temperance legislation, on which a strong resolution was passed:—

"All licences should be granted for a definite and short term, and be liable to be discontinued without monetary compensation.

"A new local licensing authority should be created representing the people, which shall control the issue of licences in suitable areas.

"All licensed houses should be closed the whole of Sundays and election days except to bona-fide travellers and lodgers in such houses, and the regulation of the hours of closing should be left to the local authorities, subject to the limitation that the closing hour be in no case later than eleven o'clock.

"The annual licence duties should be greatly increased, and such duties should be more equitably imposed than at the present time."

We miss, however, any statement such as

seems to be needed, as to the treatment of present licences. We imagine the policy would be to treat these in the same way as is proposed for new ones. But we cannot overlook the fact that holders of present licences have, under the recent Act, acquired a vested property which is legal, however inimical to public morality and welfare.

IN its closing session the Council turned to the momentous issues of peace and war. The resolution was marked by extreme moderation, but it expressed the "eager desire for such an agreement among the States of the world as shall secure a large disarmament among the nations of Christendom, and in strengthening bonds of peace throughout the world." Dr. Townsend, in the course of discussion, put in a very necessary reminder. There has been within the present generation a rapid increase in the use of arbitration. Side by side with this has gone the crushing and iniquitous increase of armaments. It seems time for still more determined effort on the part of the friends of peace, and we commend to the National Council and to our readers the "splendid risk" which Mr. Leonard Courtney is prepared to run.

THE range of discussion was a wide one. It is well worth our consideration as the expression of the sentiment of a great mass of English middle-class opinion, a body of belief which is at once a religious and a political force. The keynote of it all was sounded in the address and emphasised by the personality of the president. The commission of the church is for Mr. Scott Lidgett a world commission, and progress towards the ultimate efficiency of States lies through the ever fuller expression of Christian principle in legislation and administration. The emphasis on administration is valuable, and is natural from an Alderman of the L.C.C. The whole conception of a central faith animating every secular concern is also natural to the speaker. The Rev. Scott Lidgett is the head of the successful social settlement in Bermondsey. Drawn there by deep social sympathies, he has learnt how intimately connected are the economic and the spiritual. He is one of those who gives powerful utterance to the growing conviction that the test and the possibility of religion lie in the daily affairs of the masses of mankind.

THE terrible disaster which befel the Courrières coal mines, some twenty miles from Lille, on Saturday last, is overwhelming in its magnitude. Although it has not as yet been possible to number the victims, it appears to be certain that over a thousand lives have been lost. Among those who have taken part in the attempted work of rescue was a party of German miners, whose action has been very deeply appreciated. Both from this country and from Germany, from the Government and from the miners of the North, prompt expressions of sympathy were sent. The French Government immediately voted a large sum for the relief of the sufferers, while the President and many others have made personal contributions.

ARTICLES IN THE REVIEWS.

EXPECTATION of the Government's Bill for the amendment of the Education Acts naturally finds expression in this month's reviews. The most valuable article is that by Lord Stanley of Alderley, in the *Nineteenth Century and After*, on "Education and the New Government." This is followed by an article on "Evangelicals and the Education Question" by Lady Wimborne, who rejoices that clerical control will be removed from the schools, because that is leading insidiously to Rome, and would like to see "undenominational" religious teaching enforced in all the schools as an antidote to sacerdotalism and as essential to sound national life. Lord Stanley concludes with the following summary of the points he regards as essential in the coming legislation.

(1) All ordinary day-schools aided by the rates must be under complete public management as "provided" schools.

(2) The whole of the teaching during school hours must be by the responsible teachers of the schools appointed by the local education authority.

(3) There shall be no interference by the State directing the giving of religious or Scripture teaching in the school.

(4) In every school district there shall be a supply of provided schools within the reach of all.

(5) Where the geographical conditions make it inexpedient to have more than one school in a neighbourhood, that school shall be a provided school, and no other school shall receive State aid.

(6) Schools held in trust for elementary education shall be transferred to the local authority if the existing managers fail to conduct them as efficient day-schools.

(7) Non-provided schools transferred to the local authority shall be kept in repair by the local authority, but the former managers shall retain the use of them on Sunday and at such other times as they are not needed for public education.

(8) On two occasions a week, either at the beginning or end of the school session, the schoolroom shall be at the disposal of persons desiring to give religious teaching to scholars desiring to receive it; but this attendance shall not be included in the official hours. The time shall be from 9 to 9.30 a.m., unless the applicants desire some other time; and any dispute as to time shall be settled by the Board of Education.

(9) In districts adequately supplied with "provided" schools, the Board of Education may, on the application of parents and of the managers of any non-provided school, allow that school to be withdrawn from the common school supply of the district and from any control or interference by the local authority, and may admit it to annual grants, as is done under section 15 of the Act of 1902.

(10) The aid grant provided by the Act of 1902 shall be distributed in a more graduated way, so as to give greater relief to those districts which are levying a higher education rate.

Of these sections (8) and (9) show how Lord Stanley would deal with the religious difficulty.

On this special subject Canon Barnett has an article in the *Independent Review*, and there are also some editorial notes showing

how this difficulty is common to countries sharing our Western civilisation, and nowhere has been brought to a wholly satisfactory issue. The strict logic of the "secular" system is deprecated, and while it is strongly urged that the injustice of a single school area with only a denominational school must be remedied, for its existence "is not compatible with a fully organised national system of education." It is added: "When, however, the State has seen to it that there shall be within reach of every child a school under complete public control, and not connected with any particular denomination, it should be ready to give full consideration to any proposals made on behalf of the religious bodies, which are not inconsistent with this principle. When parents claim to have their children instructed, so far as practicable, in their own faith, it is difficult to see how their claim can be refused, except on grounds which would exclude religious teaching altogether from the schools. The claim may be met in two ways—by separate schools where there is a choice of schools, or by facilities in the common school where there is no such choice. Neither of the two methods is altogether free from difficulties. But it is worth making a considerable effort to avert the growth of a new sense of grievance and the probable creation of starved and inefficient denominational schools outside the State system."

In the *Contemporary* the article on the "Amendment of the Education Acts" is by Dr. Macnamara, M.P., who would have preferred, had it been possible, a return to the *ad hoc* system of electing an authority, and urges an increase in the London County Council to meet the need for thorough administration by a popularly elected body, and the subdivision of the county areas. As to religious teaching, he suggests universal "Cowper-Temple" schools, with "facilities." Some striking figures are given as to the position of the denominational training colleges, which must be brought into line with a truly national system.

Other articles in the *Contemporary* to be noted are "Health and Education," by T. C. Horsfall; "Revivalism and Mysticism," by W. F. Alexander; "The Unemployed," by G. P. Gooch, M.P.; and "Chinese Labour and Imperial Responsibility," by H. C. Thomson. In the *Independent* Mr. J. Ramsay Macdonald, M.P., writes on "The Labour Party and its Policy." In the *Nineteenth Century and After*, the Rev. Ethelred Taunton writes (from Rome) on "The Holy See and France," believing that "the Church is freer in the catacombs than in a concordat." Lady Paget has an interesting article on "Brixen and Health."

The *World's Work and Play*, with a fine portrait of the Speaker as frontispiece, opens with a very interesting illustrated article on "The House of Commons." Among the pictures is one of the members of the Independent Labour Party in the new House grouped on the Terrace.

PEOPLE say a church is a holy place. So it is, if holy people be in it; not else; the kingdom is within you, not in stones.—*F. W. Robertson.*

SIR OLIVER LODGE'S CRITICISM
OF PROFESSOR HAECKEL.

IN Ernst Heinrich Haeckel (born 1834) nineteenth-century modes of thought appear to be making their last effort in claiming the acceptance of men. His antagonist, on the other hand, who is seventeen years younger, may be regarded as an early representative of the thinkers who are to voice the ideals of the twentieth century.

Already signs are not wanting in indication that the temper of our time is changing, that a new spirit is abroad, that a different attitude is being taken toward the universe, a stronger expectation made from life's revealing powers, a deeper sense of wonder stirring the hearts of our contemporaries. We seem to be hearing the rippling music of a new tide already beating in marvellous promise on the shores of truth. The old temper was agnostic, and therefore pessimistic; the new will tend to become more and more gnostic, and therefore optimistic. For the purposes of this review the change may be stated as follows:—Whereas the science of thirty years ago had a tendency, in the words of John Tyndall, to "see in *matter* the promise and potency of every form of *life*," the science of the present century, if we are to trust Sir W. Crookes, will seek to "see in *life* the promise and potency of every form of *matter*."

The title of Sir Oliver Lodge's recent book "Life and Matter" recalls this changed expression of the modern scientific attitude. Haeckel, however, still occupies the position of John Tyndall in his Belfast address. Things have moved rapidly enough since 1874 to justify a designation of the tenure of that position as "antiquated and rudimentary," which are the terms the Principal of the Birmingham University applies to the eminent biologist of Jena.

The Combatants.

Before plunging into the controversy, it is interesting to compare the two personalities. One has only to put their counterfeit presentments side by side in order to recognise the diversity of their character. Haeckel's face indicates a genial, affectionate nature. There is a bright and witty intelligence in the alert, bird-like eyes. There is a sharp vivaciousness in the features—token of a restless, nervous energy. Something of the rebel, too; a fire, a passion, which prepares us for a certain impatient haste and liability to leap into conclusions from inadequate data with which he has been so often charged. No dreamer here, no visionary, no far-off look as of one who sees into the very life of things. No depth in the eyes; an entire absence of calm. He reminds us of Emerson's designation of Napoleon, "he would shorten a straight line to come at his object." But, unlike Napoleon, he has ardour, which fills him with a missionary spirit for the cause he loves, and accounts for the verve of his attack upon ecclesiastical Christianity and the enthusiasm of his popularisation of science.

How unlike is the picture of his antagonist, with his massive head, bastioned with beetling brows and crowned with the "mount of reverence," under which are set calm unruffled depths of eyes with something of the mystic in their dispassionate

gaze! The whole nature would appear to be dominated by the comprehensive intellect, and therefore is cautious, careful of every step it takes, and lending to the whole character a strength, a solidity, a sobriety, a dignity, a majesty not possessed by the lesser man.

In a contest between such men the issue is at once foreseen. Eloquence and interest will be on the side of the enthusiast; good sense and cogency on the side of the philosopher.

Haeckel no Philosopher.

Haeckel does not look like a philosopher. And after Sir Oliver has coped with him, the "unanswerable work," as Mr. McCabe calls the "Riddle of the Universe," comes out rather shrunken and dismayed. But Haeckel is an indefatigable worker in collecting the facts garnered into the treasures of science, and in this domain his eminence is assured. It is the speculative and destructive portions of Haeckel's work that his antagonist is forced to regard as misleading and inaccurate.

Like Herbert Spencer, Haeckel has attempted to synthesise the whole body of knowledge into one system, to *unify* it by the application of an all-comprehensive principle. But it is not the "whole" body of knowledge known as much as that portion approved by himself, that he has thought it worth while to reduce into a single system. Though he has "surveyed the whole range of existence, from the foundations of physics to the comparison of religion, from the facts of anatomy to the freedom of the will, from the vitality of cells to the attributes of God," he completely ignores or unwarrantably denies the facts that will not fit into his system.

His Philosophic System.

Wherein does Haeckel's system differ from that of the philosophers? They also seek to unify. They seek to set forth the ultimate law that governs the mass of observed phenomena, the underlying principle which furnishes the thread upon which the beads of experience are strung. But Haeckel speaks of having presented "my Monistic and Genetic Philosophy thirty-three years ago," as though he had originated some system unknown to the world before. Sir Oliver shows how all philosophy aims at being monistic, and so far from Haeckel's system of Materialistic-Monism being a recent invention, it is older than Plato, as old as Parmenides.

Haeckel's critic classifies the various monistic or unifying systems as follows:—

(1) Theories that refer back all known phenomena into manifestations of some unknown absolute reality. *Exx.*: Herbert Spencer, Spinoza.

(2) Theories that attribute all phenomena to the operation of a mind; that regard things material as having a psychical origin. *Exx.*: Berkeley and William James.

(3) Theories that regard the fundamental reality as "matter" or "energy," of which mind is the outcome. This is Materialistic-Monism.

This last system, though the least in favour with philosophers, is pushed in the most aggressive and militant fashion, and in the "premature and cheap" form

advanced by Haeckel, is, in the opinion of Lodge, worse than none at all.

To those who supposed Haeckel to be advancing his theory in the name of science, it is salutary to know that another eminent scientist regards it as "gratuitous, hypothetical, in some places erroneous, and altogether unconvincing," while the dogmatic assertiveness and extravagant pretensions with which the scheme is put forward are characterised as unscientific and unphilosophic.

To many of these assertions Sir Oliver gives an emphatic denial.

The Law of Substance.

Haeckel has combined the chemical generalisation called the doctrine of the conservation of matter with the physical generalisation called the doctrine of the conservation of energy, into a single statement called by him the "law of substance." And as to him, *matter* and *energy* are the two exclusive forms of the fundamental reality, which explain all that there is in the universe, including art and religion and love, this law of substance he regards as the supreme and universal law. He would himself regard it as axiomatic and self-evident in the sense that its opposite is unthinkable.

His critic is at pains to show that Haeckel's assumption is simply untrue. Recent research into the constitution of matter makes it impossible to cherish the assurance that matter is constant and permanent. "There is now no single material property that can be specified as really and genuinely constant." (p. 31.)

"The destruction and the creation of matter are well within the range of scientific conception, and may be within the realm of experimental possibility" (p. 33), though it may still be supposed that the *basis* of matter is fundamentally conserved.

Sir Oliver further shows how there may be other categories of energy than are yet tabulated; how new forms may be discovered; and that if new forms exist, until they are discovered, the law of conservation of energy as now stated may in some cases be strictly untrue.

To declare that certain theorems based upon this law (a law that with new knowledge may have to be modified) has been "amply demonstrated"—such as that the universe is eternal, its substance is in eternal motion running on through infinite time in an unbroken development—is to declare guess-work to be equivalent to proof, and is therefore an unwarrantable exaggeration.

Is Life a Form of Energy?

But the most serious mistake Lodge discovers is the assumption that *life* is a form of energy, which exists as life only as long as its material vehicle persists, but is, on its dissolution, resolved into heat or chemical action. To Haeckel, mind is a motion of matter; life is an operation of cells; the phenomena of consciousness are a physiological problem, and, as such, must be reduced to the phenomena of physics and chemistry.

And in order to account for the appearance of life and mind and consciousness, he supposes that matter possesses these attributes from the start, that love is a form of chemical affinity, and freedom of

the will must be looked for in the same quarter of repulsions and attractions.

Lodge's reply is: "This is not science, and the formulation of that idea gives no sort of conception of what life and will and consciousness really are." (p. 49.)

Others beside Haeckel have for a time adopted the materialistic theory of life, but with the acquisition of wider knowledge have passed into saner views. But the only explanation suggested by Haeckel for outgrowing his limitations is the implied insinuation that as they grew older they suffered from dotage. So he disposes of the wider outlook gained by the maturity of their faculties and the enlargement of their experience displayed by men like Kant, Wundt, Virchow, du Bois-Reymond, Baer, and others.

Grave suspicion must surely attach to a scheme of thought which, while emphasizing the doctrine of evolution, treats the evolution of the human mind into extended powers, and deeper insight as retrogression into illusion. Belief in Haeckelism demands that we shall regard the noblest and wisest of the race—philosophers, poets, religious leaders—as simply deluded and deluding. And Haeckel has the colossal self-conceit implied in making that terrible assumption. No wonder that his critic occasionally declined to say what he thinks, lest he should violate his intention of criticising politely!

That the most ardent scientific pursuit does not necessarily terminate in a materialistic atheism, Sir Oliver Lodge illustrates by the names of Newton and Huxley, the former of whom remained a Theist, while the latter, protesting against the grave philosophical errors involved in materialism, preserved an attitude of reverend agnosticism that furnishes a curious contrast to the gratuitous assumptions and the confident negative dogmatism of the Jena Professor. The names of Kepler, Herschel, Liebig, and Linnæus, of former days, and Crookes, Wallace, and Lord Kelvin of our own, could be added to this list.

Distrust Negations.

It must not be supposed from the above paragraphs that the aim of the book is wholly controversial and contentious. On the contrary, it is claimed also to be a supplement—an "extension of the more scientific portions of that work into higher and more fruitful regions of inquiry." (Preface).

When a Unitarian minister once turned Catholic, his perplexed disciples whom he had piloted from orthodoxy to a liberal faith came to him and asked if his conversion did not mean that all his teaching was now discredited. He wisely replied, "No, forget all my negations; retain all my affirmations." Sir Oliver Lodge gives a somewhat similar counsel to the readers of the "Riddle of the Universe." "In so far as it makes positive assertions, embodying the results of scientific discovery, and even of scientific speculation based thereupon, there is no fault to find with it; but when, on the strength of that, it sets up to be a philosophy of the universe—all inclusive, therefore, and shutting out a number of truths otherwise perceived, or which appeal to other faculties, or which are equally true and are not really contradictory of legitimately materialistic state-

ments—then it is that its insufficiency and narrowness have to be displayed." (p. 60.)

Haeckel is, in the opinion of his critic, too sure of what is not known, and cannot be known. "To be able to perceive comprehensively and state fully not only what is, but also what is not, is a wonderful achievement." The hint ought to suffice. However, the Principal adds slyly, "I do not think that such a power has yet been acquired by any of the sons of men" (and more seriously), "nor will the semi-educated readers of this country be wise if they pin their faith and build their hopes on the utterances of any man, however eminent, who makes this superhuman claim." (p. 77.)

The Religion of Haeckel.

Haeckel, though he denies the existence of God except as the sum total of force operating in the material universe, without design or purpose, and laughs at the doctrine of immortality, is still able to extract some kind of religion from his materialistic monism. It is refreshing to find him defending, though it is in antagonism to Christianity, the humaneness of Buddhism, the love of animals it inculcates, and sympathy with friendly mammals. I conclude from that he does not believe in vivisection, nor eats flesh which involves the violation by slaughter of the Buddhist sense of the sacredness of life.

It is as refreshing for the Christian minister to mark his antagonist's defence of the teachings of Christ and correction of the mistakes of the German.

Haeckel supplants the "three great hallucinations" of Kant, viz., God, freedom and immortality, by what Tolstoy calls the Baumgartenian Trinity, "the good, the beautiful, the true," before which he professes to bow the knee in adoration. The adoration, however, avails little, as Lodge suggests, unless one's ideas of truth should be large enough to take into account possibilities far beyond anything of which he is at present sure; unless the meaning of goodness transcends the process of reduction into atomic forces and motions; and unless the sense of beauty has a fuller explanation than may be compassed in terms of sexual selection and the like. Such a limited view of religion may suit the author of the "Confession of Faith of a Man of Science," but is not enough for the race. (p. 94).

A Better Way.

Sir Oliver Lodge is not satisfied with merely pointing out the narrowness of Haeckel's views. He points a better way; at least, he suggests it. For with his native cautiousness and reserve, and the natural humility of a great scientist, Sir Oliver is not likely to burden his readers with his over-beliefs.

To readers of the *Hibbert Journal*, in which many of the papers collected into the present volume have appeared, the constructive speculations of the author of "Life and Matter" will be familiar. He holds that life has an origin independent of the forms of energy described in physics and chemistry; that it furnishes guidance and direction of the physical processes connected with the maintenance of our bodily existence; it pre-exists and survives the material organism in which it incar-

nates and through which it functions on the terrestrial plane for a time.

There is no striking novelty in this opinion—it does not go as far as Plato—its interest lies in the testimony it carries, how much of religious philosophy can be accepted by a man whose chief business is dealing with material phenomena while remaining in full accord with positive scientific material teaching. So much service, at least, has been rendered to modern thought by a generation of psychic research, aided by her latest offspring, the new psychology. So much belief has become necessary, if only as a working hypothesis, in order to account for the data known.

The Triumph of Idealism.

No small comfort accrues to the dreamer of dreams from the present attitude of men like Oliver Lodge. "Our highest thoughts are likely to be nearest to reality," he says. "Whatever we can clearly and consistently conceive, that is *ipso facto* in a sense already existent in the universe as a whole; and that, or something better, we shall find to be a dim foreshadowing of a higher reality."

"I believe in the ultimate intelligibility of the universe." "Why should it be inconceivable that human beings should receive information from beings in the universe higher than themselves?"

What vistas of thought are opened up to the imagination by these sentences! Yet they issue from the cold-blooded mood of a man noted for his soundness and saneness. After all, is not the highest science allied to poetry, and truth the handmaid of religion?

But if this attitude is typical of the scientists of the twentieth century, then is Haeckel's position accurately foretold in the closing paragraph of the chapter on *Science and Philosophy*:—

"The progress of thought has left him, as well as his great English exemplar, Herbert Spencer, somewhat high and dry, belated and stranded by the tide of opinion which has now begun to flow in another direction. He is, as it were, a surviving voice from the middle of the nineteenth century; he represents, in clear and eloquent fashion, opinions which then were prevalent among many leaders of thought—opinions which they themselves in many cases, and their successors still more, lived to outgrow; so that by this time Professor Haeckel's voice is as a voice of one crying in the wilderness, not as the pioneer or vanguard of an advancing army, but as the despairing shout of a standard-bearer, still bold and unflinching, but abandoned by the retreating ranks of his comrades as they march to new orders in a fresh and more idealistic direction."

J. TYSSUL DAVIS.

We get no good
By being ungenerous, even to a book,
And calculating profits . . . so much help
By so much reading. It is rather when
We gloriously forget ourselves, and plunge
Soul-forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—

'Tis then we get the right good from a book.

E. B. Browning.

JESUS AND THE PROPHETS.*

To the making of the mind of Christ the goodly fellowship of the prophets contributed most powerfully, and their influence is seen in the whole form and content of his teaching. The question, therefore, as to the precise significance which he attached to their writings is of supreme importance for a real understanding of him. Did he regard prophecy as a detailed prediction that had either been or was to be literally fulfilled? Or did he regard it simply as preaching, the impassioned utterance of ethical and religious truths and principles that were applicable not to an age only but to all time? Or, again, does he seem to have considered it as sometimes the one and sometimes the other of these things? Such is the question which confronts the student of the Gospels, and which Dr. Macfarland's book is designed to answer.

The subject takes our author far and deep into the criticism of the Gospels. To the evangelists, prophecy is almost synonymous with prediction. They wrote for a public that had learnt to love and reverence the name of Jesus, and was, moreover, asking eagerly for signs or proofs of his Messiahship; and their purpose in writing was partly to satisfy the general demand, and to show that in all respects his life and death conformed literally to the predictions of Scripture, and that he was therefore the promised Messiah. This dogmatic purpose (especially apparent in Matthew) helped greatly to give shape and substance to the Gospel records. Dr. Macfarland fully appreciates its influence, and, wherever necessary, he is careful to point out misrepresentations and interpolations that may be due to it. The chapter in which he deals one by one with the various quotations which Jesus makes from the prophets (and from the psalmists who, in this connection, have to be included with them) is of exceptional interest and value. On each of these quotations he has written a brief disquisition setting forth the original meaning of the words and explaining the application which Jesus makes of them. In this way he gives his readers some excellent Old and New Testament exegesis. His finding, in all cases of authentic quotation, is that Jesus' concern is not to verify prediction, but, on the contrary, that he uses prophecy much as we might use proverbs or the words of well-known authors. So "familiar as household words" was the language of prophet and psalmist to him, that sayings of theirs came spontaneously to his lips as the fit expression of his own thoughts and feelings. Thus, what more natural than that, in face of opposition or neglect, the consciousness of his destiny should find utterance in the words—"The stone which the builders rejected, the same was made the head of the corner." Here was a saying whose truth was to be exemplified in his own case, as it had already

been in the case of many another. Again, when with the words, "Well did Isaiah prophesy of you," he hurls at the Scribes and Pharisees the text about people who draw near to God with their mouth and honour Him with their lips but whose heart is far from Him, it is evident that his meaning is, as Dr. Macfarland says, "Well did Isaiah describe you. . . . You think he speaks to those back there in his time. But you do not understand prophecy. It is principle, universal truth, and it applies to you." Jesus frequently uses sayings or phrases from the prophets merely to point a moral or adorn a parable; but where, as in the examples just given, there is any suggestion of fulfilment, it is, as a rule, clearly of the kind which means the exemplification, analogy, or development of some truth or principle.

The name Messiah summed up for Jesus all the spiritual aspirations of his race. It was as personally embodying or fulfilling these aspirations that he felt himself called to assume the title. How much his conception of its content differed from that of the Scribes is apparent from the passage which records his controversy concerning the David descent of Messiah and which concludes with the question that proved so unanswerable to his opponents—"If David called him Lord, how is he his son?"

"This discourse," says Dr. Macfarland, "is not merely a sophistical endeavour to entangle the Scribes by citing Scriptural contradictions. The Scribes cannot answer his question because of their narrow, literal, and formal conception of Messiah, which they have compressed into the phrase, 'son of David.' Jesus himself can answer the question from his point of view. Spiritually, he is David's lord, by reason of his relation to the Father. He really waives the question of natural descent. His purpose is to point out the difference between a conception of Messiah as merely of the 'seed of David,' i.e., 'according to the flesh,' and that larger conception of Messiah as 'Lord,' i.e., 'according to the spirit.' (Romans i., 3, 4.) Here is a truth entirely independent of that criticism and exegesis of the Psalm which concerned the Rabbis, and which, unfortunately, has concerned many Christian writers of later times."

Once or twice Jesus seems to come perilously near to crediting the prophets with a certain power of detailed prediction; and the question as to whether he ever actually did so is, for the most part, bound up with another question, upon which scholars are still very much divided, that, namely, as to how much or how little of the apocalyptic language ascribed to him, and based largely on the book of Daniel, is really his. Perhaps, however, Dr. Macfarland is justified in reading the doubtful cases in the light of what appears to have been the Master's general usage, and in rejecting as none of his any reference or quotation which is inconsistent with the larger and more natural interpretation of prophecy. Certainly our author argues throughout with much force and lucidity, and his book merits the attention of all who seek to know how the prophet of Nazareth fulfilled the prophets who were before him.

J. M. CONNELL.

HOLYOAKE'S HISTORY OF CO-OPERATION.*

It is too late in the day to be recommending Mr. Holyoake's History of Co-operation to students of social movements. They know the book. It is a storehouse of facts, it is thickly set with the author's trenchant observations on men and things, and it brings us face to face with those who toiled to give the idea of mutual aid credence and regal power is a competitive and disorganised industrial world. Mr. Holyoake knew these men in the intimacy of a common enterprise. The men whose names are become a part of history, and who, but for such a memorial as this, had been even now long forgotten, are here recorded. And, beyond this, again we meet with generous eulogy of the "forgotten workers" for the cause. The volumes, then, possess all the merits of reminiscences. The history is history written from within. Whether Mr. Holyoake's work can be regarded as a definitive history of the movement is another question. Perhaps he was too near to it, too closely wrapped up in it, for his judgments upon it always to set things in right perspective. But what is not doubtful is that no future historian can dispense with these volumes; and in all probability no future book can contain the vivid characterisation of the personalities of the crusade which lends its peculiar value and charm to the present work.

The "revised and completed" edition which lies now before us is largely identical with the volumes originally published in 1875 and 1879. By way of example, take the record of Robert Owen and his influence on co-operation. The story is touched with the affectionate regard in which the author always thought of the creator of New Lanark and "The New Moral World." But the account in these volumes is enlarged by the publication of the panegyric pronounced by Holyoake at the unveiling of the monument to Owen at Newtown in 1902. "It is said by parrot-minded critics that Owen was a man of one idea; whereas he was a man of more ideas than any public man England knew in his day. He shared and befriended every new conception of moment and promise, in science, in education, and government. His mind was hospitable to all projects of progress; and he himself contributed more original ideas for the conduct of public affairs than any other thinker of his generation."

The new volumes are enriched with illustrations, with portraits, e.g., of the author and of Owen. Then also we can look on the picture of the original Rochdale store, and allow our imagination to wander across the large outcrop of new thought and fresh undertakings which come from such an undistinguished birthplace. To mention but one other, the Anti-Corn Law Mill at Hull is full of memories of a struggle which had been regarded as finally decided, until one of the most masterful of contemporary politicians succeeded in again forcing it on a surprised country.

Of the three parts into which the work is divided, the first two, comprising some six hundred pages, are for the most part the original volumes. The third section,

* "The History of Co-operation." By George Jacob Holyoake. 2 vols. (T. Fisher Unwin. 21s.)

* "Jesus and the Prophets": an Historical, Exegetical and Interpretative Discussion of the Use of Old Testament Prophecy of Jesus and of His Attitude towards it. By Charles S. Macfarland, Ph.D. (Yale), Minister of the Maplewood Congregational Church of Malden, Massachusetts. With an Introduction by Frank K. Sanders, Ph.D., D.D., Dean of the Divinity School of Yale University. (G. P. Putnam's Sons, New York and London, The Knickerbocker Press, 1905. 6s. net.)

containing eleven short chapters, is devoted to bringing the history up to date (1904). Quite obviously the record of thirty years in sixty pages must be scrappy and inadequate, and, indeed, this third part is rather in the nature of an eclectic appendix. Here and there the reader is pleased or irritated, according to his individual predilections, by terse and uncompromising comments and criticisms, and, though there is no attempt at completeness, there is much useful information as to the modern aims and achievements of co-operators. One instance must suffice, an instance which incidentally disposes of the popular and shallow notion that productive industry can only be carried out under the stimulus of private profit acting on the soul of some wealthy *entrepreneur*. We refer to the pages devoted to the Wholesale Societies. The English Wholesale is certainly one of the great distributive businesses of the country. It has also its own fleet of steamships trading throughout the world, it has its tea estates in Ceylon, its dairy and fruit and livestock farms at home; and, to say nothing of its corn mills, &c., it makes annually 2,000,000 pairs of boots in the factories at Leicester, Heckmondwike, Enderby, and Rushden. Co-operation is equal to the difficulties of production on the largest scale. Yet these various works are dependent on the skill of men of the people, and give evidence, among other things, of the very wide distribution of business ability among all classes of the community.

One interesting reflection in reviewing a later edition of a standard work is this, that the world moves on. In the seventies the title, "History of Co-operation," explained itself. Naturally, it would deal with British co-operation. In the early years of the twentieth century, this is no longer the case. True, the United Kingdom has shown the way. But this country no longer possesses a virtual monopoly of this instrument of industrial progress. We have but to turn our eyes to the Continent. Whether we regard the Latin nations as in France and Italy, the Teutonic in Germany, or the Scandinavian as in Denmark, we see the people, the proletariat in the towns, the peasantry in the country districts, resorting in large and increasing numbers to the practice of co-operation for the sale or the manufacture of the prime necessities of life. In the great days of Liberalism, English co-operation was mainly based on the individualistic theory of society. There are signs that this is not at present so generally the case, and the co-operative movement, as Mr. Holyoake recognised with the frankest dislike, tends somewhat towards collectivism. In so doing, it does but come into line with the movement in Europe, where co-operation is predominantly an association of workers who are socialists, and who use this form of association to forward their collectivist consciousness and purposes. A new History of Co-operation at the present time would have to appraise the significance of this new trend of thought.

B. KIRKMAN GRAY.

THE love that will be annihilated sooner than be treacherous, has already made death impossible, and affirms itself no mortal, but a native of the depths of absolute and inextinguishable being.—Emerson.

SOCIAL PROBLEMS AND MODERN PROPHECY.

IN his last lecture at Manchester, delivered last week, the Rev. W. G. Tarrant proceeded to apply the lessons arising from the study of the old prophets to the social problems of our own times. History, he said, repeated itself, but with variations. We see great changes, but the old problems abide. Empire on empire had passed away; half way between the time of David and the present day St. Augustine was writing his work on the City of God and pointing the way of escape from the evils of his time. We are still seeking the City of God, and the family of nations which emerged out of the chaos resulting from the barbarian invasion of Rome and Greece is still looking for ways of escape from the old evils, which, in spite of other changes, still remain. We have now huge populations which dwarf anything known in the Mesopotamian and Nile Valleys, but we have also new forces at our command, so that the old scourge of famine is no longer known in England, and only abides in India until we address ourselves earnestly to our true Imperial problems. We have a settled system of law which secures rights to all, and we have learnt the value of obedience. Now how are we going to administer this vast estate in empire, material resource and settled law? Much has been done to grapple with inherent dangers in the rise of industrialism. Beneficent factory and sanitary legislation had been enforced. Still, in spite of all, we find ourselves in a position full of menace to the national well being. The facts and figures resulting from the investigations of Messrs. Booth & Rowntree must make us stand appalled. While the artisan earning £3 a week, pays 9 per cent. away in rent, the very poor have to pay 29—nearly one-third of their total income. Between 300,000 and 400,000 persons in London are living in one-room tenements. One-fifth of the "Homes of England" are one-room tenements. In parts of London people are crowded together at the rate of 240 to the acre, whereas Sir W. B. Richardson laid down 25 as the healthy limit. The same state of things was growing up in towns outside London. Beside all this, from 23 to 29 per cent. of the working classes have an insufficient supply of food, according to Mr. Rowntree, and using the pauper standard as a basis of comparison. The effect of all this on life and health could be imagined. In Finsbury the death rate in one-room tenements was 38.9, in two-room tenements 22.6, in three-room tenements 11.7, while in houses of four rooms and upwards the death rate fell to 5.6. This was how poverty and bad housing conditions were destroying the life of the people. What then, in face of these facts, Mr. Tarrant asked, is to be done? Many voices address us. As in old times there are true and false prophets, the false prophets being not so much men of low ideals as men of limited faith and insight, opportunists who would catch at easy palliatives and patch up as far as possible existing conditions. But the true prophets see deeper and, as in the case of the old Hebrew prophets, they are often deeply pessimistic as to the possibility or utility of reforming present society.

Still they believe in the ultimate emergence of a higher social life, as the prophets looked for a remnant which should survive the day of wrath that they could see coming. But the worst danger was that which arose from the false application of scientific theories by men, themselves in comfortable circumstances, about the struggle for existence, the survival of the fittest, and the uses of poverty in spurring men on. Others were pessimistic as a result of their study of old literatures, saturated as they were with the failure of men to realise the Utopias of their dreamers. This led them to abjure idealism, not to be righteous over-much, to be critical and sceptical of the inner light. But these questions would not wait such cautious treatment. In "Locksley Hall, Sixty years After," Tennyson had drawn an indictment of modern Society more appalling than anything in the Prophets. But he preserved his faith in the light, in the power of man to master circumstances, and the true poet was the true prophet, the one who justified the hope of a remnant after the day of the Lord.

In answering the questions "what are the primary causes of social evils; how far are they the result of false conditions, or of false national character?" Mr. Tarrant rapidly reviewed the current theories known as Nihilist, Anarchist, Socialist, Communist, as well as those based more exclusively on land nationalisation. But the personal factor was the thing of highest importance—the contribution of thought and character made by great modern teachers which showed that the race of Prophets of Righteousness was not ended. Among these modern prophets, differing among themselves as they often did, but having in common the passion of nobler social ideals, he included Fourier, Carlyle, Mazzini, Ruskin, Tolstoy and others. From all these teachers there came the truth that no one act of government could change present conditions. There must be a new spirit and a large fusion of interest in a higher life. Capital, labour and character were the three factors needed for our times. All the suggested remedies run up into moral considerations. At the bottom of our failure is the want of character, the absence of loyalty to ideals, the want of fidelity. In order to make the most of time men must reckon with eternity. And here we were back at the thought of the old prophets. These prophets did make a great discovery. Nowhere else does it glow with such light as in their pages. Their imperishable legacy speaks to us of the necessity to live in awe and reverence before the Holy One in whom we live and move and have our being, the Holy One not of Israel alone but of all the world. And they gave us also the thought that we can trust this Holy One if we look to the right and do the right, for then we shall be going along the path of safety for ourselves, our people, and the world.

In spite of the exceedingly inclement weather, there was a large audience at the lecture, and a hearty vote of thanks was passed with acclamation on the proposal of the chairman, the Rev. Dendy Agate, seconded by Mr. Richard Robinson and supported in a suggestive speech by Mr. J. Wigley. The scholars of our household, Mr. Wigley said, in explaining away the

old supernatural claims for the Bible, were striking off the shackles which made it at once the most revered, but least consulted of books, and were bringing it into the service of man anew as the most living of all the ancient legacies of man's long struggle to deal with the social problems of the ages. That, said Mr. Tarrant in reply, exactly summarised the aim of his lectures.

POSTAL MISSION WORK IN INDIA.

THE British and Foreign Unitarian Association Postal Mission work at Calcutta is carried on under the superintendence of Mr. Hem Chandra Sarkar. During the last six months of 1905, 175 applications for books were received, several of these being from Brahmo Samajes and public libraries; a large number of pamphlets have also been circulated. Mr. Sarkar has delivered lectures at various centres. Three book-prizes were offered and awarded to writers in India, of the best essays dealing with the problems of religious thought in Mr. Armstrong's book "God and the Soul."

At Allahabad the Postal Mission work is superintended by Professor R. Chatterjee. During the year 1905, 1,020 applications for books and tracts were received and responded to. Letters from the applicants conveyed their thanks, and expressed their appreciation of the value and helpfulness of the literature supplied from Essex Hall. In the course of the year, two additional tracts have been translated and published in Urdu—"A Message to Musalmans," by Rev. James Harwood, and "Materialism and Atheism Refuted," by Dr. J. Freeman Clarke—nearly one thousand copies of these Urdu tracts have been distributed among educated and liberal-minded Mohammedans.

Mr. V. R. Shinde reports that the work in connection with Postal Mission at Bombay had increased so considerably during the year 1905, that it has been found necessary to appoint an assistant who can carry on the work during his absence on long missionary tours in the country. At present there are 329 names of correspondents and inquirers on the register. In 1905 1,739 Brahmo and Unitarian books and pamphlets have been distributed, of these 945 were sold at a nominal price, and 794 were given free of charge.

The Postal Mission work in the Madras Presidency is under the care of Mr. V. Govinden. There, also, much interesting and valuable work has been done in disseminating a knowledge of the principles and faith held by Unitarians among thoughtful and inquiring people in that part of India.

TO CORRESPONDENTS.—Letters, &c., received from G. V. C., J. C., J. M. C., J. E., L. A. E., C. A. G., S. J. G., R. T. H., W. H., F. B. M., C. P., P. P., J. R., O. M. R., R. R., G. J. S., T. P. S., E. L. H. T., C. B. U., C. W.

FRIENDS of the late Rev. Henry McKean, of Oldbury, will note with pleasure the effort which is being made by the congregation to secure a memorial of him for their meeting-house, and will wish it every success.

THE CHILDREN'S COLUMN.

I HAVE just been reading a beautiful book, "The Soul of a People." It is an account of the people of Burmah, by one who lived many years among them, and was much impressed by their universal and unfailing kindness to animals. Here is an instance that he gives.

"A mail coach was started to run once a day between a town and the nearest railway station. There was a great deal of traffic between the town and the station, and it was supposed that the passenger traffic would pay the contractor well, apart from his mail subsidy; for Burmans are always free with their money, and the road was long, and hot, and dusty. I often passed that coach as I rode. I noticed that the ponies were poor, very poor, and were driven a little hard, but I saw no reason for interference. It did not seem to me that any cruelty was committed, nor that the ponies were actually unfit to be driven. I noticed that the driver used his whip a good deal, but then some ponies require the whip. I never thought much about it, as I always rode my own ponies, and they always shied at the coach; but I should have noticed if there had been anything remarkable.

"The driver was not a Burman. At the end of the year he wanted more money from the Post Office for carrying the mails, for he was not making as much as he expected, because the Burmans would not use his coach. He did not know the reason.

"So an inquiry was made, and the Burmans were asked why they did not ride on the coach. Were the fares too high? Was it uncomfortable? But no, it was for neither of these reasons that they left the coach to the soldiers and natives of India. It was because of the ponies. No Burman would care to ride behind ponies who were treated as these ponies were—half fed, over-driven, whipped. It was a misery to see them; it was twice a misery to drive behind them. 'Poor beasts,' they said; 'you can see their ribs; and when they come to the end of a stage they are fit to fall down and die. They should be turned out to graze.'

"The opinion was universal. The Burmans preferred to spend twice or thrice the money and hire a bullock cart and go slowly, while the coach flashed past them in a whirl of dust, or they preferred to walk. Many and many times have I seen the road-side rest houses full of travellers halting for a few minutes' rest. They walked while the coach came by empty; and nearly all of them could have afforded the fare.

"It was a very striking instance of what pure kind-heartedness will do, for there would have been no religious command broken by going in the coach. It was the pure influence of compassion towards the beasts, and refusal to be a party to such hard-heartedness. And yet, as I have said, I do not think the law could have interfered with success. Surely a people who could act like this, have the very soul of religion in their hearts, although the act was not done in the name of religion.

"That this kindness and compassion for animals has very far-reaching results,

no one can doubt. If you are kind to animals, you will be kind, too, to your fellow-men. It is really the same thing, the same feeling, in both cases. If to be superior in position to an animal justifies you in torturing it, so it would do with men. If you are in a better position than another man, richer, stronger, higher in rank, that would—that does often in our minds—justify ill-treatment and contempt. Our innate feeling towards all that we consider inferior to ourselves is scorn; the Burman's is compassion. You can see this spirit coming out in every action of their daily life, in their dealings with each other, in their thoughts, in their speech. 'You are so strong, have you no compassion for him who is weak, who is tempted, who has fallen?' How often I have heard this from a Burman's lips! How often I have seen him act up to it! It seems to them the necessary corollary of strength that the strong man should be sympathetic and kind. It seems to them an unconscious confession of weakness to be scornful, revengeful, inconsiderate. Courtesy, they say, is the mark of a great man, discourtesy of a little one. No one who feels his position secure will lose his temper, will persecute, will be disdainful. Their word for a fool and for a hasty-tempered man is the same. To them it is the same thing, the one infers the other—that an animal or a man should be lower and weaker than you is the strongest claim he can have on your humanity; and your courtesy and consideration to him is the clearest proof of your own superiority. Nothing is more beautiful than the Burman in his ways with his children and his beasts, with all who are lesser than himself."

This has turned out to be a "Children's Column" taken from a man's book. His name is H. Fielding Hall, and he had been a magistrate in Burma from the time of its conquest. C. D. B.

MRS. BARNETT has, with reason, written to the papers in a jubilant tone announcing the successful formation of the Hampstead Garden Suburb Trust, Ltd., with Mr. Alfred Lyttelton as president, and, as directors, Mr. Frank Debenham, Sir Robert Hunter, Mr. Herbert Marnham, Mr. Henry Vivian, M.P., and herself. £70,000 has already been promised for investment—£45,383 in debentures, £25,015 in shares—about half the sum needed for satisfactory development. It will be remembered that about a year ago Mrs. Barnett took up her work as honorary secretary for this scheme whereby an estate adjoining Hampstead Heath is now secured to lay out as a whole, preserving the natural beauty of the western view from the heath, and providing pleasant and healthy homes for all classes of residents, rich and poor, those who supply capital for the enterprise receiving interest limited to 4 or 5 per cent. The seventy acres allotted to cottages for the industrial classes are to be worked on a co-partnership basis. So many people have already applied for sites that Mrs. Barnett considers the success of the project reasonably assured. The new company's registered office is at 4, Raymond-buildings, Gray's Inn.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 17, 1906.

RELIGION IN MORALITY.

FOLLOWING this brief article is a paper by Dr. JOHN CAMPBELL, of Belfast, to which we invite the serious attention of our readers. There are two main subjects with which it deals, which are closely linked together in the writer's mind. One is the need for a stronger affirmation on our part that moral faithfulness must hold the first place in religious life, as essential to salvation both here and hereafter; the other is the difficult and delicate question of the significance for national life, and therefore for religion, of a declining birth-rate. On this specific subject Dr. CAMPBELL writes with the weight of a man eminent in his profession, and with the special authority of wide experience. To many of our readers he will be known as a member of All Souls' Church, Belfast, deeply interested in the welfare of the churches.

Dr. CAMPBELL, it will be seen, refers at the outset to two recent articles dealing with the question of a declining birth-rate. Readers who turn to the article in the *Nineteenth Century* will find that Mr. BARCLAY, the author of that article, by no means shares the very serious view taken by Dr. CAMPBELL. He contends that with abundance of food and protection in the struggle for existence the birth-rate of man, and the animals he protects, naturally decreases, and he points to the curious fact that the birth-rate in Ireland was never so high as immediately after the great famine, while a similar phenomenon has been observed after famines in India. The conclusion Mr. BARCLAY draws from the study of figures is stated in the following sentence, which is directly opposed to the view taken by the BISHOP OF LONDON in his charge last autumn, as published in *The Times* of Oct. 20, 1905. Mr. BARCLAY says:—

"These figures conclusively prove that our declining birth-rate gives no cause for alarm, but, on the contrary, for satisfaction, indicating as it does the growing well-being of the masses of our people; and if the BISHOP OF LONDON had acquainted

himself with the subject, as the gravity of his denunciation demanded, it would have been manifest to him that there was no reason for his unspeakable dismay, or ground for his imputation on the women of England, which a mere layman does not care to repeat."

The two doctors, on the other hand, whose paper was summarised in the *British Medical Journal*, confirm Dr. CAMPBELL in his view, and it is, unfortunately, impossible to deny that the evils to which he refers, and to which he attributes such disastrous and far-reaching results, do exist. We may hope that other causes, not of that corrupting and degrading nature, are also at work to produce the broad results that are recognised; but, at the same time, we shall do wisely to look the evil straight in the face, and where it is found to prevail, let Dr. CAMPBELL's warning and appeal be pressed unflinchingly home.

Other of Dr. CAMPBELL's positions will doubtless be hotly contested; but let it be noted that when he sets the Catholic on a higher moral level than the Protestant, he is dealing with one specific subject. We do not understand him to affirm that Catholicism produces, on the whole, greater independence of character, truthfulness, and integrity, or courage and heroic self-sacrifice, than Protestantism. When he pleads for the enforcement of a more definite moral code, it is interesting to remember what is said on that subject in the current number of the *Hibbert Journal*, by the Moslem critic of Christianity as a whole.

With the latter part of Dr. CAMPBELL's paper our readers will probably find themselves in more general and unqualified agreement. We shall all be absolutely at one in affirming that moral faithfulness must hold the first place in our religion, according to that other great saying of the MASTER'S, that we must seek first the Kingdom of God and His righteousness, as the only true way of life. And we shall agree that in all the churches the stress ought more and more to be laid upon personal faithfulness in the whole range of human duty. The suggestion that the Churches should throw themselves into this work of moral regeneration with "loud and long and united clamouring" will be differently judged according to the temperament of those concerned. Quiet work and the steadfast witness of a faithful life will make a stronger appeal to many. And, for our own part, we shrink from claiming this work or this doctrine of life as distinctive of our own denomination. We cannot think that the Protestant world is looking to us for any such leadership. We have simply to be faithful in our own place, and must insist that the claim is urgent on all Christian Churches alike.

RELIGION AND MORALITY.

By JOHN CAMPBELL, M.D., F.R.C.S.

IN *The Nineteenth Century* for January, Mr. J. W. Barclay has published an article on "The Declining Birth Rate." In *The British Medical Journal* of February 3, 1906, there appeared an abstract of a paper on the same subject communicated by Drs. A. Newsholme and T. C. H. Stevenson to the Royal Statistical Society. Both these articles deal with a matter of great national importance, of great scientific interest, and of great concern to the religious community. It is to the religious aspect of the matter that attention is hereby drawn. However he may be affected by the national or by the scientific view of the subject, the religious man must be far more impressed by its influence on the immortal souls of his fellow-citizens, because behind the words "Declining Birth Rate" there lies the vast domain of vice and of disease born of vice. The birth rate is declining, and the future of the nation is imperilled by its decline. Its decline is largely due to certain unholy practices which are sapping the moral nature of the men and still more of the women of the community. Its decline is associated with the spread of diseases, which are enfeebling the bodies of the present generation, and will enfeeble the bodies of children yet unborn "unto the third and fourth generation." Above all things, its decline is connected with the greatest danger to the happiness, in this world and in the world to come, of those who, for worldly reasons, are transgressing the Divine law.

Though these papers are written from a purely scientific standpoint, they afford very sad reading for the thoughtful Protestant. They show clearly that the evils with which they deal are most rife in Protestant countries. They demonstrate that Catholic countries like Austria and Ireland contrast most favourably with Protestant nations, and that the prosperous French Canadian, with his Catholicism, is a far more moral man than his equally prosperous Protestant neighbour. Is not this deplorable? What does it mean? Theoretically, Protestantism should produce better men and women than Catholicism, and yet the fact that it does not do so stares us in the face. Is Christianity, as taught in the Protestant churches, spoiled Christianity? Should it not yield better fruits—not only better fruits than it itself now bears, but better fruits than Catholicism is capable of producing?

Being the most Protestant body of Christians in the community, this question has special claims on our consideration. Our authors show that diminution of the orthodox religious restraints in Catholic countries is associated with the declining birth rate, and with all the social evils which attend the lowering of the moral standard of the people. If we are to improve, we Protestants must either make a retrograde step and move towards the Catholic religious position, or we must adopt a better form of Protestant teaching than we have hitherto done. Of this there can be no doubt. A striking feature in the history of the Christian religion is the dearth of great and prolonged efforts to organise the world on strictly Christian, in other words, on practical moral lines. Religious

teachers have directed their attention to organisation on a theoretical doctrinal basis. They have made belief in certain theories the primary thing, and have relegated the doing of "the will of the Father" to a place of secondary importance. Probably in this is to be found the explanation of the moral state of Christendom depicted in the papers above referred to. Morality, social and commercial, has come to occupy a second place in the mind of the average man. His early training has put the doctrinal points so strongly before him, that he has largely lost sight of the moral lessons to which the doctrines were intended to lead up. Protestants, having lost the Catholic habit of blindly following the rules of the Church and the dictates of their spiritual advisers, have been left to rely on a lax social code of honour rather than on a strict ecclesiastical moral creed. Hence their floundering. The remedy is obviously to supply them with a definite code of morals based upon the teaching of Jesus Christ, and to impress upon them, from their earliest years, the necessity for strict obedience to that code, if they are to secure present happiness and "inherit eternal life." If the Athanasian creed were a moral creed such as Christ himself outlined for the young ruler, few of us would object even to its minatory clauses.

The duty of formulating such a Christian moral creed and of pressing it upon the notice of humanity, belongs pre-eminently to our denomination. Our body had its origin in protests against a too great accentuation of mere doctrinal teaching. It must have not only a destructive policy but must also aim at construction. Objection to a doctrinal creed does not entail objection to a moral creed. The removal of the doctrinal creed necessitates the bringing forward of something to take its place. Those who speak of our position as a "negative" one see only one half, and that the least important half, of our mission. Ours is the positive duty of establishing the moral creed. It may be said that rejection of the ordinary creeds and confessions of faith obviously implies acceptance of a moral code. No doubt it may mean this to our own thoughtful people, but to the person of average intelligence, educated on the conventional lines, our *raison d'être* is by no means plain. For his instruction we require a simple statement of our belief that the following of the moral precepts laid down for our guidance by Christ Jesus is the only way of entering the Kingdom of Heaven and enjoying everlasting life. For his benefit we must urge, with clamour and with reiteration, that to actually live our earthly lives in deed and word and thought in accordance with Christ's teaching and example is the only way to attain salvation. This is at the present time our mission. This idea should run through every sermon preached in our pulpits and through every denominational newspaper published by us. With it as a dominant influence our position becomes no longer negative, but powerfully positive. We are not mere moralists following a cold system of conduct after the manner of the philosophers of old, but we are true Christians, warmed by the love of Jesus for mankind, sanctified by his teaching, elevated by his example,

and bound by our affection for, and our loyalty to, him to follow him to that Kingdom to which he himself has gone. We must proclaim to the world that whosoever will be saved, before all things it is necessary that he do those things which Christ has commanded. Which, except everyone do perform, keeping his life pure and undefiled, without doubt he shall be punished according to the measure of his transgressions against the laws of God. We must establish and extend a "Holy Catholic Church" in which a common standard of righteousness of life and of obedience to the commandments which Christ himself has laid down is the uniting bond.

To do this effectually, we must organise our forces. Individuals have their influence on the community. Isolated congregations perform important duties. The range of individual or congregational efforts is, however, comparatively small. To do our utmost we must all, throughout the length and breadth of the land, fall into line and stand shoulder to shoulder, determined to achieve a great common purpose, and to uphold the great precepts of our Master. United under some form of church government, we could the better disseminate a knowledge of the true way of attaining everlasting life, and become a powerful religious force, a religious force differing from all other religious bodies in that our primary object is to teach men that their salvation depends upon their doing the will of their Father in Heaven. Our denomination has now a splendid opportunity of doing good work. The time has come for identifying Christian morality with Christian religion. The Protestant world requires a new reformation and looks to our untrammelled denomination for it. By loud and long and united clamouring we can bring it about. We must unite. We must make it plain to the meanest intelligence that our existence is not purposeless. We must proclaim in season and out of season that our mission is a positive one. If we fail to do so, the Kingdom of God is not in us. It is our plain duty, in the name of God and in the spirit of Christ, to rescue Protestantism from the sad position in which the scientific writers above referred to have shown it to be. With that object it is incumbent upon us to bind together our scattered congregations and religious associations into a well-endowed and well-organised church, which shall provide for the education and maintenance of carefully selected ministers, and for the continuous propagation of Christ's teaching—"Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." "For the hour cometh, in which all that are in the tombs shall come forth; they that have done good, unto the resurrection of life; and they that have done ill unto the resurrection of judgment."

NATIONAL CONFERENCE.—We are requested to say that notification of lodgings, hotels, vouchers for railway tickets at reduced fares, tickets for luncheon and the conversazione, will be sent out at the beginning of April to those who have applied for them.

THIRSTING FOR RIGHTEOUSNESS.

THE GLORY OF SIMPLE RECTITUDE.

BY THE REV. CHARLES G. AMES.

"BLESSED are they that hunger and thirst after righteousness, for they shall be filled." The man who says that has a claim on the reverent and grateful attention of all mankind. He gives voice to the universal reason and conscience; he inspires the highest and holiest hope. Heaven and earth may pass away, but the words that give life are themselves immortal. Like the utterances of the sibyl, they are "simple, unadorned, unperfumed, and reaching through the ages, because of God."

Here is one sign of truth. It affects us like a part of the permanent order of things; it is all of one stuff with the world and with our own proper nature. It has the ring of reality. Like sunlight, it carries its own evidence, and to the sane mind it recommends itself as sunlight does to the healthy eye, but it is concealed from our grossness by its own simplicity and transparency. Who realises this splendid miracle of the common day? In the same way we have become too familiar with some of the most obvious and important aspects of spiritual truth. These Beatitudes of Jesus may seem to be worn smooth. We have heard them from our infancy; their force and beauty appeal to unresponding hearts.

If we could have stood, one day long ago, among the Syrian peasants, on the slope of a hill in Galilee, and listened to these sayings as they fell fresh and clear-cut as newly minted gold from the living lips of the new prophet, perhaps we too should have been "astonished at his doctrine," we too should have "wondered at the gracious words that proceeded out of his mouth." Did it not seem as if Nature herself had at last found a voice, and as if that voice were speaking straight to her children, saying clearly and cheerily, yet soberly and solemnly, what all men vaguely think or feel, but can rarely put into words?

Yet these Beatitudes are remarkable for what they do not say. The sentences of Jesus seldom run in the grooves of old commonplace. He does not sit there, like the scribe of the synagogue, complacently reciting, in tones that make men sleepy, the virtues and piety of a dead ancestry, as if it were enough to have Abraham for a father and Moses for a law-giver. He pronounces no blessing on religious respectability, decorous conformity, doctrinal soundness, loyalty to the standard, fidelity to the traditions, or even diligence in the routine of observance and devotion. Any priest in the audience must have felt that a slight was put upon his great office, as if the speaker had forgotten to do it honour. The temple, the altar, and the sacred books are all mentioned with respect, yet they somehow fall into the background. Humanity is brought directly fronting Divinity, as if the pure in heart might see God and the impure might know the cause of their blindness.

Many a man in that company must have hung his head as the rebuke came home to him. Complacent worldlings, men proud of their estates or of their learning, doubtless stood there, expecting that he would

confirm the world's vulgar judgment which says, "Blessed are the prosperous, the popular, the cultivated, and the comfortable." But no. The lips that opened in blessing made them shrink as if he had uttered a curse. Every word fell like a blow on their idols. The virtues which had strutted so proudly before God and man began to unmask as ugly vices as he went on to say, "Blessed are the men of humble mind, the men of good will, the merciful, the pure in heart. Yea, blessed are they who hunger and thirst for righteousness, so that for the sake of being right they dare and bear all losses and pains, and willingly let their names be cast out as evil."

No comfort here for the self-righteous, the self-satisfied, the self-willed, the self-seeking. But scattered through the company were men and women who felt their emptiness and poverty, who took no credit for their ancestry, their accomplishments, or their social standing, who hardly dared so much as to lift up their eyes to heaven. Yet, as they listened, all the world above, around, within, seemed to change. The awful Jehovah, whom they had thought of as throned afar in threatening majesty, seemed a smiling Father who wished His children to be near Him and to be as perfect as Himself. They drew in deeper draughts of the country air; their very emptiness seemed to make so much more room for God and goodness. Their cry of inward need changed into childlike trust.

Here was indeed a messenger of good tidings. Here was a doctrine as worthy of man as it was worthy of God. And does not all the best thought of our own time still travel this way? Has the weary search of mankind through the ages found anything better than a righteousness which is rooted in sonship to the highest, and which blossoms into service to the lowest? Has not our clearest conception of the divine ever been an expansion and idealisation of the best qualities of the human? The one fact which we most certainly know is our own existence; and in that fact, if we look deep enough and honestly enough, we shall find the revelation and witness of God. For, when a man has rightly revered the decrees of conscience, he has heard the Voice; when he has really made acquaintance with his own nature, he has seen the Face.

There are times when I feel entirely satisfied with this inward proof of spiritual realities. There are high moments when there is need of no other evidence of God than the fact that I am alive. And there are times when the sight of a good man, or something seen in the face of a child, or some stir in Nature that affects me like a footstep, carries with it conviction and assurance. Along with this feeling comes always the perception that goodness is what I am made for. Not even a voice out of the sky could tell me more plainly that the Holy Being wills that I too should be holy. Along with the reproof comes the encouragement, and along with the hunger for righteousness comes the promise that the hunger shall be satisfied.

To suppose the Creator indifferent to the moral character and welfare of His creatures is essential atheism; but, if not indifferent, He must have provided all needed helps to virtue, He must have given

His creatures light to find the right way and strength to walk in that way. But, even if He were indifferent, we cannot afford to be so, for our highest interest is to be found in seeking the completeness of our own being in and the harmony or rightness of our relations with all other beings, and with the laws and forces of the universe in which we find our place. Everything worth having or worth desiring is involved in character, in being simply and soundly right.

The world comes right when the man comes right. What it is to each one of us depends on what we are and how we take it. We make our own hells, we can make our own heavens.

"When the soul to sin hath died,
True and beautiful and sound,
Then all earth is sanctified,
Upsprings paradise around."

A rough-cast man rose in a country meeting-house to tell his experience: "It was in the north country, when the snow lay deep on the ground, that the Lord God found out Jonathan Hinckley and converted his soul. And the leafless trees gave praise to God." Is there one among us who might not report to himself something like this happy convert's story? Who has not at some time felt sure of his place in the great order, and seen all the world irradiated with a light which really shone from within the mind?

If a man has lost his faith in God and still holds fast his own integrity, well for the man. But, in this very concern to be true to the highest law he knows, he is unconsciously a worshipper. Blessed is the man who hungers and thirsts for righteousness, for already he holds in his soul the richest of all treasures. We who believe in God need not be seriously troubled about the fate or state of honest non-believers, for we may count their very honesty as a sign of the real presence and the finest inspiration.

Once accept the principle of duty, and all life becomes an honourable discipline and a steady advance. There is no higher rank on earth or in heaven than the rank of personal goodness; and he who loves it, seeks it, and practises it for its own sake is surely moving, however slowly, towards the perfect life.

Here also is the cure, and the only cure, for our restlessness and self-dissatisfaction. "No man can serve two masters." But he who falls heartily in love with virtue is no longer distracted by a divided allegiance. He has nothing else to do but to occupy himself with learning and doing what is right and reasonable. Having settled the central principle and leading purpose of his life, every step onward and upward makes the next easier, and the law of habit continually operates to confirm this deep-hearted choice. He is no longer driven by the lash of conscience; he is no more a servant, but a son, and the Father's house is his happy home.

Here, too, is the secret of victory over our trials and depressions. When shall we half realise the grandeur and glory of simple rectitude? Let me again repeat a tale of real life. Years ago, and far away, I knew a woman of most fine and excellent qualities whose deeply shadowed life was like a long crucifixion and martyrdom. In one of her letters she said, "My youth is

gone, my hope is dead, and my heart is heavy; but I neglect no duty." In reply I said, "If you could ask God for just one blessing, and could be sure of that one and never of another, would you dare pray that your youth might come back, or that your earthly hopes might be renewed, or even that the load on your heart might be lightened? Would you not ask for a living principle within yourself that would make you neglect no duty? And can you not see that, in giving you the love of righteousness He has really given you the best thing in all the universe?" In her next letter she wrote that this view of the matter was new to her own mind, but that she accepted it as true, and found in it strength to take up her burden—a burden carried, as I believe, with patience, courage, and constancy to the end, which was not far away.

There is one thing more to be said. He who really loves righteousness cannot love it for himself alone; he hungers for its triumph over all the earth, he longs for the banishment of every wrong. Hence his zeal for justice is sweetened with good will to men, so that righteousness becomes one form of benevolence. The right is always the good. Hence the ethical passion kindled from the heart of Jesus has flamed out in abhorrence of wrong and evil, and has lent support and vigour to every movement for reform and welfare. "It is a spurious virtue that can contentedly see vice thriving by its side." The gospel is no gospel if it does not turn the hearts of men toward each other as well as toward God. It is no gospel if it does not unite all believers in wise, well-considered, and earnest movements for the cleansing of the world and the better ordering of all human life. Righteousness is rightness. To hunger and thirst for righteousness, therefore, is all one with the prayer that God's kingdom may come, and that His will may be done on earth as it is in heaven.

NORTH AND EAST LANCASHIRE UNITARIAN MISSION.

ANNUAL MEETING.

THE annual meeting was held at Rochdale, on Wednesday, March 7: In the afternoon there was service in the Blackwater-street Church, conducted by the Rev. H. E. Haycock, of Bolton, and the sermon was preached by the Rev. W. G. Tarrant. The text was from the Prayer Book version of Psalm cxix. 67: "Before I was troubled I went wrong, but now have I kept Thy word." It was an earnest appeal to the churches for new zeal and devotion in Christian service. "Woe unto us," said the preacher, "if we sit down self-satisfied as if on this earth and before high heaven there is nothing left for us to do." He would not exaggerate the pain and trouble in the world, but all who were not deaf and blind could perceive the enormous evils around us—the crimes, the vice that did not come within the meshes of the law, the corruption in commerce, and the vast number of men and women who were not rising to the full measure of divine life. These people paid their way, kept themselves fairly respectable, and went through the world with no thought above the satisfactions of the body. And the churches did not seem to be deeply troubled about them:

Instead of hugging themselves in their self-satisfaction, let them look around at what others were doing who, with their light, were going down into the dark places, searching out the maimed and wounded, breathing hope to the despairing, and doing their best to heal the sores of the time. Further, let them beware that the high-sounding phrases so often heard at their meetings, did not become platitudes. "We talk of the brotherhood of man—what are we prepared to do for our brothers? What of our own pleasure and time and strength will we sacrifice for them? Let us pledge ourselves anew, consecrate ourselves afresh to serve God in serving man."

After service the business meeting was held, the president, Mr. W. W. Hadley in the chair. The committee reported an uneventful year, with the work already in hand steadily maintained. The one new departure was a mission at Blackburn, where previous efforts had been made in the early days of the mission. The committee now hoped for good results. They were not satisfied to do so little, but if the Unitarians of the district really wished to see the principles and the practice of the religion which they professed extended over a wider area, then they must find more money. So long as the funds entrusted to them were insufficient the blame did not rest with them if the work had to be left unattempted. In view of the annual grants for which they were responsible, and which could only be gradually reduced, they did not think it right to incur fresh liabilities until they saw their way to meet them. It was for the supporters of the mission to determine whether the work was to go forward or to hang back.

The report, together with the statement of accounts, was adopted.

The thanks of the meeting were accorded the officers and committee for their services during the past year, and the following appointments for the ensuing year were made:—President, the Rev. T. Leyland; treasurer, Mr. D. Healey (Heywood); auditor, Mr. J. Chadderton; chairman of the committee, Mr. T. Harwood; vice-chairman, the Rev. J. J. Wright; secretaries, the Revs. R. Travers Herford and J. Moore.

The Revs. W. G. Tarrant and H. E. Haycock were thanked for the part they had taken in the service, and the thanks of the meeting were also given, on the proposition of Mr. T. Harwood, seconded by the Rev. R. Travers Herford, to the Rochdale congregation for their hospitable reception. This was acknowledged by the chairman and the Rev. T. P. Spedding.

Tea was then served in the schools, about 150 persons being present.

THE PUBLIC MEETING.

After tea a public meeting was held in the upper schoolroom. Mr. W. W. Hadley presided, and was supported by the Rev. W. G. Tarrant, J. J. Wright, J. A. Pearson, A. H. Dolphin (representing the Yorkshire Union), T. P. Spedding and H. Haycock, Councillor D. Healey, and others.

The CHAIRMAN, in a short address, commended the work of the Mission. He urged the need of a closer fellowship between neighbouring churches, and suggested regular exchange of preachers between churches so near together, say, as Rochdale, Todmorden, Oldham, Middleton,

and Heywood. He was inclined to think that Unitarians tended to become morbidly self-conscious; and that it would be better for them if they emphasised their Unitarianism less and their Christianity more. If their churches were to be a living force in the world they must appeal more to the heart. The only test of their efficiency was: How far did they help men and women to fight the battle of life? In all their work they should strike a bold and positive note. They should, as often as they could, absolutely and entirely ignore the attempts that were made to exclude them from the comity of Christian churches; and make their appeal to the hearts of men and women who wished to worship together and to help each other and their neighbours to live better and nobler lives.

The Rev. W. G. TARRANT welcomed the chairman's suggestion that there should be some sort of exchange of preachers between neighbouring churches, and said it might be well if they could adopt a system whereby occasionally a layman should occupy the pulpit in the stead of the minister. Ministers were too apt to get away from the ordinary thinking and feeling of ordinary beings. They could not help it; it was one of the difficulties of their position. They were apt to get wrapped up in their books, and to be interested in controversies, and they gave other people credit for being as much interested as they were themselves. He confessed that he had often felt the need of coming into closer contact with the lay mind, a mind not so much affected by books as by things. Passing on, Mr. Tarrant expressed the hope that they would live long enough to see more of their churches self-supporting. Some people said this was to be achieved by organisation and the intercourse of churches. What he considered they required was something more like the baptism of the spirit. They wanted to realise their responsibilities with their heart as well as their head, and if they did this a great future lay before their churches.

The Rev. J. J. WRIGHT spoke at length on the work of the mission, the ramifications of which, he said, extended at one time as far north as Lancaster, as far south as Leigh, as far east as Todmorden, and as far west as Blackpool. Their twenty-nine churches could be separated into three groups. About one-half were what they called self-supporting churches, such as Rochdale, Bury, and Bolton (Bank-street), &c. Then another set, comprising five or six churches, were at one time mission stations, but they had prospered, and some of them were now helping the Mission. Then there were the seven mission stations, such as Leigh, Horwich, Accrington, Astley, and Colne. These mission stations had great difficulties to contend with, and those in touch with their work could not fail to admire how splendidly they were carried on with the small means at their disposal. That being so, there was a claim on the more favourably situated churches to help the missions. If the self-supporting congregations only realised the struggles of the people at the mission stations they would be prompted to give more liberally. The mission stations did their level best; he only wished that some of the self-supporting churches did as well and tried as hard to raise money. He made an earnest

appeal for further support, and said that another £300 or £400 per year could be well and usefully spent.

The Revs. J. A. Pearson and H. Dolphin and Councillor D. Healey also delivered short addresses.

MIDLAND CHRISTIAN UNION.

ANNUAL MEETING.

THE annual meeting of the Midland Christian Union of Presbyterian, Unitarian, and other Non-subscribing Churches, was held in Birmingham, at the Old Meeting Church, Bristol-road, on Monday, March 12, and was fairly well attended. The prevailing note was of satisfaction and encouragement owing to the successful raising of the Priestley Centenary Fund of £5,000, and the determination to make good use of the opportunity thus secured for more progressive work.

The business meeting was held in the morning, the president, Mr. W. Byng Kenrick, in the chair.

The report of the committee, read by Mr. E. Ellis Townley, recorded the last annual meeting and three meetings of the Council held at Wolverhampton, Small Heath, and Cradley, and the changes in the Province, including the settlement of the Rev. J. E. Stronge at Kidderminster, the Rev. G. L. Phelps at Evesham, the Rev. W. G. Topping at Oldbury, and the Rev. C. M. Wright as assistant minister at the Old Meeting Church. The coming removal of the Rev. A. H. Thomas from Stourbridge to Leicestershire, in succession to the Rev. E. W. Lummis, who has been obliged by the state of his health to retire, was also noted. The committee deplored the loss by death of Mr. C. D. Badland, of Kidderminster, and of the Rev. Peter Dean, formerly of Walsall. The Rev. C. D. Badland, of Whitchurch, had retired and settled at Kidderminster, but would be ready for occasional service. Satisfactory progress at Small Heath was reported, and the good work done by the Lay Preachers' Association acknowledged.

Among the events of the year had been Professor Carpenter's lectures on "The Christ of the Creeds and of Experience," given to large and appreciative audiences. The report concluded as follows:—

"The committee desire to express their thankfulness for the generous support which has enabled them with renewed hope and energy to continue and enlarge their work, and would urge upon the friends of liberal Christianity in Birmingham and the Midlands the need of further supporting the Union. Our objects are to provide a closer association among the congregations of the district and to promote a wider and truer knowledge of religion in connection with the freedom which rejects subscription to any articles of theological belief. In endeavouring to realise these aims the committee appeal for the help and sympathy of all the members of our Free Churches."

The accounts showed an adverse balance of £105 9s. 8d., the amount received in subscriptions being £150 3s. 6d., less by £7 than last year, and in congregational collections £57 11s. 2d., £5 more than last year. Grants amounting to £313 15s. were made to five congregations, including £150 to Small Heath, received from the

Priestley Centenary Fund. Further grants amounting to £162 10s., received from the British and Foreign Unitarian Association, were also made.

The roll was called by the Rev. A. H. SHELLEY, the clerical secretary.

The PRESIDENT, in moving the adoption of the report and accounts, said it was four years since they had asked him to accept the position of president, and he had found in it opportunities for work much larger than he had anticipated, and difficulties greater also. He could not now look back upon the time without feelings of joy and satisfaction, and yet there was that other thought, that they moved slowly. Why was it? Amid the various schools of religious thought they belonged to those who believed in freedom for continuous growth and change in religious outlook. That was of the utmost importance, as bearing not only on religious convictions, but on the tone they should give to the whole course of their life. Holding that position, they had to recognise that it was a cause which did not make rapid progress. Asking what they could do to accelerate progress, he quoted the remark of a Japanese observer, who had found the people of this country constantly called upon to assert their rights, without any parallel assertion of their duties. And he would suggest to the laity in their churches that perhaps they might be giving too much thought to their rights and not sufficient thought to their duties as members of congregations. In that work they had entered into partnership. If they claimed the time, services, sympathies of their ministers, they must contribute their own share to the work of the church, not merely on week-night evenings, but on Sunday also, and on that day they could only contribute their share by regular attendance. That applied to them in a special sense as members of that association, which had to care for the well-being of the churches. In the past year they had organised a greater number of meetings of the representative body of the Union, but the attendance at these meetings had been disappointing, largely due, he believed, to mere carelessness. He asked members to realise that their presence at meetings, and the interest they showed, even if they took no part in discussions, was a strength to the work, and made for the general life of the body. He was as convinced as ever that they had an important work to do, and the help of all alike was needed. From the past four years they might gather considerable encouragement, and look forward with confidence to the accomplishment of the work.

Mr. A. G. HOPKINS, who seconded, said that never had their outlook been more cheerful than now, and the resolution was unanimously adopted.

Mr. HERBERT NEW then read the report of the committee on the Priestley Centenary Celebration, which told how, on the suggestion of the Rev. Joseph Wood, it had been determined to raise at least £5,000 to strengthen the work of the Union, and how that had been done, partly by the bazaar in the Birmingham Town Hall, in December, 1904, which realised (with some donations) £1,071 11s. 10d., but chiefly through direct donations, £3,900 9s. 6d., from 113 persons, bank interest £53 17s. 11d., making up the total of £5,025 19s. 3d. For this result they

had chiefly to thank their president, Mr. Byng Kenrick, who had promised the last £500, and actually gave £625, while other members of the Kenrick family contributed altogether £1,575.

On the motion of the Rev. J. Wood, seconded by Mr. J. H. FORRESTER, a vote of thanks was passed to the committee, the stall-holders, and all those who had contributed so much to the success of the bazaar.

The Rev. J. C. STREET, supporting the motion, said there were two names they must chiefly remember in the expression of their grateful appreciation—Mr. Wood's and the president's.

The PRESIDENT said Mr. Wood and he were amply rewarded by the successful accomplishment of their purpose, and he put the resolution without the addition so kindly suggested by Mr. Street.

The resolution was very cordially passed.

The Rev. JOSEPH WOOD proposed the re-election of Mr. Byng Kenrick as president. They valued his presence and counsels, and congratulated themselves on having such a president. They were looking forward to an interesting time in the expenditure of the fund with which they had been entrusted. In that they would be guided very largely by the judgment of their chairman. It was not proposed to follow quite the old lines, and it would be an immense advantage in that matter to have Mr. Kenrick's counsel.

The resolution was seconded by Mr. H. E. PERRY, and unanimously passed. Mr. KENRICK, in acknowledging the vote said that the great thing they had to learn in connection with their work was the value of co-operation.

The other officers and committee were then elected, the treasurer, Dr. J. W. Russell, and the secretaries, the Rev. A. H. Shelley and Mr. E. Ellis Townley, being re-elected.

A vote of sympathy with the relatives of those who had perished in the dreadful disaster at the Courrières mines was silently passed, and the meeting terminated.

Luncheon followed at the Grand Hotel, Colmore-row, when the ministers and delegates were the guests of the Old Meeting congregation. The Rev. J. Wood presided, and among the toasts that of The Guests was responded to by the Rev. Charles Roper.

THE CONFERENCE.

In the afternoon a conference was held in the Old Meeting Church, and opened with the singing of the hymn "We come unto our fathers' God" (by the late T. H. Gill). The president was in the chair.

The Rev. CHARLES ROPER, of Kilburn, read a paper on "The Quickening of Life in Local Centres," giving in particular an account of what has latterly been done in the Manchester district. The paper opened with a plea against the too great individualism of Unitarians, and what seemed to be their ideal of a church of Units. To their fellow-Christians of other denominations, religious fellowship and comradeship were more significant realities; there was much to be learnt from them as to the sharing of a common interest, experience of a common need and union in common discipleship. The lack of comradeship was too often noticeable in their small congregations, where sometimes people

were found to have attended for years, and no one speak a word to them. On the other hand, his late large and flourishing church at Moss Side was built up by a persistent display of orthodox ardour in making all who came within it feel that they were brothers in Christ, and essential to the maintenance of that spiritual atmosphere which alone could send all who worshipped together forth into the work-a-day world, strengthened and inspired to truly live the religious life. Organisation within the church was of the utmost importance in maintaining the enthusiasm of its members. The central fires must be fed methodically if the steam is to be kept up. Too many of their churches ignored the value of machinery. They talked glibly about the freedom of the spirit as if that included the whole theory and practice of church dynamics. Something more was needed. Encouragement and direction and practical help could be, and ought to be, given by an outside and representative organisation, whose suggestions came with greater authority, and were received with heartier welcome than when they emanated from an individual church member. He had known more than one church treat lightly, and almost ridicule, a scheme put forth by one of its own members, and yet give essentially the same scheme a successful trial when advocated and supported by its District Association. Individual churches were sometimes, like individual men, short-sighted in policy, and the combined wisdom of a group of churches was necessary to convert them to the recognition of the desirability of some new departure. The District Association must be alert, earnest, thoroughly alive to its responsibilities, and the possibilities before it; otherwise, if its work were done perfunctorily it could give no help or inspiration, and would only damp the ardour of its constituent churches. Its government should be representative in order to secure the absolute confidence of its members.

Mr. ROPER then gave an account of the Manchester District Association, with its representative governing body, and the admirable work it has done of recent years in the establishment of new churches, the organising of special services, and the monthly visits of the governing body to the churches of the district. He quoted from the preliminary circular the objects of these monthly visits both in the religious service and the public meeting held regularly for many months on the last Saturday of the month:—"(a) To realise more fully the joys and privileges of our Gospel, the need of personal devotion to our ideals, and of zeal and sacrifice in bringing that Gospel to the knowledge of others." "(b) To emphasize the need of seizing every opportunity for united work, having in view the freedom enjoyed by our churches, which makes the voluntary manifestation of loving sympathy in each other's labours all the more necessary and helpful; to this end it is most desirable that loyalty to the District Association shall be assured in all its arrangements for joint meetings and services."

These meetings, with persistent care in the arrangements, became a notable success, and were acknowledged, even by those who at first had been opposed or indifferent, to have been a great help. At

some of the services it was found that at least eighteen out of the twenty-two constituent churches were represented. It took two years and five months (June 7, 1902, to November 5, 1904) to get round to the whole twenty-two churches, and the average afternoon attendance was 138, and evening 145, which showed a wonderful improvement on the average of the first five of the series. After this came the establishment of the Social Questions Committee, which was now active in bringing before the churches the pressing social needs of the day.

"A District Association," said Mr. Roper, in conclusion, "has to engage in a variety of detail work, and yet, as it seems to me, the most important thing for it to do is to arouse and maintain enthusiasm throughout its constituent churches. Enthusiasm is what we most need in our churches to-day. O that we were so deadly in earnest that people would call us MAD! It would be our salvation. With Unitarians religion should mean life; not the mere round of animal functions, but the healthy activity of a man as an intellectual, emotional, and reasonable being. It, therefore, involves rational conceptions of God, of human nature and human duty. That being so, worship is not an end in itself; it should bring us into a closer and felt relation to God, and it should inspire us to fulfil all the obligations of human brotherhood. True religion does not ignore but recognises the fact that man is a social being, destined to work out his own salvation *here below*. And in this we must be enthusiastic, or our professions will be vain. May God grant you in the Midland Christian Union a succession of enthusiasts. Men and women inspired to grapple with the demons of darkness; faithful and courageous and undaunted; who in their zeal for truth despise mere shibboleths and ceremonies, and aim at mercy, justice, and love. There are vices in society which batten and thrive upon the vitals of ignorance and poverty. We want enthusiasts who can arouse the heart of manhood, who can deal with the crying evils, the poverty, the immorality, the ungodliness, and who can do all this fearlessly, flinching at the imprecations of no man, pandering to no prejudices, shrinking from no threatened interests; men who have the true, undying spirit of Jesus, and who will strike for freedom and truth and love as unhesitatingly and boldly as he would do were he living and working amongst us here to-day. A mighty trust is placed upon us. We are divinely commissioned. Let us obey God's laws and carry out His divine commands with zeal and devotion and enthusiasm."

The Rev. JAMES C. STREET opened the discussion, and in doing so proposed a warm vote of thanks to Mr. Roper for his paper. Never, he said, had they had a more fruitful topic brought to their notice, or more valuable suggestions. What Mr. Roper had put before them recalled his own early days in the Manchester district, where he began his ministerial work as the first missionary of that Association. He remembered the stirring up of new life, the building up of new churches. Mr. Roper's paper had shown how the work was taken up where he had laid it down. The scattered churches, which knew little

of one another, had been brought into vital union by the Association, and were all interested in one another. In that Midland district they had been feeling their way towards some such vital union. There was great need that they should visit one another's churches, not for purposes of criticism, but to strengthen the common work. Thorough co-operation and true brotherhood had been the essence of Mr. Roper's paper, and that was what they needed to bring spiritual life and energy to bear for the uplifting of the life of the churches.

Mr. EDWARD TYNDALL seconded the resolution, and earnestly endorsed the plea for truer brotherhood.

Messrs. BAKER, MANSELL, BASNETT, and TRANTER continued the discussion, and, the vote having been unanimously passed, Mr. Roper briefly responded.

Dr. C. HERBERT-SMITH, who had come down specially from London, then gave an address on the Boston Conference Fund (1907), by which it is hoped to provide £3,000, to enable a hundred Unitarian ministers to go to America next year to attend the International Council meetings in Boston. Dr. Herbert-Smith spoke in his humorous and telling way of the advantages not only to ministers but to the whole community of such a visit, recalling the inspiration of the Geneva meetings, and looking for even greater benefits from contact with the vigorous life of American Unitarianism. He told of how generously the London churches were responding to his appeal, of the methods adopted for securing contributions (half-crowns as well as £5 or £10 were warmly welcomed), and appealed to the Midlands also to take part in the effort.

The meeting then adjourned for tea in the large upper schoolroom. Before the company separated, a cordial vote of thanks was passed to the Old Meeting congregation for their hospitality.

DR. HUNTER'S SERMON.

In the evening a religious service was held in the Old Meeting Church, conducted by the Rev. Joseph Wood, when the Rev. John Hunter, D.D., of Glasgow, was the preacher. There was a large congregation, and a collection was made for the funds of the Union.

"Faith" was the preacher's subject, and his text Mark xi. 22, 23: "Jesus saith unto them, Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart," it shall be done. The sermon was an eloquent and impassioned exposition of the true meaning of faith, not as merely intellectual assent, but as essentially moral and practical in character. When Jesus said, "Have faith in God," it was not a call to simple trust; he demanded not only passive submission and confidence in the Father's care—"The Eternal God is thy refuge, and underneath are the everlasting arms"—but an active response also—response of the whole being, mind and heart and will, to God. That meant entire practical acceptance of the ideal truth and good, of the divine law and order of life.

Such faith concerned the will; it had a moral quality—loyalty to the will of God

in life and work, to the best we see and know, together with a sure and deep conviction that, in spite of all delay and defeat, God's best, including ours, is advancing to power and victory and glory. Jesus never gave the name of faith to a belief on which one had no courage to act. Men must act on their belief, otherwise there is no reality in it. Faith and obedience in the New Testament were often spoken of as one and the same thing. Obedience is faith in action, in its necessary result. Faith without works is dead, not really faith at all. We are accustomed to say that we believe in God; but thorough-going belief, practical faith, is by no means common: Moral daring, definite, unreserved committal of oneself to live as a son of God, is rare in the world. Yet Christian faith began so, with the consecration of one who gave himself utterly to be and do what God required, with the courage of one who obeyed perfectly the heavenly vision. Jesus knew no order but that of the Kingdom of God, and to that he summoned his disciples. And now also they must have faith in God, and not worship other gods—of crooked dealing, selfish expediency, and time serving. Those things were the denial of God. He desired truth in the inward parts. Truth, justice, and love must be the working principles of their life. It was not necessary that they should succeed, or even that they should live, but it was necessary that truth, justice, and love should be supreme in the world. Men of faith were those who believed that the right thing could be done and must be done. Right was of the nature of things—that is, of the nature of God. The greatest foe of religion, said Dr. Hunter, was not theological, but practical unbelief. There were thousands in that city in all the churches who would not like to be suspected of unbelief, yet what they called their faith could not move a single stone, much less a mountain, of prejudice and evil. It had no more effect on their selfish lives than belief in the moons of Jupiter. They must have faith in God, and give themselves to the absolute truth, and so be lifted out of inconsistent, broken, morally ineffective lives. They could not serve God and Mammon. The God of truth would not be served by what was not absolutely true and pure. The faith of Jesus, the faith they needed, was fearless, enlightened with moral enthusiasm. It never knew when it was beaten. It loved sympathy, but it could stand alone. As they saw it in the first disciples, all greatest things had been done by men of faith, for with God all things were possible. To that power of faith, which linked their life with the infinite source of strength, God had entrusted the redemption of the world. The chief business of the minister, said the preacher, in conclusion, was to persuade men to have faith in God.

It is not at all surprising that in proportion as we attend to the perishable part of our nature, our nature should appear perishable; and that in proportion as we neglect the mind, which alone has any heritage in the future, the future should become obscure.—Martineau.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bradford.—There was a crowded congregation in Chapel-lane Chapel on Sunday evening, when the Rev. E. Ceredig Jones preached on "What Unitarians Believe," being led to that subject by a letter in the public Press, asking for a concise statement of their views. The text was 1 Cor. viii. 6, "To us there is one God, the Father." Unitarians, the preacher said, were at once the most ancient and the most modern section of the Christian Church. They claimed to be the representatives of the Christians of the first three centuries, while they gladly welcomed every new truth that might dawn on the expanding mind of man, now at the beginning of the twentieth century. They were called Unitarians because with Jesus and all the heroes of the Bible they believed in the great Father of all as the supreme object of their worship. They felt that they were called of God to do what lay in their power to hasten the time when the true worshippers should worship the Father in spirit and in truth. At the conclusion of his exposition he said their faith in the Fatherhood of God was such that they could not accept the common dogma of the fall of man. The scientific doctrine of evolution had come to their aid in this matter; and so they believed not in original depravity but in human capacity. Modern science assured them that there had been no fall, but a perpetual development of conscience, and a steady growth from good to better. Their orthodox brethren said they believed in the Divinity of Christ. The Unitarians made a much wider affirmation, and asserted the Divinity of all the children of God. They believed in salvation by character, which was a far higher and nobler thing than the common dogma of "salvation by blood." In opposition to the dogma of imputed righteousness, they held that salvation meant the highest development of the moral character which man is capable of. In this respect their faith had a special function to perform—the upholding of a high standard of morality. The sermon was well reported in Monday's *Yorkshire Daily Observer*, from which the above passages are taken.

Chatham.—On Sunday week the Rev. Tyssul Davis gave the first of a series of addresses on "Chatham as it ought to be," dealing in the first instance with "Physical Regeneration." He showed what had been done elsewhere, as at Port Sunlight and Bournville, towards realising a nobler idea of civic life, and pictured a regenerated Chatham. At the conclusion of the service a conference was held, but the majority of the speakers, instead of dealing with the constructive policy, as foreshadowed by the preacher, confined their remarks principally to criticism of those who had conducted the municipal affairs in the past. Councillors W. Paine and S. J. Hart each made a few remarks during the course of the discussion. The address is fully reported in last Saturday's *Rochester Observer*.

Ipswich.—On March 4 a series of sermons was commenced for the exposition and justification of Unitarian beliefs, the preacher, morning and evening, being the Rev. L. Jenkins Jones, of Plumstead. In the morning he spoke chiefly to the younger members, and in the evening preached to a large congregation, there being many visitors from other denominations, on "The Christ we Love." It was a powerful description of the life and teaching of Jesus. On Sunday evening, 11th inst., the Rev. Lucking Taverner preached, his subject being "Atonement." He dealt with the orthodox doctrine, referring to the teaching of Luther, C. H. Spurgeon, and the commands in the Church of England Articles. He showed the origin of the idea of human sacrifice, and how the apostles, through their contact with the pagan world, applied the ancient ideas to the sacrifice of Jesus. The true conception of God he illustrated from parable of the Prodigal Son. In conclusion, he referred to John xvii. 22, &c., "That they may be one even as we are one." The congregation was not so large as on the previous Sunday, owing chiefly to the exceedingly inclement weather, but there were many visitors. On Friday, 9th inst., Mr. R. Pearce, M.P., gave a most amusing and interesting lantern lecture to a

large and appreciative audience, the subject being "My Voyage Round the World." Amongst his hearers were many old friends. The lecture was in connection with Friar-street Social Guild.

Liverpool Sunday School Society.—The annual meeting was held in the Bootle Free Church Hall on Saturday last. Tea was very kindly provided by the Bootle teachers, after which the chair was taken by the president (the Rev. J. Morley Mills). The council's report, read by the secretary, Miss Alison Hall, showed that useful work had been done during the year. There had been five general meetings for the members, and during the autumn a course of six lectures on "The Life of Jesus" had been given by the Rev. J. Collins Odgers. Full syllabuses were prepared by Mr. Odgers, and these have been found most useful by the teachers in their classes; the council trust they may be more widely used. The statistics show that in the twelve affiliated schools there are 1,834 scholars and 121 teachers. After the council's report and the treasurer's statement of accounts had been adopted, the Rev. Charles Craddock read a short paper on "The Apocalyptic Writings—their Meaning and Use," dealing chiefly with the Books of Daniel and Revelation, and showing how they were written in times of great storm and stress to encourage the people to look above and beyond their present troubles. He thought the Book of Daniel might well be taken in a class, and would be found most interesting. The Rev. H. D. Roberts, Miss Coventry, Mr. Hughes, the Rev. J. Collins Odgers, Miss L. McConnell and Mr. Robinson joined in the discussion, all expressing full appreciation of Mr. Craddock's paper.

London: Child's Hill.—On Sunday last the Rev. W. H. Read was the preacher at the morning service. Mr. Read has but recently given up his office as a Roman Catholic priest at Cambridge, and the Child's Hill pulpit was thrown open to him in order to give him an opportunity of publicly stating the reasons that had brought about his severance from the Roman Church. The preacher said that he had left Roman Catholicism after much grave, mature, and anxious thought, as the result of the gradual development of his mind during past years. The actual severance with his late friends had been painful, but he found joy in the hope of labour in the work of the ministry in putting before others the result of his own experience. But he could not contemplate himself as a noisy controversialist. Principles rather than persons were to be considered. Every reflecting man was bound to use his power freely, and no church must stand in the way. There was now for him no priestly caste holding the keys of knowledge, teaching and governing by an increasingly elaborate system of dogmatic and moral theology. In the Roman Catholic Church there was no intellectual freedom. The greatest thinkers in that Church were advanced and liberal, but they were silenced. They could not speak out. But we should not condemn rashly: we should endeavour to look at the question from our opponent's standpoint. The preacher also spoke of the difficulties in the way of progress—prejudices, inherited traditions. Yet Love should be the supreme law, and we must work in the spirit of Christ. We claim the liberty of the sons of God to think and to speak in the light of modern knowledge, and by methods of dispassionate study. Our own tiny work must be done, following the light that leads.

London: Peckham.—On Tuesday evening the gentlemen of the Avondale Guild were "at home" in the schoolroom to their lady friends, and under the energetic leadership of Mr. Gibberd provided an extremely diverting entertainment for their guests. At the close of the proceedings the ladies acknowledged the compliment paid them by their hosts, and promised to return it at some future date.

Saffron Walden.—The deferred annual meeting of the General Baptist Church, held on Monday, under the presidency of the Rev. J. A. Brinkworth, received a satisfactory report of a year of active work and of improved church property, but an adverse balance of about £40. The trust estate had again suffered through agricultural depression. The usual resolutions were passed.

Stannington (Memorial and Welcome Meeting).—A marble tablet to the memory of the Rev. Iden Payne, who for more than 20 years was minister of the Underbank Chapel, was unveiled on March 5th, by Mr. Alfred Vickers, the senior member of the congregation

and one of the trustees, when an impressive service was conducted by the Revs. C. J. Street, A. H. Dolphin, and J. Ruddle. A number of ministers and friends from Sheffield were present. On the same day a meeting was held in the school room to offer a cordial welcome to the newly appointed minister, the Rev. J. Ruddle. After tea the chair was taken by Mr. W. R. Stevenson, the senior trustee present. The Revs. C. J. Street, A. H. Dolphin and H. Dawtre gave addresses of welcome on behalf of the Sheffield District ministers; the Rev. John Ellis spoke on behalf of the Yorkshire Unitarian Union; the Rev. John Lee, Congregationalist minister of Loxley, an intimate friend of the late minister, spoke words of welcome to his successor; Mr. Sellars, of Stannington, represented the Wesleyans; Mr. Dungworth, the Lay Preachers' Union; while Mr. A. Vickers, Mr. J. Gilman, and Mr. George Vickers represented the congregation, Sunday-school and choir. A very genial spirit pervaded the meeting. Mr. Ruddle thanked the various speakers for the kind words they had said; expressed the confidence with which he entered upon his duties, and his desire to discharge them in a spirit of faithfulness and friendliness. A short concert by members of the congregation followed the welcome meeting.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 18.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY, and 7, Rev. H. S. PERRIS, M.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. J. ISLAN JONES, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



"Really, wholesome Confectionery" Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Seven Kings, Central Hall, 6.30, Rev. F. SUMMERS.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11 and 6.30, Mr. G. J. ALLEN.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. V. D. DAVIS, B.A.
 Wimbledon, Worple Hall, Worple-road, 7, Rev. F. W. STANLEY, "This World and the Next."
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN, and 6.30, Rev. C. J. STREET.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
 SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. G. HAMILTON VANCE, B.D.
 TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Rev. T. E. M. EDWARDS.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. FREDERICK BLOUNT MOTT, of Southport.

WALES.

ABERYSTWYTH, New Market Hall, 11.

CARFARNAVALE, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

Situations,
VACANT AND WANTED.

LADY seeks Refined Vegetarian Home or Family. Offers 8s. weekly and two hours' instruction daily (French, German), or other help.—Z. H., INQUIRER Office, 3, Essex-street, W.C.

FRUIT-FARMING and Market Gardening.—F. A. ROSCOE has vacancy for Pupil to learn above business at Saeple Mor-den, near Royston, Herts.

LADY WANTED AS NURSE, for three children. Needlewoman. Salary, £20-£25. State age and experience.—Mrs. MAJOR, 18, St. Peters-road, Croydon.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE.
 F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

LIVERPOOL DISTRICT
MISSIONARY ASSOCIATION.

ANNUAL MEETING AT ANCIENT CHAPEL MEETING ROOM,

SATURDAY, MARCH 17TH, 1906, AT 4 p.m.

TEA, 3.30 p.m.

ANNUAL COLLECTIONS

held Simultaneously next day,

SUNDAY, MARCH 18TH, 1906,

Except at Chester, Warrington, and Liscard.

H. D. ROBERTS, } Secretaries.
 B. P. BURROUGHS, }

Offices: 15, Sweeting Street.

MANSFORD STREET CHURCH AND MISSION.—The ANNUAL MEETING of subscribers and friends will be held at Essex Church, Kensington, on Wednesday, March 21st, when the chair will be taken at 8.30 by W. WALLACE BRUCE, Esq., L.C.C. Refreshments, 7.45-8.30.

S. W. PRESTON, } Hon. Secs.
 J. C. DRUMMOND, }

BANK STREET CHAPEL, BOLTON.

—The Anniversary Services in connection with the Sunday School will be held on Sunday, May 27th.

Preacher: Rev. PHILIP H. WICKSTEED, M.A.

BIRTHS.

BROOKS.—On March 12th, at Ferndale, Gee Cross, near Manchester, to Mr. and Mrs. J. Hall Brooks, a daughter.

GALLUP.—On the 12th inst., the wife of H. Curtis Gallup, Wick House, Downton, of a son.

SILVER WEDDING.

YATES—HURST.—March 12, 1881, at Pendleton Unitarian Church, by Rev. John McDowell, Thomas Yates, Salford, to Eva Hurst, Wigan.—March, 1906. Colam-road, Cardiff.

DEATH.

GEORGE.—On March 9th, at Cardiff-street, Aberdare, Hannah, widow of the late Rev. John Joseph George, in her 77th year.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POOOCK.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street, Strand, W.C.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Miss WINNING, 3, Church-street.

CANTERBURY—ORCHARD HOUSE, WINCHEAP.—Paying Guests taken for long or short periods, or week ends.—Apply to Mrs. BROTHERS.

BRISTOL.

HENLEY GROVE, BENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal, Miss V. A. BLAND.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter. Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

MOSS SIDE UNITARIAN FREE
CHURCH, SHREWSBURY ST.,
BROOK'S-BAR, MANCHESTER.

A BAZAAR will be held in the School on Friday and Saturday, March 23rd and 24th, to be opened each day at 3 p.m. Friday by Mrs. ROPER; Saturday by Rev. C. ROPER, B.A.

JUST PUBLISHED.**[Third Edition.]**

Crown 8vo, pp. 233. Cloth, 1s. 6d. Net. Postage, 3d.

THE BIBLE—WHAT IT IS AND IS NOTBy **JOSEPH WOOD.**

Contents.—Chapter I.—THE GREAT BIBLES OF THE WORLD. II.—THE AUTHORIZED VERSION. III.—THE TEXT AND THE CANON. IV.—THE REVISED VERSION. V.—INFALLIBILITY. VI.—INSPIRATION. VII.—MISTAKES IN THE BIBLE. VIII.—EVOLUTION IN THE BIBLE.—I. GOD. IX.—EVOLUTION IN THE BIBLE.—II. MAN. X.—EVOLUTION IN THE BIBLE.—III. MORALITY. XI.—THE RELIGION OF THE BIBLE. XII.—WHAT IS LEFT APART FROM MYTH AND MIRACLE? XIII.—THE RIGHT USE AND INTERPRETATION OF THE BIBLE. XIV.—THE HIGHER CRITICISM.

This book aims at making the ordinary reader acquainted with the new and valuable light thrown on the Bible by the scholarship of the day, in the belief that the more widely the truth about it is known, the more widely will its incomparable spiritual elements be appreciated. While frankly admitting to the full what is called the destructive criticism of the rationalist, the author endeavours to show that this criticism is really constructive, and places the use and enjoyment of the Bible on a basis that cannot be shaken.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, W.C.**CHEAPER EDITION.**

Fcap. 8vo., 2s. 6d. net.

POEMS OF THE INNER LIFE

SELECTED BY

ROBERT CROMPTON JONES.*Thirteenth Edition.*

LONDON: METHUEN & CO.,

36, ESSEX STREET, STRAND, W.C.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?By **WILLIAM MATTHEWS.** Post free, 2d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES.**ANNUAL MEETING, SATURDAY, MARCH 24th, 1906.**

SERVICE in Cross Street Chapel, 3.30 p.m.
Preacher: Rev. J. COLLINS ODGERS, B.A.
Collection in aid of funds of the Association.
TEA in Lower Mosley Street Schools, 5 p.m. (6d. each).

EVENING MEETING in MEMORIAL HALL, 6 p.m. President, Rev. DENDY AGATE, B.A., in the Chair. Speakers: Mr. C. F. PEARSON, Revs. W. H. LAMBELLE, W. E. GEORGE, M.A., and Mr. RICHARD ROBINSON.

FRIDAY EVENING, March 23rd, 7.30 p.m., in Memorial Hall, PUBLIC CONFERENCE on "The Housing of the People."

T. FLETCHER ROBINSON, } *Hon. Secs.*
NEANDER ANDERTON, }

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

A MEETING of the Council will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on Wednesday, March 28th, 1906. The Chair will be taken by the President, Mr. C. FELLOWS PEARSON, at four o'clock.

NOMINATIONS for the COUNCIL and the EXECUTIVE COMMITTEE for election at the ANNUAL MEETING should reach me at Essex Hall not later than March 31st.

W. COPELAND BOWIE, *Secretary.***LONDON SUNDAY SCHOOL SOCIETY.**

A MUSICAL FESTIVAL, consisting of a COMPETITION between Contingents from Sunday Schools affiliated to the above Society, to be followed by a CONCERT in which Part Songs will be rendered by the UNITED CHOIRS, will be held at ESSEX HALL on SATURDAY, MARCH 31st.

Competition, 3.30 p.m.; Concert, 6 p.m.
Tickets: Adults, 1s. 6d. and 1s.; Children, 6d. Can be obtained at ESSEX HALL.

OLDBURY UNITARIAN MEETING HOUSE.

A FUND is being raised to provide a Memorial to the late Rev. Henry McKean, and it is thought that a number of the ministers and members of our Unitarian and Free Christian Churches who knew Mr. McKean would feel a pleasure in contributing.

It is proposed to perpetuate his memory by providing an Organ and marble Mural Tablet for the Meeting House in which he laboured for 46 years. The scheme for a new organ Mr. McKean himself started, and was very anxious to see carried into effect. Towards the Memorial as a whole, the members of the congregation—which is composed entirely of working-class people—have contributed £100, and as £300 will be required, it is hoped this appeal will meet with a ready and liberal response. The following sums have been received or promised:—

	£	s.	d.
Members of Congregation (including proceeds of Garden Party, &c.)	100	0	0
Messrs. Albright & Wilson, Ltd.	21	0	0
G. H. Kenrick, Esq., J.P.	10	0	0
J. W. Wilson, Esq., M.P.	5	0	0
J. J. Lynam, Esq.	5	0	0
Benevolent Lodge, I.O.O.F., M.U.	3	3	0
Mrs. Chas. Harding (Birmingham)	2	2	0
A. W. Worthington, Esq. (Stourbridge)	2	2	0
Mrs. A. W. Worthington	1	1	0
Sir Ernest Spencer (West Bromwich)	1	1	0
J. Gill, Esq.	1	1	0
A. Crompton, Esq.	1	1	0
F. W. Godson, Esq.	1	1	0
John J. Vernon, Esq.	1	1	0
Mrs. Kendrick (Four Oaks)	1	1	0
Edwin Richards, Esq.	1	1	0
T. W. Ryland, Esq.	1	0	0
W. Muir McKean, Esq. (Paisley)	1	0	0
Thos. Jones, Esq.	0	10	6
T. H. Russell, Esq.	0	10	6
Mrs. Briggs (Warrington)	0	10	6
J. P. P. Duffield, Esq. (Small Heath)	0	10	6
J. W. Benslyn, Esq.	0	10	6
A Friend (Small Heath)	0	10	0
S. C. Rock, Esq.	0	10	0
Rev. J. C. Street (Shrewsbury)	0	5	0
T. Lavender, Esq., J.P.	0	5	0
James Hughes, Esq.	0	5	0

Donations may be sent to any of the undersigned:—

REV. W. G. TOPPING,
Chairman of Committee,
Albert House, Dudley-road, Oldbury.
COUNCILLOR J. W. GROWCOTT,
Hon. Treasurer, Deercroft House,
Portway-road, Oldbury.

H. E. JEPHCOTT,
Hon. Secretary,
18, Brisbane road, Smethwick.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET.

Apply to ELLINGTON,

Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER.

Effective Advertising by localised Church Magazines throughout the Kingdom.

Schools, etc.**CHANNING HOUSE HIGH SCHOOL**

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

EDGBASTON COLLEGE FOR GIRLS, BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.

Head Mistress: ELEANOR MOSS, B.A.

Preparation for London Matriculation, Cambridge Local, Music Exams., &c.
Special terms for the daughters of Ministers. One vacancy for Summer Term, 1906.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

NUT CAKES.

Something new and good.
They are ideal for afternoon Teas.

LIGHT & DAINTY.

Hazel Nut ... 6d. each.
Cocoanut ... 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 8d. per line. Minimum charge 1/6
Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate,—Saturday, Mar. 17, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3326.
NEW SERIES, No. 430.]

LONDON, SATURDAY, MARCH 24, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	177
LEADER:—Opportunities for Service ...	184
ARTICLES:—An Indian University of the Seventh Century...	178
Theories of Fellowship—I. ...	180
Is the Free Lending Library an Un- mixed Blessing? ...	181
Madame Jessie Hillebrand ...	182
The Van Mission ...	187
Musings by a Minister—XXXVIII. ...	189
PROVINCIAL LETTER:— South Eastern Counties ...	188
MEETINGS:— Liverpool District Missionary Association	178
Belfast Domestic Mission...	184
Manchester Domestic Mission ...	185
Mansford Street Church and Mission ...	186
Ministers Pension and Insurance Fund	189
CORRESPONDENCE ...	188
LITERATURE:— The Scientific Temper in Religion ...	179
A Book Worth Reading ...	179
Short Notices ...	180
POETRY:—Willert Street Mission Chapel	177
THE CHILDREN'S COLUMN ...	183
NEWS FROM THE CHURCHES ...	190

NOTES OF THE WEEK.

THE *Courrières* disaster appears no less terrible now that we are removed from the explosion by another week. In many respects the tragedy darkens. The accident has served as the provocative occasion for a strike which may, it is feared, assume vast proportions. The life of the miners and their families is a hard, harsh one. At best they work at a trying task for exaggerated hours of toil and an inadequate wage. There is permanent discontent and hostility. It is not unnatural, then, that the population suspect the mine owners of not taking sufficient precautions, and, in support of the suspicion, point to the fact that work was allowed in the mine while fire was already raging in an adjacent pit. But among all the gloom emerges one fact good to record. The visit of the salvage corps of German miners from Westphalia has been of great immediate service. Its complete outfit of rescue apparatus has drawn the attention of foreign governments, including our own. Beyond this, the visit has demonstrated the solidarity of interest of the workers in the coal pits whether French or German, and has helped to rivet the growing consciousness of brotherhood among the peoples.

THE sumptuous volume published by the Dunfermline Trust contains Professor Patrick Geddes' brilliant and picturesque proposals for rendering a small Scottish town beautiful, and for cultivating a love of the beautiful city in the minds of the citizens. Professor Geddes has rendered a similar service to London in his lecture to the Sociological Society. Those of our readers who are acquainted with the

Dunfermline photographs will readily fill in the outline of the thoughts of the lecture. How fully the actual is made to yield to the desirable, and at the same time how closely what is fair and good in the past is preserved! We all need to be reminded of the meaning of cities, how that they are no more than a reflex of mind. And of no city is this truer than of the metropolis. Hardly, indeed, to be called a city, so large, so multifarious, and so amorphous a place it is. Yet how full of history, of association, and also of possibility! That the possible may become real we need many things. Among them not the least is Professor Geddes' Civic Museum. There it should be possible, in model and in picture, to see London as a whole as we cannot otherwise see it, except from a balloon. There is so much of beauty, of strange interest, that we cordially wish the Civic Museum a speedy building. Thence may develop what were of such priceless worth—a school of citizenship. If Professor Geddes has anything to do with it, it will not be merely utilitarian, but inspirational as well.

THIS idea of the educational and imaginative value of seeing things, in order therefore to think thoughts has many applications. We notice, for example, that the young people's branch of the Colonial Missionary Society is preparing a Missionary Exhibition. This is to be held in the Memorial Hall, and to be distributed into four main courts representing Australia, Africa, the West Indies, and Canada. They are to be shown by means of curios and pictures, by lantern lectures and lantern slides. In addition to the purely missionary instruction, such a show can hardly fail to convey a great deal of miscellaneous information in an agreeable manner. To many of the young visitors it may serve also to suggest fruitful lines of reflection on the meaning and the relations of our colonies.

MISS NICHOLSON, of London, told a meeting gathered under the auspices of the Vegetarian Society in the Town Hall, Manchester, of the good work done in the feeding of poor children by the London Vegetarian Society. From very small beginnings the work had come to assume great proportions, and to receive the notice of the County Council and even of Parliament. Hundreds of thousands of dinners were now being provided every winter in the poor districts of London at a charge of one penny per head. These vegetarian dinners were so good and so popular that the children everywhere preferred them to the meat dinners provided at greater cost.

WILLERT STREET MISSION CHAPEL

No grace the Mission Chapel hath
Of stately spire or storied stone;
No doves about its windows fly,
Or breezes from wide spaces blown.
Yet, though unsanctified by Art,
By Time's soft touch unhallowed yet,—
Here, where no lordly towers arise,
Are Salem's firm foundations set.
And, unto him who deeper sees
Than the vain outward show of things,
Here, in the wilderness of streets,
Is Elim, with its palms and springs.
Not only where the jewelled cross
Flames over the high altar place;
Nor where the jubilant anthem rings
Through long drawn heights of shadowy space
Does grace abound, and faith grow warm,
And the heart burn within, but where
The earnest seekers of the light
Bow in sweet unison of prayer.
And, hither to the upper room,
The welcome of its light and song
Up these stone stairs, when vesper bell
Ring out, they come: a goodly throng.
There are, with toil and thronging care
Grown weary through the weary week,
In quietness of thought and prayer,
Find here the Heavenly grace they seek.
Here young hearts, yearning into life,
Thrill with the sudden breath of praise;
And old age recreates the glow
Of unforgotten yesterdays.
Here the sore, sorrow stricken heart
Courage from manly utterance gains,
Comfort in sweet familiar song,
Healing in gracious organ strains.
Where these signs are—where true Love
waits
Heart-anxious to assuage life's tears
With sovereign grace of sympathy,
The Holy Church of God appears.
Manchester, 1905. G. W. L.

THE Van Mission, of which the ideal was so persuasively put before us last summer, is now taking actual form, as will be seen from the interesting communication which we publish this week from the Rev. T. P. Spedding. We shall look with great interest to hear of the first experiences of our travelling missionaries, and trust that they will abundantly realise that they are out not to sow seeds of theological controversy, but to speak the word of living religion to the people. Friends will note Mr. Spedding's appeal for an additional £50 to cover the working expenses of this summer's expedition, and we trust that he will promptly get what is required.

AN INDIAN UNIVERSITY OF THE SEVENTH CENTURY:

PROFESSOR ESTLIN CARPENTER, who has recently been appointed external examiner in Comparative Religion for the Theological Faculty of the Victoria University of Manchester, visited the University last week, and lectured on the above subject. This was the last of a series of popular lectures arranged by the Theological Faculty, and delivered by eminent representatives of various schools of religious thought. The lectures are open to the public, and always attract large audiences, including many ministers of various denominations. Professor Carpenter found one of the largest audiences of the series present, and had a most hearty reception.

The lecture was an account of the travels of a celebrated Chinese scholar, and of his visit to the most famous seat of Buddhist learning. Hiouen Tshang, the scholar in question, was born in the year 629, in North-West China. He was admitted at the age of 13 to the Monastery, where he was noted for his piety. On the outbreak of political troubles he was compelled to leave the Monastery, and he set himself to learn the truth from all the recognised teachers. Finding their teaching as well as the sacred books to differ widely, he decided to journey to India to consult the highest authorities. Professor Carpenter gave a graphic account of the journey, which occupied over three years, and of the dangers faced and many narrow escapes from death. Ultimately he arrived at Nalanda the most famous Buddhist University.

Five hundred devout merchants were stated to have bought the ground on which the seat of learning was to stand, and they "presented it to the Buddha." Successive endowments created a vast pile of buildings. There were eight huge quadrangles, an equal number of temples, one hundred lecture-rooms where the ten thousand students were taught, and six immense blocks of residential building used as quarters for monks and novices. The government of the institution and its subjects of instruction were in turn described. "These records of the past," Professor Carpenter said, "are worth studying. They are the witness of the venerable East to the abiding principle that the first condition of the quest of truth is liberty."

The University was divided between the eighteen recognised sects. Constant discussions took place, but none were excluded. No creed or articles barred the way to any chair, and the head of the University was chosen for his learning only. To this principle of freedom, Buddhism had always been faithful. It had never made theological agreement the ground of religious communion. Have you the right disposition, was its only question. That was the secret of the extraordinary enthusiasm which carried the religion all through Asia. Some day, Professor Carpenter said in conclusion, "the Universities of the West may learn of the East to honour this principle of freedom, and in this, Manchester and its great University were leading the way."

Professors Peak, Rhys Davids, and Herford spoke in most eulogistic terms of the lecture, and a vote of thanks was carried with great and long-continued applause:

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of the Liverpool District Missionary Association was held in the meeting-room of the Ancient Chapel of Toxteth, Liverpool, on Saturday afternoon, the 17th inst. There was a large attendance of subscribers and friends. After refreshments, the Rev. J. C. Odgers, the president, took the chair, and spoke felicitously of the good work being done by the various agencies of the Association, ministers, missionaries, and lay preachers. He proposed the adoption of the report and accounts.

Mr. PHILIP H. HOLT seconded the resolution, but begged to dissent from some of the remarks made by his friend in the chair, asking, "Were we on right lines?" Were we engaging our missionaries in the best way to-day? He hardly thought we were, but found it difficult to supply another. He suggested, in effect, that the work necessary for Unitarians to do to-day was done by the Postal Mission, and, say, the *Hibbert Journal*. He wanted consideration to be given under altered circumstances to different kinds of work. The Association in forty-six years had contributed £20,000 to the enterprise of establishing new congregations, and he was bound to ask, What had been the result?

Mr. CHARLES W. JONES, in proposing a cordial vote of thanks to the missionaries for their devoted and valuable work, said no doubt it was necessary to revise methods of work, and he had not personally received much satisfaction from Crewe, in which effort he had been largely associated. But that such work should still be undertaken there could be no doubt, until "Fundamental Christianity" should be more acknowledged than it is at the present time.

The succeeding speakers, one and all, addressed themselves to the point raised by Mr. Holt, and with unanimity deplored and combated his suggestion. The Rev. H. D. ROBERTS said he was glad the question had been publicly raised, as it allowed him the opportunity of declaring how difficult this tacit opposition to "new causes" had rendered the raising of the necessary funds for the avowed work of the Missionary Association. He might tell Mr. Jones that any money spent on them was bearing fruit at this present time in even the visible embodiment of success; and, with regard to Mr. Holt's idea, it did seem curious that when other churches endeavoured to extend their borders and their influence it was not sectarianism; but that when the people who could not be sectarian, if they tried, made a mild effort to put their gospel forward, then it was sectarian. And why should Garston be shut up, when they did not propose to close Ullet-road, or Hope-street, or the Ancient Chapel? In fact, he had come to that meeting to suggest that Mr. Hirst's services in the summer at Garston should be supplemented by a resident minister for the winter months—the time when continuity of effort was most necessary; and, knowing as they all did, something, at least, of Mr. Holt's munificence, he could assure him that £100 for this purpose would be

a service of as high quality as any of the noble gifts which Liverpool owed to Mr. Holt's unostentatious generosity. To rely on the Postal Mission work, which was excellent, or the *Hibbert Journal*, which also was, no doubt, excellent, as a solvent of current theology, was to render a pure gospel futile, if we did not, in addition, provide "spiritual homes," even in iron churches, or upper rooms, for common worship, on an open intellectual basis.

The Rev. J. MORLEY MILLS, as minister of a grant-aided congregation, spoke strongly on the absolute need for churches, and cited his experience at an old chapel and in the newer work at Bootle. The Rev. R. P. FARLEY pointing out that Postal Mission work only touched those men or women who had a native desire and opportunity for writing on deep themes, asked what was to be done for ordinary workers in a huge industrial centre like St. Helens. So far from joining in Mr. Holt's lament that their missionaries' efforts and talents should be frittered away or "wasted," at, say, St. Helens, he would suggest that the ministers of their older Liverpool churches should be sent by their congregations for three months to the missionary stations, as the best men were wanted in those difficult places. At St. Helens there would be plenty of scope even for the Apostle Paul.

The Rev. J. C. HIRST desired to speak a word for the self-sacrificing and arduous work done by the "faithful few" at Garston, and heartily endorsed the suggestion for a minister at Garston for the winter. He could not forbear comparing the meagre sums given for the propagation of a cause which had produced such a fine and public-spirited type of men and women with the magnitude of the sums freely given for education and hospitals.

It was announced that the Rev. H. FISHER SHORT was, unfortunately, unable to speak for Crewe, as he had been unavoidably detained for a funeral; whereupon, the Rev. A. E. PARRY thanked the Association for the sympathy extended, and generous aid given to the Liscard congregation, and spoke of the influence on character of these very churches which Mr. Holt wished not to multiply.

The Rev. H. W. HAWKES in proposing a vote of thanks to the President, and to their hosts of the Ancient Chapel, emphasised the remarks of previous speakers, and gave a few details of the new work at West Kirby; and the Rev. J. L. HAIGH, in seconding, warmly thanked Mr. Odgers for his interest in Hamilton-road.

The accounts showed an adverse balance of £180 17s. 3d., a few shillings less than last year; and £77 12s. 8d. on the St. Helens Building Fund, where the deficit had been reduced during the year by a donation of £100 from "an Octogenarian." For the general account, annual subscriptions amounted to £196 11s. 6d.; donations, to £54 10s.; chapel collections, to £87. From the B. & F.U.A. a grant of £100 for the missionary minister was received. The report contained a word of hearty congratulation to the Liscard congregation on the attainment of their independence, and a letter from the secretary of the church gratefully acknowledging the help received from the Association during the past twelve years.

LITERATURE.

THE SCIENTIFIC TEMPER IN RELIGION. *

THE Rev. P. N. Waggett, of the Society of St. John the Evangelist, has already issued several illuminating and scholarly little works dealing with modern scientific and religious problems. His latest publication, "The Scientific Temper in Religion," lacks none of the power or charm exhibited in previous productions. It consists in the main of addresses given by him in St. Mark's Church, Marylebone, in the spring of 1903, arranged now in book form. Its main plea for a more scientific attitude of mind in dealing with religious questions and laying the bases of conviction, all thinkers of the more liberal schools of theology will cordially second. But that they will see eye to eye with Mr. Waggett in what this involves or in what it leads to is beyond hope.

The chief characteristic of the scientific temper, according to the author, is to be found in a *spirit of adventure* tempered by a due regard for *authority*. This is harmless enough; but when the questions arise as to the nature of the authority that may be appealed to in religion and the extent and vitality of its claim, one is forced to join issue with the author, and to declare that he seeks to introduce a dogmatic view of the function of Christ and of the Christian Church which has long been contested, and can by no subtleties find support in scientific teaching or in the truly scientific spirit.

The main characteristics of the scientific spirit are openness of mind and a simple love of truth deeper and stronger than all prepossessions or preconceived notions. The scientific spirit knows no "authority" whatever in the theological sense.

Mr Waggett tells us that "the discipline of natural science begins and continually proceeds by the exercise of authority and the willingness of obedience. Step by step this authority justifies itself. This obedience is rewarded by a personal apprehension of that which was spoken of." And from this he proceeds: "So it is to be in the conflict and in the labour of faith. We put ourselves in the school of Christ who knoweth the Father. . . . We put ourselves in the great Church under his hand. . . . Placing himself antecedently under the command of one who knows, whom he believes to know although he cannot prove that He knows, he shall become convinced of the knowledge of his Teacher by the fact that it is communicated to himself. This is the spirit, as I conceive, of science in religion." The author further elucidates his position in an interesting chapter on "Experience and Dogma." There he asserts: "We gain the conviction of the reality of the whole circle of religious statements only through Christ. . . . it is by considering the nature of the faith which He in fact originated, and the conditions of health in the social body which in fact He founded and sustains" that we gain the experiences "which are known to us as the development, intrinsically single and undivided, of a perfectly simple condition of trust in Jesus Christ, God and man."

It is difficult to understand how a man of such wide reading as the author shows himself to be can seriously make such a statement as: "We gain the conviction of the reality of the whole circle of religious statements only through Christ." Is there no religion, no "circle of religious statements," to be found outside the sphere of Christ's influence? Were there no religious convictions in the world before Jesus lived? How did the writer of Psalm xxiii. or of Psalm ciii., how did Isaiah or Amos or Jeremiah, gain the conviction of the reality of the religious statements they make? Such simple questions shatter the whole contention, and show that it issues from a narrow view of the development of religion. Recently I heard Professor J. Churton Collins declare in a lecture at the University, Birmingham, that a more religious people than the Greeks had never existed. If religious conviction that has worth can come only in the one way, as Mr. Waggett says, then we may brush the Greeks aside as but witnesses to spurious methods of attaining conviction, for they certainly did not get their religion through Christ. It is assumptions such as this that do, and always have done, harm to Christianity, because they link it to the narrowest views of human development, such as the world is now slowly but surely outgrowing.

But to turn to the plea for authority, to justify which the author appeals to scientific procedure. I have said that the scientific spirit knows no authority whatever in the theological sense. Mr. Waggett declares that "the discipline of natural science begins and continually proceeds by the exercise of authority and the willingness of obedience." It does nothing of the kind. It begins and continually proceeds by the *exercise of Reason*. Science never says, "Believe this first and prove it afterwards." It says, "Prove it and then believe it." Belief is not the prior condition of its proof. The prior condition is simply that the thing be true, and the mind be open and rational. When Mr. Waggett wished to know about Weismann's theory of heredity, he surely did not first accept Weismann as an authority, give in his obedience, and believe what he was told. That condition of mind would have resulted, perhaps, in his being a blind partisan of Weismann, but not in the production of worthy conviction. No, I presume he went to Weismann with as open a mind as possible, asking for information, for proof, and holding his belief as conditional on such proof being forthcoming. That is the scientific spirit. Where it appears in religion it is the ruin of "authorities." It looks for guidance, for teaching, for inspiration, but will brook no laying down of the law even though the promise be held out that all will come right in the end.

And so we do not agree with the author that the scientific temper in religion means an impulse to an antecedent acceptance of the authority of Christ or of his church, though it should mean a new willingness to test his worth as a teacher and inspirer, to prove the value of the principles and ideals for which he stood.

The merit of this little work is, however, great. It is powerful on its side of a great question. It is full of suggestion, and might be studied with advantage by those belonging to more rational schools of

thought than the author. It arrests attention, and challenges thought and criticism, which are no mean virtues. The author evidently feels strongly the "pull" of the modern scientific spirit, and one would not be surprised if eventually it drew him far away from his present, as we think, insecure moorings.

J. WORSLEY AUSTIN.

A BOOK WORTH READING.

In an attractive-looking volume entitled "The Unit of Strife," Miss Edith Garrod presents for serious consideration a treatise upon "the struggle for existence," and upon what she herself inside the book calls more correctly "the unit in the strife."* No convenient general term seems to have been agreed upon by English writers descriptive of all the parties to the process of evolution, or to such stages of the process as are accompanied by the survival of the fittest. What name have we which we could apply to a cell, an individual, a family, and a community, to cover them all in their common relationship to the "strife" and change which are carried on in the midst of them? Miss Garrod has felt the lack of such a name, and has suggested "the unit of strife" to supply what is wanted, trespassing for brevity's sake upon the usage of language.

Miss Garrod advocates the advantages of conceiving of "the unit of strife" under several forms, simple or complex, as, for instance, here a cell, and there a group of cells, at this time a family, at that a group of families, until we come to nations and groups of nations. "It is here maintained that when an aggregate of individuals in competition with other individuals or aggregates acts as one unit, that aggregate constitutes the unit in the struggle to exist, whatever be the nature of its parts, or the bonds by which those parts are united."

Having contrived thus to fasten attention upon nations and empires as the most interesting of all "units" in the struggle for existence, Miss Garrod goes on to consider some of the causes which have contributed, and are still contributing, to bring about the progress of human societies. The principal cause of the uplifting of humanity beyond all other species is said to be "the development" in man "of an abstract consciousness." This consciousness has revealed to man "the existence of forces which play about his being," of "laws which he must either obey, or, not obeying, suffer the penalties of disobedience." It has made him realise "his inherited instinct of single-self-seeking as an instinct which he must subordinate to the larger family instinct, and again to the wider tribal and national claims, and again to the claims of the whole human race." It is a consciousness "which has made him resist his instinct of narrow self-insistence as an enemy to all that he can discern of law, of the universe, of God."

For our part, we accept Miss Garrod's finding that "with man, development has thus passed from the purely physical phase to one in which moral cohesion is the triumphant factor." From which point of view she is enabled to illustrate

* By the Rev. P. N. Waggett, M.A. (Longmans, Green & Co. 4s. 6d. net.)

* "The Unit of Strife," by E. K. Garrod. (Longmans, Green & Co., 1905. 3s. 6d. net.)

very clearly the utility of the prophet and the preacher to the process of evolution and the long march of the human race. It is a service for which we owe the writer gratitude. "The obvious and easy way dictated by the single-self-seeking instinct has never been the right way to travel in, and the seers have been hard pressed to make clear to the multitude the need of turning their steps in the more difficult direction of acting for the benefit, not of self only, but of the whole community, which from their heights they have seen to be the only way." The vision of seers themselves has been a thing of development, and it has been accompanied all along the line by that "unknown quantity . . . in human progress," the instinct of self-sacrifice. Miss Garrod sees in self-sacrifice the indication that "a force must be conceived of which works from without man, a force which must be capable of producing effects which no human agency will explain." Enlightened individual instinct may account for self-restraint, but "the leverage of a more far-reaching motive must be sought which will account for action in which self-interest is for the time forgotten; for deeds of self-sacrifice which stir the pulses of all who hear the story of them told; for the willing acceptance by many of life's sorrow and its suffering as instruments, in subduing the instinct of individual self-insistence which continually molests them."

Miss Garrod carries the argument a step further:—"If the development of human communities has been furthered on the part of their members by an apprehension of, and attempt at, co-operation in laws which make for cohesion and growth, then man's faith in the existence of a force which works through law, and his consequent attempt at obedience to law, are shown to have been essential factors in the development of his communities. An agency is brought to bear on conduct which goes beyond a consideration of the profit to be derived by the individual from his own action, an agency the operation of which necessitates a belief in that which man cannot rightly formulate, an obedience, the issues of which he cannot pretend to foresee. He conceives of the nature of that force, of those laws, as his ignorance best permits at any given time, and under his best conception he worships the still unknown God."

Thus, in this thoughtful volume religion and science are bound together. The slender sketch it has been possible to present of the main argument does but scanty justice to the writer's information, and the careful texture by which the chapters are knitted into a whole. It is a pleasure to be conducted on such a steady tide of reasoning. Miss Garrod keeps us in touch with facts, and large views of facts, and brings us to a most hopeful goal. In few minds which treat upon this topic have science and religion made such peace together; religion, she says, has played its part in the evolution of the world, and still has a part to play. Man's faith has thus received confirmation from practice and experiment. "And it seems inevitable also, that towards a higher conception of the Deity and law man's attitude should grow more reverent, that he should become more religious as he grows more wise." P. E. RICHARDS.

SHORT NOTICES.

THE Sunday School Association (Essex Hall) has just issued a folded card, on the face of which is printed "The Bible Library," with the two following quotations: "The Bible is not one book, but a little library of books, or library with various alcoves."—W. C. Gannett. "The Nineteenth century has discovered meanings in the Bible which have never been realised before. It has found the clues to its origin."—J. Estlin Carpenter. Opening the card, one finds drawings of two book-shelves. One shows the Old Testament Library, according to the Jewish arrangement, with three shelves, for "The Law," "The Prophets," and "The Writings" respectively, and the various books arranged on the shelves, with the name on the back of each volume. The second shows the same library, according to modern arrangement. Now there are four shelves, "Ancestral Tradition and Law," with the five volumes of the Pentateuch, "National Tradition and History," "Prophecy," and "Poetry, Wisdom, Romance and Reflection." The Book of Jonah is on the third shelf with the Prophets, but a note adds that it should "in form unquestionably be placed under the head of Romance. In the importance of its teaching, however, it belongs to Prophecy." On the back of the card is a third book-shelf for the New Testament Library. The card is sold for a penny. This graphic way of teaching should be found useful.

We noted recently the admirable use to which the Sunday School Association has been putting the cheap issue of Dr. Drummond's *Epistle to the Galatians*. A similar cheap edition, in paper covers, is also issued of Mr. Addis's masterly little book on *Christianity and the Roman Empire*, and also of the two books for younger children, Aunt Amy's *Book of Beginnings*, Stories from Genesis and how to teach them, and *Sunday Flowers and Sunday Hours*, by Miss Jennett Humphreys. The price of Mr. Addis's book is 1s. net, the other three are each 6d. net, and this effort to bring the books within reach of a wider public should meet with a warm response, (Sunday School Association, Essex Hall, Essex-street, Strand, W.C.)

The Pocket George Macdonald, is a companion to the charming little volumes on R. L. Stevenson and Richard Jefferies, the selection being made by Alfred H. Hyatt. From a line or two to a page in length the selections run, and Macdonald lends himself admirably to such use. There is both prose and verse, and therefore, of course, the lines, "Where did you come from, baby dear?" The shortest of the passages, and not the least pregnant, is "God's ways want God's time." An alphabetical table of contents adds the reference to the work from which each passage is taken. (Chatto & Windus, 16mo., cloth, 2s. net; leather, 3s. net.)

Two editions of Mrs. Browning's *Aurora Leigh* have been recently issued by Mr H. R. Allenson, the one a popular sixpenny edition, in paper cover, the other a charming little pocket edition, printed on India paper and bound in limp leather (2s. 6d. net), a very welcome memorial of the centenary.

THEORIES OF FELLOWSHIP.

I.

OUR churches seem to be feeling their way towards a clearer statement of their basis of fellowship. Some would rally us round a common name, some round a programme of social reform, some round a common theological creed; others would make the absence of a creed the test of fellowship, and would have individual freedom of thought, word, and deed to be our only uniformity. Some would have us unite for worship in buildings of brick or stone at set times and seasons, some would find our true union in a common spirit of consecration, sending each on errands of love and mercy.

Watchwords may differ, but by the calling of many voices we are being awakened to a new day of closer fellowship. Whether the bond of union be purely spiritual or purely material, or a bond both material and spiritual, it is clear that a closer union of some kind is desired. The call for our fellowship of churches to unite more closely in order to accomplish their work more effectively sounds in our ears as the voice of our common prayer. It is the sincere desire of many earnest souls, and those who give utterance to it reveal themselves as representing nearly all shades of thought amongst us. The very variety of the voices is the surest sign of this. And it were a great pity to let this unanimous desire for closer fellowship pass unfulfilled or even unheeded simply because there is at present no unanimity as to ways and means.

In a case of this kind we should surely think most of the thing we are agreed about. We desire closer fellowship one with another. We must already feel ourselves to be fellow-workers and to be serving a common cause. We feel the helpfulness of our fellowship in times past, and we rejoice in the sense of our comradeship that now is. Something deeper than all our differences draws us together; we have always rejoiced to belong to a religious fellowship in which men and women of widely differing views have ever met together as friends. Few of us would like to have fewer differences; we desire to meet and speak with those who see another side to our own. One of the great privileges of our own religious fellowship lies just in this wide range and variety of thought. It would be a sorrowful gathering for most of us in which we were invited to meet only with those who were pledged to agree about everything. Such a meeting would have no interest. We all value the free meetings of free men and the free expression of varying religious convictions. In all our differences, we are friends, and rejoice in a comradeship that draws together men of very varied characteristics.

In seeking to strengthen this courageous comradeship, and to deepen the power of its religious and practical influence, we are not seeking the beginnings of friendship, but the expansion and growth and culture of it. We do not seek to reconcile inveterate enemies, or to bring opposing forces into line. Our forces are working together already, our extremists on either hand are the distant outposts of a common army, and we are all of us friends and fellow-workers, and have been these many years.

The healthy and vigorous varieties of religious life that find expression amongst us cause us no dismay. Considering the smallness of our numbers there is evidence of real religious strength in the sight of one man here and another there agreeing to stand firmly by convictions which few even of so small a fellowship are able to support them in. It is probably true, though it may also be dangerous, that we admire one another. We reverence the fidelity to truth, the stand for conscience, the staunch rectitude of the men we differ from. If there be many amongst us that are alone with God, we yet all stand by them; they are alone, and yet not alone, amongst us. Our fellowship in religion goes deeper than our differences.

Our desire for closer fellowship is then but a deepening sense of the value of our fellowship. It means that in agreeing to differ we have found ourselves strengthened by the constant sense of a deeper fellowship than that of intellectual agreement. A religious bond has united us in sympathy of spirit, and strengthened us in steadfastness of purpose.

We feel that our own fellowship of churches, even should it be nameless, has certainly not been soulless.

We believe that the spirit which unites us is a spirit not commonly found in other churches; that the bond by which we feel ourselves bound together is one that the rest of the religious world still needs to learn. We hardly like to say so in any way that would cast a slight upon other churches. But, whatever other kinds of religious fellowship there may be, we believe that the fellowship we ourselves enjoy is a fellowship that might be more widely accepted by warring theologians and opposing churches, to the ending of much warfare and the better understanding of the deepest religious truths. The desire to make more effective use of our own fellowship comes to us from our outlook as well as from our inlook.

Did we think of ourselves alone we might desire to go on as we are. Each of our churches has its hands full already with work of its own. Most of our more active members are fully engaged in one way or another in trying to do good in the world. None wishes to abandon the post of usefulness which he has already found. Those who are preaching that all men ought to be Unitarians do not wish this all-important message to be silenced. Others are equally occupied with visiting the sick and the afflicted and carrying food to the hungry. Others are spending their time in the government of the nation, the city, the village, or the household. Others are strenuously at work in the hard endeavour to make commercial life honest, and industry ennobling to all engaged in it. Others are studying complicated social laws, and seeking the right answer to urgent practical problems. Others are engaged in earnest meditation upon the spiritual needs of the human soul, and are our guides in making plain the meaning of the sayings of Jesus and those eternal laws of God which are the same for all men and in all ages. We have all kinds of earnest workers, thinkers, preachers, teachers, and doers.

When we seek closer fellowship with one another we do not seek to make any of these men give up doing the good work

they are already engaged in. We recognise that all our differences of opinion and of occupation will continue as before. We shall not all rush together to tear down the Unitarian name; neither shall we all rush together to set it up. We shall not all call in a body upon the invalid nearest our church; we shall not all clamber into the pulpit; but some will visit the sick, some will preach, some will organise outward works, some will give us one kind of advice, and some another. We shall continue to recognise that different kinds of men do different kinds of works. But, busy as we all are, and happy in our hearty fellowship together, yet when we look out upon the world around us we feel that there is a call for us to do a united work. Something more is needed than our individual efforts. The spirit of our fellowship has a message for the world. Somehow or another we are beginning to feel that we have experience of something amongst ourselves which would be of priceless benefit could it become the experience of all mankind. A fellowship of religious sympathy and earnestness which yet allows such wide scope to varieties of theology and to the free play of individual consciences, has surely a message for the whole religious world. It is when we turn our eyes to look out upon the world around us that we feel we ought unitedly to effect something greater than we have effected so far. We ought to spread more widely through the world this glad spirit of religious fellowship. We ought to make it clear that though men differ in their beliefs and in their theories and in their methods of work, they may yet be closely knit together in the spirit of religious fellowship. If the differences amongst us are great, do they not epitomise, as it were, the world-wide experience of divergence between man and man, and of conflicting creeds as between one church and another?

And if we have found a basis of religious sympathy and fellowship which can unite us in one religious community in spite of such divergences, have we not discovered something that the whole world is in need of? Is not this one of the feelings uppermost in our thoughts when we tell one another that we have a message for the world?

WILFRED HARRIS.

IS THE FREE LENDING LIBRARY AN UNMIXED BLESSING?

Of late the free lending library has been much in evidence. It has formed the particular vehicle to convey the public bounty of a modern millionaire who appears almost more anxious to give than folks will accept. Many districts have their Carnegie Library. It is frequently one of the handsomest buildings in the neighbourhood. To use an expression, there has been and is now "a boom" in libraries.

We have discussed the subject from many points of view—even the reading one. Our local pride has been increased, our suburban patriotism has risen many degrees. Life without a £2,000 to £5,000 library is simply unthinkable. We pity ourselves for the anterior days; we wonder how we existed. And yet, amidst much pardonable exultation, a still small

voice breaks in upon us and dares to inquire if the free lending library is altogether an unmixed blessing.

It is said that in olden days there was a position filled by one called the devil's advocate, whose special mission it was to endeavour to discover flaws in an apparently flawless character. Perhaps even the library question may, upon inquiry, be seen to admit of some criticism.

At the opening of a Carnegie Library some little time ago, a well-known clergyman was heard to say, "I wonder if it would not be better for folks to endeavour to collect little libraries for themselves." Of course, this was said *sotto voce*—many good things are—but, none the less, there is much solid truth in it.

The pride and joy of possession, or, as the children say, "one's very own," strikes deep at the roots of self-respect, a self-respect applied to the intellectual as much as to the material. Given the thinking man or woman, a personal library would appear to be the most natural thing in the world. "My library," "My bookshelf," "My literary store" are terms one loves to use and also to hear. The cost is not the difficulty—or, rather, the cost in cash—inclination, will, and appetite are the chief factors.

Books are cheap to buy, but are dear to appreciate. Your Carnegie Library should but stimulate the desire to amass. It provides the means for the individual to secure the end. Somehow, one wants, or ought to want, to be on very familiar terms with one's books. They should not be regarded as so many lodgers here for so many days and then away for ever. Books must be admitted into one's family circle with the idea of becoming permanent members.

A really good book does not choose to give of its best in fourteen days. It says in so many words that its sterling worth can only be revealed by time and acquaintance. Fancy "Sesame and Lilies" being understood in a fortnight!

Besides, the education of the reader has to be considered. The work which at one time only appears to be the production of a distorted mind is seen at last to contain pearls of wisdom. Man is a creature of the relative. The volume which the schoolboy holds in great derision and treats with scant ceremony, becomes, or may become, an idol of his maturer years.

We purchase books sometimes because it is respectable to do so. Our friends recommend certain authors, and, with a view to maintain our intellectual reputation, we order them—to remain on our shelves unhonoured and unread. But the day comes when we commence to appreciate; then it marks an epoch in our education.

The free lending library is apt to minister to the caprice, whim, and humour of the occasional intellectual mood. There lies a danger in this, for, after all, system and plan in reading are worthy of recognition. The law of continuity may have its drawbacks—or shall we say burdens?—but progress follows by due obedience.

One's own little library, to again use the phrase, does mark out a line of development. To watch the growth in a garden or in a child is attended with exquisite interest, especially if one or the other comes

under personal supervision: The same may be said with reference to our shelves. The slow but certain addition causes the keenest delight. Each newcomer seems to herald a new advancement. We grow upon what we feed on. Perhaps the most potent argument for the plea of ownership as opposed to tenancy lies in the fact that the chief value of a book consists in yielding to research: We are continually referring to the past in order to throw light on the present. In 1905 one wants to know what happened in 1805. You read Justin McCarthy's "History of Our Own Times" (not covering a very long period), and you close the book feeling that nothing is more true than that "history is always repeating itself." An intuition impresses one that during the succeeding years intrigues, plots, cabals, now in one form and now in another, will bear much resemblance to those which in the past fifty or sixty years have actually occurred. To take down a book which you have not opened for the last five or ten years, to successfully verify a fact or to point a moral, is truly a triumph of the intellectual storehouse. One finds as the years roll on that life seems to run very much on parallel lines, so much so that an event in itself possesses only half its significance until the complement arrives. Our reading shares this experience. We are struck with this or that passage and think we understand it, but frequently we have to wait for the key in another rendering—then the flash of intuition reveals the whole. Books play many parts in their services to us. Our dispositions require various literary prescriptions. One does not want to always depend upon the memory of a book; one goes to a book to find one's memory. There are books to which instinct guides us; refreshment, solace, censure, encouragement, restfulness, are all involved. It is the real tangible possession of a group of literary treasures which ensures companionship.

The personal and private library need not be an expensive luxury; a few shillings will secure some of the classics of ancient and modern times. A systematic collection—say, one book per month—will shortly produce the nucleus of a good store. It is not the quantity, it is the quality which at all matters.

One would not like to be thought ungrateful for the existence of the free lending library, but it has seemed only right and proper to call upon each thinking man or woman not to be satisfied till personal possession has become an absolute fact.

W. H. JACOBSEN.

THE Choral Competition held by the London Sunday School Society at Essex Hall has for years been doing good work by quickening interest in good singing in the schools. This year's competition, it will be seen from the advertisement in another column, is to be held next Saturday (March 31). Both the competition and the concert afterwards should attract a large audience.

MEN in deep reverence do not talk to one another, but remain with hushed mind side by side. Each one feels, though he cannot tell how it is, that words limit what faith declares unlimited.—*Martineau.*

MADAME JESSIE HILLEBRAND.

[The writer is indebted to "La Mara," Leipzig, and to Signor Pratesi, Florence, for much of the following compilation. Mme. Hillebrand, many of our readers will remember, belonged to the family of the Norwich Taylors, who were so closely associated with the Octagon Chapel. Her father was Dr. Martineau's second cousin. Her aunt, Emily Taylor (1795-1872), and her great-uncle, John Taylor (1750-1826), are both known as hymn-writers. Another great-uncle was the Philip Taylor to whom Dr. Martineau went as colleague, at the beginning of his ministry, in Dublin. Her great-great-grandfather was the noted Dr. John Taylor (1694-1761), author of the Hebrew Concordance, who was minister of the Octagon Chapel when it was opened in 1756, and afterwards divinity tutor at the Warrington Academy. Her father's cousin, Edward Taylor (1784-1863), son of John Taylor the younger, was the Gresham Professor of Music.]

MANY will join in regretting the loss of this remarkable woman. Distinguished by genius, education, musical gifts, and enthusiasm for everything beautiful, she was intimately acquainted with the most prominent musicians of her time, and was especially bound by warm friendship to both Liszt and Bülow.

The only child of the late Mr. Edgar Taylor, a prosperous London solicitor of literary tastes, translator of Grimm's delightful fairy tales, her birth is the subject of a congratulatory letter to the father, in which Ugo Foscolo, the Italian poet and refugee, seems to foresee in her cradle the great love of this English lady for Italy and Florence, where she lived half a century, and where she has died almost an octogenarian, May 8, 1905.

Born on December 27, 1826, she had the misfortune, as a girl of 12, to lose her father. In the following year she was taken by her mother for educational purposes to Dresden, where she formed one of the happiest friendships of her life. Thither, also, came young Hans von Bülow, in 1842, who took his first pianoforte lessons in her company from Frl. Schmiedel. In August of that year Jessie and her mother left Dresden for Italy, and at this time she probably paid one of her periodical visits to Norfolk. In 1844, in her nineteenth year, she married M. Laussot, a merchant of Bordeaux, passing the winter of 1845 with her friends in Dresden during her husband's business travels in Russia. Finally separating from him, she lived first in Stuttgart with her mother, and then removed her friendly home to Florence, where countless Germans and friends of every nationality enjoyed her hospitality.

In glancing through these past fifty years of her life, it seems like a beautiful tale woven with the purest love aided by the Muses. Her unceasing works of kindness were not only prompted by warmth of heart, but guided by wisdom, and enhanced by her artist-soul. Quick to see the intrinsic worth of character, she did not take tinsel for gold, or cultivate barren ground; she did not tolerate judgments lightly formed, and she forgave everything but falsehood and deceit.

Herself a most learned musician, she took the greatest pleasure in educating

necessitous students, who, thanks to her aid and instruction, were able to earn their own livelihood; and some of these whom she sent on as worthy pupils to Liszt and Bülow, for instance, Buonamici and Sgambati, became eminent artistes. She wrote and published, under the name of Alibrandi, a learned manual of music. About the year 1865 she founded, and for many years directed, a musical association called the Cherubini Society, whose chief aim was the cultivation of choral singing, and which gave excellent concerts for benevolent purposes in the Philharmonic Hall of the Pagliano Theatre. Much beautiful music that had been forgotten, or very little known, was revived by her. She promoted the knowledge of Cherubini's music, and had it performed by her choir in the fine hall of the Palazzo Rinuccini; she presented his works to the Musical Institute of Florence; she got the Syndics' permission for a memorial tablet to be affixed to the house of the great Maëstro, and induced them to have one of the streets of the city named after him. Thus bestirring herself, she courageously bade defiance to every hindrance encountered, even to her own individual trouble of deafness, and rendered great service by the elevation of artistic taste and the diffusion of German music in the city on the Arno. Especially did she come bravely forward with the works of Liszt, at that time treated with almost universal hostility, persistent even though the master himself advised against bringing them out. Certain it is that without Madame Laussot's arduous preparatory musico-educational work Bülow would not have found in Florence a position for the productive activity satisfying to himself, when, shaken in the foundations of his inner and outer existence, he took refuge with her, turning his back on the German Fatherland. Her very soul seemed to be steeped in music. As her English countryman, the early-deceased Walter Bache, one of the truest and most disinterested of Liszt's pupils, expressed it, "he had never known a woman who was so thorough and through a musician." Who, indeed, could have been more justified in this opinion than he, who like Sgambati and Buonamici, honoured her as the artistic adviser and motherly friend who had pointed out the right course for him and had brought him to Liszt and Bülow? An astonishing perception as to the kind and the strength of endowment of youthful musicians rendered her especially capable of the part of an adviser, and her kind heart did not lack the love of humanity and the noble patience requisite for the fulfilment of this part. A never-refusing readiness to help seemed inborn in the composition of this marvellous woman, and it was rather her pride to give her best strength in support of women's earnest work.

Her sound judgment led her to admire the finest literature—Shakespeare, Goethe, Schiller, Dante; Homer and Sophocles, whose works she read in Greek (which she first began to study in her 40th year) were her favourite authors. She translated into English Schopenhauer's monograph "On the Fourfold Root of the Principle of Sufficient Reason," published in London by George Bell.

After the summer of 1879, when the death of Monsieur Laussot left her free

again, his widow entered into a second and extremely happy marriage with the distinguished historian Karl Hillebrand. He was a man of profound knowledge and of universal cultivation, an uncommon nature, at once attracting through the outward beauty which harmoniously accorded with the fine grace of intellect and nature of his wife. Born in 1829, in Giessen, he had taken part in the insurrection in Baden in 1849, and had to atone for his longings after freedom as a prisoner in Rastatt. But he succeeded in finding ways and means of escape with a companion of his imprisonment. Under cover of a dark night, unseen by the watch, they managed to scale walls and palisades, to swim through moats, to crawl through sewers, and at last, swimming, to cross the tide of the Rhine until a ferry-boat happily landed them on the French shore. The bullets sent after them by the German peasants could no longer reach the fugitives. Hillebrand remained in France, first in Paris, then, from 1863 to 1870, in Douai, teaching as a professor. The Franco-German war obliged him to seek a new home. One was offered to him in the house where his friend Madame Laussot lived with her aged mother, until finally they formed but one family. The belated wedded happiness was, alas, but of brief duration. Dr. Hillebrand was struck down by consumption in 1884, when little over fifty, whilst working at his "History of France, from the time of Louis Philippe to the year 1870." After his death Madame Hillebrand supervised the publication of the new German edition of all her husband's works.

The fruit of such a life spent in noble deeds did not fail to show itself in her last years, widowed and sad as they were; in the quiet dignity with which she bore the almost total loss of hearing, the sense from which she had derived her chief enjoyment, by awakening on her magical pianoforte the grand harmonies of the great German and Italian masters. That pianoforte, through which the spirit of Beethoven, Mozart, and Cherubini communed with her, she closed for ever when deafness completely isolated her from the world of sound. The beautiful sunny nature, "full of fun, and life and energy, everlastingly doing kindnesses," and giving richly of her sympathy to all who claimed it, bore this last trial with the noble patience which had characterised her life. On the eve of her death she wished to see once more, with the eyes that saw no longer, the pretty little rambling hill, Monte Oliveto, which had delighted her husband, and which she had looked on for so many years with ever fresh pleasure, from her windows in the Lung' Arno, in that house near the woods of the Cascine—a house of genial and generous hospitality, where the élite of intellect were wont to meet, and which is closed for ever to her old and unforgetting friends. Now she also has followed the Great Ones who went before her, walking there above in Light, so to harken to the Harmony of the Spheres.

MARGARET E. BACHE.

IF our Father seems distant, it is because we have taken our portion of goods and travelled into a far country to set up for ourselves, that we may foolishly enjoy rather than reverently serve.—Martineau.

THE CHILDREN'S COLUMN.

ALTHOUGH we believe that Christianity is the best and truest form of religion the world has ever seen, we must recognise that in every other great religion, also, there are true and helpful thoughts. And in every nation, God has raised up good and beautiful characters, who have tried to serve Him faithfully, and so have helped others to do the same, for, as Longfellow says—

"Lives of great men all remind us
We can make our live sublime."

I am going to tell you to-day about one of the true and beautiful thoughts in the Mohammedan religion, which is believed in by millions of people, and whose Bible is called the "Koran." They believe in one great God, as we do, but they call Him by the name of Allah, which in Arabic means "The God." Their great teacher and prophet was Mohammed, who was born 571 years after Christ; Mohammed wrote a great part of the Koran, which also contains stories from the Jewish Scriptures and many Eastern legends. The Koran speaks of the "ninety-nine beautiful names of Allah," each name describing one of his qualities, such as the "Merciful," the "Good," the "Forgiver," the "Help in Peril," and many others, all showing how loving and wise they believe Him to be. Among their religious observances, they are taught to pray at stated hours, five times every day, and as each prayer time comes round, wherever they are, they spread on the ground the praying mat, which they carry about with them, and, with their faces turned towards their sacred city of Mecca, they kneel and repeat the prayer appointed for that hour of the day.

Sir Edwin Arnold has written a book containing some beautiful poems, in which he describes the "ninety-nine beautiful names of Allah," giving some story or legend as an illustration of each.

One of these "names" is the "Compassionate," and the poem about it, tells how He is compassionate to both great and small. It begins—

"'Tis written that the serving-angels stand
Beside God's throne, ten myriads on each hand,

Waiting, with "wings outstretched, and watchful eyes,

To do their Master's heavenly embassies."

And a few lines further on we read—

"Neither is any creature, great or small,
Beyond His pity, which embraces all."

In illustration of this we are told how Solomon, who was King of Israel about 1,000 years B.C., had been victorious in some battle, and among the spoils of war which he had taken from the enemy, were a thousand beautiful war-horses, "with nostrils all a-flame, and limbs of swiftness." These splendid horses were "led for Solomon's delight before the palace," where he could see them, and he was so engrossed with the sight, that for the time he forgot everything else.

Now, while this grand parade of horses was going on, a little yellow ant, which had been out gathering food for her young ones in the nest, had been caught in a storm, and, worn out with her long journey and her load, could not stand against the heavy

rain, and was in danger of perishing under a tree which had fallen flat on the slope of the mountain side. God sees everywhere, so He saw the poor little ant, as well as King Solomon, and He saw that they both needed help, for the King was in danger of forgetting that the sun was sinking, and his "sunset-prayer," which was one of the five prayers to be offered by everyone each day, had not been begun; and he needed something to remind him of this duty.

Now the poem shall tell the rest of the story, which should help us to remember how "God's tender mercies are over all his works."

"Thus it is written; and moreover told
How Gabriel, watching by the Gates of Gold,

Heard from the Voice Ineffable this word
Of twofold mandate uttered by the Lord:
'Go earthward! pass where Solomon
hath made

His pleasure-house, and sitteth there
arrayed,

Goodly and splendid—whom I crowned
the King—

For at this hour my servant doth a thing
Unfitting: out of Nisibis there came

A thousand steeds with nostrils all a-flame
And limbs of swiftness, prizes of the fight;
Lo! these are led for Solomon's delight,
Before the palace, where he gazeth now,
Filling his heart with pride at that brave
show;

So taken with the snorting and the tramp
Of his war-horses, that Our silver lamp
Of eve is swung in vain, Our waning sun
Will sink before his sunset-prayer's begun;
So shall the people say, 'This King, our
lord,

Loves more the long-maned trophies of his
sword

Than the remembrance of his God!' Go
in!

Save thou my faithful servant from such
sin.

Also, upon the slope of Arafat,
Beneath a lote-tree which is fallen flat,
Toileth a yellow ant who carrieth home
Food for her nest, but so far hath she come
Her worn feet fail, and she will perish,
caught

In the falling rain; but thou, make the
way naught,

And help her to her people in the cleft
Of the black rock!

Silently Gabriel left

The Presence, and prevented the King's
sin,

And help the little ant at entering in."

God our Father knows when we all need help, and has many ways of sending it. Sometimes it is we who need it, and he puts it into the hearts of others to give it us, a word of encouragement when we are depressed, or of comfort when we are sad, or of reminder when we are tempted. Sometimes God uses us to send a message by to someone else. What we have to do is to try, as Dr. Martineau says, in one of his beautiful prayers—to have "eyes to see, and ears to hear, and hearts to respond" to God's messages, whenever and however they may come to us.

O. M. RAWLINS.

A MAN cannot touch his neighbour's heart with anything less than his own.—George Macdonald.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR... ..	1 8
PER YEAR... ..	3 4
PER YEAR... ..	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 24, 1906.

OPPORTUNITIES FOR SERVICE.

REPORTS of the annual meetings of the Manchester Domestic Mission, the Belfast Domestic Mission, and the Mansford-street Church and Mission, Bethnal Green, which is the lineal descendant of the first of our Domestic Missions established in England, appear in our present issue. They bear witness to the fact that this work among the people in the poorest quarters of our great cities is still animated by a vital religious energy, and faith that the work is needed as much at ever. It is a progressive life that one sees active at these centres of religious fellowship and service, ready to adapt itself to the actual needs of the time, and eager to go forward, if only the means placed at its disposal will allow.

For the Mansford-street Mission in particular the past year has been notable by reason of the building of the fine new club rooms, with the new front in Blythe-street, and one must rejoice that work, animated by a spirit of such devoted and happy fellowship and brotherly kindness, should receive this recognition, and the ampler equipment which was essential to further growth.

In Manchester it will be seen that there is need for further extension, and from all the Missions the cry for more helpers is perennial. Let it be remembered always that this is not merely a delegated work. It is the work of the churches, not only to furnish the material means, but personal help in the many kinds of beneficent activity which centre in the Missions, and for this they ought to accept direct responsibility. There is no work richer in the promise of blessing, both to those who give and those who receive, none that will more surely quicken the faith and refresh the heart of those who will give themselves in singleness of purpose and brotherly sympathy to its accomplishment.

There are endless opportunities for helpful service. Let those who doubt it ask of any one of the missionaries: Teachers are constantly needed, and the clubs for men and boys, the women's

meetings, recreative classes for the girls, temperance, provident, and guild work, invite many kinds of help, in frank, unpatronising friendliness. As examples of such openings, here are two needs mentioned in Mr. GORDON COOPER'S Mansford-street report. "The Children's Hour," which a friend used to hold to the intense joy of many little children, has had to be given up because of her continued ill-health, and no one at the moment could be found to take her place. But before next winter comes round surely some one will take up this happy task for the little ones. And there was also a girls' drilling class, started a few years ago, which this year the teacher has been unable to resume. Not one of the missions but can offer plenty of such openings for willing helpers, and we note again from Mr. COOPER'S report this reference to the work of the Provident Bank:—"The work of this society is not by any means limited to the mere collecting of money. . . . Much good is done by these friendly visits to the homes of the people." It is a simple and natural way of coming close to the realities of life among the poor, and of finding opportunities for the exercise of true and understanding sympathy, which cannot be too highly prized. Often in such work it is the people visited who are themselves unconsciously the teachers and the helpers of burdened lives.

BELFAST DOMESTIC MISSION.

THE annual services on behalf of the Mission were preached on Sunday, March 11, by the Rev. E. D. Priestley Evans, of Bury; in the morning in the First Presbyterian Church, and in the evening in All Souls' Church.

The annual meeting was held on the following evening, in All Souls' Church. Dr. John Campbell presided, and there was a large attendance of friends and supporters of the Mission.

The committee's report, which was read by Miss C. Bruce, the hon. secretary, referred to the hopeful spirit pervading the work carried on at the Mission by Mr. and Mrs. Slipper and their helpers. As to funds, it was pointed out that the useful balance in the Savings Bank became smaller each year, as sums had to be taken from it to supplement the income, but it was not yet exhausted. The provident fund collected during the year was £295 13s. 11d.; paid out, £299 1s. 6d.; in Savings Bank, £43 4s. 3d. The committee regretted the loss of an old and valued friend in Sir Robert Lloyd Patterson, who had ever been a tried and generous supporter of the Mission. A letter had been received from Mr. Slipper announcing that he had been invited to become minister of Moneyrea, and tendering his resignation of the post of missionary.

The accounts, presented by the treasurer, Mr. Robert Dickson, showed an expenditure beyond income of over £20.

The Rev. G. J. SLIPPER, the missionary, in his report, said that during the past year the enthusiasm of all who helped him

in the various branches of the work had been loyally maintained, and a very deep debt of gratitude was due to the band of ladies and gentleman who had supported his efforts and shown an unflagging interest in the promotion of the spiritual and social aspects of the Mission's aim. One pleasing feature of their success was the faithfulness and steadfast loyalty of the young people who had grown up in their midst. Some new families had been gained by their personal visitation and interest. The immediate neighbourhood round about the Mission had changed very much during the past few years. The people who were living in the streets around were, mostly Roman Catholics, who, of course, did not encourage house-to-house visitation. But the workers had gone further afield, and their parish had no bounds. Every opportunity was embraced by which they might reach the poor, and, ever keeping before them the aims for which their work was promoted, they laboured steadily on in the cause of ameliorating their conditions and bringing the Gospel of Christ into practical service on their behalf. During the past year they had been singularly free from that extreme stress of poverty which was so apparent in former years. Work amongst the labouring classes who were willing to work had been more steady, and they had not been troubled quite so frequently by that class of poor who ranked amongst those known as the unemployable.

The CHAIRMAN, in moving the adoption of the report, bore testimony to the excellent work done at the Mission, and proceeded to speak of the character of the Christian work of redemption and the prevention of sin, dwelling upon the special subject dealt with in his essay published in last week's INQUIRER.

Dr. MELLONE, who seconded the resolution, said that the work of the Mission had never been more efficiently done than during Mr. Slipper's ministry.

Rev. E. D. PRIESTLEY EVANS said the Mission was a useful, a beneficial, and noble work, and one that deserved every encouragement. In the course of his speech, which was much appreciated, he pointed out that if, as Unitarians, they had advocated freedom, it had been with one object only—not that men should become unrestrained, but in order that they might obey the highest of all powers. He believed that if they had reached the height of progress, there was still another duty left, and that was to maintain that progress, because there was always a danger of falling away from the height of righteousness which had been reached. If they were to maintain the level to which they had reached, it was necessary that they should do their utmost to attend upon religious services.

The motion was passed unanimously.

Rev. W. H. DRUMMOND moved a resolution acknowledging the cordial way the work of the Mission had been supported, expressed sincere regret at the withdrawal of Rev. G. J. Slipper, and wished him and Mrs. Slipper much happiness and prosperity in their new field of labour. He referred in the highest terms to Mr. Slipper's work as Missionary during the past seven years in the city. Mr. Slipper had won a position of respect and usefulness for himself, and had made a great many friends,

He hoped wherever Mr. and Mrs. Slipper might go, they would find an abiding resting-place in the hearts of their people.

Mr. W. T. HAMILTON, in seconding, said Moneyrea's gain would be the Mission's loss.

Miss BRUCE, on behalf of the Ladies' Committee, spoke in warm terms of Mr. Slipper and his wife. The resolution was passed by acclamation.

Mr. SLIPPER, in returning thanks, said it was gratifying to know that his work had met with the approval of the committee.

On the motion of the Rev. J. A. KELLY, seconded by Mr. W. Minnis, the office-bearers and committee for the ensuing year were elected.

Rev. W. H. DRUMMOND having taken the second chair, Mr. W. H. MCFADDEN proposed and Rev. A. O. ASHWORTH seconded a hearty vote of thanks to the chairman, which was cordially passed, and the meeting was closed with hymn and prayer.

MANCHESTER DOMESTIC MISSION.

ANNUAL MEETING.

THE seventy-second annual meeting of the Manchester Domestic Mission was held in the Town Hall, Manchester, on the 14th inst., the Lord Mayor presiding. The annual report, which was taken as read, spoke of the undiminished zeal and earnestness displayed in the work during the past year. The special appeal made for £3,500 to extend the premises at both mission stations had been well responded to, £2,800 having been paid or promised. An earnest appeal was made for the balance as well as for increased annual subscriptions, as the regular expenditure exceeded the income by £200. But "the chief need of the Society," the report continued, "is a wider personal interest in its objects and its work. If a real and extended sympathy with the aims of our work could be aroused, financial difficulties would soon settle themselves. In these days when the barriers that separate the poor of our over-crowded towns from their more prosperous fellow-men seem to be growing greater rather than less, the Missions still, as of old, afford to those who wish it the opportunity of bearing the glad message of love and service to suffering and sorrowing humanity."

The separate reports of the missionaries were full of interesting details. At Willert-street friends had raised £100 towards the Extension Fund by means of a sale of work. Sunday and week-evening services had been held, classes of all kinds carried on, and over five hundred scholars instructed in the Sunday-school. There were 78 scholars over 16 years of age, and the school had 400 scholars in average attendance. Recreation in all its forms had been well attended to. Holidays of various kinds had been arranged, from the scholars week at Gt. Hucklow to day trips for the mothers, over 1,000 individual holidays in all having been provided. The Working Men's Club was as successful as ever, and it had contributed £10 to the Extension Fund. The report concluded with a sketch of many new plans of work to be undertaken when the extension of premises is completed.

Renshaw-street, the other Mission, re-

joined, in its report, that its structural alterations had given new facilities which had been utilised to the full. Here, too, the services had been regularly carried on as well as the Sunday-school, which has about 300 scholars, 47 of whom are over 16 years of age. There are here also clubs for girls, boys, and young men, singing, dramatic, and drill societies, as well as more recreative clubs, such as cricket, &c. Many holidays had also been arranged, and over 100 scholars had spent a week at Gt. Hucklow.

The LORD MAYOR, in moving the adoption of the reports, expressed his pleasure in welcoming "this ancient institution," which continued to carry out its work in a steady, consistent fashion. The want of funds he regarded as a healthy sign. He urged that the basis of support should be widened. They had, perhaps, depended too much on the rich. The whole trend of events was to place power in the hands of the masses. Why not also responsibility for the carrying on of such work as this? He had no fear that the masses would not be equal to such a demand. He believed the reports and accompanying appeal would prove irresistible if they were carefully studied.

The Rev. S. A. STEINTHAL briefly seconded the resolution, and the reports were adopted, after which the Lord Mayor had to leave and Mr. Steintal took his place in the chair.

Professor CARPENTER moved a resolution, expressing cordial appreciation of the work of the missionaries. No one, he said, who had read the reports could fail to feel the breadth and variety of the work that was being done. He was glad to see in both reports indications that the pressure of unemployment was less than in the previous year. The public conscience was becoming more sensitive on this matter. We were being gradually awakened to the tremendous realities of our modern life, and more conscious of our responsibilities in regard to the lot of the poor. Speaking on details of the reports, he was glad to see the place held by the Sunday-schools, and by their success in retaining their elder scholars in a way he feared they failed to do in the South. He was particularly pleased that so much had been done in providing the "priceless gift" of real holidays for so many children and others. If he might venture a suggestion, he would urge the extension of temperance work. They ought to take a strong line on this, and he especially commended for study among their young people the excellent lectures now being promoted by the United Kingdom Alliance. On the whole, he found the work at the Mission was rather educational than redemptive, although education itself, of course, was redemptive. The work of keeping those who had been gathered in left little time for going to the mass outside. But someone had to do this work, and he was glad to testify to the efficiency of the Salvation Army and other agencies in regard to it. They themselves, however, ought to take a part in it. They must never despair, but go back to the great conception of Jesus, who said: "All souls are mine, mine to train, to redeem, to perfect." They had restored the conscience to its natural activity, and it was

the instinct of righteousness in their souls by which the response would be made, if the appeal was rightly put. They were able to appeal to the drunken father, the slatternly mother, and the disobedient children—"be ye perfect for your own sake, for God's and the world's sake," for the accomplishment of which God set before them the opportunity of an endless life. The State was now beginning to say, "all souls are mine," and to realise new responsibilities to the aged, the young, and the poor. Consequently, statecraft was becoming more difficult, and there was increasing need of a clear grasp of the facts. They required more knowledge and closer insight into the things which were happening at their very doors. The church must incorporate the new social science in its work. The Church could do what no other agency could accomplish. It was for the Church to inspire and stir up the power of sacrifice which would be needed for the carrying out of their ideals. The Church must generate the force of self-sacrifice, and insist that for every moral wrong there was a moral remedy. God's power was in their midst calling them to be the agents of His mercy and grace, and only as they responded and gave themselves to unselfish work for others would they find their own true life.

Councillor T. R. MARR, in seconding the resolution, said he had frequent opportunities of seeing the work at Willert-street, and he could testify that they were there really helping to build that city of God of which Augustine dreamed.

The Rev. S. A. STEINTHAL having heartily endorsed the resolution, it was carried with acclamation.

The Rev. J. W. BISHOP, in responding, gave some impressive details of his work, showing how much of the best side of it could never be expressed in any printed report. Discussing the value of the work, he took strong exception to a statement recently made by a brother worker in the home mission field that, after all they were only dealing in palliatives. He insisted rather that all else was palliative and this only the true remedy. As they touched the springs of character their work became redemptive and real, as he had often seen in the changes wrought in homes and lives brought within the range of the Mission's agencies and its gospel of healing love.

The Rev. A. W. TIMMIS assured the meeting that no appeal to realise the importance of temperance work could be necessary for anyone who knew the districts in which their work lay. If there had appeared to be any slackness, for his part, it was only because he was seeking and promoting something more effective than the ordinary Band of Hope, which too often was only a place of mere amusement. He promised in his next report to give some account of the working of this more vigorous temperance agency. Were it possible he would gladly go further and spend and be spent in the redemptive work of which Professor Carpenter had spoken. But if the Mission was to be maintained as a real religious home for the teeming life of young and old gathered about it, he must necessarily deny himself and stay at his post to see that what had been won was not lost again.

Among the subsequent speakers were Mr. G. H. Leigh and the Revs. C. T. Poynting, N. Anderton, and Charles Peach.

MANSFORD-STREET CHURCH AND MISSION.

THE annual meeting of the Mansford-street Church and Mission, Bethnal-green, was held at Essex Church, Kensington, on Wednesday evening. The choir was taken by Mr. W. Wallace Bruce, L.C.C., and there was a fair attendance of friends and supporters of the Mission; but a good many absences through ill-health and other causes. Mr. Stanton Preston, Miss Louisa Jones, the Treasurer, and the Rev. F. K. Freeston all wrote expressing their great regret that they were unable to be present, and their deep interest in the work.

Mr. J. CLASSON DRUMMOND read the Committee's report, and, in the absence of the Treasurer, presented the balance-sheet. He also delivered a message of warm greeting from Mr. Stanton Preston, his co-secretary.

The report recorded a year of successful work and steady progress. The new buildings in Blythe-street had been completed and formally opened, and added greatly to the efficiency of the Mission, bringing it for the first time, through the club, into constant and close touch with a large number of men residing in the district. The outside of the buildings had been thoroughly repaired, and the cost, about £120, would have to be defrayed during the current year. The report recorded the Committee's high appreciation of the conscientious devotion with which Mr. Cooper had carried on the work of the Mission, and the ready sympathy he extended to all helpers, and concluded as follows:—

"The Committee would appeal again most earnestly for more help; larger premises mean more expenses, but they also mean much greater possibilities of doing good work. Probably never before has the public conscience been so aroused as to the difficulties and the struggles of the poor; our work is to help these; it is to try and lighten their burdens and to bring more brightness into their lives that we ask for further subscriptions, and, above all, for more men and women who will devote some of their leisure to this most truly Christian service."

The chapel committee's report recorded a membership of ninety-seven, and the adoption of the "New Hymnal," attendance at evening service well maintained, and hearty congregational singing; and then gave particulars of the manifold work carried on in the Mission, concluding as follows:—

"To all the many helpers your Committee offer their sincere thanks. The opportunities for good work were perhaps never greater than they are now; we are enlarging our borders. The Guild has brought us into contact with the blind and the lame; the Clubs are bringing in our midst many that years ago we seemed to have no chance of getting into fellowship with. Let us see that we are able to give a good account of our stewardship, and that our actions as a Church,

and as individuals, shall be such that dark homes will be brightened, those that sorrow will receive comfort, and that even those who are joyful will feel that their joy is more full because of the existence of our Church and Mission."

The report of the minister, the Rev. Gordon Cooper, opened with a grateful reference to the immense gain to the Mission of the fine new club rooms, the opening of which had made the past year memorable. Mr. Cooper mentioned that he had been made a manager of the group of schools in the Mission district, and had joined the C.O.S. committee, taking special interest in the work of a sub-committee on "Thrift and Skilled Employment." The men's club had made real progress. It had a membership of 96, and was steadily growing. The Preston Club for younger men and the Garrett Club for boys were also prospering, and the happiest spirit of friendliness and sympathy prevailed among the members of the clubs and those who went down to help. The Mothers' Meeting, the Young Women's Circle, and various classes for girls had also been well maintained, but a girls' drilling class and the "Children's Hour" were in abeyance until new helpers could be found. Two new visitors had undertaken provident visiting, and the nine districts had now regular weekly visitors. The afternoon Sunday school was full to overflowing, but a teacher was still needed for the senior class of young men, which was of great promise. Much other good work was referred to, and finally the real help received from the students of Manchester College, Oxford, one of whom came down to the mission for each week end during term.

The Treasurer sent some notes referring to the accounts, and mentioned that for the first time the Mission had been rated at about £30, which was an extra charge that would in future have to be met, while the growing work inevitably brought increased expenditure. The deficiency of £41 10s. 6d. on the Blythe-street Hall building account of £1,265 5s. 2d. would be met by selling out stock. The cost of repairs to the outside of the building, of about £120, had been actually paid (as the building contract included a deferred payment next June of £200), but it would only appear in next year's account. It would be necessary to sell stock for at least £160. On the general account, with a total of £430 4s. 1d., the deficit of £28 14s. 9d. was slightly increased, to £29 19s. 3d. Subscriptions amounted to £271 2s. 6d., donations to £36 8s. 6d., collection at Rosslyn Hill Chapel, £24 6s. 6d. There was a falling off in the annual subscriptions, &c., of £7 18s. 6d., almost exactly balanced by the interest on Mr. Thornely's legacy, but it was to a large list of annual subscribers that they must look for their main support, and she appealed once more for new subscriptions.

The CHAIRMAN, in moving the adoption of the report and accounts, congratulated Mr. Gordon Cooper and the committee on the success of their efforts. It was specially gratifying to hear that he was getting hold of the men of the district. His own experience of the last

fourteen years, which had thrown him a good deal among the leaders of the working men, had convinced him that while the advances of science and progressive philosophy had led them to abandon the old doctrines in which they had been brought up, and they themselves thought they were without religion, that was not really so. If they only knew it, their religion was very much that of Jesus of Nazareth. What touched them was the need for the bettering of the condition of the people. They saw the present evils of society, the slums, the unhealthy houses, the dullness and dreariness which led to drink, and they gave themselves up to the endeavour to overcome those evils. Therefore, though they thought they were without religion, those men were as good Christians as they were themselves. One of the great difficulties in that very imperfect London of theirs was that North and East and South there were vast regions of mean streets, where life was exceedingly dull. In the West they suffered from too many interests and too much excitement, and often longed for more quiet, but in those other quarters, from sheer dullness, after their monotonous work, men longed for a little excitement, and had usually to seek it in what they regarded as their club, the public-house, where they must pay for their footing by drinking, as they well knew, more than was good for them. It was one of the great advantages of their club down at the Mission that it met that evil; those excellent rooms were a great gain. And so Mr. Cooper had an opportunity of getting hold of the men, and his problem was to lead them to see that there was religion in harmony with their own thought, and to draw them to the church. It was a great evil in London that the classes were so far apart from one another. Yet nothing was so interesting as human nature. And if, with the improved means of locomotion, they from the West would go East and help to manage the clubs and share in the work, they would find it of exceeding interest, and there were no people more loyal and thankful to those who showed them genuine sympathy than the people of East London. That was his own experience, and he hoped that more of their friends would go and take part in that work.

Mr. ALFRED THOMPSON, one of the workers at Mansford-street, in seconding the motion, said they were very fortunate to have that splendid set of buildings, and very grateful to those who had helped to provide them. Now their need was of new life to be brought in by people of more culture and leisure, and opportunities of seeing life at its best. That was what would help them most of all. He remembered in his own childhood seeing Dr. Drummond, Mr. Carpenter, and Mr. and Mrs. Odgers and others, who came to the Mission, and what new impulse it gave to his life. Such influence they needed especially in the Sunday-school. He made a plea also for the decoration of their schoolroom, so that when the children came in out of the streets they might feel that they came into a new atmosphere. They at Mansford-street felt it an immense help to have the link with Oxford, through the

Manchester College students, and they were glad that while Mr. Cooper was away on his holiday in Italy they should have Mr. Mellor in charge of the work.

The resolution was unanimously adopted.

Mr. EDGAR WORTHINGTON moved the next resolution, rejoicing in the continued growth of the work at Mansford-street, and particularly in the development of the clubs rendered possible by the enlargement of the Blythe-street building, and offering the best thanks to Mr. Gordon Cooper for the keen enthusiasm with which he had devoted himself to the work of his ministry. Mr. Worthington spoke of the need of such missions as theirs, which had arisen out of the wide separation of employers and employed. Whereas, in the old days, an employer lived among his people and worked with them, often with his own hands, and knew all about their lives, now they were far apart, and they had to seek for more artificial means to bring the classes together. The impulse out of which their work had arisen came from America, where Dr. Tuckerman had shown them what a Domestic Mission might accomplish. The value of such work had been quickly recognised in this country, and their missions had done a large amount of good work. He was particularly glad to hear of the success of the clubs, and mentioned the great interest which he had found at a university settlement in Manchester, called forth by the holding of a "Poetry Circle," in which an evening was devoted to some poet, and the members who had been reading their poet during the week each made some contribution to the reading and discussion in the evening. The East-End had a great resource also in the Whitechapel Art Gallery, which through its successive exhibitions, so admirably organised, and the explanatory lectures, was a real centre of art culture, which must be of utmost value to the people who would take advantage of it.

Miss H. BROOKE HERFORD seconded the resolution, and said that Mansford-street stood quite alone in the success of its clubs. Too many missions were a sort of glorified mothers' meeting, but there they had fathers' meetings, too, and it was a great gain. The fine new buildings were, of course, an immense help, but it was to Mr. Cooper, and to the spirit he put into the work, that the success was really due, and they must congratulate themselves on having him there as leader of the work.

The Rev. GORDON COOPER, in acknowledging the resolution, said that on those occasions he always felt he got more than his fair share of thanks. There were many other workers to whom their gratitude was due. The work was undoubtedly hard, and there was plenty of it, something was going on every night of the week; but it was so interesting and fascinating, and so many helpers came to take part in it, that they had no time to think that it was hard. That vote they had passed ought to be divided among them all. He much regretted Mr. Preston's absence, and read a note he had received from him, saying he hoped some day to be with them again, and passing on a message of greeting from the Rev. John Ellis to the Mission workers.

As to the men's club, he had been greatly interested in what Mr. Bruce had said of the working men's religion, for that was what he also had found. When they had some special services at Mansford-street, and some of the men came in, he had found afterward that they had been greatly surprised to discover that there could be another view of religion than that of the orthodoxy they had abandoned. He hoped that as time went on more of the men would be interested in the church. One thing he hoped for was the establishment of a men's meeting on Sunday afternoons. The work had many claims, and he mentioned a special need of the Window Gardening Society for subscriptions towards the coming season's work. At present they had an adverse balance of £3. It was a great pleasure to him that the annual meeting should be held at Essex Church, and he warmly welcomed the growing friendship between the church and Mansford-street.

The Rev. V. D. DAVIS then moved, and the Rev. T. E. M. EDWARDS seconded the appointment of the committee and officers.

Mr. RONALD P. JONES in moving a vote of thanks to the Chair, said that Mr. Thompson's plea for the decoration of the school-room was clearly a call to the newly formed Women's Social Club.

The Rev. F. ALLEN seconded, and the Chairman having acknowledged the vote, the meeting terminated.

THE VAN MISSION.

ONE of the best friends of the Van Mission expressed some distrust of the scheme laid before the Missionary Conference last July, because it seemed to be an attempt to provide the machinery before the men were found. The only possible answer was one of faith. You must make a beginning one way or another, and no method is entirely free from criticism. Sometimes there are men with an abounding willingness for work, but the means are not forthcoming. And, on the whole, it is easier to find men than tools—because men have souls. In this particular instance, through the splendid generosity of a venerable lady—who for the present must be known only as "Friend B."—the means were to hand, and if the men were problematical, there could be no harm in trying for them. The result is what might have been expected. Long before the preliminary list of names was exhausted, the necessary staff was obtained. As the rota was gradually filled up and the choice of weeks became limited, a few friends were unable to accept because of prior engagements, but these refusals were accompanied by expressions of regret which encourage the hope that another season may see them in the field with us.

There have been offers of assistance also from laymen, and the next step will be to organise their help. And already the Mission has produced one splendid example of service which more than justifies the anticipation with which the work was started, and is an evidence of that untapped willingness which some sanguine souls believe is ready for consecration if our general methods were less repressive of spontaneity. Mr. Bertram Talbot, of the

Highgate Church, London, will travel with the Van during the whole season, relinquishing his post of private secretary to an eminent agriculturist in order to devote himself to the work of the Mission. Mr. Talbot is a frequent writer in our magazines and other papers, and he has compiled an interesting little book on the "History and Growth of the Bible." His offer of voluntary service in addition to the sacrifice of his employment was more than the committee felt themselves justified in accepting, but the arrangement arrived at involves the committee in no addition to an expenditure which at the outset was calculated on the basis that no fees would be paid. The Mission itself will be greatly benefited by the constant presence of one missionary in whose hands the advance and business details will rest, over and above his help in the services.

The Van will arrive in a few days at Summerville, Victoria Park, where the committee of the Home Missionary College have gladly provided quarters for it when not on the road. The vehicle has been obtained on advantageous terms from a Unitarian friend. It is comfortably fitted up, and provides living accommodation for two men. A tent also is provided for additional sleeping space when required. Some gloomy forebodings have been expressed as to the cooking, and as to the sort of fare the temporary *chef* would be able to set before a possible visitor. But, with a fine instinct, Mr. T. is taking lessons in the preparation of plain meals, and for the rest, he would be a poor parson who couldn't cook a chop. The Van, however, is not large enough for a dinner party, and guests will not be encouraged. Slight alterations have been necessary in order to make a decent platform for the speakers and the harmonium. Over the platform is the legend, "Truth, Liberty, and Religion," and at either side of the Van are ribbons on which are painted the words "Unitarian Van." The name of one of the officers is also inscribed, and to him a hawker's license will be issued, because books will be sold. Space is also provided for announcements.

A large supply of literature will be carried. There will be handbills for distribution, and a series of hymn-papers. The latter have been chosen in preference to hymn-books or display sheets, so that they can be given away. In addition to the hymns and particulars of the Mission, explanatory matter will be printed on the back, so that the double purpose of hymn-paper and tract will be served. Almost certainly in addition there will be a plentiful supply of the best pamphlets, large and small, issued by the British and Foreign Unitarian Association, together with copies of the sixpenny reprints, which it is hoped may command a ready sale. Other gifts have been promised, including several hundred copies of Rev. R. T. Herford's sermon entitled "Back to Jesus."

The Van is to start on its journey on May 14, returning to Manchester on September 30. It will not stop in any town where there is a Unitarian congregation, but as far as possible places will be selected near enough to existing churches to permit of neighbourly assistance being rendered. It is hoped that the minister or some member of the nearest churches will

preside over the meetings, and that young people of the church and school will attend. By this means existing churches may be interested in missionary work at their thresholds, with results that may not be lost upon their own home work. New friendships also may grow out of this contact, and possibly lead to the formation of Unitarian circles in the places visited, or to the adhesion of corresponding members. In travelling over this new ground, the Mission will seek the co-operation of the neighbouring churches and the goodwill of the missionary associations, which is already practically assured.

Usually two places will be visited in each week. During the day the missionaries will employ themselves in advertising the meetings, seeking friends, and interviewing inquirers. In the evening the service and address will probably be followed by questions and sometimes by discussion. From the outset it has been made clear that controversy will be avoided, emphasis being laid on the grounds and principles of religion, and their relation to citizen ideals and the realities of the common life. Careful reports will be made, and, if acceptable to the papers, weekly articles will be furnished. At the close each missionary will be asked to write a candid impression of the work, its need, its value, and the worth of its continuance.

In the following list are the names of the ministers who will accompany the Van, and a provisional list of the places to be visited. Those marked with an asterisk are near enough to existing churches to warrant the hope that assistance may be forthcoming. Where known at the moment the population is given in brackets, and if an additional 50,000 be added to those places for which figures are not given, it will appear that a population of over 320,000 is to be tapped. The round journey from Manchester is about 180 miles.

May 14-19.—Revs. T. P. Spedding and C. Peach, *Lymm (5,000), *Sankey.

May 21-26.—Revs. C. Travers and J. A. Pearson, *Farnworth (24,000), *Rainhill.

May 28 to June 2.—Rev. J. M. Whiteman, *Prescot (7,000), Newton (13,000).

June 4-9.—Rev. H. F. Short, *Ashton-in-Makerfield (13,000), *Ince (20,000).

June 11-16.—Rev. G. A. Payne, *Standish (6,000), *Coppul.

June 18-23.—Rev. A. Amey, *Leyland (6,000), *Lostock Hall.

June 25-30.—Rev. W. T. Bushrod, *Walten-le-Dale (11,000), *Bamber Bridge.

July 2-7.—Rev. Ottwell Binns, *Pleasington, *Great Harwood (9,000).

July 9-14.—Rev. H. B. Smith, *Whalley, Clitheroe (11,000).

July 16-21.—Rev. A. H. Dolphin, Chaburn, Gisburn.

July 23-28.—Rev. W. Reynolds, Marton, Skipton (11,000).

July 30 to August 4.—Rev. H. K. White, Kildwick, Keighley (31,000).

August 6-11.—Rev. J. Ellis, Keighley, Bingley (11,000).

August 13-19.—Rev. C. D. Badland, *Shipley (24,000).

August 20-25.—Rev. J. E. Stead, *Calverley (3,000), *Bramley (8,000).

August 27 to Sept. 1.—Rev. J. E. Stead, *Birstal (6,500), Cleckheaton (12,000).

Sept. 3-8.—Rev. J. C. Pollard, Brighouse (10,000), Sowerby Bridge (10,000).

Sept. 10-15.—Rev. J. A. Pearson, Luddendenfoot (3,000), Hebden Bridge (7,000).

Sept. 17-22.—Rev. W. R. Shanks, *Walsden, *Littleboro (11,000).

Sept. 24-29.—*Castleton (5,000), *Rhodes.

Rev. W. C. Bowie, secretary of the British and Foreign Unitarian Association, has promised to assist in the services as he is able, and several other ministers will attend occasionally.

The men having been found and the machinery decided upon, there is still wanted another £50 to keep the Van moving. No widespread appeal has been made for funds, but it is necessary that all these voluntary services should be supplemented by a sum sufficient to pay for maintenance, horse hire, advertising, and local expenses. If the money is not forthcoming in a week or so, a printed appeal (involving expense) will have to be sent out. Is it too much to hope that the money may be obtained without a canvass. Donations will be acknowledged by T. P. Spedding, treasurer, 91, Tweedale-street, Rochdale.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

NATIONAL CONFERENCE.

SIR,—Most of the services in connection with the Conference will be held in the large hall of the Oxford City Buildings; it is very spacious, and contains a powerful organ. Hence it is very necessary to strengthen our local resources in the matter of singing. I would earnestly beg members of congregational choirs, and other ladies and gentlemen possessing any vocal ability, who may be attending the Conference, and who will help us to form a choir, to send in their names at once to the local secretary Mr. J. W. Cock, 37, Beechcroft-road, Oxford, who will inform them as to arrangements.

J. EDWIN ODGERS,
Chairman, Local Committee.

SOCIAL QUESTIONS.

SIR,—I have been requested to forward for publication in your columns the following resolution, which has been sent in to the National Conference Committee, and, if approved by them, will be moved on Wednesday, April 18, by the Rev. P. H. Wicksteed, M.A., and seconded by the Rev. Henry Gow, B.A. Its terms are as follows:—"That this Conference approves the formation of a Union the object of which shall be to develop the consciousness of social responsibility among the members of our churches, and to impress upon them the urgent need of (1) careful study of the social problems of modern civilisation, and (2) the undertaking of definite practical work towards their solution."

CATHERINE GITTINS.
Leicester, March 19, 1906.

PROVINCIAL LETTER.

SOUTH-EASTERN COUNTIES.

LIKE all other Assemblies, that of London and the South-Eastern Counties seeks to bring the churches in the district into closer communion with each other, and by practical help and sympathy to strengthen those which are struggling with difficulties arising from financial and other causes. The tendency of many churches is to become absorbed in their own particular interests, and to forget the relation in which they stand to other churches. Each individual church is the centre of a limited circumference in which its first and its most immediate action operates; but it has also relations with a larger outside circle. It is the duty and privilege of each separate community to realise its relationship to other communities outside its own enclosure. In words we readily avow a oneness and sympathy, but how little of real communion is there among our churches, or of exchange among our ministers. Our habits are loose and selfish on these points. More sympathetic and frequent intercourse would be a wise policy. The larger churches should feel such interest in the smaller ones as not merely to acquiesce in the minister visiting them, but *urge* it upon him, if he requires the stimulus. The more favoured congregations should exercise a little of the grace of self-denial. If they are constantly fed with "the finest of the wheat," they should be willing that others should share to a certain extent in the banquet, who have ordinarily to content themselves with "barley loaves"; though these are good and nourishing diet, under which a healthy, sturdy race has grown up, standing firm to their principles amid persecution and social ostracism.

The various churches in the South-Eastern Counties are steadily and faithfully doing their work amid circumstances which require the exercise of a large amount of faith and patience. Standing as they do for a religion unfettered by creeds and articles of faith, they are thereby isolated from all other religious communities, and excluded from their fellowship. The great religious movements of the age simply take no account of them. The majority of people do not understand what our principles are. They have no conception whatever of the spiritual faith we cherish. They have a vague impression that we believe in nothing, and seek to destroy the faith of others. We have to combat these notions, and by lip and life to prove to the world that ours is a religion which gives freedom to every soul to worship and serve God without the interference of any human authority, and allow nothing to come between the soul of man and the living God.

Several changes have taken place in the Province by the resignation and settlement of ministers. The church at Dover has been fortunate in securing a successor to the Rev. S. Burrows, who had held the pastorate with so much acceptance for twelve years. The present minister, the Rev. C. A. Ginever, received a very enthusiastic reception, and has entered upon his work with every prospect of success. Plans are already under consideration for the erection of a much-needed room in which the various societies can hold their

meetings. The church at Southend, which had been supplied by the Assembly since the resignation of Mr. Dear, is now under the care of Mr. Delta Evans (the Editor of the *Christian Life*). Under his ministry the attendances at the services has been very encouraging. New members have been enrolled, the Sunday-school has received several accessions. At Maidstone the Rev. A. Farquharson has just been welcomed as minister. During his recent temporary charge of the pulpit the congregations have considerably increased, the church being well filled on the Sunday evening. Guildford has, during the past six months, been supplied by the Rev. Clement E. Pike. This temporary arrangement has been very much appreciated by the congregation. Orthodox Nonconformity of the evangelical type is exceedingly strong in the town, so that our Liberal Religion has to contend with prejudices which are deep rooted. Since the settlement of the Rev. Felix Taylor at Richmond, the congregations have steadily grown. Many strangers have been attracted to the services by the special subjects that have been announced from time to time. With the hearty co-operation of the people with the minister, there is every prospect that their beautiful church will have a congregation worthy of the building. The church at Brighton is also doing well under the ministry of the Rev. Priestley Prime. Reading is in a healthy condition, and the ministry of the Rev. R. H. U. Bloor is much appreciated. Tenterden has been deprived of its pastor during the past six months, and has had to depend upon the help of various ministers, the Rev. Harold Rylett having to fulfil an engagement in America, but it is hoped he will shortly resume his pastoral duties. Hastings has a good congregation. A new organ has lately been purchased, the chief part of the cost being borne by Mr. T. Kenward, one of the founders of the church. Horsa-ham has sustained several losses by death. Lewes has suffered from a similar cause. In these country towns it is difficult to fill the vacant places which have thus been created. Chatham, under the vigorous ministry of the Rev. Tyssul Davis has made decided progress. The churches at Newbury, Godalming, Saffron Walden, and Billingshurst are doing a steady, unobtrusive work. The churches at Canterbury and Deal are under the care of the Rev. J. H. Smith. Tunbridge Wells undertakes its own arrangements for the supply of its pulpit, and continues to hold services in the Mechanics' Institute. Halstead, Chelmsford, and Northiam depend upon the Assembly for regular ministerial help.

At the beginning of the year some special Sunday evening services were held at the Central Hall, Seven Kings. The district is a rapidly growing one, close to Ilford. It was felt that, as there were a few Unitarians residing in the neighbourhood, an effort should be made to establish a fresh congregation. The effort met with that measure of success which justified a lengthened series of services. A good deal of enthusiasm has been excited, and several friends have expressed their willingness to co-operate in this movement. A committee has been formed which undertakes the local arrangements. The attendance at the

services has averaged from 40 to 50. This is fairly good, considering that the weather has been most unfavourable. Various ministers are rendering help. The British and Foreign Unitarian Association has substantially assisted this movement, which it is hoped, will result in the foundation of a permanent church.

Our work is surrounded with difficulties, but at the same time it is full of grand opportunities which we need to cultivate wisely. What I feel is so much needed in our church is a deeper conviction of the truths we profess to hold. Our religious position in many cases is too undefined. *That*, some would say, is our glory. Well, it may be; but it is, I believe, a glorying in our weakness. A church that has no certain well-defined beliefs can never be a strong church. It may throw discredit on certain theological problems; but what is needed is something more clear, a well-reasoned, strongly grounded conviction; and when this rules the mind, there will be enthusiastic devotion, and consecrated effort to spread those principles which are dear to our hearts. Men are weary of much that has usurped the name of Christianity; it is our privilege and duty to present to them a religion which will commend itself to the thoughtful mind and the earnest heart.

T. E. M. EDWARDS.

MINISTERS' PENSION AND INSURANCE FUND.

THE half-yearly meeting of managers was held on Tuesday last. Sympathetic reference was made to the death of Mr. David Ainsworth, one of the trustees of the fund. The lamented early death of the Rev. Richard Lyttle had removed a name from the list of beneficiary members. Mr. Lyttle was insured, not only for a pension, but for £250 at death, which had been promptly paid to his representative. Only three premiums had been paid in this case, which may well be an object-lesson for our younger ministers to avail themselves of the advantages offered by the Fund.

The number of policies running was 83, and three more applications were granted. One pension was being paid to an aged minister, in supplement to a fund raised by his friends to enable him to retire; and another had been promised.

The annual report and balance-sheet were adopted, and ordered to be printed and circulated among the subscribers and members.

The total value of the Fund is now £24,585 10s. 10d. The annual subscription list has fallen rather below the £300 per annum which formed the basis of calculation, and steps will have to be taken to increase the subscription list, especially in view of the unexpected number of ministers over 40 years of age who have joined the Fund, necessitating heavier proportionate payments.

Arrangements were made for the triennial meeting of donors, subscribers, and members, which will be held at Oxford on Wednesday, April 18, at 2.30 p.m. At that meeting all the managers will retire, though they are eligible for re-election. Nominations should be sent in to the hon. secretary, Rev. C. J. Street, 64, Crescent-road, Sheffield.

MUSINGS.

By A MINISTER.

XXXVIII.

THE Brotherhood of Man is a phrase which runs easily from the tongue, as long as we do not think of particular men. Then it falters and hangs. And no wonder; for brotherhood in this high sense is a spiritual relationship, realised only by those who have climbed above the natural levels of envy and rivalry, aversion and contempt—if such men there be. Hence it is, I suppose, that in practice we never get much beyond "fraternity," the sense of brotherhood which, even when spiritual, is particular and exclusive.

Much light has been thrown of late years on the *sodalities* and *collegia*, the fraternities of ancient Rome. Sometimes suppressed, and at all times strictly regulated, these guilds and associations of the common people left little record of themselves, beyond the inscriptions, now recovered, which marked the graves of their members honoured only in death. They were formed for the most part by craftsmen, partly through pride in their particular craft, and partly through craving for sympathy and support. "When the brotherhood," says Professor Dill, "many of them of servile grade, passed through the streets and the forum with banners flying, and all the emblems of their guild, the meanest member felt himself lifted for the moment above the dim, hopeless obscurity of plebeian life." Nor can there be any doubt that in these fraternities may be found the ready soil in which Christian brotherliness afterwards took root. But brotherliness soon fell again into divided brotherhoods. The fraternising instinct is strong in us, but it is an instinct by which like seeks like, and the object is rather to express agreement than to harmonise difference. We are brothers in arms, or, it may be, in letters, in art, in science, in social effort, in political endeavour, in religious faith, but all-embracing brotherhood is not much in our minds, or is thought of as an impossible ideal. Birds of a feather flock together, and that is nearly all that we can say.

Fraternity, it is true, is one of the rallying cries of socialism, but I always regard it in this connection as an ardent expression of hope rather than as a reasoned statement of belief. Demetrius, our labour candidate at the last election, was always assuring us that social affection would come with economic change. We were not convinced. I could not myself see the connection between collective capital and universal charity. That between socialists banded together for the attainment of socialism there would be fraternal feeling, is likely enough, but the question is, whether feeling inspired by a particular object can outlive the attainment of that object. There is unity in combination, but, for permanent unity, there must be some lasting motive to combine upon. *Ecce, quam bonum habitare fratres una.* It is the *dwelling together*, not the *acting together*, that tests the unity of brotherhood.

In the Christian scheme the unifying power is called love. It was first thought of as a commandment, and was then recognised as a law. It is the law of filial affection. By this law brotherhood is

involved in sonship worthy to be so called. "That ye may be the children of your Father" is the appeal to men to realise divine sonship; "All ye are brethren" is the appeal to them as sons to realise human brotherhood.

That is why I often beg Demophilus, our Radical curate, not to speak of Christian socialism. I tell him he might as well speak of Christian bimetalism. The two ideas move independently on separate planes, and the terms which represent them cannot, I think, be combined without violence to both. I do indeed believe with him that Christianity, fully and honestly applied, would cure our social evils, and solve our social problems, and that the common good might even in time be thought infinitely more desirable, and more enjoyable, than private wealth, but all this could come about through the socialism which is inherent in Christianity itself, and does not need alliance with any extraneous socialistic system. Socialism, as generally understood, if I am not mistaken, is a theory of property, and on questions of mere ownership Christianity can only say, as at the beginning, "Who made me a judge or a divider over you?" Socialism begins and ends with the plain necessities of social life; Christianity gives these a secondary place, and makes provision for them a secondary care: "Seek ye first the kingdom of God; and all these things shall be added unto you." The meaning of this must be that, in proportion as spiritual order is recognised, right order in material things will follow. Demetrius, I know, is also fond of saying that, in the social order that is to be, justice, if not fraternity, will be the social bond. I would like to ask him whether justice is not a virtue that must itself be set in motion—whether delicate regard for the rights and claims of others is not itself the effect and application of some strong principle behind it. But this is a question that I suppose I must keep until the next election.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bradford.—At Chapel-lane Chapel last Sunday evening the Rev. E. Ceredig Jones preached on "The Special Mission of a Free Church," taking for text 1 Thess. v. 5. He told the story of the ejection of the Vicar of Bradford in 1662, and traced the subsequent history of the Nonconformist movement, speaking afterwards of the need for a new Reformation, in which intellectual veracity must have free course.

Coalville.—A brief series of popular services has just been concluded in the Exchange Hall. The small band of local Unitarians worked hard to make the services well known, and their efforts were successful. The first service was taken by the Rev. John Page Hopps, who had a large audience. His address on "Salvation by Character" was well reported in the local press. The Rev. Jas. Harwood followed on the next Sunday, and made a deep impression by his address on "Christ our Leader." The Rev. W. H. Burgess was the preacher on March 11; for the next Sunday, March 18, the congregation went back to their small meeting-room, and were visited by Mr. Reuben Briggs, of Nottingham, and the series was brought to a close by a large gathering in the Exchange Hall on Monday night to listen to the Rev. Gertrud von Petzold, of Leicester. At this service Miss Pratt, of the Narborough-road choir, sang two solos, and at the close of Miss von Petzold's address Mr. Burgess took the chair, and, questions being

invited, an earnest little discussion ensued. It is felt that the services have been helpful in removing misapprehensions, and giving Coalville some idea of the attitude of Unitarians towards the religious problems of our time.

Colne.—On March 1, 2, and 3 a series of successful "At Homes" were held at the Unitarian Church, Stanley-street. On the 1st Alderman E. Carr, J.P., Mayor of Colne (Churchman), officiated as opener, the Rev. T. Leyland (former minister of the church) presiding. His worship spoke of the great need for closer unity of the churches, and urged that the ideals of Christ would never be realised unless Christians ceased to accentuate their differences and agreed to tolerate and be more willing to help each other. On the 2nd Mr. J. L. Wildman, J.P. (Wesleyan), officiated as opener, Councillor J. Wilkinson presiding. Mr. Wildman expressed his pleasure in being present and his appreciation of the good work the church and school were doing. He wished every success to the efforts that were being put forth. On the 3rd the opener was Dr. Dickey, J.P. (Churchman), Mr. R. Proctor presiding. Appreciation of the good work done by church and school was expressed by both opener and chairman. The "At Homes" have been greatly patronised by friends from other churches, and in every sense were very successful. The amount realised was £65; net proceeds over £50.

Dover.—A most interesting lecture on "The Origin of Romanesque Architecture" was given at Adrian-street Church on March 7 by Mr. Hugh Stannus, F.R.I.B.A. The lecture was illustrated by beautiful lantern slides, and was much appreciated. A hearty vote of thanks to Mr. Stannus, proposed by the chairman (Rev. C. A. Ginever), concluded a very pleasant evening.

Kirkcaldy (Appointment).—The Rev. Chas. Sneddon, who was formerly an assistant minister in the Established Church of Scotland, has accepted the unanimous invitation of the Kirkcaldy congregation to become their minister. The church has been without a regular minister since the removal of the Rev. A. E. Parry to Liscard in 1901. At the close of his sermon last Sunday evening, Mr. Sneddon spoke of the reasons which had led him to accept that call, and of his ideal of the ministry. He should not aim at drawing a crowd by sensational methods of preaching, by which nothing but a cheap notoriety was gained. He should aim at steady growth, and he gloried in the freedom of their pulpit. He should preach always a God of love, never a God of hate, and not a miraculous Christ, but one who by his bravery, beauty of character, and devotion to truth and freedom, weaves his life and example into the texture of our existence. They must seek also as a congregation to play a real part in the life of the town, and keep the flag of Progress flying. Among the means he should use were lectures, special Sunday night meetings, literature, and a public elocution class, which he should himself conduct.

Lancaster.—The annual congregational business meeting of St. Nicholas-street Chapel was held in the schoolroom on Wednesday evening, March 14. The treasurer, Mr. R. Hall, in presenting his financial statement, said the year 1905 was a most satisfactory one from a treasurer's point of view. By means of a sale of work held in June, they had more than wiped off the adverse balance of two years' standing, and there had been an increase in the membership-subscriptions, and a considerable increase in the amount realised by the Sunday evening collections. He was left with a substantial balance in hand, but he would remind the members that this balance and more would be required to meet the expense of the recent structural alterations to the choir seats. The secretary, Mr. R. Roberts, reported that the late Mr. J. Territt had left to the chapel incidental fund a legacy of £200; and, referring to the increase in the Sunday evening collections, said it was due to the popularity of their minister's Sunday evening lectures, the last course of which was on "The religious opinions of some modern poets." The Rev. J. Channing Pollard, in responding to a hearty vote of thanks, said it was very gratifying to him, after a ministry amongst them of nearly eighteen years, to hear of this increase in the subscriptions and Sunday collections, and that their last year's work together had been so successful. After the election of committee and officers, votes of thanks concluded a harmonious meeting.

Leeds: Holbeck.—The services on Sunday, March 11, were conducted by the Rev. W.

Rosling, of Bradford, in the absence of the Rev. W. R. Shanks, who was preaching at the new mission station, Barnsley.

London: Laymen's Club.—On Friday, March 16, the club was "at home" to the Sunday-school teachers and mission workers, and there was a large gathering at Essex Hall. After tea and coffee, Mr. H. Wade read a letter from the president, Mr. H. B. Lawford, regretting that he had to be absent from a club function for the first time during his year of office, and a musical programme occupied the rest of the evening, in which Miss H. Lawford, Miss Epps, Miss Stanley, Mr. Besant and Mr. Coltart took part. Mr. S. T. Lock gave readings in the Devonshire dialect, which were greatly enjoyed. The thanks of the club are especially due to the ladies who gave their help, both as regards the music and the organisation of the party.

Manchester: Pendleton.—The annual business meeting of the church was held in the schoolroom on Saturday, March 17, and was largely attended. Tea was generously provided by Mr. and Mrs. J. Wigley. After tea Mr. Wigley took the chair, and in moving the adoption of the report and accounts, spoke of the splendid work accomplished during the past year by the minister, Rev. N. Anderton, the improved condition of all the institutions connected with the church, also of the increased attendance at the Sunday services. The treasurer's statements were presented by Mr. W. Dennis Hull and Mr. T. Fletcher Robinson. Rev. N. Anderton, speaking of the satisfactory report received, urged upon all the members to realise that their presence and the interest showed was of great importance to the work they had to accomplish.

Oldbury.—The annual meeting of the Unitarian congregation and Sunday school was held on Wednesday evening, March 14, the Rev. W. G. Topping in the chair. The annual report of the secretary and treasurer (Mr. Alfred Burgess) showed that a most satisfactory year's work had been accomplished. The treasurer reported that the general income had just covered expenses. A newly-formed Band of Hope and Mercy has done good work. In moving the adoption of the report and statements of accounts, the chairman reviewed the work of his first year's ministry at Oldbury, and thanked all who had assisted in the various departments to achieve the success that had attended their united efforts. Councillor J. W. Growcott and Messrs. W. Morgan and J. Baker also addressed the meeting, and votes of thanks were tendered to the honorary organists, choir, teachers, &c., for their services. A musical programme added to the pleasure of the evening.

Park-lane, Wigan.—A successful entertainment was given in the Shaw Memorial Schools, on Monday evening. The programme was furnished by the young people, the object being to raise money for a piano. Mr. Peter Gorton, who presided, said they had been pleased to have the Rev. W. Roger Smyth in temporary charge, and were looking forward to the coming of their new minister, the Rev. J. Bellamy Higham, early in April.

Pudsey.—At a large and enthusiastic gathering of the congregation on Monday evening, a welcome was given to Mr. and Mrs. Barker and family (from Leeds) and Mr. and Mrs. Wright and family (from Northampton).

West Kirby.—The morning services, which have now been held for nine Sundays, having proved as successful as could be hoped for, evening services were inaugurated on the 18th inst., when Rev. H. W. Hawkes, who is at present in charge of this movement, gave an address on "The New Reformation that is Coming" to a congregation numbering thirty-one. It is believed that before long more will be found who cannot attend in the morning. Three further special addresses will be given by Mr. James Samuelson and the Revs. A. E. Parry and J. Morley Mills.

ONE of the grandest truths of religion is the supreme importance of character, of virtue, of that divine spirit which shone out in Christ. The grand heresy is to substitute anything for this, whether creed, or form, or church. One of the greatest wrongs to Christ is to despise his character, his virtue, in a disciple who happens to wear a different name from our own:—*Channing.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 25.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, and 6, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JAMES HARWOOD, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. W. H. READ.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. S. A. MELLOR.
 Peckham, Avondale-road, 11 and 6.30, Rev. G. PEGLER.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Seven Kings, Central Hall, 6.30, Rev. T. E. M. EDWARDS, "God a Consuming Fire."
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington, 11.15, Rev. H. RAWLINGS, M.A., and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11 and 6.30, Mr. W. R. MARSHALL.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. V. D. DAVIS, B.A.
 Wimbledon, Worpole Hall, Worpole-road, 7, Rev. W. COPELAND BOWIE, "The Bible."
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOOTLE, Free Church Hall, Stanley-road, 11 and 6.30, Rev. J. MORLEY MILLS.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. FREDERIC ALLEN.
 BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. H. D. ROBERTS, and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11, Rev. C. CRADDOCK, and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
 PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TRASDALE REED.
 SHEFFIELD, Upper Chapel, 11, and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
 SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Rev. T. E. M. EDWARDS.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPM TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?
 By WILLIAM MATTHEWS. Post free, 2½d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

DEATHS.

BROOKS.—On the 21st March, at Hill Bank, Hyde, Amelia, widow of the late John Brooks. No flowers by request.

POTTER.—On the 17th inst., at Heald Grove, Rusholme, Robert Cecil, sixth son of the late Sydney Potter, Green Heys, Manchester.

TESCHEMACHER.—On Sunday, March 18th, at 26, Montague-street, London, W.C., Caroline Teschemacher, only daughter of the late Edward Frederic Teschemacher, of High-bury, aged 68.

WICKSTEED.—On March 15th, at Lansdowne Tunbridge Wells, Mary Frances Wicksteed, daughter of the late Thomas Wicksteed, C.E.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENEE.
 F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C. INQUIRER Office, 3, Essex-street, Strand, W.C.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Miss WINNING, 3, Church-street.

BRISTOL.

HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal, Miss V. A. BLAND.

Near the British Museum.

KINGSLEY HOTEL
 HART STREET, BLOOMSBURY SQUARE,
 LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "BOOKCRAFT," LONDON.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Truly wholesome Confectionery, Lancet
 Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

JUST PUBLISHED.

A SHORT HISTORY OF UNITARIANISM

By FREDERICK BLOUNT MOTT

Cr. 8vo. 98 pp. Cloth, 1s. Net; postage, 2d.

Contents.—Chapter I.—THE PURSUIT OF TRUTH. II.—BERNARDINO OCHINO. III.—SERVETUS THE MARTYR. IV.—FAUSTO SOZZINI. V.—THE STRANGERS' CHURCH. VI.—JOHN BIDLE. VII.—THEOPHILUS LINDSEY. VIII.—JOSEPH PRIESTLEY. IX.—BEGINNINGS IN AMERICA. X.—WILLIAM ELLERY CHANNING. XI.—EMERSON'S NEW SEED. XII.—THEODORE PARKER. XIII.—JAMES MARTINEAU. XIV.—THE UNITARIAN FAITH.

The purpose of this little book is to give in a series of brief chapters an account of the historical development of Unitarianism.

The story centres round the names of a few great leaders and thinkers, such as Erasmus, Ochino, Servetus, Sozzini, Bidle, Lindsey, Priestley, Channing, Emerson, Parker, and Martineau.

In the last chapter an attempt is made to sketch the principles and faith of modern Unitarianism.

BOOK ROOM, ESSEX HALL, ESSEX STREET. STRAND, W.C.

New Songs, Sweet & Wholesome

(Not Music Hall), 1st Edition.

"Long may Our Empire Stand," "The Spirit of the Storm," "Rose so Red," "Birdie Warbling on the Tree," "Feathered Songster of the Sky," "The Witching Hour in the Dell." Full music size and well printed. The Author, to introduce them, would be glad to sell at less than cost price. The six, post free, 1s. 6d.; three, 1s.—Address, JNO. S. DAVIES, Mizpah, Rock-lane, Melling, near Liverpool.

NATIONAL CONFERENCE

OF UNITARIAN, LIBERAL CHRISTIAN,
FREE CHRISTIAN, PRESBYTERIAN,
AND OTHER NON-SUBSCRIBING OR
KINDRED CONGREGATIONS.

THE NINTH TRIENNIAL MEETING
will be held at Oxford in Easter-Week
(April 17—20.)

By the Rules every Congregation on the Roll is invited to nominate some one person, who need not be a member of the congregation, to serve on the Committee. Such nomination must be in the hands of the Secretary at least seven days before the assembling of the Conference. JAMES HARWOOD, *Secretary*.
105, Palace Road, London, S.W.

LONDON DISTRICT UNITARIAN SOCIETY.—The Fifty-sixth Annual Meeting of the Subscribers and Friends of the Society will be held at Essex Hall on Thursday, April 5th, at 8 p.m., to receive the report of the Committee, elect Officers and Committee for the current year, and transact other important business. At 7.30 the PRESIDENT and Mrs. EPPS will receive Members and Friends.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.—The Eighth Annual Meeting will be held at Stamford Street Chapel, S.E., on Tuesday, 27th March, 1906, at 7.45 p.m. H. B. LAWFORD, Esq. (President of the Laymen's Club), in the chair. Tea will be provided at 7. Friends are cordially invited to be present.

LONDON SUNDAY SCHOOL SOCIETY.

A MUSICAL FESTIVAL, consisting of a COMPETITION between Contingents from Sunday Schools affiliated to the above Society, to be followed by a CONCERT in which Part Songs will be rendered by the UNITED CHOIRS, will be held at ESSEX HALL on SATURDAY, MARCH 31st.

Competition, 3.30 p.m.; Concert, 6 p.m.

Tickets: Adults, 1s. 6d. and 1s.; Children, 6d. Can be obtained at ESSEX HALL.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

MANSFORD ST. CHURCH & MISSION

AT the SEVENTEENTH ANNUAL MEETING, held at ESSEX CHURCH, KENSINGTON, on WEDNESDAY, MARCH 21st, W. WALLACE BRUCE, Esq., in the chair, the following Resolutions were passed:—

Moved by the CHAIRMAN,
Seconded by Mr. ALFRED THOMPSON:—

I.—That the reports now presented be received, adopted, and printed for circulation under the direction of the Committee.

Moved by Mr. EDGAR WORTHINGTON,
Seconded by Miss H. BROOKE HERFORD:—

II.—That this meeting rejoices to hear of the continued growth of the good work at Mansford-street, and particularly of the development of the clubs, which has been rendered possible by the enlargements in Blythe-street, and it tenders its best thanks to the Rev. Gordon Cooper for the keen enthusiasm with which he has devoted himself to the work of his ministry.

Moved by Rev. V. D. DAVIS,
Seconded by Rev. T. E. M. EDWARDS:—

III.—That the following ladies and gentlemen be the Committee and Officers for the ensuing year: Mrs. J. C. Drummond, Miss H. Brooke Herford, Miss Lalor, Miss Norton, Miss Pannett, Rev. H. Gow, Sir Edwin Durning-Lawrence, Bart., Messrs. W. J. Clark, J. G. Foster, R. P. Jones, H. B. Lee, E. B. Squire and A. Thompson; Treasurer, Miss L. Jones; Secretaries, Mr. S. W. Preston and Mr. J. C. Drummond; Auditors, Mr. E. B. Squire and Mr. Walter Heald.

Moved by Mr. R. P. JONES,
Seconded by Rev. F. ALLEN:—

IV.—That the best thanks of this meeting be given to Mr. W. Wallace Bruce for his great kindness in taking the chair this evening.

S. W. PRESTON, } *Hon. Secretaries.*
J. C. DRUMMOND, }

Situations,

VACANT AND WANTED.

FRUIT-FARMING and Market Gardening.—F. A. ROSCOE has vacancy for Pupil to learn above business at Steeple Morden, near Royston, Herts.

A LADY can thoroughly recommend a gentlewoman, domesticated, good reader, amanuensis, as Companion or Housekeeper to lady or gentleman, where servant is kept.—MACLEAN, South Grove, Erdington, Birmingham.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET.

Apply to ELLINGTON,
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER.

Effective Advertising by localised Church Magazines throughout the Kingdom.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

EDGBASTON COLLEGE FOR GIRLS
BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.

Head Mistress: ELEANOR MOSS, B.A.

Preparation for London Matriculation, Cambridge Local, Music Exams., &c.
Special terms for the daughters of Ministers.
One vacancy for Summer Term, 1906.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

NUT CAKES.

Something new and good.
They are ideal for
afternoon Teas.

LIGHT & DAINTY.

Hazel Nut ... 6d. each.
Coconut ... 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD 20 and 30, Shoe-lane, E.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, Mar. 24, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3327.
NEW SERIES, No. 431.]

LONDON, SATURDAY, MARCH 31, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	193
LEADER :—	
Unitarian Work ...	200
ARTICLES :—	
Towards Social Reform ...	194
On the Ionian Sea ...	195
Theories of Fellowship—II. ...	204
MEETINGS :—	
British and Foreign Unitarian Association ...	200
Manchester District Association... ..	203
Blackfriars Mission and Stamford Street Chapel ...	204
CORRESPONDENCE :—	
National Conference ...	205
Irish Ministers and National Conference at Oxford ...	205
Missionary Ideals ...	205
"The Unitarian Ruts" ...	206
LITERATURE :—	
Books, New and Old ...	196
A Delightful Essayist ...	197
Bousset's "Jesus" ...	198
THE CHILDREN'S COLUMN ...	199
NEWS FROM THE CHURCHES ...	206
OUR CALENDAR ...	207
ADVERTISEMENTS ...	207

NOTES OF THE WEEK.

WE publish this week, with great pleasure, a first letter from the Rev. W. G. Tarrant, posted at Athens. We have since heard of him and Mr. Pritchard at Constantinople, and hope for further letters, telling of that city and Smyrna, and of their visit to the Holy Land.

At the annual meeting of the Royal Society for the Protection of Birds, held in London on March 20, the following letter from the Queen to the Duchess of Portland was read:—"The Queen desires me to say, in answer to your letter, that she gives you, as president, full permission to use her name in any way you think best to conduce to the protection of birds. You know well how kind and humane the Queen is to all living creatures, and I am desired to add that Her Majesty never wears osprey feathers herself, and will certainly do all in her power to discourage the cruelty practised on these beautiful birds."

In this connection we may quote the following passage from a sermon in a recently published volume by the Rev. F. F. Carmichael, LL.D., chaplain of the Magdalen, Dublin:—"Apart from indulgence in cruel sports, many women (of fashion especially) are answerable for certain deliberate and extensive acts of cruelty—committed to gratify female vanity and love of adornment and display. Millions of sensitive creatures are yearly slaughtered, or suffer lingering and painful

deaths, that women may have birds' wings and feathers to put in their bonnets. Whole species of lovely birds are vanishing off the face of the earth from the gratification of this cruel vanity. The heron, the osprey, the egret, the crane, the ibis, will soon be as extinct as the dodo if this shocking work goes on. Nor is it the bird only that suffers from these merciless fashions. Many a woman has on her hands gloves made of the skin stripped from a living kid, and wears a fur taken from a lamb by a process too horrible and revolting to put in print."

Of the difficulties which oppose the churches in the discharge of their mission, some are inherent. The evangelical Christian cannot forget that "the natural man is enmity against God." This conviction is still strongly held by many good people, although there has been a far-reaching modification of doctrine in the direction of finding in the religious life a perfecting rather than a reversal of the natural process of human growth. But, though the conception of faith be brought into never so close connection with the reality of nature, yet the propulsive force of the spirit has to combat with difficulties which may indeed be regarded as adventurous, but which certainly are serious. Some of these hard conditions depend on the distribution of the population, and they present themselves in one form or another alike in the scattered village groups and in the dense crowds of the city. Reference is found to both of these in a recent number of the *Examiner*, the organ of the Congregational Union.

THE village is dull. It should not be so. Many of us who live in the cities long for a village home. Truly, the charm might fade away, as Wordsworth has warned us, from the day when the cottage with its climbing roses and narrow spaces became ours. Be that as it may, village life is, in fact, not stimulating. Amongst others who feel the tedium and do not think about it is that reflective race of men, the clergy and ministers. The conditions of a remote and lonely charge, "far from the madding crowd," is regarded as apt to take the edge off the average man's enthusiasm. But after all, why should the village pastor be isolated? For what are county unions, if they cannot amend this? Arrange then, it is urged, for a regular exchange of pulpits. Let each church retain its own minister, to guide its affairs and to visit its members. But let him not preach at home more than two Sundays a month. Let him for

the rest visit other churches. "The country people like change, and they get so little that it would not be difficult to accomplish this." We can imagine all kinds of objections to such a scheme, but any proposal for supplementing the settled pastorate by an itinerant ministry is interesting and worth thinking about. It would give rope to valuable vagrant impulses, and might appeal to those instincts of vagabondage which are said to lurk in all men, even those who are members of churches. Possibly, if ministers wandered more, congregations would wander less on Sunday mornings.

FROM the sparsely peopled country side to the overcrowded area of Manchester hard by the docks of the great Ship Canal. A quarter of a century ago a chapel building society acquired a site for a church. But the neighbourhood seemed unsuitable for the Congregationalism of that day, and was sold. The problem was given up. Since then the conditions have not improved, but Congregationalism has changed. It is not now left to an individual church to undertake work of this kind. The influence of collectivism has made itself felt in the most sturdily individualistic of the great religious bodies. The work is in the hands of a church board. What an isolated group could not do, that, it is held, the combined force of Cottonopolis must achieve. An institutional church then. Congregationalism indeed has changed. For chapel there is to be a church-hall, for vestry, a church parlour. Beyond these, a crush space, ticket office, men's club [with billiard-room for five tables, a bar, skittle alley, five court, besides reading and class-room. The list would read strangely to the men of the old generation. The record, however, is a valuable one, as showing the various experiments which men are making in their attempt to apply faith to a larger range of the interests of the lives of men.

AN extra number of the *Theologisch Tijdschrift* is to be published in April, which will contain Professor Meyboom's promised study of the late Professor van Manen, of Leiden. There will therefore be seven numbers issued this year, the fourth appearing in May, but the extra van Manen number may be had separately from the publisher, Mr. S. C. van Doesburgh, Leiden, for 1s. 6d., post free. In the January number of the *Tijdschrift* there is an article by Mr. F. C. Conybeare (in English) on "Recent French and English Criticism of the Fourth Gospel."

TOWARDS SOCIAL REFORM.

SOCIAL PROBLEMS.

PROBABLY we all realise the limitations to what we can hope to do by our papers in *THE INQUIRER*. Those who wish really to study social questions must read books, and, if possible, take part in discussions where mind can quickly influence mind. But one thing we can show here, viz., that social questions deserve our best attention, and an attention given under the stimulus of religious faith and aspiration. We can show that we have a right to expect our members of Parliament to consider these questions, and to consider them in a hopeful spirit, believing that the evils from which we suffer are largely of human creation and can be remedied by human action. We can ask them to consider what is being done for the people in a country far less democratic than our own, Germany, and to study, perhaps, with still greater profit what has been done in our self-governing Colonies. There are facts to show us that many of the social troubles with which we are afflicted are due to human arrangements which human beings have made and can alter, not to inevitable laws of Nature. For instance, Society has been compared to a caravan marching across a hot sandy desert. At length palm-trees are seen in the distance, indicating an oasis where there is a spring of water. The strongest, or the best mounted, in the caravan hurry forward, quench their own thirst, and then take possession of the well, establish a monopoly of the supply of water, and let others drink only for a payment which may reduce them to destitution. The evil of such a monopoly might be met in two ways. Religion might preach Christian charity, and might threaten the hard-hearted with penalties in another world. Or the whole caravan might insist on having a government which would take possession of the well and distribute the water fairly among all comers. Of course, in the case of a caravan crossing a desert some such arrangement would be made, something like military discipline would be enforced. There would be restraint on individual liberty, and distribution according to need. And the aim of modern government, persistently and avowedly pursued, should be to secure for the benefit of the public all monopolies, doing no injustice to their temporary holders where rights have been allowed to grow up, but safeguarding the permanent interest of the State. This illustration is suggested in the opening words of Michael Flurscheim's "Clue to the Economic Labyrinth." It gives no hint of the complexities and difficulties of the problem, and he next supposes that his caravan continues its march and arrives at length in sight of a beautiful country, a land flowing with milk and honey, a land of corn and grapes, of mines and quarries, of flocks and herds, of fish and fowl, and all things needful for a happy life. But between the caravan and that happy land there rushes a deep and rapid river, and there is no bridge, no boat, no ford. A few strong swimmers succeed in getting safe across, but the majority of those who make the attempt are carried away and drowned, and the great multitude, including all the weaker members, do not even try to cross. They re-

main half-starved on the desert side, living on what they can with difficulty procure from its barren plain. Those who have crossed find abundant fruit, much more than they want for their own use, so they try to fling some of it back across the stream to their less fortunate companions. But much of what is thrown falls short and is washed away, and what does arrive on the bank is in a damaged condition. One man who has safely swum the torrent, when he finds that others cannot follow, returns to share their harder fate (his name is Leo Tolstoy). But his return does not help them. What is wanted is a Joshua who will divide the stream to right and left by a mighty miracle, and let the people pass into the Promised Land. Or, rather, since we have abandoned the expectation of miracles, let us say what is wanted is an engineer who can build a bridge over the torrent so that the people can pass safely to the plenty that lies before them. Can religion build such a bridge? Only lately has it begun even to try. It has been content to say that the river is death, and the Promised Land, Heaven. There are abundance of hymns to show that. Now, however, we have begun to realise that these hymns tell the truth, but not the whole truth, and that it is a religious duty to make the best we can of this life and this world, and to do this not only by way of Christian charity but by way of building a bridge which will afford safe access to numerous advantages which may be shared by all alike, so as to secure to everyone the satisfaction of real needs.

Before we can accept this illustration as sufficiently accurate for our purpose, we must be satisfied that the fault lies with ourselves, that Nature is not niggardly, but has provided abundance for all. Here Prince Kropotkin is a good authority, and he gives us some significant figures. In the cornfields of the West 100 men can in a few months provide all the bread wanted for 10,000 men during a whole year. Another 100 men can in one year produce all the clothing required by 20,000 people during the same period, and in a coal-mine 100 men can extract the fuel to supply the wants of 10,000 families. Such are some of the results of the modern application of science to industry and the development of machinery. Of course, people want more than bread, clothing, and fuel, so increase the number of labourers, and still it will remain true that one-tenth of the population could supply all the necessities of life. Or, suppose all the men over sixteen years of age were employed, then it is calculated that each man need work only one hour and two and a half minutes a day for 300 days in the year to supply all the necessities; and by working another two hours and twelve minutes for two months in the year, all the additional luxuries could be supplied. Such is the calculation of an eminent Austrian Socialist, Dr. Hertzka. Or the matter may be looked at in another way. We can compare the productiveness of modern machinery with the results of hand-labour. A locomotive can pull as much as 8,000 men, say, those who dragged the stones to build the Egyptian Pyramids. Forty boys with the aid of knitting machines can make 5,000 dozen of socks a day. To knit them by hand would take 50,000

women. And so we might go on through a long series of statistics; but, instead of reaping the benefit of this industrial development in the shape of shorter hours of labour and the universal enjoyment of the good things of the world, the cry is that the markets are overstocked with goods and the labourers can find no work. We have the terrible spectacle of warehouses crammed with clothing which cannot be sold, while thousands of families are insufficiently clad, and without money to buy clothes, because men cannot find employment and earn wages. This is the situation which demands the building of the bridge. The Promised Land is here, in this world. It is just over the stream which the strong swimmers have crossed. Can a bridge be built which shall take over the whole people? Of one thing we may be sure, the bridge will not be built without faith. We must have faith that it can be done, and that God means us to do it, and such faith runs counter to a good deal of old religious sentiment.

But if we are convinced that this is a good and right work, the next thing to recognise is that it needs our best intellect and skill. The real bridges which modern engineers have flung across the gulf are marvellous in their wise planning and careful execution. We want economic leaders as wise and skilful as our engineers. The work is equally complicated and elaborate. Jesus told the rich young man to give away all his possessions and then to follow him. That was right for the circumstances of those times. But now, for the altered needs of our times, we might as well tell a soldier to fling away his weapons, and then go to war. The only chance of solving our social problems is to use, wisely and lovingly, the resources of civilisation placed in our hands.

But we also ask for bolder action than has hitherto been taken in our own country. The great land monopoly may be the first to be called on to render up its monopoly profit for the benefit of the State, but it need not be the last or only one. The Americans have given a new meaning to the word "Trust." We should fight their "Trusts" with trusts in our old meaning of the word. Why should not our coal-mines and our railways be managed by corporations like the Mersey Dock and Harbour Board? That has given the Port of Liverpool a great advantage over the Port of London. Why should we not seek a similar advantage for the State in all industries which must necessarily be monopolies? Either by a system of taxation, or a method of management, the State should secure all profits which are due to the absence of competition. Not only would this be just in itself, but it may be truly said that not doing so is unjust to the community at large. Only by some such action can we hope to ward off the invasion of American methods of doing business which result in the greatest contrasts between wealth and poverty ever known. This week brings us word that Mr. Rockefeller, with his income of £8,000,000 a year, is in a state bordering on mental collapse, perhaps the most miserable man on the continent! The facts of another monopoly, not, I believe published, have recently been told me by one who had good opportunity for learning

them: All the best type-writers are owned by a "Trust," and are sold here for about £22, the agents being strictly forbidden to allow more than 5 per cent. discount. But the cost of making such a type-writer, say the Remington, is £5, all the rest of the price is the reward of distribution. The machines are sent over here for about £13, and the English agents have the £9. The Americans say this is the best way of doing business they have discovered; if we can show them a better, they will be glad to adopt it. Well, we should like to show them a way which will secure a greater reward to the maker and waste less on methods of distribution, and so do more to secure the greatest good of the greatest number.

H. S. SOLLY.

(To be concluded.)

ON THE IONIAN SEA:

It seems hard to believe in the remembered scene of less than a week ago. We left London in sleet and snow. The North Downs were mantled white, and the Surrey banks and copses, where we had expected to see primroses, were draped in winter festoons. The South Downs were green, indeed, but sad-looking through the mist of rain. Newhaven was a cheerless spot, and the Channel, after Monday's storm, was in an unpromising mood. As the boat got out from land we found the sea rude and wintry, and before Dieppe was reached a thick snowstorm came on to complete the picture. Not many of the passengers were able to enjoy the wild spectacle, and to watch the easy flight of the seagulls in our wake. Two poor tiny travellers there were that rough March day—a pair of finches, who, being apparently lost in the storm, flew gallantly on and on with us, now and again lighting on the stern for a rest. Let me hope they found a home on the French shore.

That shore was sleety when we landed, but soon we were speeding south, through many a primrosed wood, and we found Paris dry, if also cold. Twenty-four hours later found us rushing south again, past Dijon, past Lyons, through the mistral-swept valley of the Rhone, past gold-crested Avignon, past wide stretches of barren flats and stony moor, with patches of poor olive gardens and bleached planetrees and sturdier cypresses. But the sun shone at dawn, and Marseilles was bright and warm to us Northerners, though the native citizens wore their topcoats still, being afraid (said our good Marseillaise hosts, the B.'s) of that Alp-born mistral. We boarded our steamer for departure in the afternoon, the full light of the sunshine gleaming on the crowded city with its great cathedral in the midst behind the masted harbour, and the lofty gilded figure of Notre Dame de la Garde high over all.

As the boat rode easily out upon a slightly heaving sea, we observed a group of priests and others on board taking up an attitude of reverent address to this good patron of those who piously leave the harbour, and they sang to her a long hymn of invocation, followed by a brief litany. They belonged to a party of sixty pilgrims, including ten priests of different degrees, and representing Belgium and Canada, as well as several parts of France,

who (I learn from a kindly little Abbé prominent in the group) are to land at Beyrout and proceed by way of Damascus southward through Galilee and Samaria till they reach Jerusalem for Passion Week and Easter. These pilgrims are a "feature" of the boat. They have little services periodically each day, sometimes with singing which is not, to our ears, very musical. Men and women, young and old, are represented in the pilgrimage, and they mostly appear to be homely, decent folk, devout without excessive emotion, and capable of much human fun together. We shall know each other pretty well, I daresay, before we part at Beyrout, where Mr. Pritchard and I are to take another steamer to Jaffa, for Jerusalem direct.

Since we left Marseilles the days have been sunny, at times hot, the seas blue, the sunsets superb. We threaded the straits of Bonifacio in glorious morning, and had a vision of silver-pointed peaks and dreamy lawns of white high in Corsica, beyond the light sea mists. Garibaldi's Caprera lay dark against the sunlit sky to our right. Next dawn we saw from far the crater-peaks of Vesuvius silhouetted upon a glory of golden light, and the curling vapour of the volcano mixed with purple-shadowed cloudlets.

A long walk and a short drive showed us more of Naples than we shall soon forget—the few wider thoroughfares, crowded, noisy, bright coloured, full of life, of a gaiety that defied the obvious poverty of many of the people. Did not the sun shine for them also? The narrower streets—alleys, one might call them—stretching across the city, were especially interesting to our English eyes. After glancing down and up a score or two of them, we took our fate in our hands and ventured up one of them leading towards the foot of St. Elmo. Literally, every step was attended with novelty, if not always with charm and sweetness—the dress, the gestures, the tones (not always pleasant) of the men, women, and children; the animals that shared equally with us the paved ten feet or so of roadway, horses, cows with calves, goats in little herds (and showing a goat-like instinct in climbing at each opportunity heaps of paving-stones), dogs neatly washed and combed, had we the money to buy one, fowl radiant in feather, parrots still more gorgeous, baskets of flowers advertised in stentor tones by swarthy porters, open-fronted shops (as at Pompeii long ago), where in the cool shade the vendor watched or the artificer worked in sight of all and sundry, interiors of dwellings dark and awesome, with glimpses of active housewives at their ironing and cooking, and, alas! sights of invalids in their lowly sick beds. High up stretched the houses on each side, with here and there some bright-coloured fabric hanging at the windows, above all the clear blue of heaven looked down into the slots and crevices of the city—a heaven benign and gentle in these spring days to the just and the unjust on earth below. The prettiest sight, to our judgment, was not the milking of the cows or goats into the customer's own vessel, nor even the toddling children at play here and there at the doorways. It was a group of three wee lambs—a dark one between two snowy white—who followed a wee shepherd boy

up the Via, nibbling at a bundle of tender grass which he bore for that purpose slung behind him. We shall think of that group, I feel sure, when memories of the palms (our first seen on this journey), and the touches of antiquity still remaining in the much modernised city, and the ornate splendour of the Duomo are faint or altogether lost.

Then to the harbour again, where hundreds of strong and capable-looking young men and women were seeing to their bundles and putting off to the White Star steamer which should take them off that day bound for the United States. This is not the page for philosophising, else the theme invites. So came, millenniums ago, Greeks and Phœnicians, to colonise at Marsilia and Carthago and Cumæ. Now it is from old ports like these that the formative elements of the New World's great new nation are pouring forth. And from Ireland, too! But this is not the page:

We put out slowly, not without laughter, from the famous Bay—laughter at the frolics if not the little frauds of the Neapolitans (one rogue of a dirty boy, with a smile three inches broad by two deep, and a perfect twin-rank of pearly teeth, pleased me particularly)—not without deeper thoughts of that city's history and associations—Virgil's tomb, Pompeii, Hadrian, Augustulus, the last of the Emperors of the West; fighters, from Belisarius to Masaniello and Victor Emmanuel, Cicero, Boccaccio, Giotto—where shall I stop! There to the north, beyond the hill of Posilipo, lies a little bay with Pozzuoli on its shores, the Puteoli where St. Paul landed on his way to Rome. We turn southward by the passage past Capri, through which he, too, must have sailed, brave still after his many buffetings, and so we fare onward on brighter seas than his—were it only with equal courage! At midnight we passed between Scylla and Charybdis, untossed, unafraid. Messina's sickle crescent of lamps gleamed from the westward against the dark shores of Sicily; Reggio's (Rhegium's) clustered lights lay under the hilly Calabrian outline. We slipped quietly round into the wide Ionian Sea, where now we gently roll, on our course to the Piræus. It is Sunday. To-morrow, if the breezes about Cape Matapan permit, we shall see Athens. W. G. TARRANT.

THERE are but three things in human existence which are really inexhaustible—knowledge, duty, love. And these run up heaven-wards, as it were, into God, the wise, the holy, and the tender.—*Charles Beard.*

If the results of a special form of religion, tried on a large scale, prove that it fails to develop human nature on all sides healthily; but on the contrary warps and contracts it in many important particulars, then surely it is impossible that that form of religion can be the one intended by God for the acceptance of mankind.—*Frances Power Cobbe.*

ONLY make the fellowship of Divine love intense and conscious by acts of prayer, by habits of Divine communion, by simplicity and sincerity of life, and then the things that are impossible to men, when men are alone with themselves, become possible to men when God is in them and with them.—*John Hamilton Thom.*

BOOKS NEW AND OLD:

THERE are standards of critical orthodoxy about books as about other things, and it requires some courage to treat them with indifference. We bow before the classics, and are inclined to accept them, like the law of gravitation, as among the inevitable things which we cannot alter. It is almost a breach of good manners to express disapproval or personal dislike of the writings which the world has agreed to praise, and if we do not read them it seems wise to keep our failing to ourselves. Possibly there are few virtues which the reading public is more in danger of losing than candour of appreciation.

Some of the classics, however, continue to escape this lip-service, and there seems to be no difficulty in proclaiming to the world our inability to read them. It is with no sense of shame that we confess our complete ignorance of "Paradise Lost," and with some books ignorance does not stop short of frank hostility. Perhaps this is the case especially with books which are religious in their thought and colouring, for there is nothing like religious emotion, which we do not share, for justifying dislike and changing it into a virtue to be proclaimed at the street corners. Few of the world's great books have suffered more in this way than the "Confessions" of St. Augustine. It has a reputation for being morbid, over-wrought both in feeling and self-analysis, passionate and outspoken where our Northern blood prescribes reticence; and I have known people turn away from it with insuperable prejudice. Without reading a line of it they are sure that it is not the kind of book for them, and possibly they are right. It is not for all tastes, and if it cannot be read with sympathy it is profitless to read it at all.

I think, however, that a little scrutiny and effort may be wise before we dismiss St. Augustine and his book into the limbo of useless and forgotten things. If he has the disadvantage, to our secular taste, to be one of the great doctors of the Church, and to trouble himself about his sins beyond the limits of strict decorum, we can hardly refuse an unwilling tribute to his commanding influence and genius, or deny the fascination of the period of social and intellectual struggle of which he is the chief type and representative. Standing on the watershed between the old and the new, he focussed in his personality the ancient thought and culture, and sent them forth to the unborn world of the Middle Ages. His writings are the source from which thinkers and theologians drew their arguments for the controversies of a thousand years.

But it is his religious experience which is chiefly memorable. In the sincerity of the revelation of himself, in the power with which he realised the depth of the soul's tragedy and its peace in Christ, he is the greatest figure between St. Paul and Luther. It was in his writings that the Reformation found its doctrines of sin and grace, as it was through its study of St. Paul, interpreted and intensified by St. Augustine, that it recovered the worth of the inner life and the watchword of conversion. There was, perhaps, something symbolical of his influence over the new world that was rising out of the

ashes of the Roman Empire in his death as Bishop of Hippo, while the Huns were laying siege to the town.

The "Confessions" is often classed among books of devotion, but its interest is much wider than that term would imply. Its appeal is the same as that of the *Memoirs* of Gibbon or Newman's "Apologia." It is an autobiography, the first as it is also one of the greatest of autobiographies. Here we touch upon its inexhaustible human appeal, and half the prejudice against it is gone. No sane reader will refuse the effort, which Plato and Virgil, and many parts of the Bible demand equally with St. Augustine, to place himself at the right point of view. The intellectual atmosphere is that of the fourth and fifth Christian centuries. Perhaps, however, the form of the "Confessions" will be found to present even greater difficulties than that of mental accommodation. The whole book is addressed to God. It is the personal confession of a deep life experience made by the soul to its Maker. If this gives it a certain elevation of tone, it also imparts a quality of aloofness, as of something remote from the clashing interests of the world. The author is not speaking to us; we seem continually to be overhearing him at his prayers.

If the reader has the elementary patience needed to overcome these difficulties, he will find himself in presence of a document of rare fascination, rich in close observation and deep knowledge of human nature. It is full of vivid descriptions of contemporary life. The ancient world lives for us in these pages, just before it was submerged by the barbarian invasions, in the innumerable allusions and touches of local colour possible only to a contemporary. The civilisation of the prosperous towns on the African seaboard, the school-boy at his games, the crowd of students at the universities, the ambitious young barrister, the successful professor, the fashionable Christian preacher, the strife of rival parties and creeds, the veneer of religious indifference which overspread polite society, the stately survivals of paganism, all these form the background against which St. Augustine himself stands out in bold relief.

Here and there a figure more important than the rest detaches itself from the crowd. The "Confessions" contain many literary portraits sketched with a firm hand. There is Faustus, the heretical bishop, who had a great reputation for wisdom because he had charming manners and a pleasant address, who contrived to say just what other people said, only in a much more agreeable way. There is Victorinus, the famous Roman professor of rhetoric, who became secretly a Christian, but refrained prudently from going to church, saying that walls do not make a Christian, till at last he decided to throw away all reserve, to risk everything, and make public profession of his faith, while Rome wondered and the Church rejoiced. Nor must we forget Alypius, St. Augustine's first pupil, whom he saved from the passion of racing and the games, afterwards his intimate friend and the sharer of his conversion, a man of strict integrity and a scorner of bribes at a time when most men in the

public service were expected to have their price. Above all there is Monnica, his mother, in whose memory St. Augustine has raised one of the noblest memorials in literature of saintly motherhood.

But, of course, the chief interest lies in the self-revelation of the author himself. He is no ænæmic saint as he comes before us in these pages, wearied by the fatigue of living a full life in the world. He is a man of strong nature, sensuous and passionate, with an eager and restless intellect, and insatiable spiritual needs. His story is that of a soul, great in its errors and sins, no less than in its final victory, coming through much tribulation to harmony with itself and harmony with God. With him the intellectual and moral problems are never distinct. They are fixed into a single problem of life, and when he reaches faith it is with his whole manhood that he grasps it. But more and more the struggle, as it grows in intensity, concentrates itself upon the moral side. He discovers that the source of evil, of his own sin, is not in the nature of things, but in his own will. His desire becomes not to be more certain of God, but to be more steadfast in Him. But still he holds back, and with what strange analytic power he has described his indecision: "On all sides Thou didst show me that Thy words are true, and the truth confounded me, so that I could make no reply but slow and drowsy words: 'Presently, O presently; let me be a little while.' But my 'presently, presently' had no present, and the little while proved a long while." For the final scene in the garden at Milan, as for all the descriptions which precede it, of schoolboy and student days, of his speculative adventures, his migrations from Carthage to Rome, and finally to Milan, where he falls under the influence of the preaching of St. Ambrose, of the growing mastery of Jesus Christ over his life, for whose Name through all the darkness of his wanderings he had kept the reverence of an unspoiled memory of childhood, the reader must search the book for himself. If it does not lay its spell upon him, let him at least be sorry that one of the world's great books is not for him.

St. Augustine has added as a fragrant appendix to this story of struggle and victory the noble tribute to his mother which has been mentioned already. He tells of her girlhood, of her conquest over some of the faults of youth, of her patient faithfulness to her husband, of her peaceable nature making all to be at peace around her, of her affection for himself. Then in fuller detail he describes the last precious days of their life together. They were at Ostia, resting before the voyage that was to take them back to Africa. There they had much holy converse; and there she died, happy in the faith that "nothing is far from God."

The "Confessions" is a book of experience; and while experience cannot be copied, it is always full of revelation for those who are human enough to understand. "Thou hast created us for Thyself, nor can these hearts find rest until they rest in Thee," that is its burden haunting and profound. Few of us make our own failure and sorrow yield us such excellent fruit. It is

the merit of St. Augustine that he lived less on the surface of things than most of us are content to do, and for this grace he has rank among the saints. But he belongs also to the small company of literary artists who by their writing confer immortality upon a fugitive individual experience.

W. H. D.

A DELIGHTFUL ESSAYIST.*

MANY of our readers will still have a vivid memory of Dr. S. M. Crothers, of Cambridge, Mass., who was in London five years ago as one of the American delegates to the first meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers. They will remember the charm of his presence and the rare power of the addresses he gave, and will have heard with the utmost satisfaction that he is this year to deliver the Essex Hall Lecture, and to preach during May and June at the Old Meeting Church, in Birmingham, and during September and October at Essex Church, Kensington.

Since Dr. Crothers was here he has given us more than one delightful surprise in the unfolding of his manifold gifts. At Christmas, 1902, he published that charming fairy-tale, "Miss Muffet's Christmas Party," at which she and the spider entertained a company of the story-book children we all know, from Sandford and Merton to Mowgli and Alice, while Æsop and Uncle Remus were also there. And now, for those who do not already know the books, it is a pleasure such as one cannot often enjoy to call their attention to the two volumes of essays noted below. Here Dr. Crothers comes to us as a friend, and amid all the uncompromising conditions of twentieth century life, as a not unworthy successor to Elia.

"Were I appointed by the School Board," says Dr. Crothers, "to consider the applicants for teachers' certificates, after they had passed the examination in the arts and sciences I should subject them to a more rigid test. I should hand each candidate Lamb's Essays on the Old and the New Schoolmaster and on Imperfect Sympathies. I should make him read them to himself, while I sat by and watched. If his countenance never relaxed, as if he were inwardly saying, 'That's so,' I should withhold the certificate. I should not consider him a fit person to have charge of innocent youth."

And in another place he refers to Erasmus, who, in the dedication of his "Praise of Folly," described a kind of humour consistent with seriousness of purpose:—

"The characteristics he notes are good temper, insight into human nature, a certain reserve, and withal a gentle irony that makes the praise of folly not unpleasing to the wise. It is a way of looking at things characteristic of men like Chaucer and Cervantes, and Montaigne and Shakespeare, and Bunyan and Fielding, and Addison, Goldsmith, Charles Lamb,

and Walter Scott. In America we have seen it in Irving and Dr. Holmes and James Russell Lowell.

"I have left out of the list one whom nature endowed for the supreme man of humour among Englishmen—Jonathan Swift. Charles Lamb argues against the common notion that it is a misfortune to a man to have a surly disposition. He says it is not his misfortune, it is the misfortune of his neighbours. It is our misfortune that the man who might have been the English Cervantes had a surly disposition; Dean Swift's humour would have been irresistible if it had only been good humour."

In Dr. Crothers himself we always have good humour and a genuine love of humanity. There is in these essays not only wholesome laughter and sound common-sense, but fine literary insight and a noble faith in the earnestness of life. Lightness of touch and the voice of genial companionship do not conceal from us the fact that our friend is also a strong preacher, for whom the ideal is ever the most certain truth.

There is humour in the very aspect and title of his books. *The Gentle Reader* recalls the leisurely habits of old-world writers. He and the author are constant companions throughout the essays, while the type and cloth binding recall the books of more than one generation ago. Then, in the later volume, *The Pardoner's Wallet*, from the starting-point of Chaucer's "Gentil Pardoner," with his wallet "brctful of pardoun," we have the happy conceit of one who throughout these essays looks with kindly humour and wise moderation on human failings, but always so as to encourage hope and energy to strive for better things.

"If I were a duly licensed pardoner," says Dr. Crothers, "I should have a number of nicely engraved indulgencies for what are called sins of omission. Not that I should attempt to extenuate the graver sort. I should not hold out false hopes to thankless sons or indifferent husbands. To be followed by such ruff-raff would spoil my trade with the better classes. I should not have anything in my wallet for the acrimonious critic, who brings a railing accusation against his neighbour, and omits to sign his name. Some omissions are unpardonable.

"I should, at the beginning, confine my traffic to those sins which easily beset conscientious persons about half-past two in the morning. We have warrant for thinking that the sleep of the just is refreshing. This is doubtless true of the completely just, but with the just man in the making it is frequently otherwise." Then he goes on to give one instance after another, and in a second essay deals with "Unseasonable Virtues." One of the most striking of the essays in this second volume is on "The Difficulties of the Peacemakers," in which full weight is given to the cynic's criticism of the present conduct of Christian nations, but with the powerful retort that Christians in the making, however far short their conduct as yet falls of their professions, are nevertheless on the true line of progress, and better than those who simply scoff and do not even try to be Christians. We in this country shall do well to note especially the

essay on "The Land of the Large and Charitable Air," in which one has a glimpse of the ideal America, and that on "A Community of Humorists," in which Dr. Crothers doubtless recalls much of his own experience when, as a young man fresh from college, he went to minister among the mining camps of Nevada, and got a knowledge of human nature such as has served him well in other fields of work.

One other passage from *The Pardoner's Wallet* we must quote, from the essay on "A Saint Recanonised"—i.e., Francis of Assisi, the fascination of whose life holds Protestant and Catholic alike:—

"St. Francis found joy in the sacrifices and austerities which to others were so painful. The predominant note is that of gladness. In the midst of his penances he is light-hearted. He interpreted more literally than we do the words, 'Take no thought for the morrow.' Some things are possible in Umbria and Galilee that seem wildly impracticable under the fickle skies of New England. The sober prose of religion may be translated into all languages and verified by all human experience, but there is an idyllic poetry of religion that belongs only to the climate where that poetry had birth. 'The Little Flowers of St. Francis' grew out of the same kindly soil and under the same friendly skies that nourished the lilies that Jesus loved.

"St. Francis always wore his halo with an easy grace. In spite of his scourgings and fastings he was blithe and debonair. He was saint-errant, as full of romance as any knight-errant of them all. He was a lover of spiritual adventure, and delighted to attempt the impossible.

"To St. Francis voluntary poverty meant spiritual freedom. The preacher was no longer dependent on powerful patrons or rich parishioners, or even on the fickle multitudes. The missionary did not need a missionary board. He did not have to wait for a church building to be erected and a pulpit to be prepared. Even a hermitage was a superfluity. 'The true hermit,' said St. Francis, 'carries his cell about with him.' And so he and his disciples preached and asked no man's leave. Through all the by-ways of Italy they wandered, proclaiming that God was in the fields as well as in the churches. : : : And if there were no people to preach to, there were always our sisters, the birds, and now and then there was a wicked wolf who would yield to moral suasion. We smile at this way of preaching to every creature, but it is as we smile at the idiosyncrasies of one we love."

We have already quoted from the essay on "The Mission of Humor" in *The Gentle Reader*. Here also we find Dr. Crothers in his happiest mood as he discourses on "The Honourable Points of Ignorance," "The Gentle Reader's Friends Among the Clergy," and "The Evolution of the Gentleman." This last foreshadows an ideal democracy in which good manners will be universal. "There is no arrogance and no cringing, but social intercourse is based on mutual respect. This ideal democracy has not been perfected, but the type of men who are creating it has already been evolved. Among all the crude and sordid elements

* "The Gentle Reader." By Samuel McChord Crothers. (Houghton, Mifflin & Co., Boston and New York, 1903. \$1.25 net.)

"The Pardoner's Wallet." By Samuel McChord Crothers. (Houghton, Mifflin & Co., Boston and New York, 1905. \$1.25 net.)

of modern life we see the stirring of a new chivalry: It is based on a recognition of the worth and dignity of the common man.²²

There is in these essays, we have said, not only delightful humour, but fine literary insight, and we shall conclude this notice with some passages from the end of the essay on "The Enjoyment of Poetry" in *The Gentle Reader*. We make no excuse for these long quotations. We cannot better give our readers the opportunity of feeling the rare charm of Dr. Crother's essays:

"We have a right," he says, "to ask our poets to be pleasant companions, even when they discourse on the highest themes. Even when they have theories of their own about what we should enjoy, let us not allow them to foist upon us 'wordish descriptions' of excellent things instead of poetry. When the poet invites me to go with him I first ask, 'Let me taste your grapes.'"

"You remember Mr. By-Ends in *The Pilgrim's Progress*, how he said of Christian and Hopeful, 'They are headstrong men who think it their duty to rush on in their journey in all weathers, while I am for waiting for wind or tide. I am for Religion when he walks in his silver slippers in the sunshine.' That was very reprehensible of Mr. By-Ends, and he richly deserved the rebuke which was afterwards administered to him. But when we change the subject and speak, not of religion, but of poetry, I confess that I am very much of Mr. By-Ends' way of thinking. There are literary Puritans who, when they take up the study of a poet, make it a point of conscience to go on to the bitter end of his poetical works. If they start with Wordsworth on his 'Excursion,' they trudge on in all weathers. They *do* the poem as, when going abroad, they do Europe in six weeks. As the revival hymn says, 'doing is a deadly thing.' Let me say, good Christian and Hopeful, that, though I admire your persistence, I cannot accompany you. I am for a poet only when he puts on his singing robes and walks in the sunshine. As for those times when he goes on prosing in rhyme from force of habit, I think it is more respectful as well as more pleasurable to allow him to walk alone."

"Shelley's definition of poetry as the record of the best and happiest moments of the happiest and best minds suggests the whole duty of the reader. All that is required of him is to obey the Golden Rule: There must be perfect reciprocity and fraternal sympathy. The poet, being human, has his unhappy hours, when all things are full of labor. Upon such hours the Gentle Reader does not intrude. In their happiest moments they meet as if by chance. In this encounter they are pleased with one another and with the world they live in. How can it be otherwise? It is indeed a wonderful world, transfigured in the light of thought. Familiar objects lose their sharp outlines and become symbols of universal realities. Likenesses, before unthought of, appear. Nature becomes a mirror of the soul and answers instantly to each passing mood. Words are no longer chosen; they come unbidden as the poet and his reader

'Mount to Paradise
By the stairway of surprise.'²³

BOUSSET'S "JESUS."

IN January, 1904, Dr. Wilhelm Bousset, Professor of Theology in the University of Göttingen, published a striking address which he had given on the 6th of that month at a meeting of the Protestantenverein at Bremen, "*Was Wissen wir von Jesus?*"—What do we know concerning Jesus? The address (published by Gebauer-Schwetschke, of Halle, price 1 mark) was an admirable vindication in reply to Kalthoff's negative position, of the historical reality of the Founder of Christianity, and the supreme significance of his life and teaching.

Later in the same year Professor Bousset published another little book, with the simple title "Jesus." It was issued in the series of *Religionsgeschichtliche Volksbücher*, edited by Lic. F. M. Schiele, of Marburg, and published by Gebauer-Schwetschke, of Halle, to some of the earliest numbers of which we have already called attention. Bousset's "Jesus" forms a double number in the series, and is sold, in paper covers, for 60 pf., or, bound in cloth, 1 mark. An edition of 10,000 was quickly sold out, and 20,000 have now been issued. (A translation into English, by Mrs. G. M. Trevelyan, is now included in Messrs. Williams & Norgate's Crown Library. 4s.)

It is a remarkable little book, the work of a distinguished scholar, a thorough master of his subject, fearless in criticism, and at the same time imbued with sincere religious earnestness and an ardent spirit of discipleship. It is a popular book in the best sense of the term, written for the people, for earnest religious people of these latter days, who want to know the truth. There is no pedantic display of learning, and the style is clear and forcible, in a German most refreshing to read.

The book is not a life of Jesus. For that, Professor Bousset says at the outset, we have not material enough. It is a picture of the great Teacher set in its historical surroundings, showing the manner of his life, the people among whom he lived and worked, his character as a teacher, the method and contents of that teaching; and then there is a concluding section on "The Secret of his Person," touching upon the question of the Messiahship, his own consciousness and attitude toward that high claim, and a final word as to the actual place of Jesus in the religious life of the world.

It is a purely human Jesus that Professor Bousset pictures for us, yet with depths of character and spiritual experience, which we cannot wholly fathom. He felt that he had the ultimate word to speak to his people, as to the relation of man to God, and therefore accepted the idea of his own Messiahship, though it was a trouble to him, and his ideal was something very different from that which occupied the popular mind. The claim that he should return to judge the world, Professor Bousset holds to belong clearly not to Jesus himself, but to the afterthought of the disciples. It was the profound impression of his personality, in closest communion with God, made perfect through suffering, which became the master force in their lives. What actually happened after the death of Jesus cannot be certainly

known. It belongs, says Professor Bousset, not to the life of Jesus, but to the history of the first Christian community. The fundamental fact is the conviction of the disciples that Jesus was not dead, that he had risen beyond the power of death, and that he, the Master Spirit, would be with them always.

And that, his modern interpreter declares, has been the judgment of history. In spite of all uncertainties in the tradition, we, after all these centuries of Christian history, can still realise the power of his life, his trust in God and sense of the Divine nearness, his inflexible moral earnestness, his victory over suffering, his sure conviction of the forgiveness of sin, and immortal hope. Surrendered to the impression of his life and personality, we feel a veritable exultation of spirit. In him we recognise what are the true foundations of our own personal spiritual life.

The picture Professor Bousset presents has many winning features, but does not neglect the sterner side of the life of Jesus, and touches with perfect frankness on the limitations of his teaching, when viewed in relation to the universal needs of man. The section of the second chapter, on the preaching of Jesus, which deals with his ethics, is of the highest value. It shows how he went to the root of the matter, in regard to personal character, in man's individual relation to God, and the claims of the highest ideal; but at the same time recognises that the teaching, given in the midst of a decaying civilisation, with the expectation of the immediate end of that whole order of society, does not touch, as we might hope it would, upon the duties of a progressive social life, in the family, the city, and the state. The true inward principle is there, the inspiration of a living faith in the present God, but his disciples cannot now take all the injunctions of his teaching literally for application to modern social conditions. They must enter into his spirit, and see for themselves how it is to be made effective for the duties of the world as it now is.

It was as a true successor to the prophets of old that Jesus came, and yet how different, how much more simply human in the midst of the life of his own people, he appears to us when compared with them. "Where," asks Professor Bousset, "do we find among those powerful, sombre personalities, such sunny, purely human features as in the life of Jesus? Where do we find it related of a prophet that he called the children to him in the street and took them to his heart? The heart of Jesus beat for the children, the sunshine in their eyes, the magic of the spring-tide in their hearts, for the birds of heaven, and the flowers of the field. He gladly gave himself up on occasion to the joys and the quietness of the household, suffered Martha to be busy seeing to his wants, and Mary to sit listening at his feet, and shared in the rejoicings of festivals and weddings. The prophets walked upon the heights of life, amid the great events of history, the conflicts of the great, the intrigues of Courts, counsellors of kings far removed from the masses; while his life was spent among the people of every day, in the midst of

the crowd, in intercourse with the humbler ranks of the people, among simple, common folk, in all the relations of their daily life. And for that very reason we see in him the magic of a manifold brightness and endless riches of personal grace.²

Other touches of the picture are no less charming, and, at the same time, as we have said, the sterner side of the Master's character is also faithfully depicted. The central feature is his absolute trust in God as indeed the Father of all, perfect in love, a trust which brought a great calmness and the light of a great gladness into the life of Jesus, and in the last days of bitter trial, through complete surrender to the Father's will, gave him the victory even in death. Professor Bousset says truly that in the Lord's Prayer Jesus has given us the holiest and most abiding symbol of religion, in which his true disciples will always realise their unity; while the parables, in which he celebrated the fatherly love of God, remain for us, untouched by the passing centuries in their original freshness, genuine and of the finest gold.

There are other points in this study on which we should have been glad to dwell, such as the contrast between Jesus and other teachers of his day, his attitude towards the Law, and the clear separation of the true meaning of his suffering and death from the later doctrine of atonement; but we must be content to leave the matter here, with the hope that Professor Bousset may find many readers in this country, as he has already to so remarkable a degree in Germany.

For the sake of interested friends we may add here a brief biographical note. Wilhelm Bousset was born at Lübeck, Sept. 3, 1865, the son of a Lutheran clergyman. After the school years at the gymnasium of his native town, he studied at the Universities of Erlangen, Leipzig, and Göttingen, and passed from the strict orthodoxy of his father's house, by way of the School of Ritschl, to the position of greater independence which he has since occupied. In 1891, he began to teach as Privat-docent at Göttingen, on the New Testament, and among other works brought out a new edition (1896) of Meyer's Commentary on the Book of Revelation. That work was influenced in a remarkable degree by his studies in comparative religion, and a further very fruitful result of those studies was the volume of popular lectures on "Das Wesen der Religion," published in 1903, a book which has had a great circulation and brought down orthodox anathemas upon its author. For the last ten years Bousset has been Professor at Göttingen, and in 1899 he received from Heidelberg the honorary degree of Doctor of Theology. Since 1897 he has been one of the editors of the *Theologische Rundschau*, published by J. C. B. Mohr (Paul Siebeck), at Tübingen.

WE are so easily affected by the smallest things that are unpleasant, that we ought to train ourselves to be influenced by their opposites. We should cultivate the friendship of little things, the quiet unobtrusive beauties that lie around our way, offering their gentle healing.—George Macdonald.

THE CHILDREN'S COLUMN.

A LITTLE boy had a penny in his pocket, and wanted to do something very special with it. But that afternoon a poor woman came to his mother who was going to give her the money to buy a loaf. It so happened that she was short of coppers, and she asked the boy whether he would not give his penny to help the poor woman to buy the bread she needed for her hungry children.

He did not at all like giving up his penny. He wanted it for himself. But he felt that the woman wanted it still more. His conscience would not let him keep it; and reluctantly he produced it, and gave it to her. And then he went out of the house without his penny.

But before he had gone many yards there came over him a strange new feeling of delight. He had done a really generous thing, though it was but a single penny.

And the pleasure was so great and delightful, so much more than he had expected to get from whatever it was that he had intended to buy, that he determined on the spot to have another pennyworth of it.

He waited for the next opportunity. And when his mother wanted to give something to a poor woman again he produced his penny without being asked for it. And, poor boy! he was so disappointed. He did not get any pleasure at all, not a hap'orth; not the least little mite in the world. Can you understand why? The boy, being so much interested, soon found it quite clear.

His conscience did not approve, for there was nothing to approve of. He did not have the delight of generosity, for he had not been generous.

The first time he had made a real sacrifice of his own desires, a small one, truly, but one that he had felt. The second time it was no sacrifice but only an attempted bargain; trying to buy pleasure for himself, not giving it up for the sake of someone else.

He was a sadder and a wiser boy. He felt as if he had been cheated, though he soon saw that he had only cheated himself. But though he did not know it at the time, he had after all made a good bargain. He had learnt a lesson worth a great deal more than the cost.

Years afterwards, when he began to study philosophy, he found it very useful. Some learned men argued that we only and always act for the sake of the pleasure we hope to get, and that there is no such thing as "disinterested action," as it is called. Then he remembered this childish incident, and the question that was puzzling wiser heads, and might have puzzled him, was no difficulty at all. He knew, for he had tried; He had acted against his own wishes for the sake of someone else, when he gave the first penny. The second had only been spent to purchase the pleasure of virtue; which he did not receive after all, for there had been no virtue. And, though only a little boy, he was philosopher enough to understand the reason of the difference he had so keenly felt.

It is no use trying to cheat your conscience. If you do generous actions for the sake of praise you may get the

praise from other people, but not from yourself. You will know in your conscience that you were not generous. And you will know also that the praise of others was gained by false pretences. And if you have any sense of honour that will be painful, not pleasant.

God has so made us that, if we are really generous and kind and self-sacrificing, we shall have a deep inward satisfaction. But if we act, not from pity or love, but for the sake of the pleasure, there will be no real kindness or generosity in the act; and we shall have no pleasure from it.

Do your duty without thinking of the reward, and the reward will come. But if you act for the reward you will not get it. An outward reward may of course be gained, but not the inward peace and joy. So Jesus spoke of those who fasted and prayed and gave alms "that they might be seen by men." And then he added that they had had their reward—the only one they would get.

A boy or girl who works for a prize may get it, but, after all, it isn't much. The one who looks at the work, and tries to do it well, and takes an interest in it, will find pleasure and profit in the work itself, and very likely may get the prize into the bargain. A "prig" is one who wants to be thought good, or to have the pleasure of being better than others. The boy or girl who really honours is one who wants to do right, because it is right, or in order to please God, or his parents; not for what he can gain by it, or to get pleasure for himself.

Don't think about pleasure and enjoyment. Think about people and things. Love them and take an interest in them. Do your work without grudging or trying to shirk it, and throw yourselves into the games that you like. And then pleasure will come of itself. It is a thing to be enjoyed with thankfulness when it does come; but not to be planned and thought about. And the best is often that which comes without any seeking. C. D. B.

WE hear from Mr. W. H. Shrubsole that the Polytechnic tour in Hungary during the coming autumn is to include a visit to Kolozsvár and the surrounding district. This arrangement has been made in response to a pressing invitation from the Hungarian Minister for Agriculture, who is a native of Kolozsvár. An official and popular welcome will be accorded to the tourists, and a full programme is being prepared for several days' entertainment. Mr. Shrubsole hopes that the stay at Kolozsvár may include a Sunday, so that those who are so disposed will be able to unite in public worship with our Unitarian brethren in that city. Mr. Shrubsole lectured at the Polytechnic on Tuesday evening on the coming tour. By means of excellent lantern views the beauties of the scenery, the grandeur of the architecture, the marvels of the ice cavern and of the salt mine were vividly portrayed. A pleasing interlude was supplied by a Hungarian lady and gentleman, who gave selections of national music on the piano and violin. The audience included a number of Hungarians.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MARCH 31, 1906.

UNITARIAN WORK.

THE elaborate and most interesting report of the Committee to the Council of the British and Foreign Unitarian Association, here printed in full, gives a very fair idea of the amount and variety of the work done by the Association. The extent of the secretary's correspondence is only one of many witnesses to the widespread interest in the movements of liberal religion, and we would specially commend to the attention of our readers the section of the report on Publications, as showing what has been done in the issue of popular editions of standard works, as well as of new books and pamphlets, and suggesting what may be done by friends throughout the country, as a piece of most useful missionary activity, in bringing this literature to the notice of those who may find deliverance both of mind and spirit in its teaching. That nearly ten thousand copies of Mr. ARMSTRONG'S "God and the Soul" have been disposed of is welcome news indeed; so also is the note that five thousand of the sixpenny edition of Mr. CARPENTER'S "First Three Gospels" have been sold. The new chapter, giving a summary of positive results, should be read together with Professor BOUSSET'S "Jesus," of which a notice will be found in another column.

The section of the report on Foreign Missionary Work has also some points of great interest. Many friends will be glad of the glimpse of Dr. TUDOR JONES on his voyage to New Zealand. Of immediate interest is the reference to the separation of Church and State in France, and the opportunity which may arise for tendering help to our brethren of the Liberal Protestant churches.

In this and other connections let the passage of the report as to finance be seriously noted. Work of this magnitude demands ample support, and we must not forget that the one generous subscription of £1,000 a year depends upon the standard of the other subscriptions being maintained at least at £2,000. In the coming year there is a falling off of £300 to be made good.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held at Essex Hall on Wednesday afternoon, the President, Mr. C. F. Pearson, in the chair. The other members present were Rev. F. Allen, Mrs. Aspland, Mr. Ronald Bartram, Miss Burkitt, Mr. Capleton, Mr. G. H. Clennell, Miss Clephan, Rev. V. D. Davis, Mr. J. Harrison, Mr. W. Haynes, Miss H. Brooke Herford, Miss F. Hill, Mr. I. S. Lister, Mr. D. Martineau, Mr. W. Blake Odgers, K.C., Rev. H. W. Perris, Rev. W. C. Pope, Rev. H. Rawlings, Mrs. H. Rutt, Rev. Lawrence Scott, Miss E. Sharpe, Dr. C. Herbert Smith, Mr. W. Spiller, Rev. F. W. Stanley, Mr. H. Stanus, Miss Tayler, Mr. A. Titford, Mr. T. P. Young, and the Secretary.

The minutes of the meeting held Oct. 25, 1905, were read and confirmed, and the Secretary then read the report of the committee, as follows:—

REPORT OF THE COMMITTEE.

SINCE the last meeting of the Council (October 25, 1905), the executive committee have held five meetings, and the various sub-committees have held twenty-seven meetings. During these five months the secretary has received 2,989 communications at Essex Hall, and 1,962 have reached the manager of the Book-room. Correspondents as far removed as the Malay Peninsula the West Coast of Africa, Jerusalem, and Tokyo desire to learn something of the principles and faith held by Unitarians. Judging from the letters and newspaper paragraphs which reach the office, there is still great ignorance and curious misconceptions respecting Unitarianism in many parts, even of the British Isles. Doctrines which have only an antiquarian interest for Unitarians cause deep perplexity to large numbers of people, and the identification of the religious life with the good life is not yet so widely prevalent as some Unitarians imagine. The committee of the British and Foreign Unitarian Association are not unmindful of the great need that exists for further enlightenment in theology; although their work largely consists in rendering aid to congregations and ministers whose chief aim is to lay emphasis on worship, the good life, and practical Christianity.

FINANCE.

For the year 1905 the income of the Association was as follows:—Subscriptions, £4,535 11s.; donations, £134 17s.; collections, £622 14s.; investments, £1,215 13s. 10d.; book-room sales, £1,100 9s. 7d.; book-room grants, home and foreign, £599 15s. 7d.; special income, £50 5s., making, with a balance of £42 2s. 4d. carried over from 1904, a total of £8,301 8s. 4d. Compared with the previous year this statement shows a slight falling off in subscriptions, and a slight increase under other heads, so that the total income is almost the same as in 1904.

The expenditure for the year was as follows:—Home grants to congregations, lectures, and special services, £3,391 12s. 3d.; grants of books and tracts, £360 14s. 7d.; foreign grants to churches, students,

and postal missions, £793 7s. 7d.; grants of books and tracts, £239 1s.; deputation expenses, £53 7s. 6d.; book department, for printing, binding, fees to authors, expenses of carriage, advertising, &c., £1,836 6s. 7d.; anniversary expenses, including printing and postage of annual report, £71 18s. 10d.; maintenance and office expenses, including rent, postages, &c., £200 9s. 1d.; salaries of office and book-room staff, £807 18s.; transferred to Investment account, £500; balance £46 12s. 11d. There was an increase of nearly £300 in the expenditure on the book department, and a decrease of £500 in foreign grants; the new obligations at Wellington, New Zealand, will entail a larger expenditure during the current year, under the head of foreign grants.

There have been a great many losses by death during the past twelve months, and various subscriptions promised for three years have expired, and others will expire this year. In order to make up these losses, new and increased subscriptions amounting to £300 are now required, otherwise the subscription of £1,000 by an anonymous subscriber cannot be claimed.

The 226 congregational collections received in 1905 realised £595 2s. 3d., an increase of £35 on the previous year. In the early part of this year, thirteen additional congregations contributed £21 14s. 6d. It is very gratifying to find that the missionary work of the Association at home and abroad thus received the sympathy and support of 239 churches.

The committee are greatly indebted to the local treasurers of the Association for the work undertaken by them, not only in collecting from old subscribers, but in procuring new subscribers. An effort is now being made largely to increase the number of local treasurers throughout the country. The ideal arrangement would be to have a local treasurer and correspondent of the Association in connection with each congregation.

PUBLICATIONS.

The new books issued by the Association since the last meeting of the Council include the Memoir and Sermons of the Rev. R. A. Armstrong; a sixpenny edition of Dr. Charles Beard's Hibbert Lectures, "The Reformation of the Sixteenth Century in its Relation to Modern Thought and Knowledge"; "A Short History of Unitarianism," by Rev. F. B. Mott; a new edition of "The Bible, What It Is, and is Not," by Rev. Joseph Wood; a second edition of the Essex Hall Lecture by Prof. Henry Jones; also the following pamphlets:—"A Few Thoughts on the Miraculous in Christianity," by Dr. Drummond; "James Martineau and F. W. Newman as Religious Teachers," by Dr. S. H. Mellone; "Distinctive Principles of Liberal Free Churches," by Rev. H. S. Perris. The Essex Hall Year Book for 1906 contains under the list of congregations the names of the ministers from about the year 1875 to the present time, with the dates of their ministry. The value and usefulness of the Year Book are widely acknowledged.

Many of the best known Unitarian Tracts having run out of print, opportunity was taken to prepare a new series in larger type, and more convenient size. Twenty-four numbers of the series have already

been issued, and others will follow as occasion requires. The first twelve have been bound in a volume under the title "What do Unitarians Believe and Teach." The sermons by Unitarian ministers now number fifteen, and seven others are in the press, and will be published shortly. The first twelve have also been issued in a bound volume.

Circulars were addressed to ministers, secretaries of congregations, and superintendents of schools calling their attention to the 6d. editions of the books by R. A. Armstrong, Charles Beard, J. E. Carpenter, F. W. Newman, and M. J. Savage; in response, a considerable number of copies were sold, but the committee would rejoice to have such admirable books circulated in tens of thousands. It is gratifying to know that nearly 10,000 copies of "God and the Soul" have been disposed of since it was first published in 1896; also 5,000 copies of the sixpenny edition of "The First Three Gospels," issued in October, 1904. A little personal interest on the part of ministers and others soon increases the sales. The other day Archdeacon Wilberforce recommended his congregation to procure a tract on the "Atonement," by Mr. Hopps, published at Essex Hall, and nearly 200 copies were purchased almost immediately.

There has been a wide-spread demand of late for information about Unitarianism. Evidence of this is seen in the fact that during the last few months 43,606 tracts have been circulated in response to British applications, and 6,526 in foreign lands. Grants of books have recently been made to 39 ministers of "orthodox" churches, and copies of Dr. Channing's "Select Essays and Discourses" to a number of students in theological colleges—all in response to personal applications.

A fourth edition of the new Essex Hall Hymnal is in the press; the hymnal in its older or revised form is now used by 180 congregations. A new edition of the little book of hymns for "Special Services," with music, has recently been issued.

HOME MISSION WORK.

Before making grants the committee require a statement of the income and expenditure from each congregation applying for aid, and the local association is invited to submit recommendations or suggestions. The following grants for the year 1906 have been voted; special conditions were attached in some cases; the grant is only paid from the date of the settlement of the minister, and ceases should he remove during the year:—Ashton, £70; Barnard Castle, £25; Bedford, £30; Birmingham, Small Heath, £50; Blackburn, £25; Boston, £20; Bournemouth, £25; Bridgend, £50; Burnley, £50; Canterbury and Deal, £20; Cardiff, £30; Carlisle, £50; Clydach Vale, £15; Congleton, £20; Crewe, £40; Crewkerne, £25; Devonport and Plymouth, £35; Flagg, £10; Framlingham, £10; Gateshead, £50; Hastings, £35; Huddersfield, £35; Leicester (Narborough Road), £20; Llwynrhwydwen, £5; London: Acton, £35; Bermondsey, £20; Forest Gate, £35; Kentish Town, £50; Lewisham, £45; Mansford Street, £15; Plumstead, £45; Walthamstow, £10; Loughborough and Ilkeston, £60; Lydgate, £10; Manchester: Bradford,

£35; Broughton, £60; Chorlton, £30; Pendleton, £30; Middlesbrough, £30; Mottram, £30; Nelson, £10; Newark, £15; Newbury, £15; Newton Abbot, £10; Nottage, £15; Nottingham (Christ Church), £25; Panteg, £5; Penrhiw, £5; Pontypridd, £40; Poole, £30; Reading, £20; Ringwood, £25; Southampton, £25; Stockton, £10; Sychbant, £5; Torquay, £30; Tylorstown, £15; Wick, £5; Wolverhampton, £70; Yarmouth, £20.

Special grants towards buildings have been voted as follows:—Acton, £25; Culmpton, £20; Lampeter, £25; Newark, £5; Rhydygwin, £15; Stalybridge, £25; Sychbant, £25; also £10 for special services and lectures arranged by the committee of the Eastern Union, £10 for expenses of services at Ilford, and £50 to Richmond.

The Unitarian services organised at Blackburn by Rev. Charles Travers; at Bradford, by Rev. William Rosling, formerly a Congregational minister; at Newport (Mon.), by Rev. George Critchley; at Seven Kings (Ilford) and Wimbledon, by Rev. T. E. M. Edwards have been liberally supported by the committee, and the services in every case have created deep interest and been well attended. With energetic, sustained work, a Unitarian church could probably be established at each of these places. At Newport (Mon.) a congregation has already been formed with 45 enrolled members, who hope, if a minister is appointed, to raise among themselves in subscriptions and offertories about £150 during the first year. A convenient building has been hired, and the evening congregations average 70. The success attained at Newport should help to arouse the missionary spirit in other parts of the country, and make Unitarians more eager to share the privileges and blessings of their faith with those who are at present strangers to it.

Six lectures on "The Christ of the Creeds and of Experience," by Rev. J. Estlin Carpenter, were delivered at Liverpool and Sheffield, when the weekly attendance averaged 300 at the former place, and 140 at the latter. Two lectures on "The Gospels and How to Read Them" were delivered at Bradford, Bury, and Preston, when the attendances were 160, 150, and 250 respectively. The committee desire to place on record their high appreciation of the services rendered to liberal religion by these lectures by Mr. Carpenter. They have been the means of quickening interest in Biblical and theological study among large numbers of people in many parts of the country. The committee trust that his new duties as Principal of Manchester College will not entirely withdraw him from continuing this important work, at least occasionally.

Four lectures on "The Old Testament Prophets and the Problems of Social Life Then and Now," were delivered by Rev. W. G. Tarrant, under the auspices of the Manchester District Association, at the Memorial Hall: the lectures were much appreciated, though the attendance was not so large as had been anticipated.

The services by Unitarian ministers at Cambridge were continued from October, 1905, to March, 1906, when the average attendance of undergraduates and others remained about the same as during the previous year. Arrangements are now being

made with preachers for the next University term beginning after Easter.

Sunday religious services or week-night theological lectures have been held at the following places, when the preachers and lecturers were sent by the committee:—Aberdare, Birkenhead, Blackburn, Blackpool, Boston, Bridgend, Burton, Chorley, Coalville, Congleton, Kendal, King's Lynn, Lancaster, Manchester (Broughton and Chorlton), Merthyr, Newport (Mon.), Oldham, Pentre, Preston, St. Helens, Seven Kings, Warrington, Wimbledon.

There are district ministers connected with the Liverpool association, the London and S. E. Counties Provincial Assembly, and the Yorkshire Union; a grant of £100 has been voted towards the salary of each of these ministers for the current year; to the Western Union, £75 has been voted: the smaller amount is accounted for by the fact that an endowment at Bridgewater is devoted to the payment of the district minister's salary. It is understood that missionary and propagandist work shall be undertaken, whenever fitting opportunity offers, by all district ministers toward whose salaries contributions are made by the British and Foreign Unitarian Association.

FOREIGN MISSION WORK.

For the year 1906 the following grants have been made:—Brussels, £10; Budapest and its affiliated churches, £50; Christiania, £50; Khasi Hills Unitarian Mission Stations, £75; Wellington, New Zealand, £175. Towards the expenses of carrying on Postal Mission work, the following grants have been voted:—Allahabad, £12; Banda, £12; Bombay, £12; Calcutta, £12; Madras, £12; also £12 for work in Denmark. The grants voted to students for the ministry in foreign lands are as follows:—India, £100; Japan, £75; Hungary, £50; New Zealand, £50. The committee of Manchester College, Oxford, in the case of the last three give additional grants, so that each of the students from abroad receives £100. At the present time there are only two students at Oxford, Mr. C. Raffay from Hungary, and Mr. F. Sinclair from New Zealand. Mr. R. Nagai, from Japan, will enter the College next October, and a new student from India is also expected then.

The Rev. W. Tudor Jones and Mrs. Jones left England for Wellington, New Zealand, on February 9, carrying with them the best wishes of the committee and of a large circle of friends in Swansea. In a letter received from him the other day, written on board the ship, he reports that he had organised religious services twice a Sunday for the 200 third-class passengers, with a short address for the children. He adds that a liberal-minded Wesleyan made all the arrangements for the services, and that the people listened most attentively to his expositions of the Christianity of Jesus. The newly-formed congregation at Wellington will find in Dr. Tudor Jones and his wife, devoted and zealous Unitarian missionaries.

The demand for literature explanatory of the religious principles and faith of Unitarians in all parts of the world shows no signs of abatement. Grants have been voted towards the publication of literature in Denmark, Holland, Hungary, and India in the languages spoken by the people, with

the result that widespread interest has been aroused among many thoughtful, inquiring men and women in these countries. A grant of books by Unitarian writers was recently forwarded to the Imperial University of Tokyo; the letter acknowledging the gift concluded with these words:—"The most advanced section of Christians being Unitarians in Japan, these books will be highly valued by the readers." Mr. V. Tchertkoff reports that the Russian translation of Rev. J. T. Sunderland's book on the Bible has been very much appreciated, and as the difficulties of circulation in Russia are overcome it will receive a wider welcome among educated people interested in reasonable views of religion.

The separation of Church and State in France has placed the Liberal Protestants in a very difficult position, and they will for a time require the sympathy and aid of friends in other countries. Professor Chantre, of the University of Geneva, has taken an active part in organising a society whose chief work at present will be to provide a channel through which assistance may be given to congregations and ministers in need of help. Owing to the operation of the laws respecting religious associations in France, it was necessary to make Geneva the headquarters of the new society. Mr. C. F. Pearson, the president, and Mr. G. W. Brown, Mr. Ion Pritchard, Mr. W. Arthur Sharpe, members of the executive committee, have personally contributed to the expenses incurred in the formation of this society. In a short time a public statement will be issued, and it is hoped that the Liberal Protestants of France will not appeal in vain to the Unitarians of America and England for sympathy and support in their hour of trial and need.

MCQUAKER TRUST.

The committee as trustees of the Mc Quaker fund are strictly enjoined that they are only to supplement the salaries of ministers of non-self-supporting congregations who can show such an amount of congregational income as shall attest to the satisfaction of the committee a living interest in the work. The committee, in order to give the congregations at Kilmarnock and Kircaldy a fresh start and a further chance of life and development, have stretched this injunction to its extreme limit, by making a grant at the rate of £150 towards the minister's salary at each of these places for the current year. The committee are confident that Rev. William Wilson will do his utmost at Kilmarnock, and Rev. Charles Sneddon is equally desirous of devoting himself to the work at Kircaldy. It is hoped that the congregations will support the efforts of their ministers with all the sympathy, zeal, and generosity in their power.

Other grants to supplement the salaries of ministers were voted as follows:—Aberdeen, £95; Dundee, £85; Glasgow (Ross Street), £90. Aid, has also been given towards the advertising expenses of special services at Dundee and Glasgow, and £5 to the Scottish Unitarian Sunday School Union.

Lectures expository of Unitarian Christianity were delivered by Rev. E. T. Russell at Govan and Shettleston, and by Rev. Alex. Webster at Culter, Torry, and Woodside. The travelling expenses of ministers

in Scotland have been paid by the Mc Quaker trustees to enable them to exchange with each other for special lectures or services. At Aberdeen, Dundee, Edinburgh, Glasgow (Ross Street), Kilmarnock exchanges have taken place. Rev. W. G. Cadman visited Dundee, and conducted special services in commemoration of Rev. Henry Williamson's ministry of forty years.

In response to an offer of a selection of Unitarian books, nine public libraries in Scotland applied for a grant, and 115 volumes were forwarded to them. There will shortly be published for circulation in Scotland two tracts by Rev. Alex. Webster, entitled "The Revolt against Calvinism in Scottish Literature," and "Robert Falconer's plan for emptying Hell."

The new Unitarian church building at Aberdeen is approaching completion, but the public opening will not take place until September 16, when Rev. J. Estlin Carpenter will preach, and also deliver a lecture on the Monday evening following.

DECEASED MEMBERS.

In the death of Mr. David Ainsworth the association has lost a former president, a man beloved for his personal courtesy and uprightness, and his high sense of public duty. Inheriting from his father a strong attachment to Unitarianism, he upheld the family tradition by a life-long interest in many of the institutions and societies connected with the denomination; his presence at the conversation and anniversary meetings of the Association will be missed by a wide circle of friends.

Within the last few days Miss Teschemacher, a member of the council, who was seldom absent from its meetings, passed away after a brief illness. She was for many years an earnest Sunday School and Postal Mission worker; her interest in India, and in all matters relating to the progress and welfare of that great land, was keen and well-informed. The Unitarian body has always numbered among its adherents many women of intelligence and high character, unselfish, devoted to good works—Miss Teschemacher was one of these honoured and faithful women, and it is with deep regret that the committee report her decease.

The PRESIDENT referred with great regret to the loss they had sustained through the death of Mr. David Ainsworth, a past President of the Association, and Miss Teschemacher, a member of the Council.

Mr. DAVID MARTINEAU moved a resolution expressing the Council's regret for the death of Mr. David Ainsworth, and sympathy with Mrs. Ainsworth and his brother, Mr. J. S. Ainsworth, M.P. It was quite true, Mr. Martineau said, that latterly, owing to failing health, they had not seen Mr. Ainsworth so often amongst them, but he had been a pillar of strength and a great help, as his father was before him, in all Unitarian work. He had helped them in many matters, especially when in Parliament, and was united to them in cordial friendship. They remembered his brother, the late William Ainsworth, who had been for some years minister at Brixton, through

whom they felt drawn even more closely to the other members of the family, and now they felt the deepest sympathy with Mrs. Ainsworth and Mr. John Ainsworth in their great loss.

The Rev. LAWRENCE SCOTT seconded the resolution, and said that he had received much of Mr. Ainsworth's generosity. He recalled his special interest in their small chapels, such as those at Great Hucklow and Bradwell. He was a man whose spirit had been an example to them.

Mr. T. P. YOUNG said that he and Lindsey Aspland and Stanley Jevons, and others, had been fellow students with Mr. Ainsworth at University College, and he well remembered how in those days he was already distinguished by that spirit of helpfulness and energetic kindness to which reference had been made.

Mr. STANNUS also added a word of appreciation, and the resolution was silently passed.

A similar resolution in memory of Miss Teschemacher was also passed, on the motion of the Rev. F. W. Stanley, seconded by Miss Florence Hill. Mr. Stanley spoke of his early memories of Miss Teschemacher in his college days. She was always helpful to young people, one of the most sympathetic of friends. Miss Hill spoke of her as one of the founders of the Postal Mission, who had also done valuable work with Miss Manning for the Indian Association.

Questions on the report being invited, Miss Sharpe asked whether more could not be done to make people feel that the Association belonged to them, and Mr. Capleton asked whether more could not be done for the small churches in East London and elsewhere. He did not think that the Association was working as it might for practical religion. Other questions were asked by Mr. R. Bartram and the Rev. Lawrence Scott, and the report was adopted.

The secretary announced the nominations for the Council and Committee which had been received, and particulars as to the anniversary meetings in Whit-week.

ANNIVERSARY MEETINGS.

The committee have pleasure in reporting that the Essex Hall Lecture on Tuesday evening, June 4, will be delivered by Rev. S. M. Crothers, D.D., of Cambridge, U.S.A. Those who remember Dr. Crothers' presence at the International Meetings in London in 1901 will be eager to listen to his words in Whit-week; he will receive a warm welcome on his own account, and as the representative of the Unitarians of America. The preacher of the annual sermon on Wednesday morning, June 5, will be Rev. Dr. Drummond, Principal of Manchester College. It is hoped that on his retirement from his arduous duties at Oxford, Dr. Drummond may be able occasionally to speak to our churches and societies out of his deep knowledge and long experience as a teacher of Christianity in its simplest and most intelligible form. The arrangements for the business meeting are not yet completed. At the public meeting on Wednesday evening, speeches will be delivered by Rev. J. Worsley Austin, of Birmingham; Dr. John Campbell, of Belfast; Rev. H. D. Roberts of Liverpool, and others. Papers will be read at the Confer.

Once on Thursday morning by Rev. Gertrud von Petzold and Rev. J. J. Wright; the subject of Mr. Wright's paper will be "Education in Relation to the State, the Church, and the Home," followed by discussion. The always popular conversation on Thursday evening will probably be held at the Portman Rooms. On Friday morning, June 7, a Conference of representatives of district associations will be held to consider ways and means of strengthening and extending our common Unitarian work all over the country. In former years these conferences have proved very helpful and suggestive, and there are at the present time several questions in connection with missionary and propagandist work that require careful consideration.

The Sunday School Association, the Central Postal Mission, the Temperance Association, the Ministers' Meeting, and other Societies are busy arranging for interesting and profitable gatherings in Whit-week.

A vote of thanks to the President, moved by Mr. Stannus, brought the meeting to a close.

MANCHESTER DISTRICT ASSOCIATION.

ANNUAL MEETINGS:

THE annual meetings were held in Manchester last week.

The annual report, which had been previously circulated, states that although there have been no new developments during the year there has been a considerable expansion of activities in several directions. The Social Questions Committee has been full of initiative and enterprise, and the increase of the work of the Lay Preachers' Union is noted as a happy augury. Thirty-five meetings have been held of the Governing Body and its several committees. A public service followed by a conference on social questions has been held, Sunday afternoon addresses delivered in Cross-street Chapel, and literature on social questions circulated. The removal of the Rev. Charles Roper is noted as a great loss to the work of the Association. Five of the assisted churches are at present without ministers, and this constitutes a serious problem for the new committee. Bradford, one of the Association's chief centres of work is, happily, full of life and promise. Unfortunately the finances of the Association are far from sound, and there is now an accumulated deficit of nearly £600. To meet this and to provide for the carrying out of the work in the immediate future it is proposed to hold a great united bazaar next year. The report concludes with a protest against the mistaken individualism which often characterises our churches, and an appeal for interest in the wider fellowship of the associated life of the churches.

Housing Reform.

The meetings began with a conference on social questions, held on Friday evening. The President, the Rev. Dendy Agate, was in the chair, and the subject of Housing Reform was introduced by two special speakers. Mr. T. C. HORSFALL, as founder and president of the Citizens' Association, devoted his address to an able and

eloquent protest against the way in which slums are allowed to grow up in our midst, together with the destruction of all vegetation and natural beauty. Ignorance of nature was, he declared, one of the things that prevented the attainment of strong religious feeling and of the highest kind of civilisation. The great importance of city planning was illustrated from the careful regulations of several other countries. But here there was no large conception of the possibilities of the city as a whole, and until some authority could control and regulate the growth of our towns, slums would recur on their fringe faster than they were destroyed at the centre. Mrs. ALDRIDGE, the secretary of the Women's Trades Council, declared that the housing problem was the most pressing of all present social questions. If we wanted to develop health and beauty among the people we must provide them with proper homes. This could be done, as some authorities or private associations had shown, and Mrs. Aldridge proceeded to give an account of successful experiments made in various places and of our powers under existing Parliamentary statutes.

Mr. RICHARD ROBINSON, chairman of the Social Questions Committee, proposed, and the Rev. CHARLES PEACH seconded, a resolution commending the work of the Citizens' Association to the associated churches, and after the chairman and the Revs. A. Leslie Smith and W. E. Atack had supported it, the resolution was unanimously adopted.

Service and Public Meeting.

The religious service was held in Cross-street Chapel on Saturday afternoon. There was a large united choir from the associated churches under the direction of Mr. Oliver Heys, who also presided at the organ. The service was conducted by the Rev. J. Collins Odgers, and the congregation was above the average.

After tea in the Lower Mosley-street schools a public meeting was held in the Memorial Hall. The President, the Rev. DENDY AGATE, took the chair, and there was a good attendance. After the singing of a hymn, the report and balance-sheet were taken as read. Their adoption was moved by the Rev. J. E. MANNING, who said they were not very cheering, but that they contained some good things, such as the record of the lay preachers. Mr. NOEL JOHNSON, who seconded, took a more hopeful view of the report, but he was very critical in regard to the ordinary conduct of worship in our churches. He wanted something more distinctive. He did not like the orthodox atmosphere which pervaded them, and referring to a recent correspondence in THE INQUIRER he urged the importance of an extended lectionary. But, above all, he would have our churches prove the reality of their belief in the brotherhood of man by more earnest service in the cause of social reform. Mr. R. C. LAW thought both of the speakers were too pessimistic. The Association and the churches also were doing good work, and would overcome all their difficulties. The treasurer, Mr. G. W. R. WOOD, lent his sanction to the more gloomy view, so far as the finances went,

but the PRESIDENT, in a very rousing speech, refused to admit that he was downhearted. He believed in the Association and its cause. There was still life and initiative among us. Friend Spedding was preparing to set out on his new van crusade. He did not know if he would follow the old advice and hitch it to a star, but he, for his part, meant to hitch on the Association to the stars of faith and hope, and under the spell of this robust faith all further criticism was hushed, and the report and balance-sheet unanimously adopted. After the report came the adoption of some amendments to the constitution, which were explained by the Rev. J. A. PEARSON, a word of hearty greeting and thanks to Mr. Odgers, and a very breezy reply, and then the way was clear for the advertised speakers.

Dr. HERBERT-SMITH, who was present on behalf of the British and Foreign Unitarian Association, conveyed the cordial greetings of that body, and then quickly passed to matters which, for the moment, are nearer his heart. He introduced himself as a missionary of Empire, and, as with others similarly named, he soon showed the trail of finance. But it was a very benevolent finance, concerned entirely with the good of the churches and the welfare of their ministers—in fact, it was his well-known scheme for sending one hundred ministers to the Boston Conference. His eloquent and racy speech, lit up with flashes of wit and humour, afforded huge delight to the audience, and if the fund he is so generously working for is not a success it will not be the fault of its able and enthusiastic missionary.

Mr. HARRY ISON captured the hearts of his audience at once as he told the fascinating story of the new movement at Coalville. It was all the outcome of the Postal Mission. Its correspondence had come as rays of light to lonely thinkers at Coalville, and these correspondents had at last taken heart of grace to come out and speak of the new light they had found. First they formed a reading circle, which met at different houses, followed by the curiosity of Coalville, which wondered what the new conspiracy was, and suspected them of all kinds of dark purposes. They started off this public work with an anniversary service, which left Coalville vainly struggling with the problem of the difference between a vegetarian and a Unitarian. But they had settled all such doubts now. The Rev. J. Page Hopps, Miss von Petzold, and others had been down, and Coalville now knew what it was they stood for and what they had given their hearts to. He did not know if they would succeed in planting a church there, but he could assure the meeting of the loyalty and gratitude of himself and some others. They had put their hands to the work, and, if it was possible, they would see it through.

The local speakers were the Rev. W. E. George and Mr. Richard Robinson. Mr. GEORGE pleaded for more care for the young people of our churches, and Mr. ROBINSON recalled the proposals widely discussed in THE INQUIRER some time since of joint pastorates as a solution of the problem of the empty pulpits. From

that he passed to some earnest words on the social questions of our time, and the duty of our churches in regard to them.

A comprehensive vote of thanks, a hymn, and the benediction then brought a highly successful series of meetings to a close.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

THE annual meeting was held in Stamford-street Chapel on Tuesday evening, Mr. H. B. Lawford, President of the Laymen's Club, in the chair. There was a social half-hour before the meeting began, during which tea and coffee were served.

After an opening hymn, the committee's report was read by Mr. A. A. Tayler, and the minister's report by the Rev. W. L. Tucker.

The committee reported a year of steady effort, but the need of more space for the growing work, and more workers. Much regret was expressed that Mr. A. H. Biggs had been obliged by the state of his health to relinquish the work he had so enthusiastically carried on for years at the mission. The annual rummage sale had produced £26 19s. 2d., and the contribution of £37 15s. 7d., the proceeds of an entertainment, organised by Mr. H. B. Lawford, was gratefully acknowledged. The committee recorded with much regret the retirement of Mr. C. F. Pearson from the office of treasurer after 25 years of service.

Mr. Tucker, in his report, recorded a large amount of useful work carried on in the schools and various clubs and classes connected with the mission. The Sunday-school had 222 children on the books, the Provident Bank had 1,227 depositors, and during the year had collected £844 12s. 4d. Particulars were also given of the Carter-lane Mutual Benefit Society, the country cottage at Mitcham, the Flower Show and Industrial Exhibition, and other matters. In the printed reports are also added accounts of the Band of Hope and Mercy, Boys' Own Brigade, "Do Good Club," "Unity Club," Temperance Society, Mothers' Meeting, Monday Popular Concerts, Young Women's Club, and the Children's Happy Evenings.

Mr. W. S. TAYLER presented the accounts, which on a total of £442 16s. 5½d. showed a balance in hand of £6 3s. 6d., but this was only due to the receipt of special donations amounting to £51 2s. 6d., and the proceeds of Mr. Lawford's entertainment £37 15s. 7d.; otherwise there would have been an adverse balance of over £80. A larger list of annual subscribers was essential. The year's list of £247 19s. 6d. showed an increase of £2 on the previous year, and there had been really new subscriptions of £12, for £10 had been lost through the death of old members.

THE CHAIRMAN, in moving the adoption of the reports and accounts, said that it was a long time since he had first been led to take an interest in the work of that mission, through being asked by the late William Ainsworth to come and help them at a concert; he had never ceased to be interested in their work, and had been very glad to help through the performance to which reference had been made.

They were greatly indebted not only to the performers, but to those who had done so much in selling tickets. While it was natural for workers in such a district as that sometimes to be discouraged, he thought the reports showed they had much reason for thankfulness. It was admirable to see how many constant workers they had, and he would gladly induce others to take part in it. It was a work which deserved all encouragement both from those who subscribed to the funds and those who gave personal help.

The Rev. V. D. DAVIS, who seconded, spoke in the same sense, and the resolution was unanimously adopted.

Mr. PERCY PRESTON then moved a resolution of regret at the resignation by Mr. C. F. Pearson of the office of treasurer, which he had held for a quarter of a century, and grateful recognition of his services, with thanks to him and Mrs. Pearson for the generous help they had always accorded to the mission; also of satisfaction that they would still have his help and advice in the committee. It was fitting, Mr. Preston said, that he should move that resolution, because, with the exception of Mr. Lister, he was the oldest member of the committee present, and of the old Carter-lane Mission, on which Mr. F. Nettlefold and Mr. S. S. Tayler had also served. He joined the committee in 1874, and Mr. Pearson joined in 1877, succeeding the late Richard Bartram as secretary. When in 1880 the Mission was moved to the south side of the river Mr. Pearson took the treasurership, and he himself became secretary. For twenty years they had worked together, and the happiest relations always subsisted between them. Mr. and Mrs. Pearson's gifts to the mission must have amounted to something like £1,000 altogether, and as treasurer, though he may sometimes have put the drag on, wherever he was convinced that good work was to be done, he was ready to support it, even when the funds did not seem to allow it. They had been extremely fortunate in their treasurer, and deeply regretted his retirement.

The Rev. W. COPELAND BOWIE, who seconded, said that he had known Mr. Pearson during nearly the whole time he had been in office, for in about four months it would be twenty-six years since he came into that district. He had seldom met a more unassuming man than Mr. Pearson, one who kept quietly and steadily on at the good work in which he took part, a man of large-minded sympathies. It was one of the glories of the Unitarian denomination that it produced such men, and it was only right to bear testimony to their work.

The resolution was very cordially passed.

On the motion of the Rev. T. E. M. Edwards, seconded by Mr. Leslie Harwood, the committee and officers were elected, with Mr. W. S. Tayler as treasurer, and Mr. A. A. Tayler, secretary.

Mr. DAVID MARTINEAU proposed a vote of thanks to the Rev. W. L. Tucker and all helpers at the Mission. He felt sure they found their reward in the work itself, and for the encouragement of those who might sometimes doubt whether they were doing any good, he recalled an ex-

perience of his own. Years ago he had taught a class of rough boys in the Effra-road Sunday-school, and it often seemed as if he could make no impression on them. But one day long afterward, as he was crossing London-bridge a great rough man stopped him, and recognised him as his old teacher in the school, and then told him how he had been for years out in Canada among the lumber-men, and remembering what he had been taught in school had taken to conducting Sunday services for the men. It was an instance how in quite unexpected ways their efforts might bear fruit, and he recalled it for the encouragement of those who were now engaged in the work.

The Rev. E. S. HICKS seconded in a cheery speech, and referred to the close relation which subsisted between Unity Church and that Mission.

The Rev. W. L. TUCKER, in acknowledging the vote, spoke warmly of the splendid band of helpers he had at the Mission, and of the inspiration he found in the constant presence on Sunday mornings of their honoured veteran, Mr. S. S. Tayler. He called the attention of friends to the new tube railway, with a station at Waterloo, which made it easy for them to come from other parts of London to Stamford-street. He felt it a privilege and honour to be allowed to engage in that work.

A vote of thanks to the chair, moved by Mr. A. A. Tayler, and seconded by Mr. Welch, was followed by the closing hymn, and the meeting terminated.

THEORIES OF FELLOWSHIP.

II.

OUR sense of fellowship with one another is perhaps as deeply felt in strictness of conscience as it is in freedom of thought. It is not a fellowship in theory only but in practice also. The right conduct of life is felt to be of more importance amongst us than a common creed. A chief bond of union among our churches lies in this sense of moral and ethical fellowship. But, as morals express themselves most naturally in the conduct of the daily life, this moral bond, considered by itself, might have a curious result upon our church fellowship, perhaps rather tending to dissolve than to cement it. For it is in the six working days of the week rather than on the Sunday that we feel this sense of comradeship the most. It is in the home, in the office, in the business world, in the city, and amid the throng of its affairs and the stress of its temptations, that we most stand shoulder to shoulder waging together this moral warfare for uplifting the customary ways and practices of mankind. We are fellow citizens, our object is to uplift the world around us, and it is in the city rather than in the churches; in the busy week rather than in the quiet sabbath hours, that we most desire to meet one another. On the Sunday the sense of useful comradeship slackens somewhat. Perhaps we wish that there were no Sunday. Like Jesus we would be doing the work of our Father every day, and not spend even one day in only thinking about doing it.

Were our moral nature our only one, we

might even desire to work all night as well as all day. So much work needs doing that when once the spirit of the workman of God has seized hold upon us, all time that is not spent in the actual doing of things seems like time wasted. In such mood we feel it a matter of very secondary importance that a day should be set apart for meditation, for meeting one another in the idle act (for what doeth it?) of worshipping with words and thought only the God whom we ought to be serving by actual deeds. So, then, the moral bond that unites us in active labours during the week may actually tend to disperse us and keep us far apart on the Sunday.

For if common custom prohibit us from working together as usual in the city on that day, we are yet left free, individually, to work at home. We can be active on Sunday in solitude, if not in company. And is not this the very feeling which animates some of our hardest workers, when they grudge to spend precious hours in the church listening to familiar lessons, repeating familiar prayers and singing over again hymns that they have already sung once, if not twice before? Does not the very strength of the moral and energetic life tend to staying at home and being industrious on the quiet?

If we have here a real cause of non-attendance at church, it is well for us to face it. And let us do so fairly and squarely. It would help us a great deal to know just where we stand in this matter. The earnest worker is an earnest religious man. How did he become so? Now that his strength of character has been attained, he steps forth openly enough to unite with others in the noble fellowship of heroic workers. But has he shared with anyone the hardly fought battles of thought and of will, by which he overcame within himself the lower ideals of life, and the besetting temptations of it? Does he realise that the right guidance of his neighbour's inward thoughts and meditations upon all the deep questions of life may be as powerful a factor in uplifting the world, as the straightening of his city outwardly?

If in any way we can help one another in the hours of serious contemplation of life's great questions, if we can be together when we face the problems of the being of God, and of the great mysteries of the soul's search for spiritual good: if we can make all the deep places to be places of companionship; and if we can profit by one another's failures, as well as by one another's successes; if we can meet in frequent communion in that realm of life where prayers and thanksgivings, confessions, and resolves are the chief energies of the soul, and the springs of man's higher or lower life are forming the channels of conviction which his outward conduct will hereafter follow; then, surely we meet one another on the plane of religious and spiritual communion. And this meeting of soul and fellow soul is of infinite worth, a communion in hours of thought as well as in hours of work. The range of human imagination is ever wider than the range of human action; and a thousand ideals may present themselves to the mind, whilst the decision to adopt one or other of them bars all the rest from coming into deed. If we would

have fellowship with the heights and depths of the human soul we must needs meet one another in the world of the soul's longings as well as of its doings.

WILFRED HARRIS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

NATIONAL CONFERENCE.

SIR,—Will you kindly allow me to say, in reply to many inquiries, that the vouchers, which will secure reduced railway fares to Oxford, will be issued by the time originally fixed, viz., early next week. After then, also, I shall be happy to forward them to those who have not yet applied.

JAMES HARWOOD, Secretary.
105, Palace-road, London, S.W.

IMPORTANT NOTICE.

SIR,—I should be glad if you would kindly give me a little of your space to say, that all ministers, delegates, and visitors who have written the Rev. James Harwood notifying their intention to be present at the forthcoming Conference to be held at Oxford, should have received from me by the 1st of April the following:—

(1) All visitors: an invitation to the *Conversazione*.

(2) All ministers and delegates: tickets for tea and luncheon, and invitation to the *Conversazione*.

(3) All who wished me to secure lodging or hotel accommodation—the address where they are to stay.

If by any clerical error or mischance anyone has not received the above, I should be glad if they would write to me at once and I will rectify it.

Vegetarians: Will you please send in your names at once to me, so that the caterers may know how many to provide for.

Singers: We want a large choir. Do send in your names in answer to Dr. Odgers' appeal last week, and let Oxford know that Unitarians can sing.

J. WALTER COCK,
Hon. Sec. Local Committee.
37, Beechcroft-road, Oxford.

IRISH MINISTERS, DELEGATES, AND OTHERS TO NATIONAL CONFERENCE, OXFORD.

SIR,—At the February Meeting of Ministers in Belfast, I was asked to make such inquiries and arrangements as would facilitate travel from Belfast to and from the Conference, and perhaps you will allow me space to give the following particulars for the convenience of brother ministers, also delegates and others intending to be at the Conference:—

Passengers may travel by any one of three routes, viz. (a) *Via* Belfast Steamship Co.'s steamer to Liverpool; (b) *via* Fleetwood steamer; (c) from Great Northern Railway, Great Victoria-street, Belfast, to Greenore and Holyhead.

For all these routes tickets will be issued at a single fare and a quarter, which for

third class and saloon is 25s. 4d., plus 6s. 4d., total 31s. 8d. These tickets are available for departure from Belfast on the evening of April 16, and return from Oxford April 20 (Friday afternoon). The return journey must be made by the same route as the outward journey.

A.—Passengers *via* Liverpool leave Belfast at 8 p.m., reaching Liverpool about 7.30 a.m., and proceed from Liverpool by either of three railways:—(1) Great Central (through carriage; leaves Great Central Station 8.20 a.m., reaching Oxford at 1.33 p.m.; (2) Great Western; train leaves Birkenhead (Woodside Station) 9.25 a.m., due at Oxford 1.48 p.m., with a possible change of carriage at Wolverhampton; (3) L. and N.W. Railway; train leaves Lime-street at 8 a.m., due Oxford at 12.10 p.m., with change of carriage at Bletchley.

B.—Passengers leave Belfast at 9.15 p.m., reaching Fleetwood about 4.30 a.m. Train leaves Fleetwood at 6.5 a.m., reaching Oxford at 12.10 p.m., with probable changes of carriage at Nuneaton and Bletchley.

C.—Passengers leave Belfast (Great Victoria-street) at 7 p.m. for Greenore, departing thence by steamer at 8.30 p.m., reaching Holyhead 1.30 a.m., and leaving Holyhead by train at 2 a.m., reaching Oxford at 9.30 a.m. Dining car to Greenore on this train.

RETURN JOURNEY.

Route A.—(1) *Via* Great Central. Leave Oxford 2.55 p.m., arrive Liverpool 8.15 p.m.; steamer leaves Liverpool 10 p.m.; (2) *Via* Great Western. Leave Oxford 3.55 p.m., arrive Birkenhead (Woodside) 9.10 p.m.; cross ferry to Liverpool; steamer leaves Liverpool 10 p.m.; (3) L. and N.W. Railway; leave Oxford 2.25 p.m., arrive Liverpool 8.50 p.m.

Route B.—L. and N.W. Railway and Fleetwood; leave Oxford 2.25 p.m., arrive Stafford, 7.15 p.m., depart Stafford 7.57 p.m., arrive Fleetwood 10.15 p.m. (steamer waiting) for Belfast.

Route C.—*Via* Holyhead and Greenore. Leave Oxford 5.40 p.m., arrive Holyhead 1.15 a.m., whence steamer leaves for Greenore at 1.40 a.m.; train leaves Greenore 6 a.m., reaching Belfast (Great Victoria-street) 7.40 a.m.

No ticket will be issued at the reduced fare (which saves 8s. 7d.) unless a specially printed voucher be presented at the booking office on the outward journey (with blanks properly filled). Mr. Harwood has provided me with a limited number of such vouchers for use by friends on this side the Channel, whose application for the same must reach me not later than Friday morning, April 13.

ALEX. O. ASHWORTH.
41, Ashley-avenue, Belfast, March 24.

MISSIONARY IDEALS.

SIR,—A Van Mission is a very laudable thing, and I wish the Manchester Van every success, but there is a passage in the article on the subject which strikes me as somewhat incongruous. The writer says: "With a fine instinct, Mr. T. is taking lessons in the preparation of plain meals, and for the rest he would be a poor parson who couldn't cook a chop."

On another page of THE INQUIRER I

read: "These vegetarian dinners were so good and popular that the children everywhere preferred them to the meat dinners provided at greater cost."

Thus we have two modes of life contrasted. With one, the minimum Christian virtue is to cook a chop. With the other, even school children are capable of abstaining from chops altogether, and, on the whole, prefer a more inoffensive diet.

Now, I do not wish in any way to reflect on the writer of your article. He probably is one of the kindest of men, and stands high in his profession. But surely we are here face to face with a most serious question, and that is whether we are receiving that guidance from our ministers which we ought to expect. Is cooking a chop (and what it entails) practising the law of love towards all creatures? Surely that is a more important question than that of the authorship of the Fourth Gospel? Ought not our training colleges to have something to say to the students about the art of living, and the relation of meat, tobacco, alcohol, &c., to the higher life?

THE INQUIRER recently adverted to that excellent book, "The Soul of a People," in which it is shown that the teaching of Buddha is bearing fruit to-day in the kindness towards animals shown by the Burmese people. As a contrast to that I remember reading the report of a Christian missionary who said: "By incessantly flogging the horses we succeeded in reaching the next village before nightfall, but one of the animals died" (I quote from memory).

We, however, are acquainted with a better way. Let us, then, consistently follow it, wherever it may lead, so that some day it may be said: "He would be a poor parson who couldn't do without a chop."

Reading. O. A. SHRUBSOLE.

"THE UNITARIAN RUTS."

SIR,—The Rev. T. Rhondda Williams, who appears to have accepted an invitation to speak at the Triennial Conference of Unitarian and other similar churches, states that the invitation he received concluded with the words: "We are doing our best to get out of the old Unitarian ruts."

I think that we, as a body, are entitled to know by whom that invitation was written, and if the concluding intimation was given by the direction, or with the approval, of the Conference Committee. Many of us feel that such a statement with regard to an institution which almost entirely consists of Unitarians, and which owes its inception and successful existence to Unitarian effort and Unitarian money, is a piece of gratuitous impertinence on the part of the writer of the letter, and I repeat that we are entitled to know who wrote it and whether it represents the views of the Conference Committee as a whole.

JOHN C. WARREN.

Nottingham, March 21, 1906.

THE great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift, nor lie at anchor.—O. W. Holmes.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: Mount Pottinger.—On Thursday, March 22, a most successful costume concert was held in aid of the Sunday-school fund, and attracted a crowded audience. Many and varied styles of costume were worn by the large mixed choir that rendered the programme, and the conductor, Mr. Alf. Brown, was conspicuous as representing Sir Roger De Coverley. With the assistance of several local artists a most enjoyable programme was rendered, and the funds of the school will benefit to an appreciable extent.

Bradford.—The Rev. E. Ceredig Jones preached at Chapel-lane Chapel last Sunday evening on "The New Thought," showing how all the teaching of science now points to unity, the absolute unity of God, in all and over all.

Chichester.—On Sunday last (25th) the twenty-third anniversary of the re-opening of the chapels was celebrated, and the attendances were very gratifying. The Rev. C. A. Hoddinott conducted the morning service; the Rev. P. Shakespeare, late of Deal, the evening.

Maidstone (Welcome Meeting).—The annual meeting of the congregation, which was also made the occasion of welcoming the Rev. Alexander Farquharson, was held under the chairmanship of Mr. F. W. Ruck, at the Old Palace, on Wednesday, March 21, and was attended by a larger number than any similar gathering for many years past. The committee's report stated that the income in respect of the year 1905 had slightly exceeded the expenditure, but that there remained a deficit of £79 16s. 10d., which it was hoped would be cleared off by special donations given for that purpose. Since Mr. Farquharson's ministry commenced in December last, the prospects of the chapel had much improved, the morning congregations having doubled in number, and those in the evening usually exceeding 220. It was announced that sixteen new subscribers had been enrolled, a number which since the meeting has increased to twenty-two. The improved income from this source, and from the increased offertories, had enabled the committee to add £25 to the stipend of the minister. The business meeting over, the chairman welcomed Mr. and Mrs. Farquharson on behalf of the congregation, and was followed by other speakers, both old and new subscribers, who spoke of the great satisfaction they had felt in attending the services, and in witnessing the new life which was being infused into the cause in Maidstone. The Rev. H. W. Perris, of Forest Gate, and the Rev. W. W. C. Pope, of Lewisham, were present, and also addressed the meeting.

Manchester: Moss Side.—A most successful bazaar was held in the school on Friday and Saturday, March 23 and 24. On Friday the proceedings were opened by Mrs. Roper, and on Saturday by Rev. Charles Roper, of Kilburn, late minister of the Moss Side Church. The object of the sale was to provide funds to pay off the balance due to the treasurer and the remaining debt on the organ. The amount realised was £220, so that the church is now absolutely free of debt. On Sunday Mr. Roper preached the anniversary sermons to large congregations.

Saffron Walden.—The services last Sunday at the General Baptist Chapel commemorated the thirty-first anniversary of the settlement of the Rev. J. A. Brinkworth as minister. "Man's Greatest Work—the Christian Ministry" was the subject of the morning sermon, and that of the evening "The Ethics of Christianity in Daily Life." Mr. Brinkworth quoted some paragraphs from the will of Robert Cosens, founder of the church in 1711, and chief steward of Audley End Royal Palace, setting forth the foundation principles of the church. The pastor was warmly congratulated during the day.

Sheffield: Upper Chapel (Presentation).—A concert was held in Channing Hall on Wednesday evening, March 21, under the auspices of the Upper Chapel Literary and Social Union, when a presentation from the congregation was made to Mr. George Wragg, I.S.M., on his retirement from the post of organist of Upper Chapel after nearly thirty years of service. Mr. G. H. Hunt

presided, and the presentation consisted of an illuminated address and a cheque for fifty guineas, towards which there had been 101 subscribers. The address was read by Mr. H. R. Bramley. Mr. Wragg had previously received gifts of a silver fruit dish and grape scissors from the choir. Mr. Wragg gratefully acknowledged the presentation.

Yorkshire Ministers' Meeting.—By the kind invitation of Mr. Henry Lupton, a meeting of Yorkshire Unitarian ministers was held at his residence on Monday afternoon, March 26. There were eighteen ministers present. The object of the meeting was to consider the possibility of arranging regular meetings. The Rev. Charles Hargrove presided, and gave an interesting account of previous attempts in past years to form a Union of Yorkshire Ministers. He pointed out that the main difficulties had always been of a practical kind, such as the providing of travelling expenses and the offering of private hospitality. Much feeling utterance was given to the sense of isolation felt by ministers in lonely outposts of duty, and a strong desire was expressed for a closer bond of union to be secured by meeting together more frequently for the consideration and discussion of questions of interest and importance to ministers. After some discussion about ways and means, in which nearly all joined, it was finally decided, by resolution, to form a union of Yorkshire ministers, and to hold meetings in Leeds on the same day as the quarterly meetings of the Yorkshire Unitarian Union. Rev. J. S. Mathers was appointed secretary. At the conclusion, Mr. Hargrove referred to the termination of the ministry of Rev. John Fox at Hunslet, and expressed on behalf of all a sincere wish for his future happiness. A warm and hearty welcome to the Union was also extended to Rev. W. Rosling. Both gentlemen suitably responded. After tea a hearty vote of thanks was passed to Mr. and Miss Lupton for their kind hospitality.

WE are glad to learn that the Rev. Edgar Lockett has returned home after a six months' stay at Davos, completely restored to health. His thorough cure is an example of the good that may be done at Davos to those who go there in time. Mr. Lockett won the highest appreciation, both of his teachers at Oxford, and also of those who watched the two years' work he did at Pudsey, and we trust that he may soon find another settlement where his services as a minister will again be welcomed.

IN the March number of the *Magazine of Fine Arts* (Newnes, 1s. net) there is the second of Mr. Alfred Jones's articles on "Some Old Silver Communion Plate of English Nonconformity." There are pictures of communion plate belonging to Upper Chapel, Sheffield; Matthew Henry's Chapel, Chester, and to the chapels at Bridgwater, Chichester, Macclesfield, and Chorley. Belonging to the last named are a cup and porringer presented by Abraham Crompton in 1711 and 1748 respectively. There are also two seventeenth century cups belonging to Hapton, near Norwich.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

"Really wholesome Confectionery." — Lancet



Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 1.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY, and 7, Rev. EUSTACE THOMPSON.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Mr. G. J. ALLEN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. A. GOLLAND, M.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JAMES HARWOOD, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, Rev. W. H. READ, 11, "Purity of Intention," and 6.30, "Charity."
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Mr. G. WOOLLARD, and 6.30, Rev. F. H. JONES, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. V. D. DAVIS, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. EDGAR DAPLYN.
 BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. T. A. GORTON.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11, Rev. A. ERNEST PARRY, and 6.30, Rev. H. W. HAWKES.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Mr. BHIMAL C. GHOSH, M.A.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11, and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
 SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. F. LAWSON DODD, and 6.30, Mr. J. E. TAGGART, "Mutual Aid."

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Market Hall, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

LONDON DISTRICT UNITARIAN SOCIETY.—The Fifty-sixth Annual Meeting of the Subscribers and Friends of the Society will be held at Essex Hall on Thursday, April 5th, at 8 p.m., to receive the report of the Committee, elect Officers and Committee for the current year, and transact other important business. At 7.30 the PRESIDENT and Mrs. EPPS will receive Members and Friends.

Situations,
VACANT AND WANTED.

FRUIT-FARMING and Market Gardening.—F. A. ROSCOE has vacancy for Pupil to learn above business at Steeple Morden, near Royston, Herts.

A LADY can thoroughly recommend a gentlewoman, domesticated, good reader, amanuensis, as Companion or Housekeeper to lady or gentleman, where servant is kept.—MACLEAN, South Grove, Erdington, Birmingham.

WANTED, a LADY for SECRETARIAL WORK in connection with the Postal Mission, for a few hours a week.—Apply by letter to Miss FLORENCE HILL, 9, Heath-street, Hampstead, N.W.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a NURSE ATTENDANT for an invalid gentleman.—By letter to "B.", 69, Edgware-road, W.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,
 Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BIRTH.

SUDBURY.—On 28th inst., at 8, Firs Mansions, Muswell-hill, the wife of Frank Sudbury, a son.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, | ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, | RENEE.
 F.S.I. | Miss ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cransstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C. INQUIRER Office, 3, Essex-street, Strand, W.C.

CANTERBURY.—ORCHARD HOUSE, WINCHEAP.—Paying Guests taken for long or short periods, or week ends.—Apply to Mrs. BROTHERS.

BRISTOL.

HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal, Miss V. A. BLAND.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

JUST PUBLISHED.

WHAT DO UNITARIANS BELIEVE AND TEACH?

Fcap. 8vo, 284 pp., cloth, 2s. net, postage 3d.

Contents.—Chapter I.—BRIEF STATEMENT OF UNITARIANISM (BROOKE HERFORD). II.—UNITARIAN CHRISTIANITY EXPLAINED (R. A. ARMSTRONG). III.—PLEA FOR UNITARIAN CHRISTIANITY (W. COPELAND BOWIE). IV.—WHAT MUST I DO TO BE SAVED (C. J. STREET). V.—THE DOCTRINE OF THE ATONEMENT (JAMES HARWOOD). VI.—THE BIBLE A HUMAN BOOK (FRANK WALTERS). VII.—MODERN BIBLICAL CRITICISM (CRAWFORD H. TOY). VIII.—MIRACLES AND MODERN KNOWLEDGE (J. T. SUNDERLAND). IX.—INCARNATION (W. CHANNING GANNETT). X.—PRAYER AND MODERN THOUGHT (C. GORDON AMES). XI.—THE IMMORTAL HOPE (J. W. CHADWICK). XII.—OUR UNITARIAN GOSPEL (M. J. SAVAGE).

The outlines of Unitarian history and belief, and several of the essays in this volume dealing with theological questions, have been circulated as tracts in tens of thousands. Most of them have been revised by their authors and reprinted several times. The essays on 'Miracles,' 'Incarnation,' and 'Prayer' are recent additions to the series.

Unitarians have no authoritative creed or confession of faith. Ministers and congregations are 'free' to modify their beliefs with advancing knowledge. The method, spirit, and results of what is called 'the Higher Criticism' are accepted by Unitarians. Varieties of thought and expression will be discovered by the discerning reader among the different writers, but fundamentally they are in agreement on the great essentials of religion.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, W.C.

New Songs, Sweet & Wholesome

(Not Music Hall), 1st Edition.

"Long may Our Empire Stand," "The Spirit of the Storm," "Rose so Red," "Birdie Warbling on the Tree," "Feathered Songster of the Sky," "The Witching Hour in the Dell." Full music size and well printed. The Author, to introduce them, would be glad to sell at less than cost price. The six, post free, 1s. 6d.; three, 1s.—Address, JNO. S. DAVIES, Mizpah, Rock-lane, Melling, near Liverpool.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?

By WILLIAM MATTHEWS. Post free, 2½d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-FIRST ANNUAL MEETING of the above ASSOCIATION will be held at ROCHDALE, on GOOD FRIDAY, April 13th, 1906.

11.0 a.m.—RELIGIOUS SERVICE in the Blackwater Street Church. Preacher: Rev. JAMES C. STREET (Shrewsbury). A Collection will be made in aid of the Funds of the Association.

12.30 p.m.—Dinner in the Clover Street Schools. Tickets, 9d. each.

2.0 p.m.—BUSINESS MEETING in the Blackwater Street Church. Chairman: Rev. T. P. SPEDDING (the retiring President).

4.0 p.m.—Tea in the Clover Street Schools. Tickets, 6d. each.

5.30 p.m.—PUBLIC MEETING in the Provident Co-operative Hall, Lord Street. Chairman: M. W. W. HADLEY, Esq.

READER OF PAPER: Rev. W. HOLMSHAW (Blackley).

SUBJECT OF PAPER: "The Sunday School in relation to Social Questions."

A Collection will be taken at the Evening Meeting in aid of the Children's Convalescent Home, South Shore, Blackpool.

MINISTERS' PENSION AND INSURANCE FUND.

THE FIRST TRIENNIAL GENERAL MEETING will be held in the MUNICIPAL BUILDINGS, OXFORD, on WEDNESDAY, 18th APRIL, at 2.30 p.m., to receive the Report and Statement of Accounts, appoint Twelve Managers and Two Auditors, approve certain modifications made in By-laws 4 and 10, and transact general business.

The following are Entitled to attend and vote: Donors of £5 or upwards; Annual Subscribers of not less than Ten Shillings; the Managers, Trustees, and Auditors; Ministers who are Beneficiaries; and Members of the National Conference representing Churches that Subscribe not less than £1 per annum to the Fund.

Nominations for the office of Manager or Auditor must reach me not later than Wednesday, 11th April.

C. J. STREET, Hon. Sec.

Lynthorpe, Crescent-road, Sheffield.

National Conference Guilds Union.

OXFORD ARRANGEMENTS.

MONDAY, APRIL 16th.

6.30 p.m. UNITED GUILDS SERVICE in the Chapel of Manchester College. Service, Rev. John Ellis. Sermon, Rev. Frank K. Freeston.

8.0 p.m. MEETING OF COUNCIL. Lunch (1s.) will be provided for Guild Members at 1 o'clock; and Tea (6d.) at 5.30.

THURSDAY, APRIL 19th.

3.0 p.m. FIFTH ANNUAL MEETING in the City Buildings. Chairman, Rev. Frank K. Freeston. Speakers, Mrs. W. Wallace Bruce, Rev. J. Wood, Rev. C. Hargrove, and others.

SUSTENTATION FUND.

For the Augmentation of Ministers' Stipends.

THE TREASURER begs to acknowledge, with sincere thanks, the following new Contributions:—

Charles Thomas, Esq., Bristol, £100 Donation (in addition to £125 previously given); Rev. Dr. Drummond, Oxford, £50 Donation; John Waddingham, Esq., Cheltenham, £10 Subscription (in addition to £50 Donation previously given); John C. Warren, Esq., Nottingham, £1 1s. Subscription.

EDGAR CHATFIELD CLARKE,
63, Bishopsgate Street Within, E.C.

LONDON SUNDAY SCHOOL SOCIETY.

A MUSICAL FESTIVAL, consisting of a COMPETITION between Contingents from Sunday Schools affiliated to the above Society, to be followed by a CONCERT in which Part Songs will be rendered by the UNITED CHOIRS, will be held at ESSEX HALL on SATURDAY, MARCH 31st.

Competition, 3.30 p.m.; Concert, 6 p.m.
Tickets: Adults, 1s. 6d. and 1s.; Children, 6d. Can be obtained at ESSEX HALL.

NUT CAKES.

Something new and good.
They are ideal for afternoon Teas.

LIGHT & DAINTY.

Hazel Nut 6d. each.

Cocoanut 6d. each.

Postage 3d., each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET

Apply to ELLINGTON,
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER

Effective Advertising by localised Church
Magazines throughout the Kingdom.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

EDGBASTON COLLEGE FOR GIRLS,
BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.

Head Mistress: ELEANOR MOSS, B.A.

Preparation for London Matriculation,
Cambridge Local, Music Exams., &c.
Special terms for the daughters of Ministers.
One vacancy for Summer Term, 1906.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

WILLASTON SCHOOL, NANTWICH

—An unsectarian Public School. Next Entrance and Foundation Scholarship Examination, Tuesday, April 10th.—For particulars apply to the HEADMASTER.

WIDOWS' FUND.

THE ANNUAL GENERAL MEMBERS' MEETING of the Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers will be held on MONDAY NEXT, April 2nd, at the offices of the SUNDAY SCHOOL UNION, 56, Old Bailey.

The Chair will be taken at Two o'clock.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two

lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,

20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, Mar. 31, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3328.
NEW SERIES, No. 432.]

LONDON, SATURDAY, APRIL 7, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	209
LEADER :—	
Liberal Religion in Germany ...	216
ARTICLES :—	
Towards Social Reform—II. ...	210
A Case of Ignorance ...	211
Four Old Houses of God ...	217
Theories of Fellowship—III. ...	218
Churches, Congregations, & Conferences ...	219
PROVINCIAL LETTER :—	
North and East Lancashire ...	221
MEETINGS :—	
London Sunday School Society... ..	220
Lewin's Mead Domestic Mission... ..	220
Ulster Unitarian Christian Association ...	221
CORRESPONDENCE :—	
National Conference ...	210
Is the Free Lending Library an Unmixed Blessing? ...	211
LITERATURE :—	
A Modern Rendering of the New Testament ...	212
Short Notices ...	213
OBITUARY :—Mrs. Cash ...	214
George Carlsake Thompson ...	214
POETRY :—	
Olive and Palm ...	215
THE CHILDREN'S COLUMN ...	215
NEWS FROM THE CHURCHES ...	221
OUR CALENDAR ...	222

NOTICE.

Next week, on account of Easter, "The Inquirer" will be published on Thursday. Editorial Matter and Advertisements should be sent in as early as possible.

The official Report of the National Conference Meetings at Oxford, April 17—20, will be published in "The Inquirer" in two enlarged numbers, April 21 and 28. The Report will not be issued separately in book form. Orders for extra copies of these two Conference numbers should be sent in at once.

NOTES OF THE WEEK.

MANY friends will hear with sorrow of the death of M. S. Cash, of Hampstead, at Milan on Tuesday, from heart failure. The Rev. Henry Gow, who was of her party in Italy, will return home on Saturday, and will preach on Sunday at Rosslyn Hill Chapel, Hampstead.

THE Rev. W. G. Tarrant and Mr. Ion Pritchard were heard of at Jerusalem by telegram last week, and this week they have been in Galilee. According to their programme of travel they should reach Cairo on Tuesday next, and leaving there on the 13th inst. arrive at Marseilles on the 18th inst., on the way home. We had hoped to publish another letter from Mr. Tarrant this week, but it has not reached us in time.

We hear that the place in the pro-

gramme of the triennial meetings at Oxford, rendered vacant by the lamented death of Mr. G. Carlsake Thompson, will be filled by Dr. Herbert Smith, who has kindly undertaken, at short notice, to open the discussion on the Thursday morning. Death has also removed another friend who had intended to be present—Miss Teschemacher—who had been appointed to represent the Central Postal Mission.

THROUGH the kindness of Dr. Murray, editor of the great "New English Dictionary," visitors to Oxford will have an opportunity on the Thursday afternoon at 2.30 of visiting the Scriptorium, the workshop in which that famous work is prepared. This and other visits to the sights of Oxford are arranged so as to interfere as little as possible with the meetings, but with such a full programme a certain amount of overlapping is inevitable.

At the meeting of the National Unitarian Temperance Association to be held at Oxford in connection with the National Conference meeting on Wednesday, April 18, a paper on "The Development of the Temperance Movement" will be read by Miss Clara C. Lucas, of Darlington. The Rev. Frederic Allen is to preside, and discussion is to follow. The Association will be represented at the National Conference by Mr. W. R. Marshall, the organising secretary.

WHILE the Liverpool University has not yet followed the lead of its nearest neighbour in the establishment of a Free Faculty of Theology, an important step was taken last week in the inauguration of a Board of Biblical Studies. Lord Derby, Chancellor of the University, presided, and was supported by the Bishop and several leading Churchmen, as well as by the Rev. J. Collins Odgers and Mr. Charles Jones. Mr. Odgers is a member of the Executive Committee. The Board is not to deal with the history of doctrine or apologetics, but the Biblical studies for which it is to provide will include Semitic languages in literature, Hellenistic Greek, and ecclesiastical history. The Rev. J. T. Mitchell, rector of Wavertree, is hon. secretary of the Board. The inaugural lecture is to be given by the Bishop of Birmingham next October, and among the promised lecturers are Professor Peake (of Manchester), Mr. Fiddian Moulton, and George Harford.

THE new number of the *Hibbert Journal* opens with a Catholic's Reflections on

Auguste Sabatier's "Religion of Authority," by Dom Cuthbert Butler. The Rev. J. Estlin Carpenter follows with an article on "How Japanese Buddhism Appeals to a Christian Theist." There is the third of Professor Henry Jones's articles on "The Working Faith of a Social Reformer," Sir Oliver Lodge's second article on "Christianity and Science," and much else of serious interest.

WRITING in last week's *Christian World* on the coming Education Bill, the Rev. W. Copeland Bowie uttered a serious warning against neglect of the question of popular management and control. As to the religious difficulty he said: "Personally I am in favour of a secular system as the just and logical solution of the difficulty in a country divided as England is in its ecclesiastical and theological allegiance. I believe, however, that a large majority of the working classes, whose children attend public elementary schools, have no objection to a brief morning lesson of an ethical and broadly Christian type based on passages selected from the Bible. But if any deliberate attempt were made by ecclesiastic or priest to make converts, or to pester the children by the inculcation of dogmatic theology, working men would prefer secular schools. The endless talk about respecting the wishes of the parent deceives no one familiar with what goes on. Even among Roman Catholics I found parents were quite content that their children should imbibe 'School Board religion' until the priests insisted upon their removal to denominational schools."

THE Act of 1902 has, in Mr. Bowie's view, has proved a hopeless failure in the matter of administration. It is simply impossible for busy members of a county council to give sufficient attention to the schools. "It seems to me that there is grave danger of this side of the education question becoming overlooked. Unless it is seriously considered and some remedy provided in the new Education Bill, it will be idle to suppose that we shall have anything deserving the name of public management and control. In the large rural counties smaller districts are required; in the boroughs, without any great dislocation, an independent Education committee, on the same day and on the same register as the Councillors, might be elected; and in London an Education Authority, charged with the administrative control of elementary, secondary, and technical education, should be set up, to be elected also, if thought well, on the same

day and on the same register as the county council. If it is still desired to retain the power to co-opt a few additional members on account of their special experience or gifts, this could easily be provided for. The Education Bill for Scotland, introduced by the late Government in 1904, contains several excellent provisions which might quite well be embodied in the new Education Bill."

At a meeting of the Churchmen's Union on Tuesday afternoon in St. Martin's Old Vestry Hall, Charing Cross, Dr. Rashdall read a paper, "A Plea for Undenominationalism." Churchmen, he said, ought to give up the attempt to dominate religious education, and join with Non-conformists to secure an education which would satisfy the great majority. He was opposed to the system of "facilities," and if it were tried, it would be sure to break down. Religious teaching should be given by the regular teacher, whose influence would always be greater than that of the visiting denominationalist. The fundamentals of Christianity ought to be taught, for not to teach the children that there is a God was a sure way to teach them that there is no God. For the teaching of Fundamental Christianity the New Testament was sufficient. The Founder of Christianity surely knew best how to teach his own religion, and the Apostles were as good theologians as Athanasius. The Education Authority would have to draw up a syllabus of Bible teaching such as the great majority of the people desired. The extremists, of course, would not be satisfied, and Mr. Birrell must make up his mind for the rest of his life to the relentless hostility of the Bishop of Birmingham, Dr. Clifford, and Lord Hugh Cecil. Canon Hensley Henson was in the chair, and pleaded for a sympathetic understanding of the Nonconformist position.

THE Churchmen's Union is to publish this year only two numbers of its organ, *The Liberal Churchman* (Williams & Norgate, 1s. 2d. post free). The January number has an article on "Disestablishment in France," by M. Victor Leuliette, and the Dean of Ripon, writing on "The So-called Representative Church Council," renews the protest which he made unavailingly at the meeting of that body last November against such an attempt to sectarianise the Church of England. "The Church," he says, "is the whole body of those who adhere to the Christian society in the whole range of their lives"; it is "the nation turned Christian," and the tendency of the Council would be to emphasise clerical dominion in a manner foreign to the genius of the English people.

MESSRS. WILLIAMS & NORGATE announce for inclusion in their Crown Theological Library Dr. Hermann's "Communion of the Christian with God." The work has been brought entirely up-to-date. All the additions and corrections recently included in the new German edition have been incorporated in the translation made by Rev. R. W. Stewart. The book will comprise nearly 400 pages, and be published at 5s.

TOWARDS SOCIAL REFORM.

II.

BUT underlying our whole system of industry there is the question of money, which reformers tell us must be faced before we can hope to build the desired bridge. Under present conditions prices are estimated in gold, they represent the value of other commodities in relation to gold. But those prices are not determined by a simple ratio between the amount of coined gold and the amount of other commodities in existence. Two other factors are concerned: (1) The rapidity with which the coins circulate, hoarded coin has no influence on prices, and (2) the extent to which goods are purchased on credit. In civilised countries a comparatively small amount of gold serves as the basis of a very much larger amount of credit. Goods are paid for with promises to pay for them in gold, and so long as people are content not to require the fulfilment of these promises, all goes well. But when credit is shaken, with or without cause, that is, when a larger demand than usual is made for these promises to be fulfilled, then come disaster and wide-spread misery, because the fall in prices, or the rise in the value of gold, may be enormous when gold alone is called upon to take the place which has previously been taken by gold plus credit. Credit, therefore, in its usual form, is by no means an ideal supplement to gold in the determination of prices. Gold plus promises to pay in gold gives us a money which cannot be trusted to maintain a stable value. Moreover when we remember the disturbance to prices caused by the discovery of fresh goldfields, and when we realise the evils inseparably connected with gold-mining, evils of which the worst and last examples are to be found in South Africa, we may well pray to be delivered from its tyranny. Gold, again, is a commodity which may be "cornered," probably more easily than wheat, and the result of a successful operation would be enormous fortunes for the few obtained by a toll levied on the rest of mankind.

Why do we want money at all, why not be content with barter? Money is required to discharge two functions: to be a medium of exchange, and to be a common measure of value. Suppose a tailor wants a table. Without money, he would not only have to find someone who wants a coat he can make, but he who wants a coat must have a table to get rid of, and the coat and table must be of the same value for a fair exchange to be made. With the aid of money the tailor sells his coat to one man, buys his table of another, and adjusts any difference in value between the two articles. But money need not be gold. It may be "coined credit," paper stamped by the State and made legal tender. Why use gold with all its attendant evils when we could use paper which costs nothing? The only answer is, I believe, that Governments have not been able to devise a sufficiently steady currency which would keep prices level, and have not proved themselves sufficiently trustworthy not to exceed the amount of a legitimate issue of paper money. The latter difficulty is undoubtedly more serious than the former. It is a moral difficulty which causes "man-

kind to be crucified on a cross of gold." It is by no means beyond the resources of economic science to suggest how the amount of paper money in circulation could be regulated so that contracts, salaries, &c., should have a steady value, without danger of favouring those who pay one year and those who receive another. This function is most imperfectly discharged by gold, and still more imperfectly by gold plus our present loose method of credit. But a really scientific system has been set forth which provides that the amount of paper money in circulation should be automatically regulated by the average price of commodities. The amount of money would increase as prices fell and diminish as they rose, and thus prices would be kept at a steady level exactly in the same way as a governor keeps a steady speed on a steam engine. One may readily admit that years of preparation would be required for the introduction of such a system, but if the system is worth what is claimed for it, the sooner these years of preparation begin the better.

There's no through booking to a Kingdom of Heaven established on earth, but we can take our ticket for part of the journey if we know the right direction, and then, maybe, the next stage of the journey will become plain.

H. SHAEN SOLLY.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

NATIONAL CONFERENCE.

SIR,—The pointed letter of my friend Mr. Warren makes it desirable, perhaps, that in justice to the committee of the National Conference and myself, as secretary, I should explain what after all is a simple matter.

When the committee fixed upon "Outlook of Liberal Religion" as the subject for one of the sessions of the forthcoming triennial meetings, Mr. Jacks, in virtue of both his personal qualifications and his special opportunities as editor of *The Hibbert Journal*, was at once chosen to be invited to read a paper. But the subject is a large one, with many aspects, and it was felt that there would be great advantage in securing, if possible, papers from men of recognised position belonging to other religious communions. This happy suggestion was in keeping with our best traditions. Personally I am a Unitarian born and bred, and as such I have always understood that width of outlook and largeness of heart were what we especially admired in others, and cherished and cultivated in ourselves. And so it came about that the committee resolved with much cordiality to invite Revs. Dr. Rashdall and T. Rhondda Williams to read papers. One member of the committee knew Dr. Rashdall, another was an old friend of Mr. Williams, and each of them, with the greatest kindness, undertook to convey the respective invitations. Of course the invitations were given in the name of the committee, but, under the

circumstances, the communications were naturally private and friendly, and not official. No one therefore need feel that either he himself or the conference is in any way compromised.

I venture to hope the matter may be allowed to rest here. We look forward with much interest to what Dr. Rashdall and Mr. Williams may have to say, and their kindness in coming to address us will, I feel sure, be reciprocated by a very genial and hearty welcome.

JAMES HARWOOD, Secretary.

April 2, 1906.

SIR,—Vouchers procuring return tickets to Oxford for a fare and a quarter and copies of the Conference Handbook have been sent to all who have applied to me for them. I hear that on former occasions there has sometimes been a difficulty because booking clerks had not received the necessary instructions. To prevent a recurrence of this I have secured from the managers of the following railway companies a promise that instructions shall be given:—L. & N.-Western, L. & S.-Western, Midland, Great Western, Great Eastern, S.-Eastern & Chatham, North-Eastern, Great Northern, Great Central, Caledonian, North British, London & Brighton, Lancs. & Yorks., North Stafford, Cheshire Lines.

I shall be glad to hear if there are any friends, from whose stations through tickets to Oxford are issued, who are not provided for in this list.

The Rev. Alex. Ashworth has already announced the railway and boat arrangements for Irish visitors.

Further vouchers I shall have much pleasure in forwarding on application from those who intend to be present.

JAMES HARWOOD.

105, Palace-road, London, S.W., April 4.

IS THE FREE LENDING LIBRARY AN UNMIXED BLESSING?

SIR,—The author of the article on this subject in your last week's issue has raised a subject of considerable importance. As a member of a Borough Free Library committee for fourteen years may I be allowed a word upon it? The writer's answer is in the negative, and I agree with him. The reports of all free libraries show that the number of issues of all classes of books, except that of fiction, in proportion to the stock, is exceedingly small. There are generally conflicting opinions in the committees of such institutions. On the one hand, are those who think that it is the duty of the committee to provide the best obtainable works in science, theology, history, and the like, leaving the responsibility of reading them with the public, and hoping that there will, at least, be some serious-minded persons who will use them; the other opinion is that it is an obligation to spend money on such books only as are likely to be read. The objection to the first opinion is that it is not right to tax everybody in a community for the benefit of the infinitesimally small proportion of inquiring minds, especially as books of solid worth are, as a rule, far the most expensive. The objection to the second is that it is equally unjust to tax the community for the amusement of a number

of persons relatively large indeed, but still few in proportion to the total number who pay rates.

In many free libraries on a Saturday evening will be found a crowd of women and girls getting their Sunday reading, that most in demand being the works of such writers as Marie Corelli and Hall Caine, against which I will say nothing except that it is hardly the sort of literature for the purchase of which the public should be compelled to contribute. In the magazine rooms those magazines most read are the most flashy. In the newspaper rooms journals of literary and other worth are little read, while around the stands of those which contain sporting news will be found little groups of persons, the outer ones stretching to get a peep over the others' shoulders. It may be said, of course, that no rate supported library can be established without the ratepayers' consent. That is true only if utter indifference may be counted as consent. Mr. Carnegie, no doubt, is inspired by an earnest desire to do good by his benefactions, but had he had a little experience in the actual management of free libraries he would have held his hand, and sought diligently for a less doubtful opening for his generosity. How often those who know best how to make money, know least what to do with it!

H. THOMAS.

Doncaster, March 27.

A CASE OF IGNORANCE.

[The following curious anecdote is taken from a MS. book formerly belonging to the Rev. J. J. Tayler; and, judging by the reception it has met with from several to whom I have read it, is perhaps worth bringing before the readers of THE INQUIRER.—R. T. HERFORD.]

A remarkable instance of ignorance in a man of superior rank, communicated to me by the late Mr. Seddon, of Warrington, who had it from Lord Willoughby, and he from Dr. Sæcker, then Bishop of Oxford, who was afterwards Archbishop of Canterbury.

A gentleman of considerable fortune in Oxfordshire, who had spent his whole life in gaming, hunting, drinking, &c., fell sick at the age of 34, and finding himself very ill, and being very [word illegible], he sent for the Bishop of Oxford to come and see him. As he was a man of note in the country his lordship waited on him. On coming to him, he found him in bed and much distressed. The sick gentleman told him he was very ill, believed he was going to die, knew not where he was going to, nor what should become of him, and begged he would say some good thing to him. His lordship talked to him after a proper manner. The sick gentleman then begged he would read some good thing to him, as he had never read any in his whole life. His lordship, with some difficulty, got a Bible from one of the servants, and read Matt. v. to him. When he had done, the sick gentleman asked him "who it was that wrote those good things?" His lordship, a good deal surprised, told him he had been reading the 5th chapter of St.

Matthew. "O," cried the sick gentleman, "my good old friend Sir Matthew Featherstone. Could he write such good things?" This Sir Matthew had been one of his bottle-companions. And being fully persuaded that he had written those good things, he added a codicil to his will, and left him £800.

THE Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit* is on "The Rights of Man," and thus it concludes:—

"Here, then, are four indisputable Rights of Man: Life, Freedom, Ownership, Fair Play. We are all ready enough to allow them, all clamorous to insist upon them if in our own persons they are threatened or violated. But how very far are we yet from having obtained a universal recognition of them as imperative rules of private and public conduct. They were acknowledged thousands of years ago, as the earliest codes of law bear witness, but when we look round the world we are appalled to find that so little heed is paid to them even to-day. What security for life or property has the Russian Jew? What liberty has any Russian to speak otherwise than is agreeable to the authorities? What equivalent for long hours of labour does the sweated toiler get in an over-crowded trade? Or what respect even for the right of life have we when we tolerate it that children should die by thousands because of the ignorance, the neglect, the poverty of their parents?

"Very elementary these rights, yet the problems they suggest are such as have foiled the most diligent investigation. They are engaging the attention of reformers in every nation and dividing as to method those who are best agreed as to the desired end. Meanwhile it is the duty of us all to remember and to reverence the inalienable Rights of Men, of the poorest and of the rich, of the highest and of the lowest. 'Pay to all that which you owe.' The rights of your neighbour, of your fellow countrymen, of mankind at large are debts due to them, not to be disregarded in any case without sin. 'Whoso mocketh the poor,' says the Hebrew proverb, 'whoever slights his complaint or takes advantage of him because he is poor and weak and helpless,' reproacheth his Maker.' Our debts to our fellow-men God holds as due to Himself, and the just payment of them He Himself acknowledges. Therefore 'Pay to all that which you owe to them.'

"And yet there are debts which will always be owing, for Love has its Rights as well as Justice, and if these come last they are not least, in God's sight not even less, for Love is Law, and without Love there were no 'fulfilling the Law.'"

THE next Lees and Raper Lecture will be delivered in the City Temple on Thursday, October 25, by the Rev. Dawson Burns who has chosen for his subject "The Bible and Temperance Reform." The Rev. R. J. Campbell has consented to preside. The date of the lecture occurs during the week of the Jubilee Celebration of the National Temperance League, in anticipation of the visit to the Metropolis during that week of a large number of temperance friends

LITERATURE.

A MODERN RENDERING OF THE NEW TESTAMENT.

WRITING of "Some German Books," in the *INQUIRER* of December 17, 1904, we referred to the forthcoming translation of the New Testament into modern German, with a commentary "in the light of the history of religion," by a number of well-known liberal theologians. The work was announced to be issued in parts, and completed in two large volumes, at a subscription price of 10 marks. The first volume, containing the Synoptic Gospels and the Book of Acts (pp. 612) is now completed, and a considerable part of the second volume (including the chief Pauline epistles and the Epistles of James and Peter) is also issued. The publishers hope to complete the whole work during the present year. The eager reception given to this elaborate work in Germany has far exceeded the expectations of the authors and publishers. Before the second part was issued in the spring of 1905, there were already 3,000 subscribers, and by September the number was over 5,000. Five parts were then out, and it was clear that the work could not be kept within the compass originally planned. Thus the subscription price, twice raised, is now 14 marks, which is to include a full index, not originally contemplated, for which the earlier subscribers will have to pay separately.

On this eminent success authors and publishers are to be warmly congratulated. It is a sign not only of the great excellence and living interest of their work, but of the earnest and widespread desire of educated people throughout the country for reliable information concerning the New Testament, and an interpretation, which shall bring it once more into touch with their actual religious life. This is what the new commentary achieves, as it seems to us, in a most admirable manner.

Professor Johannes Weiss, of Marburg, is the editor of the whole work, and contributes also the commentary on the Synoptics, with a masterly introduction. The general introduction on the history of the New Testament is by Professor Jülicher, of Marburg, to which there is prefixed a brief, but helpful essay by Professor Baumgarten, of Kiel, on "The Practical Value of an Historical Interpretation of the New Testament." The commentary on the Book of Acts, which concludes this first volume, is by Privatdocent Lic. R. Knopf. The commentary on the Epistles to the Galatians and Corinthians, part of the second volume already issued, is by Professor Bousset, of Göttingen, whose "Jesus" was noticed in last week's *INQUIRER*. These names, and that of Professor Gunkel, of Berlin, are a pledge of the high quality of the work, which, we must hope, will find many readers in this

country also. It is designed for people of education, who are ready to give themselves to the serious study of the books of the New Testament. No knowledge of Greek is required. It is a book for the German people in their mother tongue; and we could wish that it might be a book for the English people also. The new translation is into vigorous modern German, and we may add that, while the commentary is in smaller type than the text (some 800 words to a page), it is all thoroughly readable.

The preface states the main purpose which the writers have had in view. The Church and the theologians, they say, have not hitherto done their duty in the matter of Bible teaching, to help the people to understand the actual historical growth of the early Christian literature, and to distinguish between what is merely temporary and what of abiding spiritual worth. Many of the conceptions natural to the writers of the New Testament are altogether alien to our present modes of thought. Not only is the atmosphere of "miracle" out of harmony with the Divine order of the universe as it now appears to us, but equally foreign are some of the forms of thought in Paul's arguments and in the imaginative pictures of the Book of Revelation. There are even words of Jesus himself which appear to us quite impracticable under the conditions of modern life.

"It is by no means due to lack of earnestness, but very often to a noble sincerity of feeling, when many people, for such reasons as these, read their Bible with a feeling of alienation and protest, or else lay it aside altogether. And yet they have themselves a distinct feeling that they are thereby losing something very precious and necessary. Often does one hear the lament among earnest thinking people that they, through no fault of their own, can no longer find the way of access to the eternal treasures of the Bible."

To give the true guidance is the purpose of this work. Those who have taken part in it, "have recognised it as their duty, by means of an historical interpretation of the earliest records of Christianity, to make it clear to their contemporaries how the religion of Jesus arose, how under the influences of the spirit of that time it took the form in which we find it in the New Testament, and how already in that primitive form the new religious and moral life, in itself so simple, appealing directly to every sensitive heart, was closely bound up with forms of thought strange to us and the culture of that age, which for us has long since been dead."

Such knowledge comes with liberating power to the earnest mind, oppressed by the want of harmony between the teaching of the Church and its own deepest thought. It leads to the abiding truth of religion, helps men to strip away the outer husk of the old forms of thought, and to feel once more its living power. Thus interpreted, in the light of modern thought, Christianity reveals more clearly and powerfully than ever its fundamental purpose, "in truthfulness and purity of thought and feeling, in self-discipline and self-devotion, without which the ideal of love to God and the brethren cannot be realised."

To this end the authors rightly say, it is not enough simply to accept a number of results of modern criticism; one must

read for oneself, and follow the process of thought, to enter into the heart of the ancient literature; and so they appeal for an earnest study of their work. Whoever will be at the pains of following their guidance will find a world of very living interest opening out to him, in the field of fascinating historical research, in close contact with the abiding realities of religious life.

Professor Jülicher's general Introduction on the "History of the New Testament" tells of the rise of the literature and its gradual acceptance, side by side with the Old Testament, by the early Church, and the final determination as to what books should be included in the Canon. It was the sense of the growing Catholic Church in the second and third centuries, as to what best met the needs of its own religious life, that practically determined what books should be included, and then to secure the position their apostolic authority was assumed. The account of the fortunes of various books, particularly of the Book of Revelation, is of great interest, and then for a thousand years such questions in the Church had rest, until the Reformation brought a new freedom of judgment, if not to disturb the Canon, at least to measure the worth of the several books, as when Luther exalted the Pauline Epistles because of the doctrine he found in them, and called the Epistle of James an Epistle of straw. And then also the critical study of the text began, and the translation into modern languages. Dr. Jülicher tells of the early critical studies of the New Testament, and speaks with high honour of F. C. Baur, for the great impulse he gave to historical criticism, while showing how many of his judgments have been superseded by fuller knowledge. Some notes as to the most ancient manuscripts and versions conclude this Introduction.

Then follows Professor Weiss's Introduction to the Synoptic Gospels, which treats in a most illuminating manner of the material out of which those three Gospels were constructed, both as to the narrative of events and the words of the teaching. It is a most fascinating study, which if the whole of this work cannot be rendered into English we should plead to have separately given to our people. On a rough estimate, we should say that it contains about 25,000 words, which is more than some of the *Religionsgeschichtliche Volksbücher*. As an example of the special points of interest in this study we may refer to the manner in which Professor Weiss shows the influence of the Old Testament in the moulding of the Gospel tradition. Another point is his description of the manner in which the teaching of Jesus would be preserved, though for years never written down.

In the intimate company of the disciples there were many who could recall the words of the Master's teaching, and as they came afterwards to apply these words to their own religious life, the memory of one would correct the other. This was the regular method of teaching in the schools of the Rabbis, the scholars constantly repeating the teacher's exact words, so that a good scholar was likened to a cemented cistern from which there

* Die Schriften des Neuen Testaments, neu übersetzt und für die Gegenwart erklärt von Otto Baumgarten, Wilhelm Bousset, Herman Gunkel, Wilhelm Heitmüller, Georg Hollmann, Adolf Jülicher, Rudolf Knopf, Franz Koehler, Wilhelm Lueken, Johannes Weiss. Herausgegeben von Johannes Weiss. Erster Band: Die drei älteren Evangelien. Die Apostelgeschichte. (Göttingen: Vandenhoeck & Ruprecht. 1906. Subscription price for the whole work, in two volumes, 14 Mark. The parts are not sold separately.)

was no leakage. The relation of Jesus to his disciples was indeed of a freer character than that which ruled in the learned schools of the Rabbis, yet their reverence for him would be sure to lead them to a constant repetition and remembrance of his words, and we may be confident that they were able to preserve the main points of his teaching for a generation or so, until they were reduced to writing.

"We must remember that those people had a far fresher and more practised memory than we children of an age of paper. Our memory is partly injured by overloading, partly enfeebled by want of practice. We very likely should not be in a position to be faithful guardians of such a tradition. But think of the almost incredibly receptive memory of our children, or of many among the people who do not read much but are the more eager listeners, and it will be quite conceivable that in the circle of the first disciples the words of the Lord were preserved with great faithfulness. And finally, consider the character of the material of this tradition. There is no question of long and complicated speeches." The Sermon on the Mount is clearly constructed by the evangelist, out of little groups of sayings, concise sentences or even single sayings, which were the actual material of the tradition. In such short sayings and vivid parables, which the memory would easily retain, Jesus spoke to the people.

"Every teacher will know from his own experience how such words of Jesus remain in the children's minds far more readily than, say, passages from the Epistle to the Hebrews or the Romans. And to this must be added the entirely popular character of the words—Jesus does not use the language of the philosophers or theologians. Compare certain passages in Paul, or, still more, in Philo or Plato, and one sees of what immense importance it was for the preservation and the spreading of the Gospel, that Jesus was not a learned Rabbi, but a man of the people."

We must not linger any longer over this Introduction, nor can we refer to any special points in the Commentary, though we would gladly have said something of Professor Weiss's exposition of the Sermon on the Mount and his analysis of its composite character, his treatment of the narratives of miracle, and particularly of the stories of the Transfiguration and the Ascension, and other features of the Gospel record. Here we must be content to express our admiration for the work as a whole, and our gratitude for the help thus placed in our hands for the true reading of the Gospels.

Of Professor Bousset's commentary on the Epistles to the Galatians and Corinthians we shall hope to say something in a further notice, when the rest of the second volume is in our hands. For this we shall look with the keenest interest, and especially for that part of it which contains the commentary on the Fourth Gospel. To all our friends who read German we would say, by all means secure a copy of this invaluable work.

THE spirit of delight comes often on small wings.—R. L. Stevenson.

SHORT NOTICES.

The Bible: What it Is and Is Not, by the Rev. Joseph Wood, a well-known volume of popular lectures, originally published in 1890, is now issued in a third edition, with a few corrections, and a fourteenth lecture added, on "The Higher Criticism." The book, which has been for some little time out of print, is frequently asked for by Postal Mission correspondents, and in this new and pleasant form will doubtless find many new readers. "Without any pretence of original research or exhaustive treatment," said Mr. Wood in his original Preface, "these lectures aim at making the ordinary reader acquainted with the new and valuable light thrown on the Bible by the scholarship of the day, in the belief that the more widely the truth about it is known, the more widely will its incomparable spiritual elements become the power of God unto salvation. While bringing the conclusions of scholars before a popular audience in a simple form, and frankly admitting to the full what is called the destructive criticism of the Rationalist, I have endeavoured to show that this criticism is really constructive, and places the use and enjoyment of the Bible on a basis that cannot be shaken." Of special interest are the lectures which deal with the changes effected in the Revised Version, and those which show how in the Bible the growth of thought may be traced, in regard both to God and man and morality. From the new lecture on the Higher Criticism we will quote one characteristic passage:—"While all scholars are agreed on the duty and advantage of applying the principles of the higher criticism to the Old Testament, there are some who, when it is proposed to apply the same principles to the New Testament, cry 'Hands off.' Even that candid critic, Dr. Driver, appears to think that the 'Higher Criticism' must be much more chary when dealing with the Evangelists than when Deuteronomy is under review. But it is impossible to fence round the New Testament from criticism when once the Old Testament has been subjected to its standards. A Bishop may see no incongruity between declaring his belief in the mythical nature of the story of the Fall and his condemnation of one of his clergy for speaking of the story of the Virgin Birth in the same manner. But men of simple common sense will say that the liberty of criticism which is claimed for the supernatural stories of the Old Testament cannot with justice be denied to men when dealing with those of the New. And if it be replied that a fundamental doctrine of Christianity is bound up with the story of the Virgin Birth, it is only necessary to point out that an equally fundamental doctrine is bound up with the story of the Fall. It appears to be thought that the New Testament can be saved from the Higher Criticism by throwing the Old to the wolves. But the higher critics are not wolves waiting to devour. They are the real friends of the Bible, withdrawing our eyes from details which we once fancied important, and fixing them upon the eternal truths and the grander elements which have been more or less obscured. Of both portions of the Bible alike it may be said, in the words of Archdeacon

Wilberforce, 'intelligent criticism becomes the pathway to spiritual discovery.'" (Philip Green, 5, Essex-street, Strand, W.C. 1s. 6d. net.)

Services for Divine Worship, with Special Prayers and Thanksgivings, is the title of the new Service Book edited by the Rev. C. J. Street for his congregation of the Upper Chapel, Sheffield. The book is largely based on the "Seven Services for Public Worship," compiled by the Rev. W. Copeland Bowie, and published by the British and Foreign Unitarian Association in 1900; but an eighth service is added, embodying some familiar passages from the original "Ten Services" and Dr. Martineau's Ninth and Tenth Services are included, making this also a Ten Services book. In adopting the "Seven Services," which had been used for some time experimentally by the congregation, and making them part of the new book, Mr. Street has introduced, with great advantage, some of the prayers and other passages from the original Ten Services, which had long been in use at Upper Chapel. The service of Praise and Thanksgiving, from the Rev. Charles Voysey's "Theistic Prayer Book," is also appended, together with special prayers and introductory services for Christmas, Easter, and a Memorial Service. (Copies of the book may be had at the Bookstall of the Upper Chapel, Sheffield. 2s. net. By post, 2s. 3d.)

Brief Literary Criticisms, by the late Richard Holt Hutton, is another very welcome volume of selections from his *Spectator* articles, edited by his niece, Elizabeth M. Roscoe. In the earlier volume, on "Aspects of Religious and Scientific Thought," the date (at least, the year) of each article was given, and one could have wished for the same note of added interest in this new selection. But occasionally the time is marked at once, as in the articles on the death of George Eliot, of Carlyle, and Emerson, and in literary judgments of older writers, as in the articles on "Keats," "Shelley as a Prophet," a Wordsworth group, three articles on Sir Walter Scott, and one on "The Charm of Miss Austen," it is perhaps of less consequence. Miss Roscoe says, in a brief prefatory note, that the essays, which cover a great number of years, are not chronologically arranged. The grouping of those on kindred subjects certainly adds to the interest of the book. There is in this volume also a characteristic portrait, as frontispiece, but not, to our mind, so fine as that in the "Aspects." (Macmillan & Co. Eversley Series. 4s. net.)

Piloted, by J. J. Armistead, is autobiographical in its character. The author is known as a pioneer of the fisheries industry and as a writer on fish culture. He is also, however, a "fisher of men," and has latterly devoted himself to evangelistic work among the Norwegian islands. The book contains some vivid descriptions of his experiences there. (Headley Brothers. 3s. 6d. net. Paper covers, 1s.)

The Churches and Modern Thought, by Philip Vivian, is a work of militant agnosticism. Its aim is to show that religion is inconsistent with modern science, and that the churches have therefore no *raison d'être*. The book does not strike us as being at all convincing, in so far as it

deals with the essential and fundamental ideas of religion, but as a criticism of current conceptions of Christianity it may prove of use. The author has read widely, and makes copious quotations from authorities he has consulted. He gives Christianity and the churches little credit for any good that has been done or is being done in the world. (Watts & Co. 6s. net.)

Logic Taught by Love, by Mary Everest Boole, pleads that alternation of attitude, physical, mental, and spiritual, is the secret of all true education. The book is a strange medley but has some suggestive chapters. (C. W. Daniel. 3s. 6d. net.)

Among other books received are the following:—

Kid McGhie, a Nugget of dim Gold, by S. R. Crockett. (James Clarke & Co. 6s.)

Early Lives of Charlemagne, by Eginhard and the Monk of St. Gall. Edited by Prof. A. J. Grant. *The King's Classics*. (Alexander Moring, The De la More Press, 30, George-street, Hanover-square. 1s. 6d. net.)

War Inconsistent with the Religion of Jesus Christ, by David Low Dodge (1774-1852). With an Introduction by Edwin D. Mead. (Published for the International Union by Ginn & Co., Boston, Mass. 1905. 50 cents.)

The Continental Outcast: Land Colonies and Poor Law Relief, by the Rev. W. Carlile and Victor W. Carlile, with a Preface by the Bishop of Southwark. (T. Fisher Unwin. In paper, 1s. net. In cloth, 2s. net.)

God and the Bible. By Matthew Arnold. (Watts & Co. 6d.)

The One Thing Needful. By Leo Tolstoy. (Free Age Press. 4d. net.)

A Great Iniquity. By Leo Tolstoy. (Free Age Press. 4d. net.)

The Logic of Vegetarianism. Essays and Dialogues. By Henry S. Salt. Second Edition, revised. (George Bell & Sons. 1s. 6d. net.)

Religions of the Past and the Religion of the Future. By Senex. (A. & C. Black. 1s. net.)

From Paleolith to Motor Car; or, Heacham Tales. By Harry Lowerison. (A. J. Whiten, 258, Borough High Street, S.E., and Clarion Newspaper Co., 72, Fleet Street, E.C. 3s. 6d. net.)

And in the new series of "Religions Ancient and Modern," *Animism*, by Edward Clodd; *Pathetism*, by J. A. Picton; *Religions of Ancient China*, by Professor H. A. Giles; *The Religion of Ancient Greece*, by Jane Ellen Harrison. (Constable. 1s. net each.)

The Church and the Adversary, a Present-day Caveat. By a Layman. (Elliot Stock. 3s. 6d. net.)

The Eye for Spiritual Things, and other Sermons. By Professor H. M. Gwatkin, M.A. (T. & T. Clark. 4s. 6d. net.)

Theology and Truth. By Newton H. Marshall, M.A., Ph.D. (James Clarke & Co. 5s.)

The First Christians; or, Christian Life in New Testament Times. By Robert Veitch, M.A. (James Clarke & Co. 3s. 6d. net.)

Plant Response as a Means of Physiological Investigation. By Jagadis Chunder Bose, M.A., D.Sc., Professor, Presidency College, Calcutta. Longmans, Green & Co. 21s.)

OBITUARY.

MRS. CASH.

THE news of the death of Mrs. Cash, from heart-failure, at Milan on Tuesday, will come with a shock of painful surprise to many friends, and will bring to them a very real sorrow. Never surely was there a spirit of more beautiful unselfishness and generous kindness than that which we saw in her. It was her delight to provide happiness for others, and with her ample means she did it with a beautiful grace. For years it had been her custom every spring to go to Italy, and to gather about her a party of those who could not otherwise have had that great experience—poor ministers, tired teachers and others, who found in her the wisest and most sympathetic of friends. This year also she had gone, and although a personal sorrow had come to her and she was overtaken by illness at Como, she would not break up her party. To the last she was caring for others' happiness, and it is a beautiful thought that when the summons came to her it was in the land she loved, and in the midst of that act of loving kindness, which has meant so much for the enrichment of many lives.

Mrs. Cash was a shrewd Yorkshire woman, with a keen sense of humour, who loved a good story, and could tell it with admirable force. She was also a most helpful worker, up to the full measure of her strength. For many years she had given regular Friday evening Health Lectures to women at the Rhyll-street Mission, Kentish Town. That is but one instance out of the abundant beneficence of her life. She would never be thanked for what she did, but now the gratitude of many hearts will reverently follow her into that new life to which she has passed.

GEORGE CARSLAKE THOMPSON.

WE record with much regret the death of Mr. G. C. Thompson, of Penarth and Cardiff, which took place early in the morning of Friday, March 30. Few who knew his keen and active temperament and enthusiastic disposition can think of him as even an elderly man. He has been taken, apparently, while in the enjoyment of every power, and from interests which he pursued with unflagging zeal. He had undertaken to open the discussion on the "Outlook of Liberal Religion" on the 19th inst., in connection with the Oxford Conference, and for many friends the occasion will be saddened by the thought that they shall see his face no more.

George Carslake Thompson was born at Bridgwater in 1843. His mother was the only daughter of Captain George Browne, R.N., equally well known in the West of England as Counsellor Browne, for he went to the Bar after retiring from the navy at the end of the great war. Captain Browne was a lieutenant on the *Victory* at Trafalgar, and is credited with being the officer who made Nelson's immortal signal to the fleet. His father, Mr. Charles Thompson, joined his brother-in-law, Mr. S. W. Browne, in the business which had been created by the enterprise of Mr. Joel

Spiller, of Bridgwater, and which became the great firm of Spiller and Browne (now Spillers and Bakers), millers and corn-factors, of Cardiff. To Cardiff, Mr. Thompson and his family removed in 1857; and George, after his school years at King James's Grammar School, Bridgwater, and University College School, London, entered the Cardiff business, of which his father was now the head. After thirteen or fourteen years of commercial life, a desire for further study induced him to enter Christ's College, Cambridge (of which his cousin, Mr. E. Seymer Thompson, was fellow and tutor). He kept terms at the Inner Temple, took honours in the Law Tripos, and was called to the Bar in 1877, at the age of thirty-four. He soon joined the South Wales Circuit, and practised in Cardiff, of late mostly in chambers and as a conveyancer. The strongest impressions made upon Mr. Thompson's mind while at Cambridge were, we should judge, those received from Professor Sir J. R. Seely; and these prompted to a close study of social and political history, which took a very definite shape in a detailed effort to estimate the reciprocal action of a statesman and a nation, of statecraft and popular sentiment, during a fixed period. The result of this was a considerable work, "Public Opinion and Lord Beaconsfield, from 1875 to 1880," (2 vols., Macmillan, 1886), originally planned in conjunction with Mr. E. S. Thompson, but entirely executed, we believe, by Mr. G. C. Thompson. Several smaller works on legal and social subjects, e.g., the land question, education, and literary copyright, appeared subsequently from his pen.

Mr. Thompson was before all things an independent thinker and an untiring debater. He believed that most peoples' errors, prejudices and misunderstandings are due to the fact that things are not "thrashed out," and that they are afraid of the process. He was a moving spirit of the Cardiff Impartial Society. But his position was never that of the mere critic and sophist. He advocated concentrating your forces upon the point you want to make, from time to time, in politics or in theology—not creating or following a party programme, but always doing your utmost "for the present distress." As he declined to follow Mr. Gladstone in the direction of Home Rule, so quite recently he declined to follow the Liberal Unionist Association with which he was connected in the direction of Protection.

Local recognition of his varied public activity and usefulness is unstinted. The Cardiff and Penarth Free Libraries, the University College of South Wales, training-ships, school-boards, and literary societies have claimed and enjoyed his faithful services. But for all such avocations, and professional duties, too—Mr. Thompson was before all things an "outdoor man." He was a keen mountaineer and a hardy climber. It was while he was playing on the Penarth golf links that the seizure attacked him, from which he never rallied. But there was more than physical exhilaration in the open air for him; he was an ardent lover of nature and an untiring observer

of nature's processes and changes: He was especially interested in astronomy and meteorology. He went to the North Cape to see the solar eclipse of 1896, and to the Mediterranean to see that of last August. "Mr. Thompson," says a local expert, "took a great interest in meteors, and every shower found him at his post throughout the greater part of the night making accurate and valuable notes."

Mr. Thompson was keenly interested in the affairs of our churches, and both in South Wales and at anniversary meetings in London his was a familiar presence. That he took vigorous part in our discussions the columns of *THE INQUIRER* have also often borne witness. He will be greatly missed, but he leaves with his friends a memory which they will thankfully cherish.

Too late for last week's issue, we received a note from the Rev. H. D. Roberts, referring to the report in the *INQUIRER* of March 24, of the Liverpool District Missionary Association. The phrase in the report of his speech "spent on them" should have read "any money spent on Crewe was bearing fruit at this present time in even the visible embodiment of success." And he noted further, that Mr. Philip Holt laid pointed emphasis upon the present excellent work at Crewe. That aspect of the case was quite clear to those who were at the meeting, and had the advantage of reading the draft Report, which contained a cheering account of Mr. Short's brave enterprise in the railway town.

WE hear from the Rev. J. Tyssul Davis that last week was a period of great intellectual and spiritual awakening in the Hammond Hill Church, at Chatham, through the visit of the eminent Brahmin Pandit, J. C. Chatterji, who preached at both services on the Sunday to packed congregations with overflow in the vestry, and lectured during the week. "The three local newspapers which are very friendly to us," Mr. Davis writes, "give lengthy reports, and speak in terms of high appreciation of the deep impression left by the earnest eloquence of the Hindu teacher, who holds the distinguished office of Director of Archaeology and Oriental Research in Kashmir and is now upon a visit to England as the appointed delegate of the Hindu National Association. A large number of orthodox Christians came to hear the preacher on 'Christ as viewed in the light of Hinduism,' and the élite of intellect and character was represented in the audience that listened attentively to an hour and a half's lucid exposition of Hindu methods of attaining truth or Yoga: At the week-evening lecture on British Rule in India, a very profitable discussion followed, showing how fruitful the visit had been in helping us to understand something of the ideals of India. The *Observer* gives a sympathetic report under the headline 'The East's Message to the West'; the *News* under the title 'What India can teach Her Masters,' and the *Journal* in a two-column review of the utterances of the teacher." Churches that would like a visit from this native teacher would do well to communicate with Mr. Tyssul Davis.

THE CHILDREN'S COLUMN.

DAFFODILS.

"WHY do you like the daffodils so much, mummy?"

It was Tommy who asked the question. He and his mother were sitting in the summer-house by the big three-cornered daffodil bed. Tommy liked sitting in the summer-house because it had windows, and he could fancy he was in a railway carriage when he looked through them, and besides, it turned round on a pivot, and it was fun turning it round when somebody was sitting in it. When Tommy's schoolfellows came to tea they had great games in the summer-house.

But now it was Sunday afternoon, and mummy and he had been reading a chapter out of the Bible, and talking about it, as they always did on Sunday.

"Why do you like the daffodils so much, mummy?" repeated Tommy, as he fidgeted about behind his mother's chair boy fashion, and tickled her neck with the yellow blossom he held in his hand.

"Well, I think I like them, first, because they come in the spring at the end of the long, cold winter. When they begin to shoot up out of the earth you know the winter will soon be gone, and as soon as they are in blossom they tell us it is spring, and that summer sunshine will soon be here. They are the flowers of hope. I like them, too, because they are so beautiful. Look at them now the sun is shining, look at the golden glory of their heads, and the bright green colour, and the dark shadows of their graceful leaves! And now the sun has gone behind a cloud, and all the bright green leaves have changed to a soft blue-grey. And then I like them because they make me think of things. Don't they make you think of things too, sometimes, Tommy?"

"Well, yes, when I look at that three-cornered bed I often think it is just the shape of a jam puff! It must be apricot jam," added Tommy, thoughtfully, "because that's the only sort that's yellow. Is that what you think about, mummy?"

"No, dear," said his mother, laughing, and then she added, "I like to fancy the daffodils are people, like ourselves. See, they are all crowded together, and they have to live out their lives in that bed and make the best of them. If you look you'll see they are not all alike. Some are a handsome kind of daffodil, and some are only common field flowers, but they are all put together in the same bit of ground, shoulder to shoulder in the same world."

"Yes, I see what you mean, and look, they grow in clumps like families! Here are papa and mamma daffodils, with little blossoms growing round them all in bud but not yet open, and not tall like the grown up ones!"

"Yes," said his mother, "and here are others standing in twos, tall and straight. Those are like people that are very fond of each other and are going to keep always together. When you see two daffodils like that you should never pick one without the other, because the one that was left alone would grieve."

"And here," said Tommy, "are some poor bent daffies, the wind has broken them."

"No, dear, they are not broken, only bent. When the wind blows fiercely over the daffodil bed the flowers yield to it and let it toss them to and fro. So they never break as they would if they tried to stand straight and defy the storm. That's the way God means us to bear trouble. Those bent daffies are at the edge of the border where the wind has blown most fiercely, and they droop now because their strength is gone, but they are not broken; and I think by and bye they will hold up their heads again."

"I will come out to-morrow and look," said Tom.

"Go out early and look," said his mother, "and you will see every blossom in that beautiful bed turned upwards to the East, welcoming the sun. And as the day goes on they will keep their faces to the sun, and turn slowly on their slender green stems till, in the late afternoon, they will watch the sun sink to his rest, there, over the western hills."

"Yes, I see, mummy, they are all turned to the west now, and soon the sun will be gone out of sight behind that big hill. What does that make you think?"

"It makes me think that the daffodils hold fast by what is high and bright and beautiful. There is a poet who says, 'We needs must love the highest when we see it,' and that is what the daffodils do, and what they are silently showing us."

"They must feel very sad when the bright, warm sun goes away at night."

"Yes, dear, but they know it is only for a time. They will wait patiently through the dark hours, and be ready to turn their faces to greet again the brightness of the morning sun."

"Here comes father," said Tommy, "it must be tea-time!" So, hand in hand, they went into the house.

VIOLET SOLLY.

OLIVE AND PALM.

Who are these with signs of greeting
Going forth in glad array,
Loud hosanna oft repeating,
Waving palm upon the way?

Who are these to them descending
From the olive-wooded height,
Branches bearing, voices blending,
Palm with olive to unite?

Who is this of presence holy,
In their midst, yet humbly clad,
Lifted up, but meek and lowly,
Breathing words both sweet and sad?

'Tis the Prince obedience learning,
Prince of Peace in truth to be,
In his Father's will discerning
Pledge of final victory.

So may we, his train increasing,
Learn to conquer and to die,
Then his triumph share unceasing
In a kingdom won on high. Amen.
E. P. B.

TO CORRESPONDENTS:—Letters, &c., received from E. P. B., E. H. W. B. C., H. C., R. G. C., F. K. F., R. H. F., G. J. Z. J., H. J., M. J., W. L., F. B. M., G. M., A. S., C. T., A. W., W. W.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on WEDNESDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, APRIL 7, 1906.

LIBERAL RELIGION IN GERMANY.

THERE has been during the past two years a remarkable activity on the part of liberal theologians in Germany in the publication of popular religious literature. It is, we believe, something of a new departure. Freedom of thought and the principles of scientific and historical criticism have long held an assured position in the Universities, and in Academic circles liberal views, whether moderate or radical, were very prevalent; but this body of opinion was regarded for the most part as the distinct property of the technical scholars, it had little influence on the religious life of the people. The teaching of the Church and the religious instruction in the schools held very largely to a traditional orthodoxy, and where among the educated laity liberal views prevailed, the result was rather an alienation from the Church, and the neglect of all religious observances, than a reformation of doctrine and a new impulse of religious life.

Now, however, there are signs of a widespread movement of advance, which aims at a directly popular appeal, and is earnestly bent on demonstrating the power of religion to meet all the needs of modern life, and in the light of the achievements of science and historical research to furnish a re-statement of Christian truth, in which its permanent controlling and inspiring elements shall be set free from the hindrances of discarded forms of thought.

One great step in that direction would be achieved if thoughtful people whose lives are permeated by the influences of modern culture could be brought back to the study of the Bible in the light of historical research, and be made to feel its permanent spiritual power. This is the aim of that new translation of the New Testament into modern German, with a commentary by some of the first of liberal theologians, of which a notice appears in our present issue; and the warmth of the welcome with which it has been received is a proof of the depth of the need it is calculated to supply.

Professor BAUMGARTEN, one of the contributors to this elaborate work, who writes an introductory essay on the practical value of an historical interpretation of the New Testament, points out how disastrous has been the ignoring of the broad results of modern scholarship by the preaching of the Church and the religious instruction in the schools of the people. It has hindered the wholesome progress of religious life, and constituted the Church authorities as, in fact, enemies of truth. To the authors of this work it has become clear that critical theology has not only the right but the duty of bridging the chasm between scientific knowledge and the general body of the intelligent laity, whether believing or unbelieving. Both for students and teachers, and for the large body of thoughtful men and women who are no longer satisfied by what they hear in the churches, they furnish the help of this commentary. The old literalism is dead, and people are hungering for truth. Here they find the best help for a new understanding of the records of the first age of Christian faith. Historical truth must prevail, and these modern interpreters will help earnest men to find the inspiration at the heart of it.

Professor JOHANNES WEISS, the general editor, and Professors BAUMGARTEN, BOUSSET, GUNKEL, and JULICHER and other contributors, all belonging to the circle of the "Freunde der Christlichen Welt," an influential group of moderate liberals (with a few more radical spirits among them,) whose organ is the weekly paper *Die Christliche Welt*, edited by Professor MARTIN RADE of Marburg.

From the same circle has come another remarkably successful effort to popularise liberal religious thought, in the series of *Religionsgeschichtliche Volksbücher* of which Lic. F. M. SCHIELE, of Marburg, is the editor. One of the New Testament group of this popular series of hand-books on the history of religion, Professor BOUSSET's "Jesus" we noticed last week, mentioning that of this one book twenty thousand copies had been issued. Indeed, the whole series, of which there are now some twenty volumes issued, has been taken up with an astonishing eagerness, which shows how genuine is the desire of educated people for reliable knowledge on these subjects. Besides the New Testament and Old Testament groups, there is one on the general history of religion, in which three of the numbers are on Buddhism, by Lic. HACKMANN, who is now minister of the German Church at Denmark-hill; and another group on the philosophy of religion, which includes a number by Lic. TRAUB on the Miracles in the New Testament, and another by Dr. PETERSEN on Natural Science and Faith. With this

series should be also mentioned that of the "Lebensfragen," edited by Professor WEINEL, of Jena, in which his own "Jesus in the Nineteenth Century" and "Paul" have appeared.

But while there is this great activity on the part of liberal theologians, met by a genuine popular response, their position in the Church is extremely difficult. A stringent orthodoxy rules in high places, both at court and in the government of the Church. Even in academic circles the hope of promotion for a pronounced liberal is extremely slight, while in the ministry of the Church there have been recently many cases of heresy hunting. Thus, in the autumn of 1904, Dr. MAX FISCHER, of Berlin, one of the editors of the *Protestantenblatt*, gave an address at the meeting of the *Protestantenverein* which greatly shocked the orthodox party. While earnestly Christian in tone and conception it was distinctly Unitarian in its doctrinal position, and boldly asserted the modern view of revelation. There was a great outcry, and an orthodox section in his congregation demanded Dr. FISCHER's deposition. Liberals, on the other hand, rallied enthusiastically to his support, and even those who could not follow him in all his views earnestly maintained the principle of freedom. Finally, the ecclesiastical authority gave a somewhat ambiguous judgment, practically censuring his views as too extreme, but leaving him in possession of his pastorate. On the other hand, more recently in Westphalia, a young minister, Lic. RÖMER, though enthusiastically elected by a congregation at Remscheid, was refused institution by the authorities on the ground that he was not sufficiently orthodox. That is but one instance out of many of the disabilities from which the frankly liberal among the clergy suffer. It is rousing those who sympathise with them to more determined efforts to vindicate their right to an equal place in the Church. It renders the more urgent that appeal which the liberal theologians are making by means of their admirable popular literature, to rouse a new spirit of religious earnestness in the great body of educated people, who must finally make their power felt in the government of the Church, and gain the victory for freedom and the reverent faith of a progressive religious life.

THE supreme example of such intimate knowledge was that which generations of English-speaking men had of the Bible. Apart from any religious theory, this familiarity was a wonderful fact in the history of culture. It meant that the ordinary man was not simply in his youth but throughout his life brought into direct contact with great poetry, sublime philosophy, vivid history. These were not reserved for state occasions; they were the daily food of the mind.—S. M. Crothers.

"FOUR OLD HOUSES OF GOD."*

By THE REV. H. D. ROBERTS.

If anyone stays in the outskirts of the Lake Country, comprised in the districts of Cartmel and Furness, he may find, if he so choose, food for reflection in four striking contrasts. They are all within a comparatively small area, and not far distant from one another; and they are four characteristic memorials of those attempts which man has perpetually made to answer the grand questions, always pressing on his soul, of God, and Being, and Life, and Death, and Immortality.

Two of these memorials are standing in the sight of all, and are the end of many tourist pilgrimages. The relics, beautiful in ruin in their green vale, of Furness Abbey, and the majestic old Priory Church at Cartmel, are the most prominent objects of the countryside.

The other two memorials must be diligently sought for, in the loving way which seems to make them ever after the possession of the seeker. The popular handbooks, devoting much space to the Abbey and the Church, do not include these among the show-places. If you would find these Houses of God—the old Baptist Chapel, founded 1669, in the Coniston valley, and the little old Friends' Meeting House, founded 1677, at The Height, in Cartmel—neither guide-book nor sign post is likely to help you. They are still hiding themselves away, and seeming to shun all notice, as they did in the hard old days when they were built.

Our way of regarding these ruins or survivals differs according to our temperament. In some the antiquarian interest, as such, predominates. Let only the architecture be old enough, without much regard to its beauty, or its history, or its suggestion, and it is interesting. I have often noticed that the antiquarian interest, depending, as it does, on a certain amount of technical knowledge, exists at times side by side with a marked lack of the imaginative faculty. "Antiquarianism" makes so much of the letter that the spirit of which religious architecture is the expression, that which is apprehended by the historic sense, is lost sight of. Others, again, are æsthetically thrilled by the beauty of the architecture. The storied or traceried window, the soaring arch, the vaulted roof, the noble column, the cunning moulding and carving, the delicate arcade, the rhythm and proportion of the majestic whole, make to some minds as strong an appeal as Nature's own artistry, or a fine painting, or a splendid symphony does to others. Some of these will tell you, perhaps, that "the function of art is—to be beautiful," and that art for art's sake, and not for any significance behind it, and within it, is all that should be in your mind as you look at the mass and form, and line, and tone, and texture, of a noble church. Yet I think the subtlest glamour of the old buildings is lost for us, unless, as we pause within the hush of the old walls, we feel in our soul that "something that was divine" of which it is the expression. You may be gazing on the huge pre-historic monolith—the dolmen or the cromlech, pregnant with a

meaning for ever a mystery; or on the megalithic remoteness of the stupendous Egyptian relic; or you may be under the spell of clear-cut and definite perfection of form in the Doric temple; or you may be catching the mystic suggestion and allurements of the great Gothic cathedral. In any and all of them you are face to face, not only with the elusive secret of beauty, but with something greater, of which the beauty is but a veil. This temple, this cathedral, is the crystallisation of a spiritual conception—a deep idea which demanded embodiment—in the minds of its creators, and which they fondly hoped they had expressed finally and permanently. Wonderful as the monument may be, the idea which it symbolises and sums up is more wonderful still.

Truly may Robert Louis Stevenson say: "I find I never weary of great churches. I could never fathom how a man dares to lift up his voice to preach in a cathedral. What has he to say that will not be an anti-climax? I have heard a variety of sermons, but I never yet heard one that was so expressive as the Cathedral itself."

I sat there in Cartmel Church, while the choir intoned their part of the service, and the preacher descanted on the wonders in the miracle of the healing of the deaf man. It was all significant of a stereotyped form of things from which the spirit had departed. And, all the while, the silent voices of the Church, with their undertones of "the still, sad music of humanity," were whispering greater things than echoed from the pulpit.

How solemnising is the consciousness, awakened in an old House of God, of the long human experience forming its very atmosphere! The hopes, the prayers, the fears, the sighs, the questionings of generation after generation, cling about its stones. You pass in, perhaps, as I did, for the first time into Cartmel Priory Church, under the old Norman portal into the great, grey, ancient House of God—stepping from the sunlight and country sights and sounds, and busy nature, and the pre-occupations of to-day's life, into a sort of kinship with the life of seven by-gone centuries. The thought falls around you like a pall—the thought of the seven centuries it has stood there. Seven centuries of English history working itself out in its strenuous roll; seven centuries of little lives like yours and mine woven about it and within it! Subtle suggestions and haunting memories begin to cast their spell about you. The great empty church is suddenly peopled for you. The old Norman doorway is alive with those unknown craftsmen who settled its arch so securely, and moulded it so richly—and passed; but left their work to endure. There is a multitudinous passing in and out; and many quiet processions ever recurring, where one, borne through for the last time, goes in and out no more. The generations are crowding the great nave, who paid there the duties of custom, or sought there for light, or hope, or peace. Many by-gone bridal days are framed by the chancel arch—some days of fear and woe in those old days, perhaps; and many joyful days when earth was transfigured. The old font whispers of that ever-renewing love which is fain to bring the young life into relation

with that "something divine" of which the church is telling. You lay your hand upon the font—it has outlived them all, those babes who were brought there, and who grew old, and in their turn brought others. And the vaults; the nameless stones echoing your pacing feet—what secrets they hold; what long stories of sorrow and separation; what dark suggestions; what trembling hopes of consummation and reunion!

Strangely solemn becomes the old church as it rises there, still stable in its witness of what endures in the midst of instability; the monument of dim volumes of human experience, of unquiet change amid much dust of strife; the link between the past and the present and the future; and always the symbol of what men thought the most real, and most noble, and most abiding, amid the shifting phantasmagoria of being and life.

There is a strange contrast between the Priory Church, with all its dignity, and the lordly ruins of Furness Abbey, and the little Meeting House at The Height. Picture to yourself, behind an almost concealing wall, at the summit of a lonely fell road, a small, quite unbeautiful building, squat, whitewashed. You discover an old custodian in the adjoining cottage. She lets you through the outer wall, the little grass-grown yard, and the low, narrow porch into the entrance passage. It is panelled with worm-eaten oak, warped and bulging in places. You mark the "sentinel's seat" behind the door, and your thoughts bound back to the days when he watched and listened there, on behalf of the quiet worshippers within. You enter the old meeting-room. What a contrast, indeed, this House of God, to the great Cistercian Abbey, to the majestic Priory Church! There is no æsthetic thrill here. There are no splendid arches, nor resounding nave, nor Gothic tombs, nor noble chancel. You will experience none of the half-intoxication of "height and space, and gloom and glory," which church and abbey give. There is no reminiscent magnificence of Lord Abbot or Prior. There are no echoes of choirs of monks, each in his carved stall, and of anthem and invocation, and ritual. You see just a square, bare room; and it is as devoid now as it ever was of any ornament—structural, plastic, or chromatic. A raised dais balustraded at one end, rows of wooden seats on the floor, and that is literally all.

Across the road is a little walled field. This is the graveyard, where lie the quiet people whose spiritual home was here. Following their humble custom, no stone or name marks the older graves. Scarcely even "heaves the turf" above the sleepers. It seems a veritable God's acre, this little sleeping-place; set in the same fair scenes of fell and field, and distant hills, and gleaming sea, which had known the faithful lives. Surely the unrecorded names are written in another book.

The old custodian, glad of an unwonted hearer, tells of endowment by a yeoman with the revenue of certain "lot-lands" (fell-lands) in George Fox's time; of George Fox himself, and his denunciations of neighbouring "steeple-houses," and subsequent duckings in the horse-pond; of Margaret Fell, his wife; of Quaker names and doings; of the monthly service held

* A Sermon preached last autumn in Hope-street Church, Liverpool.

in the meeting-house; of how things "used to be" in her own younger days, and in her mother's time; and of much voluble personal history. You hear her vaguely, as your eyes wander over the bare interior. Not very stimulating to the imagination, do you say, after the glories of the Abbey and the Church?

And yet, as I passed out again into the road, I had been touched in a way which was deeper than the emotion born in the grander edifice. For here I was face to face, not only with a symbol of what is *abiding* in the mind of man, appealing to all, and finding a response in every age, and with the fascinating drama of human history. All that had indeed written itself here too. But here there was also something else—there was that splendid scene in the drama which shows the actors counting all things but loss for conscience sake and for God. And the very bareness, the lack of all external aids, seemed to emphasise the riches of that fulness of the spirit which dare not limit its vision by expressing itself in outward form.

They worshipped the Lord in the sanctuary, the founders of this little House of God. But their sanctuary was no consecrated place merely. And I saw the unhindered crowds of the generations entering Cartmel Church, lip-service, conformity, the only condition of entry. And then I saw a few quiet, serious, upright men and women, who were all priests unto God their Father. To them life itself was a sacrament, needing no mediation of priestly ministration. In their plain room they hushed their own voices, and sat often in silence, that they might hear the Spirit whispering in their souls. They followed not the multitudes; they were ridiculed and imprisoned and abused; and they brought their bodies into subjection and their souls into quietude; they checked the unruly tongue, and bore all things without murmurings and disputings. Surely they were sons of God, and their unbeautiful little meeting-house, standing for grand things like these, was the very gate of heaven.

One more contrast. On the fells above the Coniston valley is yet another old House of God. It is to be found by crossing a field, and it is not a Quaker meeting-house, but a Baptist. It is a Five Mile Act Conventicle, founded in 1669. Its first pastor was a deprived vicar of Staveley Church, ejected by the Clarendon Code. Tottlewell Baptist Church is a home, then, of that sturdy body of English Christians who were the first to raise the cry of toleration in religion for all who would be true to their conscience, and to the principle of the Reformation. A strange, unexpected little place it is, among the heather and the bracken, unenclosed in the open field, in this district rich in Anglican churches, old and new. The old walls look down on new seats, replacing the old oaken benches, rudely carved with their owners' initials. An air of neatness and Nonconformist respectability pervades the place. In an adjoining meadow is the spot where, in a pool formed by a spring, those sturdy believers used to testify by public immersion to their faith in "one Lord, one faith, one baptism." In these softer days the place for baptism is in a lean-to, used also as schoolroom; and it still boasts as table

the old board, round which the faithful in other times gathered for Communion. The revenues of a farm (another yeomanly gift) keep up the old place, and the services are regular. There is a Baptist minister at the manse, and from various parts of the district a few gather, Sunday by Sunday, to worship God in the way of their fathers.

So one ponders over the four monuments of the Religious Idea—the great Cistercian organisation, receiving its death-blow at the dissolution of the monasteries; the great Priory, whose church, unroofed for years, yet escaped destruction as being, not only the Priory, but the parish church; the little worshipping place of a few spiritual men, whom the world persecuted and ridiculed, and then, perforce, respected; the chapel of the pioneers in toleration, who acted up to what they conceived to be the literal command of God. Such contrasts do indeed meet our eyes at every turn. But here, in this lovely land, where the dust of living no longer blurs the vision and chokes the spirit, they seem to draw the soul out from the parochialism into which it tends to fall. They mark the grand underlying unity which in men's surface differences they forget. Amid all the strife and evil motives and evil deeds which helped to build these monuments, they remain alike the monuments of *Man*, with his thoughts reaching to heaven, and his soul ever yearning beyond the stars. Their stones are precious and wonderful to us, for into them is built his wistful longing, and restless looking beyond the limits of his life. We, their brothers of a later day, join hands with that monk of Furness, striving to realise God and his soul in his solemn church; with that grave Friend, sitting silent and absorbed in his bare room; with that Baptist, sealing his lively faith by his sacrament. As we step out from the places they built into the same wide spaces they dwelt in, gazing on the autumn glories of the heather and the bracken and wood and hill which they gazed on in their little lives, we thank the Author of all being in that He unceasingly draws the generations unto Himself. Now He has given it unto us to seek His face, and to express in our way the sense of righteousness and the hope of the better, which they in their day perpetuated.

And if He has taught us that there must needs be pain and strife marking every step of the way—pain in emerging from ignorance, in progressive enlightenment, in increasing insight, in increasing holiness, something painfully to be acquired, something painfully to be given up—let us lose not a "jot of heart and hope," knowing that this is His appointed path, which in the end "leads up to light." And all along the way are the splendid monuments of the march of the ages towards Himself.

WE sometimes speak of stubborn facts. Nonsense! A fact is a mere babe when compared with a stubborn theory. Let the theory, however extravagant in its origin, choose its own ground, and intrench itself in the mind of a well-meaning lady or gentleman of an argumentative turn, and I'll warrant you, it can hold its own against a whole regiment of facts.—*S. M. Crothers.*

THEORIES OF FELLOWSHIP.

III.

THERE is, then, another bond of fellowship which we may call that of spiritual communion. This finds its meeting-place in unison of spirit rather than in outward comradeship. There are times when we feel ourselves to be in close spiritual fellowship with people whom we have never seen. There are poets, prophets, philosophers, dreamers, artists, musicians, saints, and patient sufferers, as well as active workers and doers, whose words and thoughts and experiences bring us the sense of near and dear companionship in our own hours of struggle and need. We sometimes feel that the spirit in which a man has lived—the inner soul of him—is a more lasting power in the world than the actual deeds which he accomplished. The works that Jesus did on the Sabbath day, the particular cases of suffering relieved by his tender sympathy and care, seem now of far less importance than the greater fact that the spirit in which he did them has been handed on to others.

But spiritual fellowship is, by itself, just as inadequate a bond of union among churches as is the active moral fellowship by itself. Neither represents the whole life of man. And either bond, by itself, is utterly inadequate to unite the whole life of one man in the sense of fellowship with the whole life of every other man. Obviously, my spiritual fellow may be miles away. We may dream the same dream at a distance. To meet one another in time and space is felt to be quite unnecessary. Those who would found churches upon a basis of spiritual fellowship alone will not found any visible or earthly church. We may all agree that there is a Church Invisible, spiritual, eternal. But that is God's Church. We have not founded it; and it is not in our power to fix its laws or to determine its limits. God is a Spirit; all souls are His; we are already members of the Church of God. Whether we wish it or not, as spiritual beings we live and move and have our being in God, and are fellow-members of the spiritual fellowship He has made for us. But this Church of Eternity is more ancient than Christianity, it is older than Adam, it antedates the earth and the whole material universe. The ritual of seed-time and harvest, the fireworks of sun and moon and stars, the care of human bodies, the feeding of the hungry, and the clothing of the naked are not eternal things, and are not purely spiritual. The spiritual Church of God has existed without them, for all we know, and may do so again. In the nature of the case, therefore, an appeal to unite together as purely spiritual beings is an appeal that disregards our present material bodies, our whole material surroundings, and all the visible material universe. We may all be fellow-members of the Spiritual Kingdom and of the invisible Church, and we may be so, in some spiritual way, for ever and ever. But, in addition to all that, we are, for the time being, making a brief stay in a material world also. The Kingdom of God *on earth* has reference to this material world. The eternal Church of God God has founded. The earthly Church we may upbuild, or else die without having accomplished the task set for us. The "earthiness" of our Church is of the very essence

of it; it has to fit earth and earth's conditions. It must be adapted to earthly needs. It is to be a local and a temporary Church. Just for the time being. Men want it between the cradle and the grave. Before mankind was born it was not, and after he has gone it will be needed no longer. No Church that we found will ever be other than a temporary Church.

The Kingdom of God on earth has essentially to attend to our earthly and physical as well as to our heavenly and spiritual life. And its activities and requirements have regard to bodily salvation as well as to spiritual salvation. Yet, after all, our life on earth is not everything; it is immediate and pressing, but it is not eternal and everlasting. We cannot find the whole of our religious life in the sense of earthly fellowship alone. Our bodily life may be the foundation of our buildings of brick and stone, our chairs and pulpits, our meeting one another face to face, eye to eye, and week by week. Our earthly churches are founded on earthly conditions. Intercourse between soul and soul is conducted on earth through the medium of speaking tongues and hearing ears, through eyes that meet one another, through smiles, frowns, gesticulations, and handshakings, &c. It may be a clumsy sort of arrangement. A human church is a meeting-place that has direct reference to the human body. There is a door for the body to go in at, windows to light the eyes, and sounds are made to strike the ear. This bodily basis of church fellowship is a continual reminder that we are to be fellows not only in all eternity and in spirit and in unseen ways, but that while on earth for these few years, we are, in the name of religion, to meet one another. We are to be friends here and now. In God's name we are to look at each other, to speak to each other, to sing and pray together, to hear one another's voices, to know one another's earthly form, features, and appearance. In earthly ways and in earthly forms we are to have fellowship with one another's earthly life. Our love for one another is to be here and now, and at once.

Surely, then, we have many bonds of fellowship; and we are called in God's name to be comrades in many ways. Not in one way only, but in all good ways of meeting and cheering and helping one another as brothers and sisters in God. Our fellowship is spiritual and eternal, and the thought of the Church of God before all worlds and beyond them calls our spirits into fellowship of spiritual life. Our earthly abode for a few years together here, and for a few years only, is another bond of fellowship. We must be quick in making friends in this way, for the opportunity of a handshake may soon be gone. We may worship in spirit for ever and ever. But to go with wife and child to the little chapel on earth may next year be impossible—for ever and ever. Wife and child may go alone and wish we could be there once more; but no, this earthly fellowship, this shaking hands and singing hymns and kneeling to pray is the chance of a few brief years alone, in all eternity. It is a little thing, and God has not allowed much time for it.

Our active city life calls us again to energetic moral warfare side by side. Our

free intellectual search for truth bands us once more as fellow-seekers of all that the Eternal Wisdom has to teach. And our common belief in one God and Father of us all makes us brothers together for evermore.

WILFRED HARRIS.

CHURCHES, CONGREGATIONS, AND CONFERENCES.

IN the column of "Good News," conducted by Dr. Edward Everett Hall in the *Christian Register*, the following article appeared some little time ago:—

When the National Conference of Unitarian and Other Christian Churches (American) was established in the year 1865, now forty years ago, our poet-prophet Edmund H. Sears suggested at once the establishing local conferences in different parts of the country. He said, and he said truly, that with every well-conducted meeting of such a conference the Unitarian Church, whether made of individuals or churches, would gain mutual encouragement. Dr. Hedge had said that the first Conference revealed the Unitarian body to itself. Mr. Sears said that in the establishment of twenty or thirty local conferences the common strength of the body of men who called themselves Unitarians would be greatly enlarged. It is a good thing for a man to know that he is not alone. And, if a local conference can succeed in calling together from every town within its oversight some individual who can speak from his own point of view, or, indeed, who only listens from his own point of view, a great deal is gained for the village, for what in our fathers' time would have been called the "communion of the world."

I remember that at one of those early conference meetings the duties of the church were laid down as coming under four heads, "of worship, hospitality, charity, and education." In the forty years which have passed since, we have been testing such a classification as that, and testing it to our advantage. I cited here the other day the remark of a very distinguished man, Bishop Hamilton, of the Methodist Church, who referred to this classification some years ago when he said that, on the whole, the New England churches were well organised for worship, excellently organised for foreign missions, tolerably organised for hospitality, and hardly organised at all for charity. We of the Unitarian churches have not much to say about foreign missions. I am disposed to think that the charity work of our churches is, in general, better cared for than their organic work for hospitality. How much of education—the real spiritual work of the public schools—is due to the care and superintendence of ministers and of churches, it would be hard to say. But so far as the ministry goes, it is certainly true that the ministers of the country are careful and thoughtful in their oversight of the schools of the country.

Dear Starr King, when he was talking of such themes, as he was very fond of doing, used to say that the ministers ought to satisfy themselves if once a month the congregations permitted them to speak on what the world chose to call theological subjects, to discussing the foundations of religion, for quickening faith or teaching

doctrine. He used to say, "We get together one hundred or five hundred people on Sunday, that they may know how to bring in the kingdom of God." Granting that one Sunday in a month we are able to quicken in them the motives of divine or godly living, they ought to consent for the other three Sundays to be devoutly taught as to what the kingdom of God requires at that particular place and that particular time. Thus the matter of the education of the town would be such a subject, the care which it was to take of Arabs or Bulgarians or Chinamen would be such a subject, the health of the town, drainage, pure water, adulteration of food, would be such subjects. He said that people ought to be instructed on such themes when they came to church. He said they would be so instructed when a church showed that it belonged to the time and was fairly up with the time.

I do not myself believe that we should gain much by always discussing such subjects at half-past ten Sunday morning rather than by a discussion at any other time. But it seems certainly true that, if churches are to succeed in any forms which resemble the organisations of the past, they must take care to quicken enthusiasm and instruct ignorance for social duties, and, in general, to bind men and women together for duties and purposes which may be called constant, as well as for the instruction which can be given on the morning of Sunday.

In New England, by what seems to me a great mistake, the large organisations have, generally speaking, banished one of the two Sunday services. If this abandonment were in accord with the spirit of the times, as I suppose it was, we need all the more the consecration and enlargement of all the duties which have ever belonged to the Christian Church in the new directions to which we are tempted by the resources of modern civilisation.

For instance, it is not long since I addressed a large congregation on a weekday evening on a very important subject of social order, to be told, when the address was over, that the audience was made up in nearly equal proportions of people who had come five miles or even ten to the meeting, and those who had come from the immediate neighbourhood—distance is so far abolished by the trolley. In the same proportion we are able to consecrate Tuesday evening to purposes which by King's rule would have been relegated to Sunday morning.

Here is thus new opportunity, if we are only willing to use it. In my private opinion the people who would be apt to meet for some such public purpose on Tuesday evening will in general be more apt to carry out their plan than the assembly which would come together on Sunday evening, though it were announced to be an assembly for the same purpose.

The very general organisation of Unitarian clubs, not only in large cities, but in smaller communities, points in the same way. In such a club you are able to do what it is very hard to do on Sunday. You can get Dr. Abenethy or Judge Broadhurst or Colonel Careful to speak at the Unitarian Club Wednesday evening, when neither of them would come into the pulpit on Sunday morning to say the same

thing, whether on education, on health, or on hospitality. And, when the ladies of a town arrange that they can come together in the afternoon or in the evening for similar purposes, the same thing can be said. And I can conceive no better subject to be assigned for the spring or summer meeting of a county conference than that which should start a practical discussion among the directors of different clubs and alliances in answer to the question, "How can clubs and alliances best occupy their time?" When in a New England village I am called to a meeting of the people who want to preserve the birds or improve the sidewalks, I do not like to find that the subject has received no attention from the local officials of the Unitarian Club or the Alliance. We are in the habit of saying in the Lend-a-Hand movement that, unless a club at every meeting takes care of somebody or something outside its immediate comfort or pleasure, it is none of ours. This rule ought to apply to every Unitarian club or alliance. True, the society exists for social purposes. Yes. But one of those social purposes is its union for bringing in the kingdom of God and His righteousness. This is certain—that it is only when we consecrate our work for drainage, for education, and hospitality, or other social purposes in the town, that we are able to render a truly acceptable service. Taking the word "church" in its broad sense, it means all the children of God who unite to live, love, and work as his children. The church is a congregation. The congregation is a church. The church is not simply a school, it is not simply a religious agency, it is not simply a club: it holds intercourse not only with men and women, but with the present God. It is not satisfied, or ought not to be satisfied, even if it knew that each one of its men, women, and children comes to God in his morning prayer at home. It ought not to be satisfied, even if it knew, as in old Puritan days, that every family in every house seeks God every day in prayer. It ought not to be satisfied unless all these children of God come together publicly whether for amusement or for comfort, with the hope and purpose of enlarging the life of that community. All of them mean to lift up that which is fallen down, and to open the eyes of the blind.

The lesson of this time seems to be this: that, even if people do not crowd the churches on Sunday as we would like to have them, all the more must they be induced to come together, under whatever form of communion, for purposes of public service, for enlarging the life of all, for improving the education of all, for extending a welcome to all. It is easy for earnest members of the congregation to quicken and enlarge the attendance at their Sunday functions. The same earnestness ought to bring them together in common mutual services as the week goes by. And every word which is said as to the more careful use of Sunday may be made to apply to our efforts for the consecration of our week-days.

EDWARD E. HALE.

It may be proved with much certainty that God intends no man to live in this world without working; but it seems to me no less evident that He intends every man to be happy in his work.—*Ruskin*.

LONDON SUNDAY SCHOOL SOCIETY.

THIRTEENTH MUSICAL FESTIVAL.

ELEVEN schools entered for the choral competition at Essex Hall last Saturday afternoon, which was an improvement on the previous year, when there were only seven. In 1904, ten schools entered. On that occasion Essex Church for the first time secured the banner, and Brixton came second. Last year Brixton was the winner, George's Row second, and Highgate third. Now Highgate has the banner (as twice before, in 1898 and 1903) while Brixton and Essex Church were bracketed as second, and Stepney Green came third.

Each of the choirs sang, without accompaniment, the test piece "To Music," by Myles B. Foster, the words, by Mrs. Hemans, beginning:

"Oh thou! whose soft, bewitching lyre
Can lull the sting of pain to rest."
and then a piece of their own selection. The order, which was arranged by lot, was as follows, with the names of the conductors and the pieces of their own selection:—(1) George's Row: conductor, Miss Amy Withall, "The Harvest Fields," *Mendelssohn*. (2) Kensington (Essex Church): conductor, Miss Agnes Oakeshott, "Welcome, Fair Eventide," *Roeckel*. (3) Limehouse: conductor, Rev. John Toye, "Night has passed away," *Battison Haynes*. (4) Stratford: conductor, Miss Edith Greenhalgh, "Sweet and Low," *Hugo Willemsen*. (5) Newington Green: conductor, Miss Maud North, "The Happy Hunter," *Kucken*. (6) Brixton: conductor, Miss Hopkins, "O Beautiful Violet," *Carl Reinecke*. (7) Stepney Green: conductor, Miss E. Harris, "A May Song," *Henry Smart*. (8) Blackfriars (Stamford Street): conductor, Mr. H. H. Quarmby, "Welcome, Bright Dawn," *Roeckel*. (9) Islington (Unity Church): conductor, Miss E. Harris, "Spring is here," *Veazie*. (10) Croydon: conductor, Miss E. A. Bredall, "Welcome, Bright Dawn," *Roeckel*. (11) Highgate Hill: conductor, Miss Amy Withall, "The Lord is my Shepherd," *Henry Smart*.

Dr. H. Walsley Little was the Adjudicator, and the president of the society, the Rev. John Toye, presided.

Tea was provided for the choirs, in two detachments in the council room, and for visitors at the conclusion of the competition upstairs.

At six o'clock a concert was given by the united choirs and a few other friends. Miss Agnes Oakeshott, Mr. W. H. Clarke and Mr. Veillard were the soloists, Mr. Ivor James gave some 'cello solos, which were very warmly appreciated, as were also Mr. F. J. Nettlefold's recitations, and the choirs gave three part songs.

After an opening hymn, in which all joined, the president expressed his pleasure in being there, and in the competition of the afternoon, and called upon the adjudicator for his award.

Dr. LITTLE said he had been pleased to hear such excellent singing of so high a standard. The last time he had been there it was not nearly so high. He was also much struck by the excellent enunciation of the words, and the pure and clear voices of the children. That was a thing they did not always get, and it had not been when he was there before. Now, however, he had

not noticed any nasal twang. The competition had been so keen and near that he was obliged to resort to figures, and he found that there was not a difference of more than 16 or 17 marks between the highest and lowest of the choirs. He awarded the first place to Highgate Hill, and the others as above noted; but they had all done well. He proceeded to offer some friendly criticisms on the singing of each of the choirs, and the president then presented the banner to the victorious choir, in the person of its smallest member, and to another little girl the certificate of the second place for the Essex Church choir. They had not expected two choirs to be bracketed as second, but another certificate, he said, would be provided for the Brixton choir.

Mr. ASQUITH WOODING, the hon. secretary of the society, announced that other certificates for all the children who had taken part in the competition would be handed to their conductors at the close.

The concert, which was a great success then proceeded, and concluded with the hymn, "Softly the silent night."

LEWIN'S MEAD DOMESTIC MISSION.

THE annual meeting of Lewin's Mead Domestic Mission, Bristol, was held at the Institution, near St. James's Barton, on Monday, April 2.

Mr. J. K. Champion, who presided, expressed regret at the absence of Mr. P. J. Worsley and other friends, and then alluded to the departure of their missionary, Mr. J. B. Robinson, who left them to be minister at Shepton Mallet. The work was, however, carried on, and he recognised the readiness of friends at Lewin's Mead and Oakfield-road to help them in their operations, the Rev. A. N. Blatchford among the number. At one of their gatherings, at which Mrs. Broadrick was present, the thought occurred to them, why not ask her to be their missionary? They did so, and the invitation was accepted.

In the absence of Mr. Sibree, who was fulfilling an engagement at Plymouth, the Rev. A. N. Blatchford read the report, which opened with a congratulatory allusion to the appointment of Mrs. Broadrick as missionary. Satisfactory work was recorded in various branches of the mission, but deep regret expressed at the death of Mrs. Worsley. A welcome was given to the Rev. E. I. Frupp, the new minister at Oakfield-road.

The Chairman presented the financial statement, from which it appeared that the year began with an adverse balance of £67 17s. 9d., and concluded with a debt of £71 16s. 2d. It was, however, a healthy sign that the number of subscribers had increased, and the expenditure was somewhat exceptional, as a considerable sum had been spent on renovating their premises. He thought they would all agree with him that their meeting room had a much brighter appearance, and it was that expenditure that explained their increased debt. One of the features of their work had been his sending several who had suffered from ill-health to the country, and in some cases they had come back much improved in strength.

Mrs. Broadrick gave an account of her experience in connection with the mission since

December, 1905, when she became missionary. Various gatherings, she mentioned, were well attended, and good and useful work had been done. She had paid numerous visits to poor homes, and her experience endorsed the statement that one half the world did not know how the other half lived. Some of the cases were perplexing; they were not at all best met by financial help, but people needed to be taught how to make the best use of that they had, and to value air, and light, and cleanliness. Mrs. Broadrick, in conclusion, appealed to the friends of the mission to give her their fullest support if she was to remain missionary.

The Chairman moved, and the Rev. A. N. Blatchford seconded, the adoption of the reports, the latter saying that the spirit that should prevail among them was one of hope, and the hopefulness of the position was in no small measure due to the help of their evening's chairman, Mr. Champion. They had glimpses in Mrs. Broadrick's report of the difficulties her duties entailed; he was convinced that the most valuable part of their missionary's efforts was not at public meetings, but in the domestic work, which brought her into contact with the people in their homes. Mrs. Broadrick had their warm sympathy.

The report was adopted, and among subsequent resolutions was one re-appointing Mrs. Broadrick, recognising her zealous work, and wishing her God's speed in it.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

THE annual meeting of this Association took place last Monday evening in the Central Hall, Belfast. From 7 until 8 o'clock tea was provided for the members and friends, after which the chair was taken by Mr. W. T. Hamilton.

Rev. J. A. Kelly read the annual report, which stated that during the year nothing worthy of special mention had taken place in connection with the work of the association. The depository has been supplied with books and tracts to meet the demand of congregations, Sunday-schools, and inquirers generally. There was an adverse balance, and appeal was made for more support. Their agent, Miss M'Caw, who became unwell last Easter, was still unfit for business, but Miss Ferguson had discharged the duties satisfactorily. The Committee had expressed their sympathy with Miss M'Caw in her protracted illness.

Mr. H. B. Hunter presented the treasurer's report, which showed that the year had been begun with an adverse balance of £41 5s. 6d., and had been closed with a balance due the treasurer of £30 18s. 6d.

The Chairman, in moving the adoption of the reports, said that they did not present many encouraging features. However, he thought he was right in saying that the city and country congregations should support the association better. A little more encouragement was due to a society which had been inaugurated under such favourable auspices 31 years ago. It was their duty to see that additional numbers should join and help to forward the interests of the society.

Rev. Thomas Dunkerley, in seconding, said the society was engaged in a useful work in spreading Scriptural light; and the reports were passed.

On the motion of Mr. Cunningham, seconded by Mr. W. W. McFadden, the cordial thanks of the Association were given to the Rev. A. W. Fox, who had travelled from England to attend that meeting, and had preached the annual sermons. Mr. Fox having responded, Principal Gordon moved—"That this meeting renews its adhesion to the principles and objects of the association as set forth in the rules, and would strongly commend the association to the increased support of as well as to the thoughtful consideration of the public generally." He saw they had outrun the constable by about £30. He did not blame them. If the work was good they were right in stretching a point in its interest. It was easy to raise a sum like £30. They were not an aggressive people. They stood for what they held, and maintained what they believed.

Rev. W. G. Marsden seconded the resolution, which was adopted.

A vote of thanks to the chairman was passed, on the motion of Rev. J. H. Bibby, seconded by Rev. J. A. Kelly, and the proceedings terminated.

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

THE nine-and-twenty churches in this district are pursuing the even tenor of their way with not more than the usual amount of local difficulty. If there are no phenomenal successes, there are also no noticeable failures. There is plenty of hard work to be done, and plenty of faithful people to do it. Certainly there is opportunity and need for much more to be done, and the chief hindrance is the want of money. The Unitarians of this district have it in their own hands, or rather in their own pockets, to decide whether their principles shall be made known much more widely than they are at present, and new centres of religious work on their lines established. The committee of the local Association (The N. and E. Lancs. Unitarian Mission) feel their hands tied by their existing responsibilities; but they will not be slow to extend their work if their friends will find them some more money. There does not seem to be the same general interest in the collective work of the mission that there was twenty years ago, or the same sense of joint responsibility for that work. The recent annual meeting in Rochdale was, as times go, a very good one, but on the last previous occasion, in 1887, the number of persons present was, as I remember it, much larger. This lack of interest, and consequent decline of support for the collective welfare of our churches is the main feature that calls for notice in the state of this district at present. And the only remedy for it is that Unitarians shall bestir themselves, and not confine their efforts to the needs of their own chapel. Such individualism, is, no doubt, to some extent inevitable, owing to the long distances which separate some of the churches from the rest. But a larger common life is certainly possible, and highly desirable.

To bring the members of neighbouring churches into closer touch with each other the plan of visitations has been carried on with fair success. The attendance at the meetings has not been so large as it might be; but in other respects the visits have

been appreciated and have done good. They will be continued as opportunity offers.

We are looking forward with great interest to the work of the Unitarian Van, which is to start on its pilgrimage in a few weeks' time. The western parts of the district are included in its range, and we may hope for an awakening of new interest in Unitarian ideas. The van will for the most part travel where there are none of our congregations, and will chiefly serve to sow seed in new ground. We wish every success to those who have undertaken this spirited adventure.

Mention should also be made of the work that has been begun at Blackburn, mainly through the energy of the Rev. C. Travers, of Preston. If this succeeds, it will remove one of the causes of reproach against the Unitarians of the district. It is too early as yet to forecast the success or failure of the Blackburn movement. But there is no doubt that if the Blackburn people mean business they can build up a strong church there. The young congregation at Nelson, founded only two or three years ago, is going quietly along, after the excitement of its first formation.

Of the older congregations, those which receive grants from the mission are making steady efforts to raise what are virtually endowment funds, so as eventually to become self-supporting. In particular, the congregation at Chesham (Bury), which has been hard hit by the Education Act of 1902, is making an heroic struggle to get free from the financial straits in which, through no fault of its own, it is entangled. The method is that of a Bazaar to be held next year. May this appeal of Chesham meet with a generous response; for the cause is a good one, and the work for years past has been exceedingly hard.

On the whole, we are getting along pretty well in this district, at least according to the modest standard which experience sets up. We are not in sight yet of that Millennium, when there shall be a Unitarian congregation in every considerable town and village in Lancashire. Neither, on the other hand, are we "going to the dogs." We are plodding on, and are by no means discouraged.

R. TRAVERS HERFORD.

Stand, Manchester, March 28, 1906.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bradford.—"Recent events, we have been told," says the *Bradford Daily Telegraph*, "have given quite an impetus to local Unitarianism, and the minister of Chapel-lane receives many applications for expository information from members of different religious bodies." The sermon last Sunday evening, by the Rev. E. Ceredig Jones, on "What Think ye of Christ?" was listened to by a large congregation. It was an earnest plea for the simple humanity of Jesus, who taught his disciples to pray to the Father, and to Him alone, the "one God and Father of all."

Darlington.—A course of three week-evening lectures on the Bible by the Rev. Charles Hargrove, has just been concluded. The concluding lecture on the Fourth Gospel was of the greatest interest, and the congregation is greatly indebted to Mr. Hargrove for his generous help.

Dukinfield (Welcome Meeting).—On Saturday, March 24, a tea party was held in the Old Chapel Schoolroom to welcome the Rev. E. Gwilym Evans, B.A., the new minister, and his

wife. After tea the chair was taken by Mr. E. B. Broadrick, in the unavoidable absence of Ald. J. Kerfoot, J.P., the chapel warden, who was kept away by the serious illness of his wife. The death of Mrs. Brooks also caused the absence of other old members of the congregation. There was a large attendance, including several ministers of other denominations. The chairman offered a very hearty welcome to Mr. and Mrs. Evans, and recalled the old memories of the chapel, speaking gratefully of what he had himself learnt from Robert Brook Aspland, and the later ministries of Mr. Gordon, Page Hopps, Wicksteed, and Hamilton Vance, and lastly, for nearly twenty-one years, Mr. Taylor. He was glad to know that Mr. Evans was devoted to school work, and he would find plenty to do. Lieut.-Colonel Pollitt cordially seconded the resolution of welcome, and Mr. Evans, in gratefully acknowledging it, said that it was with diffidence that he came to them in succession to such a line of eminent ministers, and they must be prepared for disappointments, but he should throw himself into the work, and he appealed to them to realise the serious duty of the support of public worship, and to co-operate heartily in the work. Though he was personally a strong Unitarian, they would not get from him any rabid, exclusive teaching of Unitarianism. With God's help he hoped to give them something better, something more comprehensive, and something truer, too. That was why he was glad to see on the platform representatives of other churches. It would be a pleasure in his life to co-operate with any man in any good work in Dukinfield. That, of course, had been a tradition in their church for two hundred years—a free church, a free platform, and a free expression of thought and conviction; therefore they ought to take a wider outlook of things. He was sure they would all agree with him in that respect. He thanked them very warmly for that welcome. The Rev. H. E. Dowson then gave to Mr. Evans the right hand of fellowship on behalf of the ministers of the district. He spoke of the former ministers he had known, and some of the old members of the congregation of the old Puritan stock, and congratulated Mr. Evans on the opportunity he would have there. Principal Gordon, whose father was formerly minister of the old chapel, the Rev. Ambrose Bennett, and others also spoke, the speeches being interspersed with music, and at the end came the evening hymn, and Principal Gordon pronounced the Benediction.

Ipswich.—The Social Guild in connection with Friar's-street Unitarian Chapel, held the third and closing social for the winter season on Thursday evening, March 29. It was well attended by members and visitors. The programme consisted of music, recitations, and games. The past season has been very successful, the weekly meetings being well attended, and a series of capital lantern lectures, musical evenings, &c., have been much appreciated by members and visitors. Amongst all good things it is difficult to particularise, but we may mention Rev. L. Tavenor on "Geneva" and on "Pompeii," Mr. R. Pearse, M.P., on "My Voyage Round the World," and Mr. S. A. Notcutt on "Radium." The object of the guild is to develop the social and religious life of the church. It has certainly created very friendly relations with the town people. By request, Mr. Tavenor has lectured in the Town Art Gallery on "The Origin of Art," "The Story of Italian Art," and "The Art Treasures of Florence."

Leeds: Hunslet (Farewell Presentation).—On Saturday last the Rev. John Fox brought his twenty years' ministry to a close, and took leave of the congregation, at the same time terminating his long career in the regular ministry. Tea was provided, and afterwards a crowded meeting was held in the schoolroom. Many interesting speeches were delivered, and the utmost cordiality and good feeling prevailed. During the evening opportunity was taken to present a solid silver tea and coffee service to Mr. and Mrs. Fox, bearing the following inscription:—"Presented to mark the respect and affection of the Hunslet Unitarian congregation for the Rev. John Fox and Mrs. Fox, on the close of a pastorate of twenty years." Miss Fox received a silver photo frame from the members of her class in the Sunday-school.

London: Deptford.—The social gatherings held every Monday evening during the past six months have proved most successful, and have given pleasure to many poor and weary residents

in this neighbourhood. On Tuesday evening, at the close of the season, the Rev. A. J. and Mrs. Marchant held an "At Home" to the friends who have assisted during the season, and an enjoyable evening was spent by a large number of visitors, including the Rev. Stanley and Mrs. Hayward, of the Greenwich-road Congregational Church. An aggregate attendance during the season of upwards of 3,000 persons was reported, and evidence of the sympathy of other denominations with this effort was shown in the fact that concerts had been given by the choirs of two established churches and the Greenwich-road Congregational Church.

Torquay.—The winter session of lectures, &c., was brought to a close on March 26, with a high-class concert which was largely attended. The whole series of meetings form an attractive feature in the work of the town.

Wimbledon.—The London District Unitarian Society decided early in the year to hold a series of five services at Wimbledon, in order to see whether there might not be some possibility of establishing a permanent congregation in that populous district. The Worples Hall was secured for the purpose, and the Revs. W. G. Tarrant, E. Savell Hicks, H. W. Perris, F. W. Stanley, and W. Copeland Bowie, each took a Sunday. The results were very satisfactory; the congregation ranged from 130 to 60, in spite of several of the evenings being exceedingly rough and stormy. On the final Sunday Mr. Bowie invited those who had been interested in the series, and were desirous of making a move in the direction of the establishment of a church at Wimbledon, to remain behind after the service. Some 55 of those present stayed to discuss the matter, and keen interest was displayed. The committee of the L.D.U.S. have therefore decided to go on with the movement. A further series of services is being arranged, commencing on May 6. The local arrangements have been in the hands of Mr. Chas. Fenton and the Rev. T. E. M. Edwards, to whose energy and devotion the success of the series has been largely due.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Wednesday Afternoon.

SUNDAY, April 8.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, 3.15, Rev. A. HURN, and 6.30, Rev. A. GOLLAND, M.A.
Sunday School Anniversary Services and Collections.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.

Seven Kings, Central Hall, 6.30, Mr. T. ELLIOT, "Darkness and Light."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11 and 6.30, Mr. G. WARD.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. V. D. DAVIS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. B. KIRKMAN GRAY.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. FRANCIS WOOD.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. DENDY AGATE, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. WILLIAM ROSLING.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "The Whole Duty of Man," and 6.30, "The Patience of God," Mr. H. C. HAWKINS.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Every Packet bears their Trade Mark.

"Really, wholesome and delicious!"
—Lancet

MANUFACTORY: LONDON, W.C.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev.
Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Market Hall, 11.

CAPM TOWN, Free Protestant (Unitarian) Church,
Hout-street, 6.45, Rev. R. BALMFORTH.

MINISTERS' PENSION AND INSURANCE FUND.

THE FIRST TRIENNIAL GENERAL MEETING will be held in the MUNICIPAL BUILDINGS, OXFORD, on WEDNESDAY, 18th APRIL, at 2.30 p.m., to receive the Report and Statement of Accounts, appoint Twelve Managers and Two Auditors, approve certain modifications made in By-laws 4 and 10, and transact general business.

The following are Entitled to attend and vote: Donors of £5 or upwards; Annual Subscribers of not less than Ten Shillings; the Managers, Trustees, and Auditors; Ministers who are Beneficiaries; and Members of the National Conference representing Churches that Subscribe not less than £1 per annum to the Fund.

Nominations for the office of Manager or Auditor must reach me not later than Wednesday, 11th April.

C. J. STREET, Hon. Sec.

Lynthorpe, Crescent-road, Sheffield.

NUT CAKES.

Something new and good.
They are ideal for
afternoon Teas.

LIGHT & DAINTY.

Hazel Nut ... 6d. each.
Cocoanut... 6d. each.

Postage 3d., each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

19th CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENCE.
F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*)

MARRIAGE.

JELLIE-MACKY.—On January 30th, by Rev. H. B. Gray, at the house of the bride's parents, Rev. William Jellie, B.A., to Isabella Wilson Macky, eldest daughter of Mr. J. C. Macky, of Auckland, New Zealand.

DEATHS.

SLADE.—On March 27th, at Upper Skilling, Bridport, Joseph Slade, aged 68.

THOMPSON.—On March 30th, at Park-road, Penarth, George Carslake Thompson, in his 63rd year. Will friends kindly accept this intimation?

National Conference at Oxford.

NOTICE OF MOTIONS to be proposed must reach the Secretary not later than the morning of April 16th.

PROGRAMME.

NOTE.—All the gatherings will take place in the Municipal Buildings, except where otherwise stated.

[On Monday evening, April 16th, in connection with the Guilds' Union, there will be a Devotional Service at 6 o'clock in Manchester College Chapel, conducted by Rev. J. Ellis, with Sermon by Rev. F. K. Freeston.]

TUESDAY, APRIL 17TH.

4.0 p.m.—Reception by the President (Mr. W. B. Bowring)

4.30 p.m.—Address by the President.

Welcome offered by Rev. J. E. Carpenter, M.A., to Foreign Delegates, and their replies.

8.0 p.m.—Service conducted by Rev. Chas. Roper, B.A.

Preacher: Rev. Jos. Wood.

WEDNESDAY, APRIL 18TH.

9.15 a.m.—Communion Service at Manchester College, conducted by Revs. Dr. Drummond and Ambrose Bennett, M.A.

10.15 a.m.—Conference: Chairman, Mr. Philip Meadows Martineau.

Paper by Rev. P. H. Wicksteed, M.A.

Subject: "Three Requisites for Social Amelioration" (Thought, Business Faculty, Sympathy).

Paper by Mr. Graham Wallas, M.A. Subject: "Darwinism and Social Motive."

Discussion to be opened by Revs. Chas. Peach and L. Jenkins Jones.

2.30 p.m.—Meeting of the Ministers' Pension and Insurance Fund.

2.30 p.m.—Conference arranged by the National Unitarian Temperance Association.

4.30 p.m.—Conference: Chairman, Mr. Wm. Wallace Bruce, L.C.C.

Paper by Rev. Chas Hargrove, M.A. Subject:

"The Relation of our Ministers and Congregations to Social and Political Questions of the Day."

Discussion to be opened by Miss Catherine Gittins.

8.30 to 11 p.m.—Conversazione at Manchester College.

THURSDAY, APRIL 19TH.

9.30 a.m.—Devotional Service conducted by Revs. J. Crowther Hirst and J. Alex. Kelly.

10.15 a.m.—Conference: Chairman, Rt. Hon. Wm. Kenrick. "Outlook of Liberal Religion."

Paper by Rev. L. P. Jacks, M.A. Subject:

"The Decaying Influence of the Professional Theologian."

Paper by Rev. Dr. Rashdall. Subject: "The Present Relations between Theology and Philosophy."

Paper by Rev. T. Rhondda Williams. Subject: "The Liberal Movement in the Free Churches."

Discussion to be opened by Dr. Herbert Smith and Rev. Dr. J. E. Odgers.

3.0 p.m.—Meeting of Guilds' Union.

4.30 p.m.—Business Meeting of the National Conference. The President in the Chair.

Financial Statement; Report of Committee and Resolution thereon; Election of Officers and Committee; Guilds' Union Report; Report by Ministers' Sustentation and Pension and Insurance Fund Committees; Motions.

8.30.—Service and Sermon by Rev. Dr. John Hunter.

FRIDAY, APRIL 20.

9.30 a.m.—Devotional Service, conducted by Revs. John Davies and Matthew R. Scott.

10.15 a.m.—Conference: Chairman, Mr. Chas. W. Jones.

Paper by Rev. Dendy Agate, B.A. Subject: "Advisory Committees and Ministerial Settlements."

Discussion to be opened by Rev. Joseph Wood, who will move a resolution in favour of a Central Advisory and Settlements Board.

12 noon.—Address (without discussion) by Rev. Henry Gow, B.A. Subject: "The Ideal of a Church."

2.30 p.m.—Meeting (in Manchester College Chapel) for Prayer, and Addresses on our Domestic Missions, by Revs. J. L. Haigh, Dr. J. E. Odgers, T. Pipe, G. J. Slipper, F. Summers, and J. Wain.

JAS. HARWOOD, Secretary.

105, Palace-road, London, S.W.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Special advantages for delicate girls. Bracing, sunny winter climate. Sea and moorland air. Home comforts and genial companionship. Fast through trains.—Prospectus from Proprietor.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street Strand, W.C.

BRISTOL.

HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal,
Miss V. A. BLAND.

PARIS.

A LADY RECOMMENDS Miss SHAW and Mademoiselle WAHLBOM, who receive a few Boarders at 11, Rue du Val de Grâce. Advantages for study of French, painting, wood-carving. Summer in Normandy if desired. Terms moderate.—R. V., 54, Parkhill-road, Hampstead, N.W.

Near the British Museum.

KINGSLEY HOTEL
HART STREET, BLOOMSBURY SQUARE,
LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

Situations,

VACANT AND WANTED.

A LADY can thoroughly recommend a gentlewoman, domesticated, good reader, amanuensis, as Companion or Housekeeper to lady or gentleman, where servant is kept.—MACLEAN, South Grove, Erdington, Birmingham.

WANTED, a TRAINED NURSE to take baby from the month. Good needlewoman.—Apply H. B., INQUIRER Office, 3, Essex-street, W.C.

SITUATION required as COMPANION-HELP, HOUSEKEEPER, or any place of trust.—F., 11, Blandford-street, Baker-street, W.

FROM WILLIAMS & NORGATE'S LIST

Just Ready. Demy 8vo, cloth, 10s. 6d.

ST. PAUL: The Man and His Work.

By H. WEINEL, Professor of Theology in the University of Yena. Translated by Rev. G. A. BIENEMANN, M.A., and Edited by Rev. W. D. MORRISON, LL.D.

HOW TO TEACH THE BIBLE.

By Rev. A. F. MITCHELL, M.A. Together with Forewords by the Very Rev. the DEAN of ELY, Sir EDWARD RUSSELL, and Professor W. H. WOODWARD. First Edition sold out on publication. Second Edition, revised and reset.

Now Ready. Cloth, 2s. 6d. net.

THE HISTORY OF EARLY CHRISTIAN LITERATURE.

The Books of the New Testament. By H. VON SODEN, D.D., Professor of Theology in the University of Berlin. Translated by Rev. J. R. WILKINSON, M.A. Edited by Rev. W. D. MORRISON, LL.D.

Just Ready. 480 pp., cloth, 5s.

A Universal Exchange of all Varieties of Earnest Religious Thought.

THE HIBBERT JOURNAL.

APRIL ISSUE.—Now Ready. Enlarged to 240 pages, 2s. 6d. net. Subscription, 10s. per annum, post free.

IS THE RELIGION OF THE SPIRIT A WORKING RELIGION FOR MANKIND? By DOM CUTHBERT BUTLER.

HOW JAPANESE BUDDHISM APPEALS TO A CHRISTIAN THEIST. By Professor J. ESTLIN CARPENTER.

DOES CHRISTIAN BELIEF REQUIRE METAPHYSICS? By Professor E. S. DROWN.

MR. BIRRELL'S CHOICE. By the Right Rev. BISHOP OF CARLISLE.

THE WORKING FAITH OF THE SOCIAL REFORMER. By Professor HENRY JONES.

ST. CATHERINE OF SIENA. By EDMUND G. GARDNER.

THE LAWS AND LIMITS OF DEVELOPMENT IN CHRISTIAN DOCTRINE. By the Rev. Principal W. JONES-DAVIES.

THE SALVATION OF THE BODY BY FAITH. By the Author of "Pro Christo et Ecclesia."

THE RESURRECTION. A Layman's Dialogue. By T. W. ROLLESTON.

CHRISTIANITY AND SCIENCE. II.—The Divine Element in Christianity. By Sir OLIVER LODGE.

WITH A NUMBER OF SIGNED REVIEWS AND A BIBLIOGRAPHY OF RECENT LITERATURE.

WILLIAMS & NORGATE, 14, HENRIETTA STREET, COVENT GARDEN, LONDON, W.C.

HYMNS OF THE LIBERAL FAITH.

A BOOK OF 59 HYMNS FOR SPECIAL SERVICES.

Words only, 1d. (paper covers), 2d. (limp cloth).

Words with Music, 3d. (paper covers), 6d. (cloth boards). Postage 1d.

IT is sometimes said that Unitarian Christianity is cold and critical, greatly lacking on the devotional side of religion. Perhaps the knowledge that the Hymns in this little book—with the exception of three—are by Unitarian writers may help to remove this impression.

The selection has been made for use at special services held in public halls, for occasional missionary services in churches, and for pioneer movements in places where there is no organised church.

Nearly all the Hymns are taken from the recently published Revised edition of the Essex Hall Hymnal, an excellent and representative collection of 534 Hymns for the Church and the Home.

BOOK ROOM, ESSEX HALL, ESSEX ST., STRAND, W.C.

JOHN PAGE HOPPS' MONTHLY. THE COMING DAY.

ENLARGED. PRICE THREEPENCE.
Contents for APRIL.

Little Portland Street Discourses:—

Salvation by Character, not by Creed.

Vivisection: Doubtfully Useful and

certainly Wrong.

Thoughts on the Future of the Feminine.

The Bible and the Schools.

The Education Problem.

Degrees of New Testament Reliability.

Some of Ingersoll's Sayings.

Sinners and Saints.

An Experiment in Unitarianism.

The Coming Day has Come.

Thoughts for To-day. Notes by the

Way, &c.

F. R. HENDERSON, 16, Paternoster-row,

and all Booksellers.

THE COMMUNION OF THE CHRISTIAN WITH GOD.

A Discussion in Agreement with the View of Luther.

By W. HERRMANN, Dr. Theol., Professor of Dogmatic Theology in the University of Marburg. Translated from the New and thoroughly revised Edition, with Special Annotations, by the Author by Rev. R. W. STEWART, B.Sc.

Cheap Edition. Entirely reset. Almost Ready.
Crown 8vo, cloth, 5s.

JESUS.

By W. BOUSSET, Professor of Theology at the University of Göttingen. Translated by JANET PENROSE TREVELYAN.

"It is true, the writers, von Soden and Bousset, have in the course of their papers, said things that I regard as nothing less than admirable. I very much doubt whether we have anything so admirable in English."
—Rev. Dr. Sanday in *The Guardian*.

Just Ready. 320 pp., 4s.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET.

Apply to ELLINGTON,
Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER

Effective Advertising by localised Church Magazines throughout the Kingdom.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILLIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

EDGBASTON COLLEGE FOR GIRLS,
BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.

Head Mistress: ELEANOR MOSS, B.A.

Preparation for London Matriculation, Cambridge Local, Music Exams., &c.

Special terms for the daughters of Ministers. One vacancy for Summer Term, 1906.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

WILLASTON SCHOOL, NANTWICH

—An unsectarian Public School. Next Entrance and Foundation Scholarship Examination, Tuesday, April 10th.—For particulars apply to the HEADMASTER.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,

Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on WEDNESDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,

20 words, 1s. 3 insertions charged as 2

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 7, 1906.

New Songs, Sweet & Wholesome

(Not Music Hall), 1st Edition.

"Long may Our Empire Stand," "The Spirit of the Storm," "Rose so Red," "Birdie Warbling on the Tree," "Feathered Songster of the Sky," "The Witching Hour in the Dell." Full music size and well printed. The Author, to introduce them, would be glad to sell at less than cost price. The six, post free, 1s. 6d.; three, 1s.—Address, JNO. S. DAVIES, Mizpah, Rock-lane, Melling, near Liverpool.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?

By WILLIAM MATTHEWS. Post free, 24d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3329.
NEW SERIES, No. 433.]

LONDON, SATURDAY, APRIL 14, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	225
LEADER:—	
Easter...	232
ARTICLES:—	
Honour to Mr. John Harrison ...	226
The Education Bill... ..	227
A Quiet Evening for Women ...	227
Christ Risen... ..	232
The Better Part	233
Remembrance in the Lord's Supper ...	234
"I Cannot Tell"	235
MEETINGS:—	
London Domestic Mission ...	226
London District Unitarian Society ...	236
CORRESPONDENCE:—	
The Triennial Conference ...	237
London District Unitarian Society ...	237
A Warning	237
The Good of Free Libraries ...	237
LITERATURE:—	
Dr. Crothers on Immortality ...	228
An Indian Singer	229
Short Notices	229
OBITUARY:—Mrs. Cash	230
George Carslake Thompson ...	230
Miss Teschemacher... ..	231
POETRY:—Beautiful to be Alive ...	231
Life Eternal	236
THE CHILDREN'S COLUMN ...	231
NEWS FROM THE CHURCHES ...	238
OUR CALENDAR	239
ADVERTISEMENTS	239

The official Report of the National Conference Meetings at Oxford, April 17–20, will be published in "The Inquirer" in two enlarged numbers, April 21 and 28. The Report will not be issued separately in book form. Orders for extra copies of these two Conference numbers should be sent in at once.

NOTES OF THE WEEK.

EARLY this week we had perfect Easter weather. May it last over the holiday, and, if that is not too much to hope, over the National Conference days at Oxford.

THERE is every prospect of thoroughly good meetings for this Ninth Triennial Conference of our Churches. "The National Conference of the members and friends of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations" is the full title, and we are heartily glad that among the friends at this Oxford meeting are to be three readers of papers who do not belong to the communion of our churches, but are so far in sympathy with the principle of spiritual freedom on which they are founded as to be willing to take part in the proceedings.

THE fascination of Oxford itself, and the special interest of Manchester College, will be powerful contributors to the success of the meetings, but now, as always, the greatest thing of all is the gathering

together of friends, the sense of happy fellowship in loyalty to a common ideal, and devotion to a common work. To this, of course, is added the stimulus and serious interest of the papers to be read and discussed, and these promise to be of the highest quality. That the first place is given to questions of social amelioration shows a true discernment, on the part of those who arranged the programme, of the most urgent need of the present day, if the vitality of religion is to be maintained in touch with the actual life of the people.

THE following brief notes may serve as a reminder of the week's proceedings. The meetings are in the Municipal Buildings except when otherwise stated:—

Monday.—6.30, Guilds' Union Service in Manchester College Chapel.

Sermon, Rev. F. K. Freeston.

Tuesday.—4, Reception and President's Address. Welcome to Foreign Delegates.

8, Religious service. Sermon, Rev. Joseph Wood.

Wednesday.—9.15, Communion Service in Manchester College Chapel.

10.15, Conference (Social Amelioration). Papers by Rev. P. H. Wicksteed and Mr. Graham Wallas.

2.30, Pensions Fund and Temperance Association meetings.

4.30, Conference (Social Questions). Paper by the Rev. Charles Hargrove.

8.30, Conversazione at Manchester College.

Thursday.—9.30, Devotional Service.

10.15, Conference ("The Outlook of Liberal Religion"). Papers by the Revs. L. P. Jacks, Dr. Rashdall, and T. Rhondda Williams.

3.0, Guilds' Union Meeting.

4.30, Business meeting.

8.30, Religious Service. Sermon, Dr. John Hunter.

Friday.—9.30, Devotional service.

10.15, Conference (Advisory Committees). Paper by the Rev. Dendy Agate.

12.0, Address on "The Ideal of a Church," by the Rev. Henry Gow.

2.30, Meeting in Manchester College Chapel for prayer and addresses on our Domestic Missions.

THE meeting to be held on the Friday afternoon at Manchester College, Oxford, for prayer and addresses on our Domestic

Missions, which has been arranged by the Rev. Dr. J. E. Odgers, the chairman of the local committee, is an extension of the service and meeting which were held at the Ancient Chapel of Toxteth, Liverpool, three years ago. That, though more general in its range, was confined to ministers, this will be freely open to all attending the Conference, and will, it is hoped, stimulate interest in institutions which for more than 70 years have been exercising an influence which, though necessarily to a large extent unseen, has been none the less real and thoroughly beneficent.

THE REV. F. K. FREESTON, President of the National Conference Guilds' Union, wishes to call attention to the fact that the United Guilds' service at Manchester College will begin at 6.30 on Easter Monday, as notified in the Conference Handbook correctly, and not at 6, as erroneously appears on the bills.

IN the interest of Irish visitors to the Conference at Oxford, the Rev. A. O. Ashworth writes of further concessions secured from the steamship companies. "Visitors from Ireland will be permitted to delay their arrival in Belfast (on return) to Sunday morning, 22nd inst., by all routes named in my letter dated 31st ult. The 1½ single fare tickets are available by Heysham route, leaving Belfast 9 p.m., reaching Oxford 12.48 mid-day following, and leaving Oxford 2.40 p.m., reaching Belfast 5.30 a.m.—at choice, Saturday or Sunday morning. I did not previously name this route as it involves change of stations at Birmingham (10 minutes' walk between)." Mr. Ashworth recommends the Fleetwood route.

THE April *Review of Reviews* has a portrait of the late Susan B. Anthony, a pioneer of Woman Suffrage in America, who died on March 13. The Rev. W. C. Gannett, of Rochester, N.Y., of whose church she was a member, conducted the memorial service. Miss Anthony was born Feb. 15, 1820, at Adams, Mass., but six years later her father settled as a cotton-spinner in Battenville, N.Y. She became a teacher, and in 1852 took charge of a school at Rochester. Early devoted to the cause of Temperance and of Abolition, she was soon drawn into the Woman's Suffrage Movement, and to it devoted fifty years of strenuous service. Only in the closing year of the last century did she withdraw from active work, when she resigned the presidency of the National Woman's Suffrage Association.

LONDON DOMESTIC MISSION.

A DRAWING-ROOM meeting in the interests of this Society was held on Friday afternoon, April 6, through the kindness of Mrs. Hahnmann Epps, at 95, Upper Tulse-hill, S.W. The president, Mr. P. M. Martineau, took the chair, and an address on the history and work of the Mission was given by Miss Anna Sharpe.

The PRESIDENT, in his opening address, pleaded for more subscribers, and urged that young people should be interested in the work, and enrol their names. A subscription of 5s. secured membership in the Society, and as time went on they could increase their subscriptions. But there was something even more important than money, and as urgently required, and that was personal service in the work of the missions. If they would take a share in that work, he assured them that they would find their way to the heart of the poor, they would make true friends, and it would be a gain to their own lives.

MISS ANNA SHARPE, in the course of her address, said that it was now eighty years since Dr. Tuckerman had taken up his work in Boston, Mass., as Minister at Large, and had shown how much could be done by one devoted man to help the neglected poor of a great city; she told of the growth of the work in America, and how the report of it led to similar undertakings in this country, and quoted what Dr. Martineau said of a visit Dr. Tuckerman and a friend paid to Liverpool in 1834: "Their benevolent and devout enthusiasm came upon us like the angel descending to stir the sleeping waters, and their recital of what was being done to uplift and evangelise the neglected classes in Boston fell as a convicting and converting word, and yet a word of hope and zeal upon our conscience." Already, in 1831, the British and Foreign Unitarian Association, at the urgency of the Rev. W. J. Fox, had moved in the matter, and next year the first Domestic Missionary, Mr. Philp, was appointed in London, and a weavers' shed was taken in Spicer-street, Spitalfields. Out of this grew the mission at which Mr. Corkran worked for many years, and a second mission under Mr. Vidler was also established. Then in 1835 the Domestic Mission Society was founded, on an entirely unsectarian basis, to take charge of the work, while other missions, in the country, such as that in Liverpool (founded 1836) were also established. Miss Sharpe described the varied work carried on at the missions, taking as an instance the growth of the Rhyl-street Mission, established in 1882, and quoted what Dr. Martineau had said of such work in 1891: "I have always looked on the ministers of the Domestic Mission Society as devoted to the most Christ-like work which can engage the zeal of good men in our time—a work of wise compassion for unnoticed suffering, of exposure of lurking wrongs, of redemption from ruinous sins, of guardianship over the threatened germs of goodness and catholic fellowship with all labours akin to their own." She described what opportunities were opened to the visitors for the Provident Bank, and in other kinds of work, in the schools, the evening classes, &c., and noted how more helpers were wanted everywhere as well as more money—at their three Missions, George's Row, where the Rev. F. Summers

was missionary; Rhyl-street, under Dr. Read; and Bell-street, under the Rev. S. H. Street; as also at the Mansford-street, Blackfriars, and Limehouse Missions, which were separately maintained.

The Rev. V. D. DAVIS then gave a brief address. He referred to the way in which Dr. Tuckerman had been first led to that work, when his health had given way, and he was no longer able to preach; through that home visiting he found there was still a very real ministry open to him, a ministry of all others most like that of Jesus himself. And that example remained as a reminder to them all that they were called to such ministry, that it was a work in which they all could have part, so to preach the Gospel to the poor. It was a trust laid upon their churches which were established in more fortunate neighbourhoods so to hold out the hand of sympathy and brotherly helpfulness to their poorer neighbours. And for those who could not take any part in the actual work there was the opportunity of giving the necessary means for its maintenance. When they felt keenly the grievous sufferings of the poor, and the wretched conditions in which they were compelled to live, they must remember that that very pain was God's appeal to them to be doing something to help. There was no other way by which the Divine purpose could be fulfilled but by the faithful efforts of those who felt the need. Those who threw themselves into the work among the people would not despair. It was those who felt the misery, but stopped short at feeling and did nothing, who lost faith. The work brought abundant blessing to those who were devoted to it, and firmer confidence in the Divine goodness.

The Rev. F. SUMMERS, of George's Row Mission, gave some touching instances of the way in which the missionaries are able to help the poor, and appealed for confidence in their work.

Mr. PHILIP ROSCOE, the treasurer, made a statement as to the position of the funds of the Society, saying that while their income was £1,000 they were spending about £1,500, and that they had lost from £30 to £40 of annual subscriptions through the death of old members. It was essential that they should secure more support.

Mr. JOHN HARRISON and the Rev. F. W. STANLEY both enforced the appeals which had been made, expressing confidence in the large amount of quiet, unobtrusive work that was being done. Mr. Stanley pointed out that even in such a district as his, about the Effra-road Chapel, they found a population very similar to that among which their missionaries were working.

Mrs. EVELEGH proposed, and Miss ANNA SHARPE seconded, a very cordial vote of thanks to Mrs. Epps for her kindness in holding that meeting, and to Mr. Harrison, for all that he had done to secure its success.

Mr. HARRISON acknowledged the vote on behalf of Mrs. Epps and himself, and moved a vote of thanks to the President, after which the company adjourned to the dining-room for tea.

The annual meeting of the Domestic Mission Society is to be held at Wandsworth on Tuesday evening, May 8, when the chair is to be taken by Mr. H. B. Lawford, and the Rev. J. Estlin Carpenter will be among the speakers. Subsequently, a third drawing-room meeting is to be held at Hampstead.

HONOUR TO MR. JOHN HARRISON.

ON Palm Sunday, Tréport, on the coast of Normandy north of Dieppe, was *en fête*, and many of us would gladly have been there, for on that occasion the order of the Legion of Honour was conferred upon our friend, Mr. John Harrison, a well-deserved recognition by the Government of services rendered to the French nation, by the creation and development of the port. Thirty-one years ago, when Mr. Harrison first went there with one of his boats, Tréport had no commerce, and was merely a harbour of mud and shingle banks. Now it has a large dock, quays, and cranes, provided by the authorities to accommodate six regular lines of steamers running to various ports in the United Kingdom.

The Cross of the order was publicly presented to Mr. Harrison by the President of the Council General of the department Seine Inférieure, and we are indebted to a friend, who was present, for the following impression of the scene. Looking over the port in its present condition of prosperity, he says:—

"What is it that strikes the observer more than anything else? The dominant colour seems to be red enclosed in lines of white. True! And it is this same combination—this harmony in red and white—which has, step by step, in prosperity and in times of difficulty and adversity, led up to the public recognition which is but the natural reward such untiring perseverance justly deserves. The formal decoration of 'the benefactor of the town,' as he was so aptly described, with the Cross of the Legion of Honour took place in the theatre of the Casino in the afternoon of Sunday. After the President of the department of the Seine Inférieure had formally made the investiture the band played 'God save the King.' This was immediately followed by 'La Marseillaise.' The national airs were received by the assembled multitude standing, and in respectful silence. One felt then that the true union of hand and heart between the two nations was a reality. The next impulse was to give free vent to one's emotions, and join in one overpowering chorus: *Vive l'entente cordiale—vive la République Française—vive le Service Maritime—vive John Harrison.*"²

Mr. Harrison, it will be remembered, was, some five years ago, created a Knight of the Order of Leopold by the King of the Belgians, for services rendered to the Belgian poor in this country. We congratulate him very warmly on this new honour.

THE *Christian Register*, of March 22, records the death in the Boston Homœopathic Hospital, Boston, on March 10, of the Rev. William Brunton, who was a native of Sheffield and a student of the Home Missionary Board in Manchester, from which he entered the ministry in 1869. After settlements at Middlesbrough and Colyton he went to America, where he had several settlements, and also went through the Harvard Divinity School. His final charge was at Fairhaven, Mass., from which he retired about a year ago, after a pastorate of over eight years, amid expressions of high appreciation.

THE EDUCATION BILL.

MR. BIRRELL'S Bill, so far as he expounded it in the House of Commons on Monday afternoon, has very little to do with education. The reforms introduced into the administration of the elementary school system by the Act of the late Government are left as they stood; they are not developed; on the other hand, they are not materially modified. Mr. Birrell expressed his own preference for *ad hoc* authorities, but he does not propose to enter into conflict with the County and other Councils on this point, although the Bill is to contain a clause providing for some as yet undefined measure of devolution. With regard to secondary education, nothing apparently is to be done beyond the abolition of the twopenny limit. The very important subject of the training colleges is not dealt with at all. We are to struggle on with the present ludicrously defective arrangements for the supply and the teaching of the teachers of the children. Mr. Birrell was only able to explain one of the five parts of his Bill, and, in the opinion of its author, some of the unexplained clauses will be found to contain valuable educational improvements. Be this as it may, the centre of gravity of the Bill does not rest in its educational value.

That, perhaps, was inevitable, inasmuch as the country has evinced only the most languid interest in education, while those who claim to express public opinions are passionately in earnest over the "religious difficulty." In respect of its settlement of the sectarian controversy, the Bill will stand or fall. The denominational schools are to disappear. All schools are in future and during school hours to conform to one type. They are all to be what are technically known as provided schools. This is the outstanding feature of the Bill. Here, at least, we approach finality. This is the inevitable third stage in a vexed and troubled evolution. First, all schools were voluntary. Then the voluntary and the Board schools competed side by side. Now, at length, all, or almost all, the schools of the people are to be in the fullest sense public schools.

During the hours of compulsory attendance all schools which are maintained either from the rates or from Imperial grants are to be under the complete control of the local authority.

There are to be no religious tests for teachers. In every school the local education authority may arrange for the giving of simple Bible teaching, undenominational religion, or "local authorityism," to select some only of the descriptions given to it by friends and foes. This teaching will be imparted by the ordinary school teaching staff, and will be paid for out of the national funds. Lord Cecil describes this as the endowment of undenominationalism. Religious instruction is recognised as a proper function of the civil service of the country.

In addition to the teaching of undenominational religion, there may be in a certain class of schools further instruction of a more definite kind. That is to say, specific as opposed to indefinite religion may be taught on two days in the week, but not by the school teachers and not at the public expense.

Yet a further complication is introduced. In large urban areas definite dogma may be taught by the regular school teachers in some of the existing denominational schools. In those schools, viz., in which four-fifths of the parents express a desire for it. We cannot imagine that this four-fifths will survive the committee stage. The clause looks like a bold bid for the support of the Jews and the Roman Catholics. In many of the schools belonging to these bodies there is an overwhelming majority of Jewish or Catholic scholars. So far, however, as it was intended hereby to conciliate Catholic opinion, it does not seem to be very successful, as the papers on the morrow of the introduction of the Bill contain bitter protests from some of the leaders of Catholic thought.

The apparent simplicity of the Bill appears then to mask a considerable confusion. We have, first, some schools in which definite religious teaching may be given by the school staff; other schools in which it must be given, if at all, by persons who are not the school teachers. Lastly, in these schools, and in all other schools, undenominational teaching may be given by the public teachers and at the public cost.

Religious teaching of every kind, whether the publicly endowed or the privately financed teaching, is to be outside of school hours. In other words, that is to be rendered clear and explicit which, as Mr. Birrell assures us, is even now the law of the land. There is to be no compulsion to attend during the time of religious instruction. Under the old system the child withdrawn from the Bible lesson, or from learning the Catechism, was set to some other task in the schoolhouse. He became a singular object of obloquy to his fellows. Under the new scheme he will remain outside the school, it may be at play, and he is likely to become, according to Mr. Birrell, an object of envy. And here the Minister of Education hints a suspicion of the results of his Bill. Children are likely to remain away in increasing numbers.

The provisions of the Bill, so far as a first impression is worth anything, are not calculated to secure the permanence of religious instruction. Nor are they calculated to allay contention. Mr. Birrell, at the commencement of his brilliant speech, made reference to the needs of seven millions of children, and expressed the wish that he had been faced by an audience anxious to solve the mighty issues which involve their "breed and bearing, health and happiness." At the close he informed his hearers how he had resorted last Saturday to Battersea Park to think out his oration. The children were all around him, they were importunate to know the time, and they worried him at first, until he came at length to feel how fitting it was to have the children round the Minister who ought to introduce a children's Bill. But, for all that, it is not a children's Bill. The country is doomed to a further campaign of religious antagonisms. The Liberal policy is naturally scorned by the Conservative Opposition. The Tory Press is at once angry and jubilant. It is felt that,

whatever else happens, the members of the Opposition will be invigorated by having something to fight. The *Standard* goes so far as to announce that the Bill can never pass, and is not intended to be carried into law. Such an announcement is part of the ordinary armoury of party warfare. But opposition is not by any means confined to the Conservatives. The first speaker from the Liberal benches was Mr. Masterman, member for West Ham, and his speech was a distinctly hostile one. He was followed by Mr. Ramsay MacDonald who demanded that the national funds should only be used for secular education. Mr. Birrell was confronted by a situation of enormous difficulty. Almost a miracle of statesmanship was required, and the miracle has not been worked.

One of the boldest and most ingenious provisions of the Bill is the proposed constitution of a Welsh Educational Council independent of Whitehall. This is naturally popular with Welsh members, and may be regarded as an instalment of the policy of "Home Rule all round."

B. K. G.

A QUIET EVENING FOR WOMEN.

THE hearts and minds of many Unitarians are much exercised at the present time as to the purport and direction of the message they are called upon to deliver to the world. Some would seem inclined to borrow the big drum and beat up a revival, trusting that the word we have to speak may make its way through such an overpowering accompaniment. Others suggest that there is no longer any need for us to hold ourselves aloof, as the whole band is now marching forward to our own music. But, however we may differ as to the methods and means of progress, we are all of us sure that we must face forward, and move on to the goal that lies ahead of us.

In the meantime, while seeking some fuller development of our spiritual energy more in harmony with the needs of the age, much quiet, steady work is being done in many of our churches, and feelers are being thrown out experimentally here and there to find a fruitful soil in which to put out into fresh, vigorous growth. Such an experiment in quiet helpfulness has been tried during the last two years at the old "Great Meeting" in Leicester; and thus far it is being carried on, with interesting and useful results, by the women of the congregation for the benefit of the women of the surrounding neighbourhood.

It was recognised by a member of the congregation—Miss Edith Gittins, the leading spirit of this new movement—that the usual time for the Sunday evening service, 6.30 to 8 o'clock, is an inconvenient one for many working women, owing to the pressure of home duties; and yet more strongly recognised that, for the house-mother, tired with the never-ending round of domestic duties (to which, unfortunately, is often added industrial work), an hour set apart on one evening in the week for quiet rest and prayer would be a boon. As the result of discussion on this matter, an invitation card was drawn up, setting out the proposition for a short week-night service for women; and

a number of friends of the new movement undertook to visit each house in the neighbouring streets, and to cordially invite the women to attend a short, bright service of prayer and song at the Great Meeting Church, from 8 to 9, on a certain Monday evening in February, 1904. At this first gathering, attended by about 200 women, after half an hour had been devoted to hymn-singing and prayer, an address was given explaining the full scheme of the proposed association. Membership was invited, and the Great Meeting Women's Friendly Society came into being. By the close of the first session, at the end of the following June, there was a membership of nearly 300 women, with a weekly attendance varying from 150 to 250, according to weather and circumstance. There was a good nucleus to start with of previous attendants at the chapel, the mission, or the mothers' meeting, which helped to supply the necessary enthusiasm; but there were many outsiders—brought at first, perhaps, by curiosity or love of novelty—who stayed on afterwards through interest and attachment.

The weekly payment of 1d., which constitutes full membership, is returned to each member twice yearly in the form of material or literature, according to the wish of each recipient. The independent flavour which is so valuable in such a society is preserved by a monthly collection, during the service, which goes towards defraying the necessary expenses incurred in holding these meetings. Such expenses have included a contribution towards the lighting and heating of the chapel; the construction of a platform for the use of those conducting the service (for it may be said that none of the ladies have shown any desire to mount the pulpit and fill the minister's place); the preparation and publication of a special hymn-book for the Society's use, in which are incorporated 250 of the best—and the best-loved—hymns of praise and aspiration, to be sung to well-known singable tunes, carefully pitched to suit all voices, so that the oldest, with the youngest, may join in heartily without strain.

There is abundant opportunity for all workers in the active organisation needed for the conduct of the services week by week, opportunity for each one to lend a hand according to her ability. Registrars undertake the keeping and making up of the membership cards, the collection of the pennies, and of the money for the coal club, and the admission of the congregation each evening. A group of bright girls from the choir lead the singing well. The "business heads" undertake the purchase of material, and preparation of the parcels for the half-yearly return of the membership pence. Skilful needlewomen make up the garments needed for the "maternity outfit," which is to be sent out for the use of any mother connected with the Society who may stand in need of it. Others have offered embroideries to beautify the reading desk and the banner which tells of the Great Meeting Women's Friendly Society's work. Visitors engage to see members who are absent through sickness or sorrow. For each service are required a chairman, an organist, a singer (or instrumentalist or reciter), a reader, one to offer prayer, and one to give a short address of about fifteen minutes. Pleasant variety is sought from

week to week by the frequent change of the workers taking active part in the service; and herein lies one of the most pleasing features of the work, in the kindly co-operation of friends from outside churches. Our own talents, as well as numbers, might soon give out, or at least become monotonous, if not supplemented, as they are, generously by outside singers and speakers; and these last, in the happy spirit of comradeship which pervades such work in common, leave their churches and separate doctrines behind them, and bring their broad human sympathies for the refreshment of their hearers. There is no set form of address prescribed; in fact, some of us may think that "address" is a formal term to apply to the very informal words we offer. The subjects are various enough, ranging from the Vision of the Holy Grail to the home of the honey-bee; from an episode in early Hebrew history to the blooming of the primrose and the song of the thrush on a bright spring morning; from the havoc wrought by intemperance to the fine simplicity of St. Francis of Assisi; with many a word on the joys and sorrows of daily life in the home, in between. We recognise that we are not taking part in a Sunday service, and the congregation are left free to express their pleasure over a song or a sentiment that appeals to them by applause. Once or twice in the year the service is prefaced by a twopenny tea in the school-room (and a very good tea, too!), paid for by all members but the few whose means are known to be unequal to the additional outlay. The service which follows is perhaps even better attended and heartier than usual after such a friendly gathering. When the platform and the pews have been mingled in social intercourse, the welcome extended by each to the other later on in the evening contains an added touch of sympathy and interest. To many of the women we know, not only by their constant attendance, but through their own words, this quiet Monday evening hour is one of real rest, refreshment, and encouragement. It is but a simple matter, without any emotional or dramatic effort to catch the throng. Its appeal is made to those women whose daily round of domestic duties is apt to get monotonous, possibly even through its very dead-level of sobriety. It serves to remind them from time to time of ideals to which they may still look forward, of sympathies that they can still keep warm, of the bond of human sisterhood on which they can still rely; and, above all, of the continued presence of the one Father of us all to whom we gladly offer our prayers, and songs of praise and thanksgiving, and supplication. It gives them pleasant thoughts to carry with them in their daily work, and something pleasurable to look forward to as the weeks pass by. And who can say what influence for good may be exercised by such a weekly gathering in widening the tone of thought in many homes, as well as in brightening the lives of the busy workers.

A. E. C.

Art is much, but love is more.
O Art, my Art, thou'rt much, but Love
is more!
Art symbolises heaven, but Love is God
And makes heaven.

E. B. Browning.

LITERATURE.

DR. CROTHERS ON IMMORTALITY.*

WE called attention a fortnight ago to the delightful essays by Dr. Crothers in the two volumes, "The Gentle Reader" and "The Pardoner's Wallet." There is also a volume of his sermons, published by the American Unitarian Association, "The Understanding Heart," and here also we have the Ingersoll Lecture, which he gave last year, printed at the Riverside Press, and published as a little book with the luxury of large type and pleasant margins. The lecture is worthy of all the distinction such a form can give it; it is the utterance of an idealist who sees far into the meaning of things; of a strenuous nature, one who understands that faith, which comes of self-control, rests not on the weakness, but on the strength of human nature;—"the faith not of mere visionaries, but of those who have learned by doing."

Dr. Crothers describes how a man, who has lived in a narrow world, becomes aware of the Infinite, which is all about him, in Time and Space and Force, and then shows how the first sense of his own insignificance merges into the thought that he is yet akin to something greater than himself.

"Then begins the ideal life. It is a spiritual quest, the spirit of man seeking that which shall satisfy it. It is the struggle for existence lifted to a higher level. It is the struggle to find that which shall sustain what is most distinctly human—to find food for reason, and conscience, and the finer affections. It is a struggle against the limitations which at first seemed to shut out all hope. . . . The human strife is not a rebellion against eternal law, it is the co-operation with an eternal power. The soul is not entrapped, but harnessed to fulfil a mighty task."

For the true answer to this question of the Endless Life, says Dr. Crothers, we seek the witness of the broadly, sanely, sensitively human. "What does the man himself, when he is at his best, think about it? What is the attitude of the man most man, with tenderest human needs?" It is not a question of mere duration, but of realising to the full the meaning of personal existence. We should still be loyal to duty, though we had no expectation of the future.

"The well-disciplined soul does not claim immortality as a reward for services done here. Duty is an obligation to be fulfilled, it does not involve an obligation toward us. Having done our part, we may not linger asking for further payment. Nor can we childishly refuse to recognise the sanction of moral law here, or the possibilities of noble living, until we are assured of continued existence. The ethical idealist takes the nobler alternative:

'Is there no other life, pitch this one high.'
In saying this we proclaim our moral independence. Allegiance to ideal righteousness is not contingent on what may or may not happen to us."

* "The Endless Life." By Samuel McChord Crothers. The Ingersoll Lecture, 1905. (Houghton, Mifflin & Co., Boston and New York. 75 cents, net.)

But then as we give ourselves up to that true life, comes the conviction that this *intends eternity*. Especially is this brought home to us with deep assurance when we see the ending here of a noble life. The spiritual realities are felt to be supreme, and of supreme consequence. The good man goes forth not knowing whither he goes. "It is not the weakness of selfishness, it is the soldierly spirit that makes him at the utmost verge of the earthly life long for new opportunity. He asks for no reward for things done, only the wages of going on."

The things which most bear for us the impress of the Eternal, wisdom, love, duty, joyous and free service, are personal qualities of living beings, and where these appear in the great order of the Universe, we feel that the Divine purpose is most clearly manifest. It appears quite unreasonable to suppose that of these death can make an end. When we speak thus of the permanent nature of personality, "is it," Dr. Crothers asks, "only the material Universe talking in its sleep?" On the contrary, it is the supreme reality.

"The talk of Thee and Me becomes the talk of relations of justice, mercy, and love. It reveals a universal order. It reaches into prayer and worship. The language is still personal: 'I in thee, thou in me.' It reveals an all-comprehensive unity. This is that of which—when the clouds are off our souls—we dare assert immortality."

Thus we furnish to our readers a glimpse of the meaning of this lecture, enough to make them eager to procure the book itself, and to make them glad, as we are, that Dr. Crothers is to be this year our Essex Hall lecturer.

AN INDIAN SINGER.*

"I SING just as the birds do," wrote the authoress of these attractive verses to Mr. Arthur Symons, who persuaded her that they ought to be published. "I am not a poet really. I have the vision and the desire, but not the voice. If I could write just one poem full of beauty and the spirit of greatness, I should be exultantly silent for ever; but I sing just as the birds do, and my songs are as ephemeral." Some of the verses were written when she was only seventeen, when she was in London in 1896; others after her return to India, and were sent from there in 1904, when she was twenty-five. Among these are four little verses to her four children. This to the eldest, *Jaya Surya*, *actat*. 4:—

Golden sun of victory, born
In my life's unclouded morn,
In my lambent sky of love,
May your glowing glory prove
Sacred to your consecration,
To my art and to my nation.
Sun of victory, may you be
Sun of song and liberty.

And this to the youngest, *Lilamani*, *actat*. 1:—

Limpid jewel of delight,
Severed from the tender night
Of your sheltering mother-mine,
Leap and sparkle, dance and shine,

* "The Golden Threshold," by Sarojini Naidu. With an Introduction by Arthur Symons. (W. Heinemann. 3s. 6d.).

Blithely and securely set
In love's magic coronet.
Living jewel, may you be
Laughter-bound and sorrow-free.

These and other of the verses, as Mr. Symons says in his introduction, "hint, in a sort of delicately evasive way, at a rare temperament, the temperament of a woman of the East, finding expression through a Western language, and under partly Western influences. They do not express the whole of that temperament; but they express, I think, its essence, and there is an Eastern magic in them."

Here are the opening verses in a section of Folk Songs, on "Palanquin-Bearers":—

Lightly, O lightly, we bear her along,
She sways like a flower in the wind of our song;
She skims like a bird on the foam of a stream,
She floats like a laugh from the lips of a dream

Gaily, O gaily, we glide and we sing,
We bear her along like a pearl on a string.

Softly, O softly, we bear her along,
She hangs like a star in the dew of our song;

She springs like a beam on the brow of the tide,

She falls like a tear from the eyes of a bride,
Lightly, O lightly, we glide and we sing,
We bear her along like a pearl on a string.

And these are the concluding verses of the last poem in the book, "To a Buddha seated on a Lotus":—

With futile hands we seek to gain
Our inaccessible desire,
Diviner summits to attain,
With faith that sinks and feet that tire,
But nought shall conquer or control
The heavenward hunger of our soul.

The end, elusive and afar.
Still lures us with its beckoning flight,
And all our mortal moments are
A session of the Infinite.
How shall we reach the great unknown
Nirvana of thy Lotus-throne?

Sarojini, the daughter of Dr. A. Chattopādhyāy, founder of the Nizam College, Hyderabad, was born February 13, 1879. She received a scientific training, but had always a passion for poetry, and wrote a great deal. From 1895 to 1898 she was in England (with an interval of travel in Italy) having been sent from home on account of the strong opposition to her marriage with Dr. Naidu, who was not a Brahmin. She studied both at King's College, London, and at Girton; but her health broke down. In Sept., 1898, she returned to Hyderabad, and in the following December she and Dr. Naidu defied all the obstacles of caste and were married. She found in her marriage a great happiness, and indeed the poems in this book bear witness not only to her passion for beauty, but also to the heights and depths of rapture and of pain, of which she is capable. Perhaps some day she will write a great poem. She herself speaks very modestly of the "poor casual little poems" here collected together; but not only friends who knew the writer when she was in this country but many others, who hear the genuine music in these verses, will be glad that the book has been published.

SHORT NOTICES.

Hymns of the Liberal Faith: The new edition of this little book, which was first issued ten years ago, for use at special services in public halls, &c., is greatly improved. There are 59 hymns, and in the musical edition, now first published, there are 17 popular tunes, which are quite sufficient for practical use under the special circumstances. For "Abide with me," however, "Ellers" is given as the tune, because of the copyright difficulty, so that where possible an "Ancient and Modern," or other tune book which has the real tune, should also be provided where that hymn is to be used. For the rest the hymns are so arranged that most of the hymns are on the same page as a practicable tune. (British and Foreign Unitarian Association, Essex Hall. Edition with music, paper covers, 3d. net, cloth, 6d. net. Words only; paper cover, 1d.; cloth, 2d. net.)

What do Unitarians Believe and Teach? is a bound volume under a common title of a re-issue of twelve admirable tracts, by as many well-known authors. First comes Dr. Brooke Herford's "Brief Statement of Unitarianism," then Mr. Armstrong's "Unitarian Christianity Explained," and at the end Dr. M. J. Savage's "Our Unitarian Gospel." Five others are from America, including Gannett's "Incarnation" and Chadwick's "Immortal Hope." Bowie, Street, Harwood, and Walters are the other English contributors. The book should be widely circulated. It is well printed, and in size very handy for reading. (British and Foreign Unitarian Association, Essex Hall. 2s. net.)

Ancient Tyre and Modern England, by Philo-Anglicanus, is a volume which contains much information about these two great powers, and dwells on the more or less obvious historical parallels between them. All this can be appreciated even by readers who do not hold the particular theory of prophecy which the author seeks to apply. Among the judgments on Tyre which, according to this writer, may have an "antitypical application" to England we notice the following:—"Pestilence. . . Spiritually this denotes heresy in the Church and sectarian strife. The so-called Higher Criticism of the Holy Scriptures is undermining the faith of the unstable, Unitarianism is spreading. . . . These things, like a spiritual pestilence, destroy the life of the soul and spirit!" (Elliot Stock. 7s. 6d. net.)

Among other books received are the following:—

The Life Superlative. By Stopford A. Brooke. Selections from Sermons, edited by S. J. R. (Sir Isaac Pitman & Sons. 6s.)

Reform in Sunday School Teaching. By A. S. Peake, M.A., B.D. (James Clarke & Co. 1s. 6d. net.)

How to Teach the Bible: Suggestions as to the best way of teaching the Bible in view of modern knowledge of the Bible and of the child mind. By the Rev. A. F. Mitchell, M.A. Second and revised edition. (Williams & Norgate. 2s. 6d. net.)

The Labour Party: What it Is, What it Wants. By Conrad Noel. (T. Fisher Unwin. 1s. net.)

OBITUARY.

MRS. CASH.

WE could only write a few words last week, recording with heart-felt sorrow the altogether unexpected death of Mrs. Cash at Milan, on Tuesday, April 3. Her two step-daughters, Mrs. Pridmore and Mrs. Carne Hill, and her niece, Miss Sibree, who had been her companion for some years, were with her at the time. Her Italian party, among whom were the Revs. Henry Gow, E. I. Fripp, J. M. Lloyd Thomas, Priestley Prime and Gordon Cooper, were at Florence, for she had sent them on, hoping in a few days to be able to follow. Mrs. Cash was not well when she left England, but hoped the change would do her good. She travelled by easy stages to Como, where she was joined by some of her party, and thence to Milan. It was only at Milan, and for not more than a week, that she was seriously ill. Happily she suffered no grievous pain, and the end was quite peaceful.

Sarah Kelsall was born in 1836 at Leeds, where she lived until her marriage to Mr. Joseph Cash, of Coventry, in 1866. Bird Grove, the historic house where George Eliot lived, was her home in Coventry until after her husband's death, some twenty-four years ago, when she settled at Hampstead.

Herself childless, there were yet many who knew the wealth and tenderness of her mother heart, and now rise up and call her blessed. It is impossible to tell of all that she did, and all that she was to her friends of every condition. For more than twenty years she had every winter given those Health Lectures to Women at the Rhyl-street Mission, Kentish Town, to which we referred last week; and she was practically the founder, and the most generous supporter, as she remained to the last one of the hon. secretaries of the Hampstead Nursing Association, for providing trained nurses for the sick poor at their own homes. The twenty-first annual report for last year records that there were 660 cases nursed. Mrs. Cash was a life governor of the National Benevolent; and her private benevolence was extended also to a large number of unsuccessful candidates. She maintained four children at the National Refuges for homeless and destitute children, and had a bed at the Paralytic Hospital, Queen's-square, at Mount Vernon Consumptive Hospital, and at Friedenheim, the Home of Peace for the dying, in Avenue-road. She provided pensions through the Charity Organisation Society, and in many other ways, of which there can be no record, out of her ample means, with truly wise and generous benevolence, she had the happiness, in all simplicity, of doing good.

Of late years one of the most beautiful things she did was, after the winter's work, to arrange those Italian parties of which we spoke last week. She had been herself a great traveller; and had, in fact, been round the world. With the keenest interest in history and art, and a great delight in all natural beauty, she had also, with overflowing human sympathies, a shrewd intelligence and a fund of humour which made her an ideal traveller. But what set those Italian holidays of hers apart

was the abundant generosity with which she shared them with others. For ten years at least she went every spring to Italy, and invited a party to join her there, among whom were always a number of those who otherwise could by no means have enjoyed such a holiday. Not a few of our ministers have very grateful memories of what Mrs. Cash thus gave to them; not merely in the refreshment of a most delightful holiday, but in the quickening of deeper interests through insight into the wonderful world of Art, which only Italy can give.

Some of those whom she thus invited were strangers to her until she welcomed them to Italy, but then they quickly learned that there was offered to them a rare privilege of friendship. They will always cherish the remembrance of the beautiful grace with which she made her gifts, and found the purest pleasure in securing the happiness of others.

What was felt for her, the memorial address, which will be included in this notice, to some extent expresses, and one little memorial of last year's party we must be allowed to add here, in these lines, written at Vallombrosa, April, 1905, by the Rev. E. L. H. Thomas, in a copy of his "Hortulus Pastoris," which he gave to Mrs. Cash:—

"Take, Madam, for my poor heart's sake,
That never dreamed of golden gifts
Of Venice, Florence, Vallombrosa, take
The love that my full heart uplifts.

And may this earthen vessel, this

My book chancing to meet your eyes,
Recall, for those famed spots, my bliss
Through you, generous, gentle, wise."

This year, the drive through the country south of Pisa, which had been planned, had to be abandoned on account of Mrs. Cash's illness, and her friends were summoned from Florence, as we have stated, to pay the last reverent tribute at her grave.

The funeral service, at the cemetery in Milan, on Thursday, April 5, was conducted by the Revs. Henry Gow and J. M. Lloyd Thomas, the other ministers of the party being also present. In the course of the service Mr. Gow spoke as follows:—

"We would bring to-day not the tribute of praise, but the tribute of love and grief. She whose body we commit to the earth was very simple and reticent and true. We also would be simple and reticent and true in our grief. I cannot try to express all we feel in many words. Very tenderly and lovingly we think of her, and all she did, and all she was, with thoughts too deep for words.

"We remember her as one with no touch of age or weariness in her spirit. We remember her joy in life, her quick and eager response to whatever was beautiful, her generous sympathy, her loyal and devoted friendship. There are very many who think of her as one of the truest, wisest, most deep-seeing, and understanding friends whom they have known. There was a wonderful power in her of being friends with young and old, with rich and poor, with the wise and with the ignorant. She appealed to what was best in men and women; she made them feel that they were understood.

"We remember her life as full of little,

nameless, unremembered acts of kindness and of love. She did not let her left hand know what her right hand did so kindly and so well.

"We remember her for her serenity and peace. It was the serenity and peace of a great strength and a great love. Age had taken nothing from her enthusiasm, her joy, her trust in humanity, her confidence in God; it had rather deepened and purified all her joy and all her faith. There was the peace that passeth understanding in her heart, and it was felt by us all as we looked into her face and heard her voice.

"There is nothing unfitting that her grave should be in this land, far off from her own country and her most accustomed haunts. We leave her body in this land she loved so much; a land which it was her joy to help many others to know and love; a land to whose beauty her whole soul responded in reverent delight. And while we leave her body here, we feel that the spirit is with God who gave it, and that there are no far-off foreign lands with Him.

"It is with no hopeless sorrow, with no sense of lasting separation, that those who loved her would now say for a little time farewell. It is rather with a deep and reverent love and hope, with joy and thankfulness for the beauty of her life, and for the great peace of her death. She died amongst her friends, doing the kindnesses that she loved to do; rejoicing in the happiness which she knew so well how to give."

Preaching at Rosslyn Hill Chapel, Hampstead, on Sunday morning, Mr. Gow spoke in similar terms of Mrs. Cash, and concluded as follows:—

"As we think of her we remember the words of Stevenson: 'When the Greeks made their fine saying that those whom the gods love die young, I cannot help believing that they had this sort of death also in their eyes. For surely at whatever age it overtakes a man this is to die young. Death has not been suffered to take so much as an illusion from the heart. In the last fit of life, tiptoe on the highest point of being, he passes at a bound on to the other side. The noise of the mallet and chisel is scarcely quenched, the trumpets are hardly done blowing, when trailing with him clouds of glory, this happy starved, full-blooded spirit passes into the spiritual land.'"

Mrs. Cash had been brought up in the Congregational connection, but on her settlement in London was drawn to Bedford Chapel by the preaching of the Rev. Stopford Brooke. Subsequently she became a warm friend of Dr. Brooke Herford's, and after the closing of Bedford Chapel joined the Rosslyn Hill congregation at Hampstead.

GEORGE CARSLAKE THOMPSON.

We published last week a memorial notice of Mr. Carslake Thompson. The following is the tribute of his minister at the West Grove Church, Cardiff:—

THE church at Cardiff and Unitarianism throughout South Wales are stricken with irreparable loss. While our city and the Principality recognised in Mr. Thompson a distinguished citizen, philanthropist, and man of wide culture, it was his religious

faith, his church and his denomination that took the first place among his public interests. President of the South-East Wales Unitarian Society during 1894-6, and President of the West Grove Congregation for some years up to the time of his death, he was most minutely and punctually attentive to the business affairs, small and great, connected with our congregation. He spared neither himself nor his leisure, and his regular and unflinching presence wherever duty called was a great source of encouragement to ministers and other workers who are too accustomed to see scant attention paid by public men to religious services and "denominational" business. He brought both a generous heart and a keen, critical intellect to bear upon the discussion of our various activities; the Oxford Conference will be the poorer for the lack of his sane and vigorous contribution to its debates. Mr. Thompson was probably averse by nature to public manifestations of his religious sympathies, but if so he overcame his own disposition enough to deliver a sermon whenever required to do so, especially at the smaller churches, and then his hearers felt the power of a thoroughly rationalised presentation of their faith. His own faith was very strong and settled, and associated with it was an absolute devotion to principle and a fearlessness of results, which made him a very tower of strength to those who worked with him. In season and out of season he faithfully attended our Sunday and other gatherings. Smallness of numbers at lectures and other efforts never discouraged him. Every member of our congregation has lost a friend and example.

W. WHITAKER.

MISS TESCHEMACHER.

THE current number of the *Indian Magazine and Review*, in a memorial notice of Miss Teschemacher, who was honorary assistant secretary of the National Indian Association, speaks of her in the following terms:—"She was a devoted friend of Miss Manning, and was associated with her in her work almost from the beginning of her connection with the association. In 1889 her name began to appear on the pages of the *Magazine* as honorary assistant secretary; but she had long before that date been giving generously of her time to the work of the association in a quiet, unobtrusive manner, taking upon herself the burden of much of the clerical work.

"Miss Caroline Teschemacher was born at Camberwell in 1837. She was the only daughter of Edward Frederick Teschemacher, founder of the firm of Teschemacher & Smith, analytical chemists. Her mother was the eldest daughter of Richard Phillips, F.R.S., Editor of the *British Pharmacopœia*, and an intimate friend of Michael Faraday. Miss Teschemacher was a zealous Unitarian, and for over forty years a Sunday School teacher in the school which was formerly supervised by Dr. Martineau when he was minister of Little Portland-street Chapel. She took an active part in other good works connected with the religious body to which she belonged, and her co-operation in these will be much missed. She died on Sunday, March 18, after an illness of only a few days."

At the meeting of the Council of the British and Foreign Unitarian Association, of which she was a member (reported in these columns a fortnight ago), a fitting tribute was also paid to Miss Teschemacher's memory. She was one of the original members of the Central Postal Mission.

THE CHILDREN'S COLUMN.

It was a very stormy night at sea. Immense waves rose high above the awful hollows, and followed each other with a tremendous sweep and roar. The sky was black with clouds, and the wind howled in great gusts. A ship was tossing on the waters—down in the hollows and then rising on the waves; but they beat against her sorely, and the good ship creaked and groaned with the strain. All was blackness except for the ship-lights, and at times a sparkle of phosphor on the crests of the waves. On board the ship there was silence, except when the captain gave his orders to the steersman. All knew that they were in danger, for they had been driven out of their course; and there was heard at times, when there came a lull in the roar of the wind and the waves, a sound of breakers, as if there were rocks not far away. They strained their eyes through the black darkness in search of a light, for they believed that by this time they ought to see one, if they were not very much out of their reckoning.

At length, in the far distance, for a moment they thought they saw a light, but again their vessel swirled down into the hollow, and the waves towered high, and when they rose again to the crest they could see nothing. And so they struggled on, and their brave hearts trembled, but hoped on.

At length, the vessel rose again, and there clear and bright, shone out a distant light; and a shout of joy rose from the anxious men as they plied their work with fresh courage, steering towards the lighthouse and now sure of their course.

It was still hours before they came abreast of the lighthouse; but at last they turned safely into the harbour beyond, where all was calm and sheltered, and their stormy voyage was over.

We are on a voyage, too, children. Sometimes all is sunny and bright; the sea is calm, and no troubles or difficulties rise up before us; but we cannot always sail on a sunny summer sea; the darkness comes, and when there is no light we must trust to those who know the way and can guide us safely.

The waves may be high, and the storm beat round us, and all be dark. We cannot see; but one thing we can always do; we can stick to our post and do our duty; working faithfully, like the sailors, and guiding our ship onwards. If we desert our post and leave our ship to drift helplessly, it will soon be swamped by the waters; but keep her head bravely to the waves, and you will come at last to see the light, and will know it to be God's light waiting to guide you. And (like the lighthouse) the light was there all the time, though you did not see it. Is it not wonderful to think that there is a light from God for each of us—to guide us right, if we will but always keep it burning?

Sometimes we think it goes out, but it is there still if we look and wish for it, and we shall see it again.

Here are some verses about this light which you may like to learn; and they will ring on in your mind, as they have done in mine, for many a year.

I have a little trembling light, which still
All tenderly I keep, and ever will.
I think it never wholly dies away,
But oft it seems as if it could not stay,
And I do strive to keep it if I may.

Sometimes the wind-gusts push it sore aside;
Then closely to my breast my light I hide,
And for it make a tent of my two hands;
And, though it scarce might on the lamp
abide,

It soon recovers, and uprightly stands.

Sometimes it seems there is no flame at all;
I look quite close because it is so small:
Then all for sorrow do I weep and sigh:
But Some One seems to listen when I cry,
And the light burns up, and I know not
why.

Sometimes I say—How could I live, what
do
Without my light? And then—Does
each of you,
Dear friends—(I think)—a little light have
too?
But still I fear to speak, and can but sigh.
And it may be my secret till I die.

* * * * *
* * It is this light that shows the way
To true deeds: and the martyr who
adjourns

From flames to heavenly house, finds it
outburns

The pile; and so, it lighting us, we may
Regain our long-lost loving ones some day.

GERTRUDE MARTINEAU.

BEAUTIFUL TO BE ALIVE.

How beautiful it is to be alive!
To wake each morn as if the Maker's grace
Did us afresh from nothingness derive,
That we might sing, "How happy is our
case,

How beautiful it is to be alive!"

To read in God's great Book, until we feel
Love for the love that gave it; then to
kneel [shrive,

Close unto Him whose truth our souls will
While every moment's joy doth more reveal
How beautiful it is to be alive!

Rather to go without what might increase
Our worldly standing, than our souls
deprive

Of frequent speech with God, or than to
cease [peace,

To feel, through having wasted health or
How beautiful it is to be alive!

Not to forget, when pain and grief draw
nigh,

Into the ocean of time past to dive
For memories of God's mercies, or to try
To bear all sweetly, hoping still to cry,
"How beautiful it is to be alive!"

Thus ever towards man's height of noble-
ness

Strive still some new progression to con-
trive;

Till, just as any other friend's, we press
Death's hand; and, having died, feel none
the less

How beautiful it is to be alive!

H. S. SUTTON.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, APRIL 14, 1906.

EASTER.

"No more strangers and sojourners, but fellow-citizens with the saints, and of the household of God." It is a wonderful thought to the disciple that he also has his own place in that great fellowship—with prophets and apostles, with JESUS himself, with all the great and holy ones, the remembrance of whom lifts up our hearts to God. And to each one comes the further thought of those who are especially our own in the great household, those with whom we walk upon our earthly way, and those no less who have passed before us to the Unseen. They are not really taken from us. There is one family in heaven and on earth. We may still be together in the fellowship of love and trust, and we shall follow them into the world of light.

This gathering up into one beautiful image of spiritual fellowship all that is of real worth and dear to us in our human life has a peculiarly fitting place amid the thoughts which belong to the gladness of the Easter festival. We are now separated by many centuries from those days of strong spiritual excitement, through which the first disciples passed at the time of their Master's death, the great revulsion of joy and triumphant faith which at Easter we specially commemorate. For us it is a time of calmer retrospect, as afterwards it became to them, who through years of brave and patient service, proved the power of their faith, and found what calm and abiding joy there was in the thought of the fellowship of the saints. And yet there are in our life also moments when we realise with fresh vividness what those first days must have been to the disciples, when in our own personal experience we are led through something of the same darkness as gathered about the cross. Then we watch with them in the bitterness of their grief, amid broken hopes and the desolation of their loneliness. The silence and the darkness overshadow us, and we also ask, Can it be that this is the end of all? Then comes the uprising from the deep springs of eternal life, the witness of the Spirit within to the surer faith in things

unseen, the invincible conviction that it is life, and not death, which is victorious. So it comes that even in the shadow of the sorest bereavement heaven is very near in the holy quiet of that hour, and the presence of the Father, the Friend and Guardian of all living souls, is revealed. Such memories come to be interwoven with the substance of our deeper life, and through them we are able to enter more perfectly into the wider thoughts of joy and thankfulness which gather about our faith in the Unseen, and the great fellowship of the household of God.

Every year the return of Spring becomes a parable to us of the exhaustless fountain of life, of the steadfast purpose of good, and the unfailing love of the ETERNAL. We see once more uprising from the coldness and silence of winter the new commotion of gladness and eager life, the brighter, more genial days, the returning glory of the flowers, and the trees once more putting on their robe of beauty, the song of the birds thrilling with new joy. And this renewal becomes to us a parable of the eternal hope. As we renew once more *our* joy in the beautiful life of the earth, there comes into the heart the stirring of a deeper faith, and we remember the beauty of that heavenly life, in which here already we may have a part, but which reaches up into the Unseen, embracing all the multitudes of the children of God. We are no more strangers or sojourners, but fellow-citizens with the saints, and of the household of God. So the thought of Spring is blended with the special Easter thought, that it is life, and not death, to which we are called.

Then we rise out of the dulness of our unbelief, away from all base thoughts, which savour only of the perishable things of the earth. We see what are the things just and true, pure and lovely, which must be our life. We rise out of all despondency and littleness of thought and aspiration, and in the midst of the general gladness of new life, understand how it was with him, who had been long troubled with bitter questionings of unbelief, but then returning to a better mind, found how—

"Nature's living motion lent
The pulse of hope to discontent.

* * * * *

"So variously seemed all things wrought
I marvelled how the mind was brought
To anchor by one gloomy thought;

"And wherefore rather I made choice
To commune with that barren voice,
Than him that said, Rejoice, rejoice!"

We are surrounded by mystery. Mind is more real than matter. Our souls and God are real. Of the reality of nothing else are we sure: it floats before us a fantastic shadow-world. Mind acts on mind. The Eternal Spirit blends mind with mind, soul with soul, and is moving over us all with His mystic inspiration every hour.—*F. W. Robertson.*

CHRIST RISEN.

THE mind of Christendom at Easter is necessarily focussed upon the resurrection of its founder. And yet how fragmentary and misty the historic testimony. So that one impressed by this account, frames an hypothesis in accordance with his slip of evidence; another starting from a different tradition arrives at a very different conclusion. Thus, one man believes that the soul of Christ after his death returned and re-animated his body. Such a view appeals to those who cling to exceptions, to a being unrelated to the human family and unique in his experience. This very ground, however, repels others whose minds are only irritated and starved by prodigies, and in whom the instinct is predominant to trace the revelation of all beings to one another and to exhibit their common experience. Hence a preference shown by such for the view that Jesus materialised himself again for a short time on several separate occasions as spirits of the departed are said commonly to do. To the Spiritualist this is as credible with respect to Jesus as with any deceased member of an English household; while the difficulty presented by the disappearance of the body from the tomb is surely not insurmountable.

Others, again, pursuing still further the path of the normal and impressed by the story as told say by Luke, hold that Jesus did not die at all on the cross, but, being wounded in no vital part, swooned from exhaustion and pain, returning to consciousness in the cool of the night after he had been laid in the cave. The merciful connivance of the military would not have been out of harmony with the circumstances of the case; while nothing could be more emphatic than the assertion of the Master to his disciples that he was standing before them in his own proper body—"Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones as ye see me have." Only, if so, whither did Jesus disappear to directly afterwards? But yet again, discarding all these attempted explanations, there are others who protest that the risen Christ was seen of them that loved him, as still he may be seen by them that love, a spirit by the spiritual eye alone: inwardly, not outwardly. The experience of the Apostle Paul would appear to give some countenance to this view. In short, we are left without conclusive evidence as to what did take place after the crucifixion. Many of us will be fairly content to rest on the probability that there happened to Jesus what would have happened to any other human being under like circumstances. The matter-of-fact history of the life, death, and resurrection of Jesus of Nazareth is a desideratum in large measure blurred, lost, irrecoverable. But there remains an impression which stands for more than itself. The resurrection of the soul of Jesus has appealed to the heart and the imagination of mankind. As an emblem of the futility of death and of the triumph of life, it stands with the rent chrysalis and the liberated wings, with the April morning jewelled with spring flowers, with goodness in a sinful world and love allaying greed and hate, for the rupture of the material by the spiritual, for the unsuspected glory of eternity issuing through the crust of time, like the living lava of a volcano bursting

through the sutures of the mountain and proving to the cold outside surface of things that at the heart of the earth still throb the inextinguishable fires.

"Christ Risen" is more than either ancient fact or ancient fable. He is the historic symbol of all things risen and rising. He is Lucifer, the flame, the soul, the dawn. He is the pregnant soil; he is democracy militant and progressive. He is the mind in quest of knowledge; he is the conscience struggling out of the hell of remorse; he is the heart impassioned by love. He is Easter.

Let Jesus stand, as stand he must forever, as a bright particular star in history. "Christ Risen" belongs to a larger category—belongs to ourselves, to all men, and to the whole globe of Nature. Perforce we contemplate the rising of life and love out of the entombing earth at this season. The spring is of one piece with Christ ascending out of the grip of death. Nature is a shell whence the inhabiting spirit escapes in the recurring periods of its power to enjoy a larger liberty.

"Death is the word of a bovine day, Know you the breast of the springing To-be."

Easter, then, pointing with one hand to the Gospel story, and with the other to the open face of nature, is a charter of the supremacy of the Spirit in a material universe. The process of life is that of breathing. We borrow of the lips the word that stands for that which though unseen in itself is yet the power, passion, and beauty of things visible. *Spiritus*—breathing—that constant ebb and flow of force without which the body were cold clay; but with which inhabiting, the body is all things that form, colour, and feeling are capable of revealing. This word "spirit" or "breath" is the most significant word man has yet found, or is, perhaps, likely ever to find, for the immanent Power that quickens the stolid corpus of the universe. For as our own breath, it defies our handling and our mechanical measurement of line and capacity. The Spirit is mobile, it is life. It is fire, it is love. It is sound, it is speech and music. It is content to dwell in the cells of a leaf and perfect there its microscopic realm. Or it shall abide in infinite freedom in the unvalled space between the earth and the sky—resting, flowing, singing down the wind. Such by suggestion of the imagery available to us is the style and course of that Spirit which is the life of all things—moulding every detail of their transitory features and actions, and yet abiding in infinite reserve of strength and peace and love.

Thus Nature presents to us two aspects: the outer, which we call the bodily or material, and the inner, which we call God, the ætherial element, the breath of nature. To such as have been blessed with more than ordinary power of spiritual insight, this two-foldness of all things has been so evident, and the superior importance of the less obvious aspect so far removed from doubt, that life pursued for other than spiritual ends, accompanied by other than spiritual vision has seemed to them no better than imprisonment in a charnel house. But everyone who is moved by gentle affection or is proud when a good deed is done—is alive to these higher instincts in some degree. Others who have seen more deeply

stand as guides and saviours to the world. Swedenborg spoke as though he stood in daily witness of the perpetual influx of the spiritual into the material creation. He alludes to the two co-existent worlds—the natural and the spiritual—counterparts of each other, and so like in less essential features as to be indistinguishable to any but the spiritual insight. He suggests how, for lack of wisdom based upon this finer apprehension we have scarcely yet touched the ultimate uses of this heaven-charged natural world—a point he illustrates in passing by remarking how the thread of a worm suffices to clothe kings and queens in purple, and the wax of a bee for the lighting of temples and palaces. We, who at present see but the grass, the trees, and one another's faces, have yet, as Behmen put it, to see the *very* grass and trees, and *very* man.

There are times when we may be forgiven for doubting the reality of the divine structure and scheme of life, when the hungry east wind blows, sealing every tender bud and sucking the colour out of earth and sky, out of the day's routine and the morrow's hope. But there ensues a season when doubt is not tolerated, for it is not possible. When some apprehension—however sensuous—of the divine reality is forced upon us by nature's irrepressible vitality, and by a deluge of loveliness that makes language ridiculous. When heaven itself streams into every open door and window, into every open heart. If, as the mystic held, ruby and sapphire glow by reason of the high qualities of the divine spirit which they crystallise, not less plainly does the earth's renaissance declare that God awakens with His morning face.

Easter, gathering up all its holy associations with nature and the Church, should indeed help one to realise that the earth he walks on is more than earth, that

"This light that strikes his eyeball is not light,

This air that smites his forehead is not air

But vision—yea, his very hand and foot
In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the high God a vision, nor that One
Who rose again."

"Christ is risen." Every man's Christ, his soul, tends by the very buoyancy of the spirit to rise through matter like flame—above sin and suffering like the lark.

Death is nature's repudiation of restrictions—the authority of death is momentous in the growth and emancipation of the soul. If we but clearly grasp the fact that a man is spirit, not matter, and that his life must therefore conform to the laws of the Spirit, we shall cease to fear or rebel against death. Death is the universal function of gaining by losing—of passing from a narrower into a wider and more gracious phase of life. It is the "Siege Perilous" in which when Galahad sat he declared "If I lose myself I find myself." In that seat a man may sit not only when the breath leaves his body, but when he lets his selfish ambitions sink in the strong tide of social benevolence; when all his crafty expedencies surrender to a noble purpose; when strength and pleasure take up the burden and with it the joy of service, and sorrow forgets its per-

sonal concern in the thought of the weal of others. In these ways men are dying daily to higher life, but not to sorrow. The gospel of the Resurrection and of Easter affirm that life demands great and frequent sacrifice, but that its law is the law of love—not fear—not sorrow. When the light is taken from us and our cup is filled with gall, grieve we needs must—but not always. Grief, like the passing funeral, has to go its way, and in a moment the street of life is filled with its invulnerable children. H. M. L.

THE BETTER PART.

THE Bible will probably survive much literary effort on its behalf. Many quaint things have been said and done in the name of religion, but few things so quaint as the defence of a doctrine of the Resurrection by a flamboyant novelist in a book that floated into notoriety on the strength of so unstable a thing as an episcopal rubric. The Bible will still retain its charm, the spirit of religion will still be inspiring in its simplicity, the doctrine of the Resurrection will still have a spiritual meaning for spiritual minds, after the Lower Novelist, at grips with the Higher Critic, has done his best. And morality, too, will survive the most woeful travesty it has ever yet been subjected to. Morality in the lurid world of the sensational novel is a precarious thing. People will not try and be good unless they are assured of immortality, and that their "vile bodies" will sooner or later be raised from the dead. They are "loyalists" so long as their private interests are duly respected. They are of Satan's opinion, that the righteous do not serve God for nought. If Christ did not rise corporeally, they are seized with a tragic nightmare, under the spell of which they become the most "cream-faced," "lily-livered" things in creation. Their trustworthiness and honesty are conditional, and, according to the findings of the Higher Critic, their world remains solid or is distilled to jelly with the act of fear. The Higher Critic is rapidly becoming the Rhadamanthus of a Lower World peopled by the creatures of the flamboyant novelist. If we give up the Resurrection in their sense, we are said to give up all; *i.e.*, there is no basis for belief in God's existence, in a future life, nor in the necessity of leading good lives. If Jesus were only a man, what guarantee have we that his good life and his beautiful teachings are not illusory? At any rate, what binding power have they upon us? Before reading what a novelist has apparently seriously thought possible, we should have been amazed at hearing this kind of argument from people who, we should have felt sure, could not be bad if they tried, and who would feel hurt if you suggested that their good deeds depended upon this belief in Christ's Resurrection, or, indeed, upon any secondary motive, such as belief in a future life, or fear of hell, or desire of heaven, or even because of belief in God. Apparently Matthew Arnold seems to have met with people who used this argument, and they seem to have been good people who thought they could be bad if they tried, and who, as soon as they became convinced that Jesus was only human, and that they had hitherto been good (or believed so) only because they

believed he had risen and was God, thought they would be bad or try to be. Matthew Arnold tries to meet their peculiar case in a fine, well-known sonnet entitled "The Better Part." It is a fair retort, at any rate, upon those who think they could be bad if they tried. The case of those who could not be bad if they tried, who yet feel that we give up all in giving up the Resurrection, needs a consideration of a different kind. This is Arnold's sonnet:—

Long fed on boundless hopes, O race of man,

How angrily thou spurn'st all simpler fare!

"Christ," someone says, "was human as we are;

No judge eyes us from Heaven, our sin to scan;

We live no more, when we have done our span."

"Well, then, for Christ," thou answerest, "who can care?

From sin, which Heaven records not, why forbear?

Live we like brutes, our life without a plan!"

So answerest thou; but why not rather say:

"Hath man no second life?—*Pitch this one high!*

Sits there no judge in Heaven, our sin to see?—

More strictly, then, the inward judge obey!

Was Christ a man like us? *Ah! let us try*

If we then, too, can be such men as he!"

Well, the good man (uncertain of himself) who would try to be bad after such a view of the case would deserve all that came to him, but he may depend upon it that when he comes to the state of soul in which he fain would eat of the husks that the swine did eat, he will perceive that the poet was right, and when he sees the folly of folly, the wickedness of wickedness, and the beastliness of beastliness, his humiliation will hardly be lightened by remembering that he has wasted his heritage. He may then catch on to the great parable of Christ as a drowning man to a straw, and at least try whether the Father in the parable is a reality and divine, even if Christ is only human. For is it not amazing to think that those who stake all on Christ's divinity, calmly ignore his own divine trust in a Heavenly Father? On bad men who experience no difficulty in being bad, the miracle of the Resurrection could have no particularly efficacious effect, as both the Scripture and ordinary common experience testify. The Scripture certainly had no faith in the effect of miracles to make men good, for it says "that if one should rise from the dead they would not repent." That seems to point to a fairly firm conviction in some men's minds that the work of renewing the mind, and of doing and being good, is entirely independent either of miraculous intervention or of any promise of reward or of fear of punishment. We are thus brought to the crux of the whole matter by considering the case of those who could not be bad if they tried, i.e., who could not be unjust, untrue, unmerciful, but who yet think that all is lost if we give up the Resurrection. What, indeed, in their case, has happened is this: they have chosen the "Better Part," for

the simple reason that it is the better part, quite irrespective of other motives. They have not sinned against the Holy Ghost. If in matters intellectual they saw that two and two made four, they have for no motives, good, bad, or indifferent, been induced to say they made five: they have chosen the better part, they chose truth, because it was truth. If the beauty of spring has touched and filled their hearts through the glad sight of opening leaves and flowers, they have for no motives on earth refused the testimony of beauty, and called these things ugly, or denied their joy in them; they have chosen the better part; they chose beauty because it was beauty, and as they refuse the intellectual worse part of trying to work on the false principle that two and two make five, so they refuse the æsthetic worse part of trying to work on the false principle that ugliness is exhilarating. And no otherwise do they choose the better part in the goodness of character: the just, the true, the merciful, the gentle course is chosen simply because it is just, true, merciful, and gentle. If the simple truth of two and two being four does not draw you to see it, no belief in God will help you to do so: if a golden daffodil is not beautiful to you, nor makes your heart leap up at the sight of it, if its beauty does not draw you to see its beauty, no belief in God can help you to do so. If goodness, justice, mercy, gentleness, love do not draw you by their essential spirituality to see that spirituality, no belief in God or the Resurrection of the Incarnation of this essential spirituality will ever help you to do so. We are not drawn to these things because we believe in God, but we are drawn to God because we believe in these things. And when we first see the thrilling simplicity of the access of Jesus to the Father, and how it was this Holy Spirit in all things that had led him into all truth, and how he desired that we should be led by the same Spirit, we have the means of understanding him and of seeing him in reality—his spiritual self, the risen Christ of the disciples. Well, this view may be too childlike simple for the taste of a sensational novelist, but he may be assured, that even should the worst fears of his imagination ever prove true, and some innocent Higher Critic should unearth some real evidence to shake men's belief in the *bodily* Resurrection, this childlike simple means of access to truth and God would save men as a whole from such an exhibition of religious poltroonery as was never surely before surmised to exist by even the sickliest fancy. The materialistic doctrine which his book was designed to bolster up, provided, perhaps, after all, the only appropriate buttress to the precarious morality of his creatures. The facile naughtiness of but recently devout believers in that doctrine seems to imply that the buttress was, after all, a little irksome.

E. L. H. THOMAS.

FAITH and Love are careless timekeepers; they have a wide and liberal eye for distance and duration; and while they can whisper to each other the words "meet again," they can wait and toil with wondrous patience.—*Martineau.*

REMEMBRANCE IN THE LORD'S SUPPER.

BY THE REV. AMBROSE BENNETT.

"This do in remembrance of me."—1 Cor. xi., 24.

WE have in the New Testament four accounts of the institution of the Lord's Supper. It is recorded by the first three evangelists and by St. Paul. That of St. Paul is, in all probability, the earliest written account. The tradition which he has received represents the injunction, "Do this in remembrance of me," as being uttered in reference both to the eating of the bread and the drinking of the cup. St. Luke, whose narrative also contains these words, associates them with the bread only. It is doubtful how far his acquaintance with them is independent of St. Paul's writing, but their inclusion in his Gospel is at least a further witness to the fact that in the earliest times of the Christian Church the idea of remembrance, the remembrance of Christ's death, held a leading place in the general conception of the Supper.

The Lord's Supper has ever been observed in remembrance of Christ as a memorial office. We may say that of every form of it. We must, of course, say very much more than that of some, indeed of most, of the forms which it has taken. But whether we speak of the observance according to the Catholic or the Evangelical interpretation, or, again, whether it be regarded as done in obedience to a direct command, or only as a fitting expression of the Christian consciousness, it may still be said that the idea of remembrance is not wanting to any one of these varieties.

Now the question arises, what is involved in this idea of remembrance? The mere words—remembrance, commemoration, memorial rite—do not tell us very much, do not take us very far. What may we suppose to have been in our Lord's mind when he used such an expression as is contained in our text? What may we suppose to have been in the minds of those who first obeyed the request, of those who continued steadfastly in the breaking of the bread? Remembrance in itself is an insufficient answer. We have to inquire, what is the purpose of remembrance? What is the object in view? What is the end that a commemorating community sets itself in the act?

There is more than one kind of remembrance. May we not distinguish between two kinds, of one of which we may say that it is remembrance with a purpose, and of the other that it seems scarcely possible to speak of it in this way? There are times when we remember, when we recall what is past, persons, scenes, actions, events, and have no definite object in so recalling them. We may do so simply for the pleasure, or it may be for the pain, of calling up the past. Nothing else is in view but the satisfaction of the moment. Strictly speaking, of course, this too has purpose, but we shall see in a moment, I think, that a clear distinction is to be drawn between purpose of this character and the more definite, intelligent, deliberative purpose to which I would call your attention. You sit by the fire in a lazy mood and call up images of the past, persons you have known, events you have witnessed, actions in which you have

shared. That is one kind of remembrance. It has to do with the present moment. No further object than the moment's satisfaction is before you. The mind lies, as it were, in a semi-passive condition, just allowing images of the past to wander over it at will. But there is another kind of remembrance. There is a remembrance in which we call up the past, not for the sake of the past, not for any present gratification, but for the sake of the future. We remember with the definitely conceived intention of being better for the remembrance. This is much more than idle reverie, more than dreamy luxurious recollection. It is active, full of purpose, foreseeing, deliberate. It implies resolution, self-consecration, dedication.

Now it is this second kind of remembrance which we must bear in mind when we are thinking of the words, "This do in remembrance of me," when we speak of the Lord's Supper as a memorial rite. It can scarcely be doubted that this was the kind of remembrance that the Master had in mind. This also must have governed the apostles in their steadfast continuance in the breaking of the bread. They used the symbols of remembrance not for the sake of the past, but for the sake of the future. They did not invoke his image in recollection simply for the pleasure of having it before them, but they did it with a clear and deliberate purpose, that they might pledge themselves once more to his allegiance, that they might promise future service in his name.

And this at all times is the kind of remembrance that has been associated with Holy Communion. Its familiar designation, the Sacrament, is at least in part explained by this; for though there are other senses attaching to this word which have had much to do with its use in this connection, it is its significance as a pledge of fidelity to a commander that has determined its acceptance among all who have been specially careful to interpret the rite as the means by which the Christian renews his obligation of faithfulness to the Captain of his salvation.

I have spoken of a remembrance which lacks definite purpose, where the mind calls up images of the past and is satisfied when they come. It recollects without meaning to do anything with its recollections. There is a state of the religious life which is something like that. Men sometimes suppose that to have religious sentiments is to have religion. They will let religious thoughts and ideas travel through their minds, religious feelings ebb and flow in their hearts, and never get beyond this. They suffer these things to pass in and out, but never do anything with them. This is a temptation which besets us all. It is the temptation to let vague and indefinite feelings do duty for clear purposes and deliberate resolves. We are always too ready to think that the religious mind can be fed with beautiful sentiments, with large and sounding general ideas. Feeling has, of course, a great part to play, and the express cultivation of good feelings as such is indispensable for religious knowledge. But we do not realise enough that we must have more than good feelings; they must be made to crystallise into some fixity of purpose, some finality of aim. We have heard much of late of religious revivals;

some of the dangers which not infrequently arise, and the best means of counteracting them have been pointed out. High emotions are aroused at such times; men see visions and dream dreams, dreams often of higher possibilities of life, new impulses for good visit their hearts. One danger is that when the time of exalted emotion is past, it should leave no positive and solid good behind. And the advice, which is usually given in order to avoid such a conclusion, lays stress on the need of making some express use of the emotion before it goes. "Fix," it is said, "the flying impulse by some positive act. Take up some work, form some new habit, which will involve you in what is practically a pledge to continue in it. Get yourself committed to some definite piece of good." But it cannot be said that such counsels as these are needed only by those who have been drawn into the fervid temper of revivals; it cannot be said that only such are liable to the peril in question. Similar possibilities are found in times unmarked by religious excitement, and in quarters that revivalism never enters. There is a like danger when we are simply meeting for worship at the customary intervals in the ordinary uneventful way; it is the danger lest the ideas and sentiments which we bring before our minds on these occasions should do no definite work in us, should merely wander in and out of the mind and effect nothing.

It is so easy to sit passively and watch, as it were, large and stately ideas go by. It is another matter altogether to take ourselves in hand, and by the deliberate girding up of the mind, pledge and promise ourselves to some one clear and definite aim.

There is a want of this to-day. There is a disposition on the part of many to make the religious life consist too much in the detached admiration of ideas, too little in personal resolve and the bracing of the will to definite and immediate tasks, too much in indolent aspiration, too little in self-discipline. Take the familiar phrase, "Christianity not a creed, but a life." There we have an idea, the truth and significance of which it is always well to keep before us. The world needs constantly to be reminded of it. But observe in what its worth resides. As a negation, as a protest against another view, real or imagined, it is definite and pointed and precise, and as such it has power and value. But as a piece of constructive inspiration it is of little account, because it is too featureless and vague. It is easy to go on repeating the idea, to look at and admire it, and to remain wholly uninfluenced by it. What we want is something very much more than this. We want, first of all, a clear and definite picture, precise in outline, pointed in detail, of what that life is, what it means, what it demands, where it is to be found, and whence it springs. And secondly, having that before us, we need the deliberate purpose to make it ours; we need to promise and to renew the promise, to make a covenant with God to that end.

The writer of the 119th Psalm sings the praises of the Law. He speaks of its wonder, its truth, its breadth, its everlastingness. He tells of his delight in meditating on its contents. But this is not

all. This he might do and still remain in a certain aloofness. He does more; he binds it upon him: "I have sworn and am steadfastly purposed to keep Thy righteous judgments." That is the attitude that is wanted in the religion of many of us to-day; a little more deliberate purposing, a little more readiness by specific acts to enrol ourselves in a definite allegiance.

It is possible to take a great conception like the brotherhood of man and descant upon its beauty and its reasonableness as though it were some external object. But it has not entered the sphere of religion at all until it is related in some way to our several personal wills and becomes a definite enterprise to which we are individually committed. "One is your Master, even Christ, and all ye are brethren." As we give ourselves by conscious resolve to that particular loyalty do we grow in power to fulfil in practice the universal relation.

Christians have found in the Lord's Supper the most valuable of all aids to that purposeful remembrance we have been considering. They have found in it an opportunity to make their aspirations more real, their better impulses less fluid and elusive. It has helped them by presenting a safeguard against resting too much in mere sentiments and opinions. It has helped them out of impotent vagueness and indefiniteness. One source of its special value, says a recent writer, engaged in urging that liberalism in religion should be dissociated from any disparagement of outward worship, of signs and symbols, and the practice of Christian devotion, lies in the fact that it calls upon us to do something for ourselves. We are active here in a sense which is not true of us, as a rule, in other acts of worship. For "it calls upon us to examine our lives; to make a definite confession to God of definite sins; to make definite acts of penitence, of resolution, of self-dedication; and to make open profession before our fellow-men of our desire to lead the life of Christ." In this way we make provision that that which we seek shall prove an enduring means of grace: that the blessing it brings may become to us something more than 'the remembrance of a guest that tarrieth but a day.'

"I CANNOT TELL."

THE love of God is the great fact on which the hope of immortality rests. It is a spiritual fact. It is not open to the doubt which attends historical events. It does not depend on outward evidence; its witness is within; its truth is a truth of intuition. Out of the soul's own conviction that God is love flows the inference of the higher reason, that nothing which God loves, and finds worthy of His love, can die. If He is immortal Spirit, the lives which are born of His life are spirit of His Spirit, and are immortal also. The mind refuses to think that the soul of Jesus, His best beloved Son, faded away out of his Father's hand, and out of his Father's heart—faded away into nothingness and was as though it had never been. In the realm of spirit, spirit is the reality—not the flesh—and it is enough to say, "Into thy hands I commend my spirit," without thought of the body.

Nor is this independence of the spirit felt only in the hour of death. We have it from St. Paul that there were times to him of spiritual exaltation, when he could not say whether he was in the body or out of the body. And, strange to say, the thought of disconnection from the body does not seem then to trouble him at all. In the body, or out of the body, he cannot tell; God knoweth.

We do not speak of "revelations from the Lord," but we have our moments of higher spiritual experience, and in these moments the connection of the body is irrelevant—in the body, or out of the body, we cannot tell—it is the spirit that then lives, and is conscious of no other life, and needs no other life than its own.

May not this super-normal experience, already our own, be an intimation to us of the mode of future existence? We know what it is in brief snatches to ascend spiritually into heavenly places now, to leave the world behind, to leave, it may be, our own bodies; we cannot tell. We need not then be shut out from Easter hope and joy. There is a third heaven of loving faith in the loving God, to which all may be caught up. We do not all see with the same eyes. The evidence which satisfies one does not satisfy another. There are those who look for the wounded hands, the wounded side; there are those to whom even these signs of bodily resuscitation would bring no conviction. Whether it was in the body, or out of the body, that Christ was "seen," we cannot tell. The belief in his resurrection, explain it as we may, had upon his immediate followers an untold effect, and, through them, upon the world. Men for the first time looked "stedfastly" into heaven. The risen Christ has from that time been followed with fixed and earnest gaze into a world unseen, yet not unknown. Out of that world he came, to that world be witnessed, to that world be returned; into that spiritual world our own spirits sometimes ascend; into that world, whether in the body, or out of the body, we hope to be caught up, with those who have gone before—with them, and with him, continually to dwell. We comfort one another with these words.

E P. B.

LIFE ETERNAL.

How do I know that after this
Another life there is?
Another life? There is but one;
In mystery begun,
Continued in a miracle, God's breath,
The living soul, spells not the name of
death.

How know I that I am alive?
So only as I thrive
On truth, whose sweetness keeps the soul
Vigorous and pure and whole:
Heaven's health within is immortality—
The life that is and ever more shall be.

LUCY LARCOM.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE fifty-sixth annual meeting of this society was held at Essex Hall on Thursday evening, April 5. The President, Mr. Hahnemann Epps, and Mrs. Epps received the members and friends, and tea and coffee were served before the business began.

Mr. G. H. CLENNELL, who has been hon. secretary for the past ten years, and has now retired, announced a message of greeting from the Rev. W. G. Tarrant, who was in the East; and a number of letters of regret for absence, including one from the Rev. Charles Roper and from the Rev. F. Hankinson, the newly appointed minister at Kentish Town. Also an apology from Dr. Blyth, the treasurer, who was unable to be present.

The Committee's Report, which had been previously printed and circulated, opened with a statement of the urgent need for the appointment of a missionary minister. If a suitable man could be found he would be of the greatest service in the oversight of aided churches and in pioneer work. There was abundant scope for such work in many populous suburban districts—e.g., Fulham, Chelsea, Sydenham, Finchley, Barnet, Wimbledon—where Unitarian Christianity was at present unrepresented by any centre of religious fellowship. The success of the five services recently held at Wimbledon was noted with pleasure. The *Three Churches Building Fund* had been closed, having reached a total of £3,131 5s., the greater part of which was invested until required. The Churches of Kilburn, Lewisham, and Plumstead were engaged in formulating plans, and agreeing upon procedure as to the next steps towards securing their church buildings. The retirement of the Secretary was recorded in the following paragraph:—

The Committee have received with great regret the resignation of Mr. G. H. Clennell as Secretary of the Society. Mr. Clennell has occupied that important post for the past ten years, and has fulfilled the duties with a thoroughness and a grasp of detail that have been invaluable to the Society. Mr. Clennell has felt compelled through the pressure of other work to give up the Secretaryship, and he will carry with him the good wishes of all his colleagues, who, while expressing their regret at his loss from his official position, trust that his interest in, and insight into, the work of the L.D.U.S. may still be retained by them, and that from his place on the Committee they may still have the benefit of his advice and co-operation for many years to come.

The retirement of the Rev. A. F. G. Fletcher from the ministry at Peckham, on which he had entered with so much promise, owing to a breakdown of health, was noted with much regret. At Acton, under the Rev. A. Hurn, good progress was being made, and the congregation were about to erect an iron church on the site that has been secured. The settlement of the Revs. Charles Roper at Kilburn, H. Rawlings at Hackney, F. Hankinson at Kentish Town, and A.

Golland as assistant minister at Essex Church were recorded, and the temporary charge of Mr. Capleton at Stepney. The normal expenditure during the year, it was noted, amounted to £561 11s. 5d., and the total income to £491 5s. 7d., which had involved a reduction of capital by £70, while annual subscriptions amounted only to £216 3s. The report concluded with an appeal for a larger income and more active support and individual interest, especially on the part of the younger Unitarians. There was much important work in the great metropolitan area waiting to be done.

Mr. H. CHATFIELD CLARKE, in presenting the accounts, regretted the absence of his co-treasurer, Dr. Blyth, who, he said, really did the work. He repeated what he had often said before, that it was a standing disgrace to London Unitarians that the subscriptions to that pioneer society amounted only to some miserable £200 a year. The grants to Kilburn and the Three Churches Building Fund they had been obliged to pay out of capital, which was now reduced to under £700. With more funds they could do a great deal more work. He read the passage of the report referring to Mr. Clennell's resignation, and said with how much regret it had been received. From his own experience he warmly endorsed that tribute.

The PRESIDENT in moving the adoption of the report and accounts called attention to the special features of interest and strongly emphasised the need for a missionary minister to take up the work the Rev. J. H. Wicksteed had resigned. If only a gifted man could be found, they would make the appointment, and trust to the necessary means being found. They wanted an apostolic man, with spiritual force of character and winsome personality like Brooke Herford or Robert Spears; but whatever men of that kind they had were already occupied in important work. If members would give the mandate, e.g., by doubling their subscriptions the committee would go on and endeavour to meet that need, and do something to serve those populous localities to which the report referred. He spoke with great satisfaction of the success of the Wimbledon services, and referred with words of appreciation to each of the ministers newly settled in the district. He pointed to the meagre subscription list and the small number of subscribers, and earnestly appealed for more loyal support. In conclusion he referred to the retirement of the secretary, saying that his colleagues on the committee wished him to accept the gift which would be made that evening, as an expression of their warm regard.

Mr. CLAUDE H. B. EPPS, a son of the President, and second science master at Winchester, who was the first secretary of the Cambridge services, seconded the motion, and gave an interesting account of the origin of those Cambridge services, and the steps they had taken in organising them. The average attendance of 34 at the services, which had since been regularly held during term, had been steadily maintained. After this summer there would only be three of the original men, who had worked for the services,

EVERY light of moral beauty permitted to enter, but not allowed to guide us, becomes, like the after-image of the sun when idly stared at, a dark speck upon the soul, which follows us at all our work.—*Martineau.*

left at Cambridge, and it was most important to enlist the interest of new men. He urged all those who knew of young men going up to Cambridge to put them in touch with the organisers of the services. It had been possible even for the son of a Unitarian minister to go up to Cambridge and not know that such services were being held. As regards their work generally, he thought more organisation was needed. There ought to be a kind of Unitarian clearing house, to make sure that no young man was lost to them. The President had referred to the need of an apostle minister. They all ought to be that, and make their personal influence as Unitarians felt wherever they might be.

The Rev. W. COPELAND BOWIE supported the motion, and said that it was not so much organisation they needed, but more faith, hope, and courage. Reference had been made to older Unitarians as indifferent, but some of them, as they well knew in that Society, were as enthusiastic and faithful as any. Those who believed that they had a Gospel helpful for heart and life, must do all they could to promote that work. In every part of London there was an opportunity for work, which no one else was prepared to undertake. He had seen at Wimbledon how to those present their word had come as a Gospel of light and inspiration. He hoped that Society would pay no heed to the grumbles, but go ahead, so long as they were satisfied that there were large numbers of the people ready to hear, and they could give them a helpful religion in harmony with their reason and conscience.

The Rev. W. H. READ, formerly a Roman Catholic priest, added a few words on the importance of the work, and spoke of what the Roman Catholics did at Cambridge to meet the needs of their students in the University. The motion was unanimously adopted.

Mr. HOWARD YOUNG, the retiring chairman of Committee, then made the presentation to Mr. Clennell in recognition of his ten years' services as hon. secretary. The gift was not visibly present, but was of a book-case and the means to buy some books to go into it. Mr. Young told how ten years ago Dr. Brooke Herford had given fresh impulse to their work, and had induced some young men to throw themselves into it, and how highly they had appreciated Mr. Clennell's services.

Mr. G. H. CLENNELL, in acknowledging the gift, said it was difficult to express all that he felt at that time, but he thanked them for their gift and their constant kindness. He had felt obliged to relinquish that work because of the increase of other claims. He had accepted the secretaryship of the Hackney congregation, into which he was born, and which had a hereditary claim upon him. He referred to the progress of the work during his term of office. When he joined there were 26 churches on their roll, now there were 29; then 12 were assisted, now only 8. They were stronger in numbers and in the character of their congregations. During his first year they were engaged in an interesting experiment at Bermondsey, and though they had been met by special difficulties there, he still felt that, given a suit-

able district and accommodation, an industrial class congregation, such as they had in the North of England, might be formed and made self-supporting in London also. The good work of the Mansford-street Church and Mission, closely linked with the Hampstead congregation, he referred to as an example which might well be followed in other cases, and spoke of Stratford as an example of what a congregation could do without a minister. The bazaar of 1900, in which they aimed at £12,000 and got £14,000, had been a great encouragement, and had secured to them their Permanent Chapels Building Fund. It was a great service also to bring the members of their different churches together, and make them feel their unity. They had also spent nearly £4,000 on the improvement of churches, and, at the same time, had stimulated self-help in the churches, for altogether £6,000 had been spent on that work. He expressed his personal thanks to those with whom he had worked, and referred to the honourable line of their Presidents under whom he had served, Sir J. C. Lawrence, Mr. S. S. Tayler, Sir J. T. Brunner, Mr. David Martineau, Sir Edwin Durning-Lawrence, Dr. W. Blake Odgers, Mr. H. Chatfield Clarke, and Mr. Epps, and also to his co-secretaries, Mr. W. Bailly, the Revs. J. E. Stronge and E. S. Hicks. He left the work with confidence in Mr. Hicks's hands.

On the motion of Mr. H. G. CHANCELLOR, seconded by the Rev. W. L. Tucker, the officers were appointed, with Mr. John Harrison as President, Mr. Epps and Mr. I. S. Lister being added to the list of vice-presidents, Mr. H. Chatfield Clarke and Dr. C. F. T. Blyth treasurers, and the Rev. E. Savell Hicks hon. secretary.

Mr. JOHN HARRISON, in acknowledging his appointment, said it was a great pleasure to him to be president of a society distinctly called Unitarian, which was a name he loved and accepted without reservation. He took a deep interest in any society that looked after their churches. In the Provincial Assembly he had done what he could to promote their welfare, and he was himself treasurer of three congregations. He recalled a memory of long ago, when he was taken as a boy one autumn evening to a hall in the Borough-road to hear a lecture by a minister on Unitarian beliefs. He had been impressed by the great hall and the large audience. It was one of a course of lectures organised by the late James Clarke Lawrence to inaugurate the foundation of that society. Among the lecturers in the course were Mr. Boucher (then at Hackney), Mr. Mardon, and Dr. Hutton (of Carter-lane). The other three lectures were given by John Harrison [his father, minister at Effra-road, Brixton]; so the present occasion was not the first on which that name had been associated with the London District Unitarian Society.

On the motion of the Rev. W. C. POPE, seconded by Mr. DAVID MARTINEAU, the committee was appointed, with Mr. Percy Preston as chairman, and Mr. Ronald Bartram and Mr. W. B. Odgers, jun., as new members; and a vote of thanks to the President, moved by the Rev. E. S. Hicks and seconded by the Rev. F. W. Stanley, brought the meeting to a close.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

THE TRIENNIAL CONFERENCE.

SIR,—I thank my friend, Mr. Harwood, for his letter, and am glad to know that the form of invitation to the Rev. T. Rhondda Williams had not the sanction of the Conference Committee. Perhaps Mr. Harwood will permit me to say that I never for one moment supposed that the letter in question had been written by him, or that he would have used such an expression as the one I complained of. May I add that I am as glad as Mr. Harwood is to welcome representatives from other churches amongst us—indeed, I am not aware of anyone having even criticised, far less objected to, the action of the committee in inviting Dr. Rashdall and Mr. Williams; but that is a very different thing from belittling our own name and position in order to make such an invitation more easy to accept, or to enable our guests to explain their coming amongst us. This is what I consider the writer of the letter to Mr. Williams has in effect done, and it is against this that I venture to protest.

We add nothing to the dignity of others by gratuitously lowering our own.

JOHN C. WARREN.

Nottingham, April 10, 1906.

LONDON DISTRICT UNITARIAN SOCIETY.

SIR,—May I ask the courtesy of your columns to give notice to all it may concern that I have now ceased to be Secretary of the London District Unitarian Society, and that my successor is Rev. E. Savell Hicks, of 26, Marquess-road, Canonbury, to whom all communications relating to the Society should be addressed.

April 9, 1906. G. HAROLD CLENNELL.

A WARNING.

SIR,—The man "James Smith," who goes about using my name for begging purposes is an impostor. His statement that he is a member of my congregation is not true.

E. CEREDIG JONES.

15, Claremont, Bradford.

THE GOOD OF FREE LIBRARIES.

SIR,—Without claiming that free libraries are an unmixed good, I can, from what I have seen since one was opened here a few months ago, testify to their being of great value. Every evening during the winter the reading room was crowded with youths and young men, some of whom were reading the *Athenæum*, the *Spectator*, the *Bookman*, and the reviews, of which we have the *Contemporary*, the *Nineteenth Century*, and the *University*, and I have frequently seen the quarto "Channing" I gave taken from the shelves in the reference library. Most of these studious youths would, but for Mr. Carnegie's generosity, have been in the street,

some in the public-houses. They are quiet and well-behaved, and are getting good and out of harm's way. I am on a library committee, and I find I can be very helpful by suggesting good books, and have introduced some for which I have been thanked by grateful readers. I may mention Armstrong's "Makers of the Nineteenth Century," as one that is very highly spoken of. The betting news is covered over with gummed paper before the papers are brought into the reading room, so we have no difficulty with the people who would come solely for it.

Previous to the opening of our Library there were two connected with the political clubs. The clubs themselves run on beer barrels, and I am told there is always a good deal of betting going on in them. I feel very thankful we have now an institution where young people can go without running any danger of suffering from evil communications, and shall always feel grateful to Mr. Carnegie for enabling me to read books and see papers that I could not do but for his munificence.

W. W. ROBINSON.

Gainsborough, April 9.

NEWS FROM THE CHURCHES

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bridgend.—A sermon by the Rev. D. G. Rees, on "Christian Socialism," preached in the Old Meeting House on Sunday evening, March 25, is fully reported in the local *Chronicle* of April 6.

Bristol (Lewin's Mead).—A very interesting service, on the occasion of the association of five of the elder scholars from the Sunday-schools with the congregation, was held in the chapel on Sunday afternoon last. The children from the schools, accompanied by their teachers and by friends from the congregation, joined in a simple devotional service, and were addressed by the Rev. A. N. Blatchford. In recognition of their entrance into the congregation the young people were reminded of the honourable record of the old house of prayer, in which they now solemnly resolved to find their religious home. Their purpose was a sure testimony to the kind and wise influence of their teachers, and, whilst declaring their intention to walk worthily of the vocation wherewith they had been called, they were bidden to cherish those recollections of their school days which they would find full of affectionate interest throughout their lives. To the girls, more especially, the spirit of Mary Carpenter was instanced as a beautiful inspiration to a useful and self-sacrificing life; and before them all the simple and uplifting doctrines of our religious trust were earnestly set forth. A cordial welcome into congregational fellowship was given on behalf of the congregation by Mr. H. Shapecott Bunce, who, in days past, had long been connected with the Sunday-schools, first as a scholar and subsequently as a teacher, after which he presented to each candidate for recognition, as a gift from the Congregational Committee, a copy of the hymn and chant book used in the services at Lewin's Mead. The service was one of much interest, and it is satisfactory to know that for several years it has taken its place among the annual experiences of the Lewin's Mead congregation.

Cardiff.—A resolution expressing the deepest regret of the congregation at the death of Mr. G. Carslake Thompson, and heartfelt sympathy with Mrs. Thompson and her family, was passed by the congregation at the West Grove Church on Sunday, in reverent silence. The Dead March in "Saul" was afterwards played.

Chorley.—The Rev. W. T. Bushrod last Sunday celebrated the first anniversary of his settlement as minister, and there was a much larger congregation than usual, representing many shades of religious thought.

Congleton.—On Sunday, the 8th inst., the Sunday-school sermons were preached by the Rev. W. G. Cadman, of Macclesfield, afternoon and evening. The collections were satisfactory.

Flowerly Field, Hyde.—A very successful sale of work was held in the schools on Saturday afternoon, March 31, opened by Miss Margaret Ashton, Rev. H. E. Dowson presiding. The amount realised will be between £80 and £90.

Hinckley.—A very pleasant and well-attended social gathering was held at the Great Meeting on Wednesday evening, the 4th inst., to mark the termination of another session of the men's Bible-class, conducted by the minister, the Rev. T. J. Jenkins. R. Blatchford's book, "God and My Neighbour" has been the chief topic of discussion during the session, and the Rev. T. J. Jenkins's examination and criticism of its contentions have been very helpful and much appreciated. A good average attendance has been maintained, and twenty-nine prizes were handed to members of the class for regular attendance by Mr. W. Johnson. The singing class in connection with this place of worship has just concluded the winter season by giving five successful performances of the operetta "Sherwood's Queen." The performances were well patronised, and much praise is due to the members of the class for the great care bestowed on the production.

Huddersfield.—A Sale of Work, opened by the Mayor, has just been held, and has realised £90, which clears off all liabilities, and leaves some £34 in hand towards the expenses for the current year.

Leicester: Great Meeting (Welcome Meeting).—On Friday evening, April 6, a congregational Soirée was held in the schools of the Great Meeting to welcome the Rev. A. Hermann Thomas, the new minister, and his wife. Mr. A. H. Paget, chairman of the vestry, presided, and read a letter from Mr. T. Grosvenor Lee, of Mr. Thomas's former congregation at Stourbridge, congratulating them and Mr. Thomas on their new connection. A telegram was also received from the Stourbridge Boys' and Girls' Clubs, wishing Mr. Thomas God-speed in his new sphere. The chairman said they had met to inaugurate another ministry at the Great Meeting, and the large and influential gathering that evening showed how real and general was interest in the event. It seemed inherent to a ministerial career that there should be periodical changes, and those changes to the ministers themselves could not be altogether pleasant or free from regret. Mr. Thomas was that day coming to a far larger town than Stourbridge, to a congregation rich in old traditions, and hopeful as regards the future. Ministers of that church had always been prominent townsmen, standing for civil and religious liberty, for wise and scientific philanthropy, for the spread of knowledge, and for mental culture. By education and temperament Mr. Thomas was well qualified to carry on those traditions, and their earnest hope was that the ministry begun that night might prove in the best sense of the word happy and lasting. They could not on that occasion help thinking of a similar gathering three years ago, which began the brilliant but sadly brief ministry of Mr. Thomas's immediate predecessor. He was sure that they had Mr. Lummis's best wishes for the future of that congregation, and to him in his exile for reasons of health their thoughts would go out with grateful and hopeful sympathy. Concluding, Mr. Paget, on behalf of the vestry and congregation, extended a very hearty welcome to the new minister and Mrs. Thomas. Four little girls then presented a bouquet to Mrs. Thomas, after which Mr. Edwin Clephan, as the oldest member of the congregation, joined in the official welcome. In a brief historical sketch he mentioned the important part that church played in Leicester in the early part of the last century, and observed that the future lay with the young people, whom he counselled to rally round the new minister. Mrs. Fielding Johnson, on behalf of the ladies of the congregation; Mr. A. C. Cooper, representing the Sunday-school and Domestic Mission; and the Rev. Gertrud von Petzold, of the Free Christian Church, also joined in the welcome; and the Rev. Joseph Wood, of Birmingham, conveying the good wishes of the Midland churches, reminded them that there was no greater inspiration to good sermons than good congregations, and appealed to the congregation not to make too great demands either on the minister or the

minister's wife. Mr. Thomas, replying to the welcome, assured his hearers that all branches of the church's work would have his cordial sympathy and help. He believed, with the poet, that "Youth calls for youth the world over," and would strive to be always young and fresh in his sympathy with the work of the Sunday-school, and among the young people. He entered on that ministry with the utmost hope and confidence—confidence not in his own powers, but in the future destiny of the Free Churches. He looked forward to their churches doing an even greater work in the future than in the past, and his earnest hope was that the congregation might find themselves justified in their choice.

Liverpool: Ullet-road.—This church has received, through the kindness of Mrs. Holt, an appropriate gift in the shape of a font, which is in keeping with the many other beautiful things which the church contains. The design is excellent, and has been executed in the best manner. The font consists of a basin of beaten brass in a hexagonal casing of oak. On the sides of the casing are six brass panels with the inscription in raised letters: "Suffer little children to come unto me; for of such is the kingdom of heaven." Below each panel is a winged cherub's head, and the whole is carried on a central support with six detached shafts rising from a carved base. The oak cover is dome-shaped and has three cherubs' heads with the tips of the wings meeting under a cross of beaten brass, which forms the handle by which the cover is lifted. The font will stand at the end of the north aisle, and when required for a baptismal service may be moved to the central aisle, at the foot of the chancel steps. It was designed by Mr. Ronald P. Jones, M.A., and executed by Messrs. Hatch and the Artificers' Guild, who have respectively carried out most of the wood work and metal work in the church.

London: Hackney.—During the month of March at the New Gravel Pit Church, the Rev. H. Rawlings gave four Sunday evening "Addresses to the Thoughtful," on the "Plain Truth," about the Bible, Jesus of Nazareth, Miracles, and the Salvation of Souls. The service on each occasion was followed by a meeting for "questions and free discussion," with a limit of five minutes for each speaker. The services and discussion meetings were well advertised by means of a card, on which the church was described, in a parenthesis after its name, as "Unitarian, but for unity of spirit rather than of opinion," and at the foot were quotations from Marcus Aurelius ("I seek the Truth," &c.), the New Testament (1 Thess. v. 21), and Channing (a passage from "Spiritual Freedom"). The result was most satisfactory. There were good attendances, and earnest but courteous discussions. Evidently, many of the visitors were strangers to our way of thinking. At a musical service last Sunday evening there was also a good attendance.

Manchester: Upper Brook-street.—Sunday last witnessed the farewell of Mr. Henry Woodhead, who is retiring, for personal reasons, from the position of superintendent of the Sunday-school, after fifteen years of strenuous and devoted service. Mr. Woodhead has of recent years been one of the most familiar and acceptable speakers on the platforms of many of our northern schools and in the pulpits of some of our churches, and his loss will be greatly felt by all concerned. An address signed by the whole of the teachers and officers, and presented to him at a crowded farewell meeting of past and present scholars and friends, contained, *inter alia*, the following sentiments:—After an expression of deepest regret at his enforced retirement, both on account of the interruption of their affectionate intercourse, and of the great loss to the school, they beg to assure Mr. Woodhead that they look back on the last fifteen years of intimate association with him in the school as their honoured leader as one of the greatest privileges of their lives, and desire earnestly to thank him for the high ideal of fidelity to the dictates of the true spirit of religion—the Fatherhood of God, and the Brotherhood of man—which he has always kept before them not only in his teachings and counsels, but, more important still, which he has always exemplified in his own life and conduct. They assure him that he carries with him in his retirement, and will always retain, the same respect and affection which have been accorded to him in the school, from the oldest as from the youngest, and hope that he may

have many more years of useful and happy labour before him in whatever sphere of activity he may find himself placed in the future. While most prominent of all in leadership of the Sunday-school, Mr. Woodhead has also ever rendered most valuable and generous help in all religious, charitable, and social movements connected with the church. In these days of comparative apathy and indifference such men can ill be spared by any of our churches.

Sheffield: Attercliffe.—A successful bazaar was held in Channing Hall on April 4 and 5, in aid of the building fund of the new Attercliffe School-Chapel. The total cost is to be £1,750, and towards the final £350 which has still to be secured, if the building is to be opened, as it is hoped, free of debt on May 10, the sale on Wednesday realised £156 3s. 11½d, to which was added £38 13s. 2d. from previous entertainments. Of the final result we have not yet heard. Mr. A. J. Hobson presided on the first day, when the Lord Mayor opened the bazaar. The Rev. C. J. Street and Mr. Hobson both testified to the warm interest the Upper Chapel took in their daughter church, which had shown so much resolution under difficult circumstances. On Thursday Mr. J. B. Wostinholm presided, and the bazaar was opened by Mr. Grosvenor Talbot, of Leeds.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.—London, April 7, 1906. The Rev. W. H. Read, who desires to enter the Ministry in this Province, has satisfied the Advisory Committee of this Assembly as to his character and personal fitness. Signed, W. Blake Odgers, Chairman; James Harwood, Secretary. Note.—All matters other than character and personal fitness are left for the sole consideration of each individual congregation.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

GOOD FRIDAY.

Essex Church, The Mall, Notting-hill-gate, 11, Rev. A. GOLLAND, M.A.
Hampstead, Rosslyn-hill, 11.15, Rev. H. GOW, B.A.
Liverpool, Ullet-road, 11, Rev. J. C. ODGERS, B.A., and the Rev. H. D. ROBERTS.
Sheffield, Upper Chapel, Rev. A. H. DOLPHIN.

SUNDAY, April 15.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HUEN.
Bermondsey, Fort - road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP, and 7, Prof. EARL BARNES, "The Power of Love—A Study of St. Francis of Assisi."

Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROGER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale - road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. T. E. M. EDWARDS, "Jesus and the Resurrection."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11 and 6.30.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. V. D. DAVIS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. J. EVANS, 12 noon, Communion.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTOWELL BIRNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.

SOUTHEAD, Darnley-road, 11 and 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. A. PHARAOH.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-FIRST ANNUAL MEETING, ROCHDALE, GOOD FRIDAY, April 13th, 1906.

11.0 a.m.—SERVICE in the Blackwater Street Church. Preacher: Rev. JAMES C. STREET. Further details see last week's advertisement.

A special train will leave Victoria Station, Manchester, at 10 a.m.

Situations, VACANT AND WANTED.

SITUATION required as COMPANION, NURSE-COMPANION, or to take charge of delicate child. Fully trained. Experienced.—M., 1, Harcourt - villas, The Woodlands, Isleworth.

WANTED, in small family (no children), an active, capable, domestic HELPER.—Apply to Mrs. TUTIN, 49, The Avenue, Kew Gardens.

WANTED.—Young LADY NURSE for three little girls, aged 10, 6, and 18 months, at end of May.—Mrs. C. HERBERT SMITH, 19, Cannon-place, Hampstead.

BIRTH.

HALL.—On April 5th, at 6, Canning-street, Liverpool, to Mr. and Mrs. Lawrence Hall, a son.

MARRIAGES.

ROSCOE—BESANT.—On Wednesday, April 11th, at Little Portland Street Chapel, by the Rev. Henry Gow, Robin Roscoe, third son of the late Richard Roscoe, of 8, Bedford-row, to Celia Winifred, elder daughter of the late Sir Walter and Lady Besant.

SCOTT—RUSSELL.—On the 9th inst., at St. Mark's, Hamilton-terrace, by the Rev. Canon Boot, vicar of St. George's, Newcastle-on-Tyne, Alexander Scott, D.Sc., F.R.S., to Agnes Mary, daughter of William James Russell, F.R.S., of 34, Upper Hamilton-terrace, N.W.

THORNELY—SMITH.—On April 7th, by the Rev. W. Henley, at St. Michael's Church, Polwate, Colombo, Ceylon, Samuel Randolph, son of the late Alexander W. Thornely, Esq., and Mrs. Thornely, of Adswold Lodge, Stockport, to Minnie Gertrude, eldest daughter of the Rev. G. H. Smith, The Vale, Congleton.—(By Cable.)

DEATH.

COURTAULD.—On April 11th, at Bocking-place, Braintree, Sarah Lucy, widow of the late Sydney Courtauld, and daughter of the late William Sharpe, aged 63. No flowers.

IN MEMORIAM.

STEPHENS.—On April 10th, 1890, at Auburn-hurst, Highgate, Alfred Emerson Stephens, aged 15 years. Still beloved.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.
It is as nourishing as it is delicious.



Majesty's Household
Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

New Songs, Sweet & Wholesome

(Not Music Hall), 1st Edition.

"Long may Our Empire Stand," "The Spirit of the Storm," "Rose so Red," "Birdie Warbling on the Tree," "Feathered Songster of the Sky," "The Witching Hour in the Dell." Full music size and well printed. The Author, to introduce them, would be glad to sell at less than cost price. The six, post free, 1s. 6d.; three, 1s.—Address, JNO. S. DAVIES, Mizpah, Rock-lane, Melling, near Liverpool.

Bishop Lang's PARABLES OF JESUS, and THE LIFE SUPERLATIVE, by Stopford A. Brooke, have been the most popular books of a religious nature which have been before the public this year. They are both published at 6s. by SIR ISAAC PITMAN & SONS, Ltd., 1, Amen-corner, London, E.C.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.
"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?

By WILLIAM MATTHEWS. Post free, 2½d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

UNITARIAN CHURCH, SOUTHPORT.

SALE OF WORK

ON WEDNESDAY, APRIL 25, 1906,

AND THURSDAY, APRIL 26, 1906.

The proceeds for Re-decoration of Church and School Buildings.

Donations of articles or money may be sent to the Treasurer, Miss Hudson, 17, Belmont-street, Southport.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (Pro tem.).

NUT CAKES.

Something new and good. They are ideal for afternoon Teas.

LIGHT & DAINTY.

Hazel Nut 6d. each.

Cocoanut... .. 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; board if required; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street Strand, W.C.

BRISTOL.

HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal, Miss V. A. BLAND.

PARIS.

A LADY RECOMMENDS Miss SHAW and Mademoiselle WAHLBOM, who receive a few Boarders at 11, Rue du Val de Grâce. Advantages for study of French, painting, wood-carving. Summer in Normandy if desired. Terms moderate.—R. V., 54, Parkhill-road, Hampstead, N.W.

TO LET.

NEAR PENMAENMAUR, FURNISHED HOUSE, four bedrooms, two sitting-rooms. Modern conveniences. Excellent sanitation. Mountain and sea. Good bathing.

Miss BEARD,
Torwood, Dwygyfylchi,
Penmaenmaur.

BOSCASTLE.

TO LET, FURNISHED HOUSE.—

5 bedrooms, 1 dining-room and 1 kitchen. Fine bracing air, 800 ft. above sea, glorious view of cliff and sea.—Apply,

J. WALTER COCK,
37, Beech Croft-road, Oxford.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET

Apply to ELLINGTON, Advertising Office, 10, Fenwick-street, Hulme, MANCHESTER

Effective Advertising by localised Church Magazines throughout the Kingdom.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress. Next term begins May 2nd.

EDGBASTON COLLEGE FOR GIRLS, BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.

Head Mistress: ELEANOR MOSS, B.A.

Preparation for London Matriculation, Cambridge Local, Music Exams., &c. Special terms for the daughters of Ministers. One vacancy for Summer Term, 1906.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

LANDUDNO. — TAN - Y - BRYN. (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).

C. J. MONTGOMERY, M.A. (Oxon).

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,

20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 14, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3330.
NEW SERIES, No. 434.]

LONDON, SATURDAY, APRIL 21, 1906.

[ONE PENNY.

CONTENTS.

LEADER:—The Martineau Memorial	... 241
National Conference—	
Committee's Report	... 242
The Reception	... 244
President's Address	... 245
Professor Réville's Paper...	... 246
The Sermon	... 248
The Rev. C. Hargrove's Paper	... 251
The Rev. D. Agate's Paper	... 253
The Guilds' Union Sermon	... 254
Miss Lucas's Temperance Paper	... 256
ARTICLES:—	
In Jerusalem	... 259
Martineau's First Call	... 260
MEETINGS:—	
Manchester District S.S. Association	... 261
Liverpool Domestic Mission	... 262
NEWS FROM THE CHURCHES	... 262
OUR CALENDAR	... 263
ADVERTISEMENTS	... 263

NATIONAL CONFERENCE SPECIAL NUMBER.

The Week's Programme.

- Monday.**—6.30, Guilds' Union Service in Manchester College Chapel. Sermon, Rev. F. K. Freeston.
- Tuesday.**—4, Reception and President's Address. Welcome to Foreign Delegates.
8, Religious service. Sermon, Rev. Joseph Wood.
- Wednesday.**—9.15, Communion Service.
10.15, Conference (Social Amelioration). Papers by Rev. P. H. Wicksteed and Mr. Graham Wallas.
2.30, Pensions Fund and Temperance Association meetings.
4.30, Conference (Social Questions). Paper by the Rev. Charles Hargrove.
8.30, Conversazione.
- Thursday.**—9.30, Devotional Service.
10.15, Conference ("The Outlook of Liberal Religion"). Papers by the Revs. L. P. Jacks, Dr. Rashdall, and T. Rhondda Williams.
3.0, Guilds' Union Meeting.
4.30, Business Meeting.
8.30, Religious Service. Sermon, Dr. John Hunter.
- Friday.**—9.30, Devotional service.
10.15, Conference (Advisory Committees). Paper by the Rev. Dendy Agate.
12.0, Address on "The Ideal of a Church," Rev. Henry Gow.
2.30, Meeting in Manchester College Chapel. Prayer and Domestic Mission addresses.

THE MARTINEAU MEMORIAL.

THIS number of THE INQUIRER is devoted for the most part to the proceedings of the Ninth Triennial Meeting of the National Conference of our churches; but the date, April 21, reminds us that this is Dr. MARTINEAU's birthday, and brings with it the impulse to set here in the first place a statement of the urgent need of the Centenary Memorial, which many friends throughout the country earnestly hope that the Octagon congregation at Norwich will be enabled worthily to erect in the city of his birth.

It will be remembered that in connection with the centenary celebration of last year, a site adjoining the Octagon Chapel was secured for the erection of a MARTINEAU Memorial Hall and Schools. The actual needs of the Sunday-school and the manifold social activities which are the outcome of a vigorous congregational life demanded new and adequate buildings, for the schools through the falling in of leases, were, in fact, being rendered homeless, and it is matter of grave anxiety to all friends of the congregation and of the wider work in the province which must depend so largely on its prosperity that the need should be met. At the same time it was a natural and happy thought to associate this new building with the memory of JAMES MARTINEAU, from whose young enthusiasm came the impulse which led to the founding of the Sunday-school, and whose affections to the last clung about the old chapel.

It was not possible for the congregation to take any prompter steps towards the realisation of their hopes. It was necessary that they should first see what response would be made to the appeal for means to carry out this work on a scale far beyond their own unaided resources, but by no means beyond what was fitting to the occasion. They received much encouragement from friends whose judgment carries weight, deeply interested in their work and the special associations of the place and the anniversary, and were fully justified in pleading that the buildings at Norwich should be regarded as the national Centenary Memorial.

£6,000 was the sum estimated as required to carry out the project on a scale in any degree worthy of the occasion, and after the purchase of the site, with its three

houses, for £2,000, the stringent price exacted by the Charity Commissioners, the congregation, through their own strenuous efforts (giving to the full measure of their ability), and the generous gifts of many friends, are secure of £2,400 towards the building. Now the serious question is whether the remaining £1,600 which is still required will be given. It would be a grievous thing if the Memorial were spoilt for lack of this remaining sum, but the time has come when definite action must be taken. If these words should reach any friends who have the matter at heart, we would ask them very earnestly, to consider whether they cannot still help to meet the need.

Having secured the site, which the committee were obliged to take as a whole or not at all (and it was unquestionably the best thing for the future of the Octagon that they could do), it would, of course, have been far preferable to use the whole of it, and have ample space for the building; but that, on consideration, appears to be out of the question, and it is now determined that the two smaller of the three houses shall remain standing, one to be used for the chapel-keeper, and the other to be let, bringing in some £20 a year, while on the site of the largest house, next to the chapel front, and occupying rather more than half of the ground acquired, the Memorial buildings are to be erected.

Mr. H. CHATFIELD CLARKE is preparing plans, which may be ready for the inspection of friends when the 150th anniversary of the opening of the Octagon Chapel is celebrated on May 13. The Rev. H. ENFIELD DOWSON is to be the preacher on that occasion, and there will be a public meeting on the following day. At the centenary celebration, on May 11, 1856, JAMES MARTINEAU was one of the preachers. Would that this later celebration might be made memorable by the announcement that the whole sum required for the MARTINEAU Memorial had been given!

We ask our friends to consider how much depends on obtaining this last £1,600, both for the due maintenance of an important work, and for the honour of the memory of our great Teacher.

Mrs. F. A. MOTTRAM, The Birches, Bracendale, Norwich, is the hon. secretary and treasurer of the MARTINEAU Memorial Fund.

NATIONAL CONFERENCE

Of the Members and Friends of
UNITARIAN, LIBERAL CHRISTIAN,
FREE CHRISTIAN, PRESBYTERIAN,
AND OTHER NON-SUBSCRIBING OR
KINDRED CONGREGATIONS.

OFFICERS, 1903-1906.

[NOTE.—Some of the following have been elected during the term to fill vacancies.]

President: Mr. Wm. B. Bowring, J.P., Liverpool. *Vice-Presidents:* Mr. J. R. Beard, J.P., Manchester; Rev. J. Estlin Carpenter, M.A., Oxford; Dr. W. Blake Odgers, K.C., London; Rev. S. A. Steinthal, Manchester.

Committee:—Elected Members: Rev. W. H. Drummond, B.A.; Rev. John Ellis; Mr. Chas. Fenton; Rev. E. I. Fripp, B.A.; Rev. Henry Gow, B.A.; Miss Florence Hill; Mr. Percy H. Leigh; Mr. Albert Nicholson; Rev. J. C. Odgers, B.A.; Mr. Fred. Pinnock; Rev. Chas. Roper, B.A.; Rev. J. C. Street; Rev. J. Wood; Mr. A. W. Worthington, J.P.

Representatives of Societies: Rev. Dendy Agate, B.A.; Dr. John Barlow; Rev. J. H. Bibby; Rev. C. G. Coe; Rev. B. C. Constable; Rev. F. K. Freeston; Rev. Alfred Hall, M.A.; Mr. John Harrison; Rev. J. A. Kelly; Mr. W. Byng Kenrick; Rev. John McDowell; Mr. Ion Pritchard; Rev. H. D. Roberts; Mr. Richard Robinson; Miss Tagart; Mr. Grosvenor Talbot; Rev. W. G. Tarrant, B.A.; Rev. J. M. Lloyd Thomas; Rev. G. H. Vance, B.D.; Rev. Douglas Walmsley, B.A.; Rev. Frank Waters; Mr. Lewis N. Williams; Mr. G. W. Rayner Wood; Mr. Arthur H. Worthington; Rev. J. J. Wright.

Co-opted Members: Mr. W. Wallace Bruce; Mr. H. P. Greg; Rev. Charles Hargrove, M.A.; Rev. Dr. J. E. Odgers; Rev. F. W. Stanley.

Treasurer: Mr. H. Chatfield Clarke, 6, Kensington Gardens-square, London, W.
Secretary: Rev. James Harwood, B.A., 105, Palace-road, Tulse-hill Park, London, S.W.

THE OXFORD MEETING.

LOCAL OFFICERS AND COMMITTEE.

Chairman: Rev. Dr. J. Edwin Odgers.

Treasurer: Rev. J. Estlin Carpenter.

Hon. Secretary: Mr. J. Walter Cock, 37, Beecheroff-road, Oxford.

Committee: Miss Beard; Miss Carpenter; Miss Copeman; Rev. Dr. Drummond; Miss E. Drummond; Rev. L. P. Jacks, M.A.; Mr. S. A. Mellor, B.A.; Mr. Raworth; Mrs. Sidgwick; Miss Toulmin Smith.

THE COMMITTEE'S REPORT.

Presented April 19, 1906.

WITH the close of another triennial term it becomes the duty of the Committee to give an account of its stewardship. Weighty matters were referred to it by the Conference which met in Liverpool, in 1903, and though much time and deliberation have been bestowed, a good deal still remains to be done as they are fully treated. In the exercise of the power given by Rule 6 (c) the Committee co-opted the following gentlemen as members: Revs. Chas. Hargrove, J. E. Odgers, F. W. Stanley, and Messrs. W. Wallace Bruce and H. Philips Greg. Composed as it is of representatives from all parts of the United Kingdom the Committee cannot be brought together very frequently in reasonably full strength. Nevertheless, eleven meet-

ings have been held in London, Manchester, and Oxford, and in addition numerous sub-committees have been appointed for special purposes.

It will be remembered that in his Presidential Address at Liverpool the Rev. J. E. Carpenter brought forward an important proposal by which the Conference was to raise a fund of £1,500 or £2,000 a year for the benefit of the congregations on its roll that need assistance. The Rev. Joseph Wood also read a paper pleading for the development of church life and a better organisation of our forces. His suggestions may be briefly summarised as follows:—

(a) That the Conference should issue a Pastoral Letter to the Churches, calling serious attention to the importance and advantage of public worship and the danger of its neglect.

(b) That some better means should be provided for bringing about suitable settlements of Ministers with Congregations.

(c) That more effectual help should be organised for our poorer Ministers and Congregations. This might be secured, Mr. Wood believed, without raising any new fund, if the managers of existing funds and associations formed themselves into a *Joint Maintenance Board*, through which all help should be administered.

The Liverpool Conference, on the motion of Mr. John Dendy, seconded by Mr. Byng Kenrick, unanimously adopted a Resolution which (1) *Directed* the Committee to give a careful consideration to the proposals of Mr. Carpenter and Mr. Wood. (2) *Empowered* the Committee to communicate with local Associations and other authorities; (3) *Directed* the Committee to report their conclusions and recommendations to an interim Conference.

In addressing itself to these tasks the Committee decided that, before considering the question of any new Fund, it should inquire into the adequacy and the best mode of applying existing resources.

Proceeding in this order the Committee regrets that it has not been able to deal with Mr. Carpenter's proposal, which therefore must await the instructions of the present or some future Conference.

With regard to Mr. Wood's suggestions the Committee has to report that

(a) A Pastoral Letter on Public Worship, which by urgent request was kindly prepared by the Rev. J. E. Carpenter, was signed by the President on behalf of the Conference, and circulated throughout our Congregations. In addition nearly 4,000 copies were applied for by about twenty Churches for local distribution—a gratifying indication of the effectiveness of Mr. Carpenter's persuasive appeal.

(b) After careful deliberation the Committee could not see its way at present, at all events, to recommend the appointment of a Central Advisory and Settlements Committee. But "recognising the value of the work done by existing Advisory Boards in different districts it thinks it desirable that the Conference Committee should communicate with the local Unions, lay before them information as to the advantage of establishing local Advisory Committees and urge them to do so."

(c) On the invitation of the Committee a Conference was held in June, 1904, of Representatives of Trusts, of the British

and Foreign Unitarian Association, and of the National Conference itself, to consider the desirability of forming a Joint Maintenance Board. Twenty-one representatives attended, but inasmuch as they had no authority to act, no vote was taken. It was clear, however, from the conversation that took place that by the terms of their Trusts the Trustees were not at liberty to delegate their functions or to merge them in a larger body. Therefore the proposal to establish such a Board was wholly and frankly given up.

Yet the possibility and the need of greater co-operation still remain and are generally recognised. The Conference Committee, therefore, decided to make a fresh start by inviting another Conference on the basis of definite proposals to be considered by the various Trusts before appointing their Representatives. Invitations to attend this Conference, held in London in October, 1905, were accepted by eighteen different bodies, and twenty-two Representatives were present. The Resolutions, after some slight amendments, were carried, all but unanimously, in the following form:—

(1) That in the opinion of this meeting, consisting of Representatives of Trusts and Societies for the support of churches, Ministers, and Students for the Ministry, it is highly desirable that duly appointed delegates of the various Funds that exist for the above purposes, should be brought periodically into conference with each other.

(2) That the Revs. D. Agate, J. E. Carpenter, James Harwood, Joseph Wood, and Messrs. Byng Kenrick, G. H. Leigh, C. F. Pearson, and P. J. Worsley be appointed a Sub-Committee to consider and prepare a preliminary scheme for a "Consultation Board," consisting of Delegates from Trusts, Funds, and Societies giving aid to Ministers, Students, and Churches, and to indicate its scope of action, its relation to local Associations, and any other points appertaining thereto, and submit the same to the various trusts in preparation for an adjourned meeting of the Representatives as above.

(3) That the same Sub-Committee be requested to collect and tabulate all available information with regard to (1) Trusts and Funds for Ministerial Aid, (2) Trusts and Funds making grants to Students for the Ministry, and to present a report to the adjourned meeting of the Representatives named above.

The Sub-Committee named in the second Resolution has prepared a scheme, which having been submitted to the various Bodies of Trustees, will, it is hoped, be considered at an adjourned meeting at Oxford on occasion of the Triennial meetings. At the present stage, therefore, it cannot with propriety be embodied in this Report. Suffice it to say that the central idea of the scheme is—to assist the several Trusts and Societies in the administration of their Funds by providing a means for the interchange of information and mutual counsel. The Committee is anxious that this should be clearly understood, and cannot but believe that the object must commend itself to all who desire to secure more method and greater efficiency in pursuing common aims. If this scheme proves acceptable in the main, the next step will be to invite the approval and co-operation of the District Association.

The above Sub-Committee has also been collecting and arranging particulars with regard to the various Trusts founded to assist Churches, Ministers, and Students for the Ministry. This report should prove of permanent value.

The Meeting of the Conference at Liverpool in 1903 having authorised the appointment of an official Secretary, the Committee proceeded in the autumn of 1904, when the necessary income had been secured, to invite the Rev. James Harwood, B.A., to undertake this office, for which his large experience among our Churches, his intimate acquaintance with the aims and work of the British and Foreign Unitarian Association, and his personal qualities, seemed pre-eminently to fit him. After consideration Mr. Harwood intimated his readiness to accept the office, but was unable to enter upon it until his return from the Continent in the spring of 1905. Under these circumstances Mr. Fenton, with the generosity which has invariably marked his services to the Committee, kindly consented to continue as acting Hon. Secretary until April in that year, while Mr. Worthington and he together placed their resignations in the hands of the Committee. In acknowledging the devoted labours of the two Hon. Secretaries over a period of so many years, the Committee resolved to recommend the Conference to elect them as Vice-Presidents at the next meeting in April, 1906, and a resolution to that effect will be submitted to you.* Mr. Harwood having conducted the business of the year to the complete satisfaction of the Committee, a resolution appointing him as secretary to the Conference will be proposed to you.

The Committee has learned with much regret that Mr. Howard Chatfield Clarke who has been Treasurer of the Conference since the death of his father, the late Mr. Thomas Chatfield Clarke (who had held the office since the Conference was founded in 1882), desires to retire on account of his numerous professional engagements as well as of the more onerous duties now imposed on the Treasurer. The Conference has been under deep obligation to its two Treasurers, who, mainly from private friends, have hitherto procured the necessary funds. In grateful acknowledgment of their services it is recommended that Mr. H. Chatfield Clarke be elected a Vice-President.

In looking round for a new Treasurer the Committee, anxious to make the Conference as representative as possible, desired to secure some one outside London, and it considers itself fortunate in being able to propose Mr. J. W. Scott, of Bolton. Mr. Scott's large business experience as well as his interest in our Churches, admirably fits him for the office. It is desirable, nay, necessary, to enlarge the area from which the Conference derives its income. If the Congregations, for the sake of which it exists, would generally co-operate, there would be no difficulty in raising at least £300 per annum to meet the ordinary expenses.

Several new congregations have made application to be placed on the Roll, and

the Committee has considered it necessary to prepare a form of questions to be answered by new applicants. The present printed Roll, adopted at Leicester in 1900, was taken from the Essex Hall Year Book for 1899. Naturally several changes have taken place since then: Renshaw-street Chapel (Liverpool) and Wellington-street Chapel (Leicester) have been closed, and their Congregations have built new Churches at Ullet-road and Narborough-road respectively. Strangeways (Manchester), Alcester, Stratford-on-Avon, Eastbourne, Margate, and Ramsgate have disappeared from the Roll—the last four having had only a tentative existence. On the other hand, Child's Hill (London), Halliwell-road (Bolton), Aberystwyth, Acton, Broughton (Manchester), and Newton Abbott have been placed on the Roll. The Essex Hall Year Book rightly includes in its list all places where religious services are conducted. But until a congregation has passed beyond the purely experimental stage and shown signs of permanent cohesion it can hardly apply to be placed on the Conference Roll. This explains any discrepancies that may be found between the two lists.

Experience has shown some slight alterations in the Rules to be necessary, and these will be proposed by the President on behalf of the Committee.

Since the last Report was presented the International Council of Unitarian and other Liberal Religious Thinkers and Workers has met at Amsterdam in 1903, and at Geneva in 1905. The National Conference was officially represented at the former by the President and Mr. Charles Fenton (then one of the Hon. Secretaries) and at the latter by the President, the Rev. J. E. Carpenter, and the Rev. James Harwood (the present Secretary). None who were present on either occasion are likely to forget the delightful and stimulating gatherings.

The Conference has also been represented by the President at the Whitsuntide Meetings of the British and Foreign Unitarian Association; by the Rev. Henry Gow at the Anniversary Meetings of the North Midland Presbyterian and Unitarian Association in 1905; and by the Rev. V. D. Davis (at the request of the Committee) at the Meeting of the Protestantenbond at Zutphen in 1903.

On occasion of the momentous decision of the House of Lords in the case of the Scotch Churches the Committee took the opportunity at once of expressing its adhesion to the open principle so dear to our own Churches, and of showing its deep sympathy with the United Free Church of Scotland in the grave difficulty with which it was confronted, by passing the following Resolution, which was courteously acknowledged by the Rev. Principal Rainy.

"That this Committee of the National Conference, recognising the faithful and devoted labours of both Ministry and Laity of the United Free Church among the people of Scotland, the contributions made by its colleges to the great causes of theological learning and Biblical study, and the far-reaching efforts of its missionaries among the non-Christian peoples of the East—respectfully offers to the Moderator of the United Free Church and his colleagues an expression of heart-

felt sympathy in their present grave and unexpected difficulties; and earnestly trusts that, whether by Parliamentary aid or otherwise, it may (without incurring legal penalties) secure the right, essential to a living Church, of reshaping its expressions of faith in accordance with the advance of knowledge, unencumbered by the creeds of an older day, thus winning the powers of adapting itself to progressive changes of thought and circumstance, while maintaining uninterrupted the continuity of its religious life and institutions."

In the circle of our own Congregations an event of special interest was the Centenary in 1905 of the birth of Dr. Martineau, which was celebrated at Norwich and Oxford by memorable gatherings and addresses, and in many other places was made the occasion for recalling the life and work of our late revered leader. In Hope-street Church Liverpool, "the spot of all the world," said Dr. Martineau, "where I have most lived, most hoped, most loved, most suffered," a mural tablet has been placed, while at Norwich, his birth-place, a fruitful memorial is to take the appropriate form of new school buildings, in the erection of which all who love the memory of Dr. Martineau may be glad to bear a share.

The Committee has had to mourn the loss of three valued friends and colleagues, who were in a very special way identified with the National Conference or the institutions which have sprung out of it. Mr. Harry Rawson was one of its original Hon. Secretaries, and at its first meeting at Liverpool read the memorable Paper, which produced an impression so deep as to lead to the immediate founding of the Sustentation Fund. To the Rev. R. A. Armstrong—a minister honoured throughout our Churches, and known far beyond their borders by his writings and his work—the first suggestion was due, of which the Conference was the result. Mr. J. Cogan Conway's memory will always be associated with the Ministers' Pension Fund, which will endure as a monument of his indomitable perseverance, benevolence, and wisdom. Each of these departed friends again and again acknowledged with gratitude the blessings he had received from the religious faith in which he was nurtured. Churches which are able to contribute honoured representatives of such distinctive types of character to the religious, civic, and social life of the community, have assuredly still an important place to fill.

To promote the well-being and extend the influence of these Churches is the primary function of the National Conference. That it is in harmony with other organisations is illustrated by the fact that some of its most earnest workers also give of their time and strength to the British and Foreign Unitarian Association. They are convinced that there is not only room for both, but need of both. The same conviction will be shared by others, as they are brought face to face with the actual conditions and opportunities of our time. The Committee, in surrendering the trust placed in its hands, commends with the fullest confidence the interests of the National Conference to all our Churches, which seek to promote faith, freedom, and fellowship in religion.

W. B. BOWRING, President.

* Since the Report was adopted by the Committee, and while it is passing through the Press, Mr. Fenton writes to say that he wishes it to be stated here, that though he appreciates to the full the honour it is proposed to pay him, he wishes to decline it.

NATIONAL CONFERENCE.

NINTH TRIENNIAL MEETING AT OXFORD.

THE faith of those friends who suggested that the National Conference should meet at Oxford, and put their faith into strenuous efforts to secure the success of the meetings, has been fully justified. The glorious Easter weather was indeed followed on Tuesday afternoon by gentle rain, over which the country and the College gardens at any rate rejoiced, but it certainly could not hinder the cordiality of the welcome offered to the visitors, who many of them came to Oxford for the first time. Over six hundred there were—we may next week know the exact numbers—and for ministers and delegates admirable arrangements had been made for their hospitable entertainment.

On Monday, still in the Easter sunshine, there had been a very happy beginning of the meetings, in the service arranged by the Guilds' Union in Manchester College Chapel. A party of 125 young people had come over for the day by special train from London, and another party of 25 from Birmingham. It was a perfect day for seeing Oxford, and they had lunch and tea at Manchester College. Then at half-past six the service was held in the Chapel, which was filled by a congregation of 240. The Rev. John Ellis conducted the service and the Rev. F. K. Freeston preached the sermon, which will be found in this number of the INQUIRER. It made a deep impression.

The meetings proper of the National Conference began on Tuesday afternoon, meetings of representatives of trusts and of the Conference Committee having been held at Manchester College earlier in the day.

At four o'clock, the President, Mr. W. B. Bowring, J.P., of Liverpool, held a reception in the large hall of the Municipal Buildings, and afterwards delivered his opening address. The whole of the Buildings, which were engaged for the Conference, proved admirably adapted for the purpose. The spacious entrance and staircase, and the large and comfortably furnished reception room, gave ample opportunity for the pleasant meeting of friends, while the Drill Hall was equally ample in its provision of lunch and tea, and the large hall itself, with its powerful organ, was all that was required for the meetings.

THE OPENING MEETING.

THE PRESIDENT took the chair at half-past four, and was supported on the platform by Professor Jean Réville of Paris, Professor J. Estlin Carpenter, Mr. W. Blake Odgers, K.C., Mr. W. Wallace Bruce, L.C.C., Mr. John Harrison, the Revs. Joseph Wood, C. C. Coe, Charles Hargrove, J. Collins Odgers, F. W. Stanley, C. Roper, John Ellis, J. M. Lloyd Thomas, James Harwood (secretary), and others.

THE SECRETARY announced a number of letters of regret for absence, mostly on the ground of ill-health, and referred especially to one from Mr. Charles Jones, of Liverpool, to whom they were indebted for the suggestion at the Conference three years ago, in Liverpool, that they should meet next in Oxford. It was, Mr. Harwood said, largely

through the generosity of Mr. Jones and his friends that they had been able to offer hospitality to ministers and delegates at that meeting, and they regretted very much, as did Mr. Jones himself, that he was unable to be with them.

Another regret was from Mr. J. W. Scott of Bolton, whom they were glad to have persuaded to accept the office of Treasurer; and another from the President of Manchester College, who had also been one of the founders and one of the first secretaries of that Conference.

Mr. STEINTHAL, in expressing his great regret that he did not feel equal to the exertion of the meetings, wrote:—"I hope that you may have a very successful Conference, and that both in the devotional meetings and the deliberations on practical work all that are present may be inspired by the Holy Spirit, and that the faith and love of Jesus may be among you with guiding power, so that all may return to their ordinary vocations in closer harmony and with greater earnestness and zeal, to work for righteousness, truth, and love in building up the Universal Church of our Father and our God."

THE PRESIDENT then delivered his opening address, which will be found printed in full after this account, and at the conclusion called upon the Rev. J. Estlin Carpenter to offer a welcome to their guest from abroad.

Mr. CARPENTER, before offering the welcome to Professor Réville, read some letters from other friends and representatives of societies in other countries, whom they had hoped to welcome at their meeting.

The first was from the Secretary of the Netherlands Protestantbond, who regretted that no representative could be sent to Oxford, and offered every good wish for the success of the Conference.

The next was from Herr Direktor Schrader of Berlin, President of the Protestantverein, who said they had hoped to send delegates, but found it at last impossible, as they were themselves holding an important meeting at Darmstadt in the same week. "We can," he added, "only therefore send you our best wishes, and assure you that we feel ourselves closely united with you in the same common work."

Miss WESTENHOLZ of Folehave, near Copenhagen, also sent grateful acknowledgments and cordial greetings.

Letter from Bishop Ferencz.

"On account of the great distance, we are unable to send a representative to your National Conference, but I wish to be present with a few words of hearty greetings. May God's blessings be upon your meetings, may the spirit of Christian brotherhood fill the hearts of all those who will be present, that by clearing the religious conceptions and by strengthening the ties of love you may confer upon the progress and happiness of mankind much good. I shall rejoice to hear good news of the proceedings of your meetings, upon which I pray the blessings of God our heavenly Father.

"With Christian brotherly love, yours faithfully,
JOSEPH FERENCZ,

"Bishop of the Unitarian Churches in Hungary.

"Kolozsvár, Hungary."

Dr. SAMUEL A. ELIOT, President of the American Unitarian Association, wrote, regretting that they could have no representatives at Oxford, and added: "May I send, through you, to my friends and fellow workers of the Conference the affectionate greetings of the Unitarians of America. Our cause makes modest but steady advance, and the condition of our churches is, on the whole, healthy and progressive. We rejoice in every opportunity to draw closer the bonds of affectionate goodwill that bind us to our brethren in Great Britain. With high regard and cordial salutations, faithfully yours,

"April 6, 1906. SAMUEL A. ELIOT."

WELCOME TO PROFESSOR RÉVILLE.

THE Rev. J. ESTLIN CARPENTER said these letters would explain why it was there was only one representative of their friends from abroad that he had to offer their greetings to that day. M. Réville belonged to the nation with which they especially associated the ideas of grace and charm, the nation which had again and again been the teacher of Europe, the nation from which in modern days they had learnt ideals of liberty, equality, and brotherhood, which the late Bishop Westcott bravely declared summed up some of the modern aims of Christianity. They rejoiced to receive in M. Réville a representative of the *entente cordiale*, which they had welcomed so heartily as one of the best aids for preserving the peace of Europe, and promoting goodwill among men. But M. Réville had special claims on their goodwill. It was now several years since they had the pleasure to welcome him in the Lecture Room at Manchester College, and the attendance of many brilliant scholars of that University at his discourses was a sufficient proof of the esteem in which he was held. They remembered the sympathetic insight with which he had described the decline of Paganism, and the final conflict which issued in the victory of Christianity; they thought of his learned exposition of the Fourth Gospel, they recalled his profound researches into the evolution of the constitution of the Christian Church, and especially of the episcopal office. But more than that, there were many there who would recall those delightful meetings which brought M. Réville into closer intercourse with them, the International Council at London in 1901, and the gatherings at Amsterdam and Geneva which followed it. There they learned to know and to love M. Réville, to admire his earnestness, to appreciate his eloquence, and to feel the force of his devout and intense religious feeling.

M. Réville came that night to bring them greetings from the brethren who shared the same ideals of religious truth and liberty in France. Many there would remember that the position of the French churches analogous with their own was at present most critical. The great act by which, last year, the French Parliament set the example of the disestablishment of the National Church on a grand scale, affected not only the Roman Catholic Church in France, but the Protestant congregations as well. Protestant congregations, orthodox and liberal, stood in precisely the same relations to the state. Now, however, the connection had been

severed, problems had immediately arisen of the gravest nature for the future of the liberal wing of the Protestant communion. Would their orthodox brethren be willing to retain their fellowship with them, or would they insist on a severance and leave each party to go on its way alone? The situation was critical, and in view of the relatively smaller numbers of the liberal churches in France the action of the future hung a heavy weight on M. Réville, and those intimately associated with him in the organisation of liberal religious work. He trusted it might be proved that M. Réville's visit to England would show him what was possible in the shape of voluntary effort on the part of religious communities of many kinds. He would see that there was not only wealth placed at the service of those churches, but that again and again the very poor contributed out of their own resources, and by the help of many the causes of religion were sustained. They themselves, few as they might seem to be, and not highly organised in outward form, had yet so much of the spirit of the Huguenots that they hoped they might be able to give back something in the shape of encouragement, of sympathy and brotherly support to the French churches in their hour of need. Let them offer to M. Réville their sincerest sympathy in what might prove to be a grave crisis for the churches of their household of faith in France. Let them trust that the spirit of wisdom and of light might direct their faith and sustain their endeavours. Let them pray that, if need be, in separation and in solitude, they might bravely bear their testimony to the truth. Let them hope that M. Réville might carry back from that meeting, and the fellowship of their household of faith in England, that which might support him and his friends in their coming hour of trial.

Professor RÉVILLE, in acknowledging the welcome, delivered the address which is printed in full after the President's Address, and the meeting then terminated.

OUR friend Matthias Jochumsson sends us a cordial greeting from Iceland, dated Akureyri, March 24, on the opening of communications after the winter's bondage. The winter, he says, was dark and dreary, as usual; "my health rather poor—perhaps old Dame Nemesis has found the popular ovation I received at my seventieth birthday somewhat exaggerated." Yet his pen has been busy, as usual, with liberal religious subjects in the papers. The translations he has made, however, of English and German works, including the "Book of Daily Strength," have still to remain in manuscript. The interest in such topics is not keen enough to justify their publication. Indifference appears to be even a worse enemy than the orthodox reaction, which still prevails. The old man, a poet, not lacking in prophetic fire, writes of discouragement and the abandonment of youthful dreams, and yet concludes: "Still the deepest and highest dream is still mine—hidden with my inmost consciousness."

WE look too much at the consequences of vice, too little at the vice itself.—*Channing.*

THE PRESIDENT'S ADDRESS.

LADIES AND GENTLEMEN of our National Conference,—I am proud of the opportunity as your President of addressing you on this Ninth Triennial Conference of Unitarian, Liberal Christian, Presbyterian, and other non-subscribing or kindred congregations. It is gratifying to the Committee to find so large and representative an assembly, and we devoutly hope that your deliberations may lead to the furthering of the great religious principles we so warmly advocate.

Several new churches have made application to be placed on the roll. The Committee having made the inquiries they thought desirable, I, on their behalf, welcome most cordially delegates from the new churches. Renshaw-street, Liverpool, and Wellington-street, Leicester, having been closed, and their congregations having built new churches at Ullet-road and Narborough-road respectively, are, of course, on the roll. Alcester, Stratford-on-Avon, Eastbourne, Margate, and Ramsgate have disappeared from the roll. On the other hand, Childs Hill (London), Halliwell-road (Bolton), and Aberystwyth have been placed on the roll, and we welcome delegates from them very warmly.

We are privileged to meet in the ancient and historic city of Oxford, a city famous in the annals of our country, and of world-wide renown as a great seat of learning and education. We all feel great delight in having the opportunity of meeting here, and visiting its venerable and stately colleges, and ancient historic buildings, venerable with patriotic interest. On behalf of this Conference I beg to express to the local committee the gratitude we feel for their exertions in making such admirable arrangements for our comfort and enlightenment while here. We tender to them our very warmest thanks.

Since our last Conference we have had to mourn the loss of three most valued friends and colleagues, who were, in a very special way, identified with the Conference and the institutions which have sprung out of it: Mr. Harry Rawson, one of its first secretaries, and who, at its first meeting in Liverpool, read a memorable paper, which led to the immediate founding of the Sustentation Fund; the Rev. R. A. Armstrong, honoured as friend and minister, and known far beyond our denomination by his writings and social and public work, to whom was due the suggestion from which this Conference grew; Mr. J. Cogan Conway, whose memory will always be associated with the Ministers' Pension Fund, which will endure as a monument of his indomitable perseverance, benevolence, and wisdom. While we deplore these great losses, they lay on us a great trust, that while we profit by their labours, we must see that we are no less faithful to the great ideals we share with them.

The years since last we conferred together have been memorable for many striking public events, which, while not directly affecting us much in our religious progress, have really altered the status of the world. Furious and bloody war has raged in the Far East, the outcome of which must entirely alter the relations previously existing between the Western and Eastern worlds. Let us hope that the change

may lead to more peace on earth, and more goodwill between all men. We have seen a smouldering and bloody revolution in the great Russian Empire. May the leaders of that country learn, before it is too late, that "force is no remedy." In France there has been a great change in religious affairs, which we hope may be for the advance of righteousness. Here, in our native land, we have had a peaceful, bloodless revolution, which, for better or worse, has completely changed the legislative ideals of our Government. May the new ideals result in good laws, with peace, retrenchment, and reform, and their attendant blessings.

I cannot refrain from referring to the burning Education controversy that has been raging since we last met. The Bill of 1902 having upset the educational system established in 1870, it met with fierce opposition and was thought to create manifest and serious injustices. The recent election in 1906 gave a mandate to the present Government, with the result that the Minister of Education has presented a new Bill, which is in course of discussion. No doubt there are serious differences of opinion on the merits of this Bill, but in my opinion, while not being entirely in accord with my particular views, it presents an honest opportunity of settling the vexed and complex educational difficulties that beset us, and should be discussed with an earnest desire to bring about a settlement which will avoid future conflict and establish a thoroughly satisfactory system of national elementary education.

I trust you have all read, marked, and inwardly digested the report of the Committee, and I venture to claim that it has not been idle, or neglected the consideration of the weighty matters referred to it by the Conference at Liverpool, in 1903.

In reference to Professor Carpenter's important proposal, it was decided that, before considering the question of a new fund, it should inquire into the adequacy and disposal of existing resources. This is being done, and I hope the Conference will empower the new Committee to continue their inquiries.

In reference to the very interesting and valuable suggestions of Mr. Wood in 1903, a full record will be found in the report of the action taken by the Committee in regard to them. His suggestion to circulate a pastoral address throughout our churches was carried out through the kind help of Professor Carpenter, and no doubt much good was done by it.

I am glad to see Mr. Wood proposes to bring the question of a Central Advisory and Settlements Board before us again on Friday, and I hope it will receive sympathetic support from the Conference, and that the new Committee will be empowered to continue their efforts to give effect to the proposal. And here let me say that, personally, I share the view expressed by Professor Carpenter in his presidential address in Liverpool, in 1903.

He advocated that the Conference should undertake the care of the Churches, and he said: "Three years ago this Conference acquired a definite constitution: The various local Associations ranged themselves along with it, and are represented on its administrative Board. It is the belief at any rate of some—I know not how

many—both ministers and laymen, that *this Conference is the proper body to be the organ for raising and administering the funds that are needed for congregational aid*. Then, I say, boldly, if this thing is seriously desired, if we hold the principle strongly enough to make sacrifices for it, the Conference must raise the money.”

I would also personally like to call the attention of the Conference to Mr. Wood's suggestions, page 2, paragraph c:—“More effectual help for our poorer ministers and congregations.” You will remember the poor stipends given as cited by Mr. Wood in his paper at Liverpool: I should also like you to consider why members of our “well-to-do” families are not forthcoming for the ministry. Our pulpits, in themselves, and for their larger freedom, are desirable above all others; but these men must live, and as things go, and as society is, how is it possible for a man to live decently, as everyone wishes him to do, on £150 plus £25 from a fund, say, the Sustentation Fund. The consideration of the above leads me to call your careful attention to a delicate but important matter, about which I can claim no personal experience. In our city we have been singularly fortunate in securing cultured and high-toned ministers, respected by all, to occupy our pulpits, but I am informed such is not everywhere the case, and there are cases of unsuitable and uncultured men being introduced into the pulpits of some of our churches. I am afraid such men not only injure the particular congregation, but lower the general character of the ministry. I would suggest that since some of our congregations cannot (even with help) offer a living wage for a cultured and suitable minister, it would be better for them to share a minister, and supplement with lay help, than to have a minister who is not fit. We in Liverpool have adopted such a method, and I speak from experience when I say it carries a double benefit, to the layman who ministers, and to the congregation which listens.

The consideration of the above makes me urge this Conference to take into its earnest consideration the resolutions to be moved on Friday next by the Rev. Joseph Wood, as I think, if they be found practicable, they might solve some of the difficulties before us, and if so, do inestimable good.

I venture to call the attention of the Conference to the loss they have sustained in being deprived of the services of Mr. Fenton, who has for many years acted as hon. secretary to the Committee of this Conference, and I beg you will permit me, in your name, to express our thanks for his past valuable services.

I also beg to call the attention of the Conference to the resignation of Mr. Howard Chatsfield Clarke, treasurer, the loss of whose valuable services we deeply deplore.

You will notice that the Committee have been fortunate in securing the services of the Rev. James Harwood as secretary to the Conference, and his appointment cannot fail to add importance to our Conference, and his earnest services meet with your cordial approval.

In conclusion, I should like to remind my hearers that the future is with us, though we may be small among the churches. Let us ever try to grasp the

grandeur, the grand potentialities of our position. We need not shut our eyes and our minds to new knowledge, and new ideas. We see Religion walking hand in hand with Progress and Freedom, and rejoice in the august companionship. It is our province to voice the cry of the generation for more light, and not shut our eyes to it when it comes. We have all to hope, and nothing to fear, for our thought of God is larger than the moulds in which men have striven to enclose it. Casting aside the trammels of superstitions which may have once served their day, but which hinder now; and repudiating, on the other hand, the pessimism of materialism, we still stand triumphantly for the religious interpretation of man and the universe. Our work is to declare that God is greater, and other, than the dogmas men have woven around Him; that God is still God, and His Spirit still works in His children of men. As we think of these things, we may well stand ashamed before the grandeur of our work and destiny, asking ourselves what manner of men we ought to be who have this great thing laid upon us. Yet the spirit has ever worked in earthen vessels, and all that is required of us is the ready cry, “Here I am, Lord, send me.”

And I would express the hope that our coming Conference, on religious, social, and even on business matters, may be carried on in that large spirit which ever keeps in sight its large ideals, and that it may truly minister to the splendid vindication and speedier coming of the kingdom of God upon earth.

SEPARATION OF THE CHURCHES AND THE STATE IN FRANCE.

ITS RESULTS FOR LIBERAL PROTESTANTISM.

By PROFESSOR JEAN RÉVILLE, OF PARIS.

LADIES and Gentlemen, Sisters and Brethren in our free Christian faith,

It is the second time that the sympathetic duty of presenting the fraternal greetings of my liberal French Protestant countrymen to this National Conference devolves on me. I feel very honoured to be once more your guest and to be authorised by the *Délégation des Eglises libérales de France* to convey the best wishes of the little Huguenot tribe to the great and noble people of the free faith in Western Europe. May God bless your work and support you in all your enterprises for promoting in your own field of work and in the whole world the true spirit of Christ, in perfect liberty and fraternal co-operation!

At the last Conference, in Liverpool, I tried to explain the organisation of the Protestant Churches in France, and the situation of our liberal minority in those churches. Since that time a great change, nearly a revolution—but happily a legal one—has upset the ecclesiastical régime in my country, and created quite new conditions for future activity. Since December 9, 1905, the secular union between the State and the churches has been dissolved. Henceforth no church at all will receive any subsidy from the State, or be bound by its authority in its internal affairs. They have to organise themselves according to a new Bill, which does not confer on them as much liberty, especially in financial matters, as we could wish; but which, after all, is as

liberal as it could be in a Catholic country, where the civil power is obliged to take securities against the dangerous force of a clerical centralised body.

Amongst the Protestants the separation has been generally received without opposition, even welcomed by many. There is no objection against its principle; but there are great difficulties to overcome in the organisation of the new religious associations, which have to assume the succession of the previous official parishes. In the Catholic Church it is easy: the Pope and the bishops will command, and the believing people has nothing else to do than to obey. But in our Protestant churches it is quite different. We are not a servile people, and, in consequence of our internal divisions, there is no central authority which might be recognised by all our religious groups.

I beg permission to suppose that you have not quite forgotten what I told you three years ago about our ecclesiastical situation*: an orthodox party with an elaborate synodal organisation, and a liberal party with a triennial conference, each of them having a directing body, called *Commission permanente* for the orthodox group and *Délégation libérale* for the other. But whatever might be the opposition between the leading personalities, those separate organisations had no legal existence; they were private things. Officially, in the eyes of the Government for the great bulk of the Catholic people, which did not know much about those quarrels, let me say even for the larger part of the Protestants themselves, who did not care much about those theological differences, there was but one Protestant Reformed Church in France, with some parishes where they did not teach just the same as in others. These varieties seemed inherent to the true Protestant mind.

But now the established house, where the different groups of the Protestant family were equally at home, has to be left, and the tenants have to decide where and how they will settle themselves. At first sight this seems to be a happy occasion for each group to set up for itself, according to its own principles. But in fact such a disintegration of the traditional unique Reformed Church into three or four separate and, of course, rival churches is not popular amongst the French Protestants, because it is inconsistent with the old Presbyterian type of the Huguenot church, which has been consecrated by the heroic sufferings of the forefathers, and because the bulk of the Protestant people feels by instinct that it would be a lamentable decay of the little Protestant minority in a Catholic country, where the mighty opponent church is so strongly unified.

Theoretically, indeed, it would be much better if there were as many different denominations as there are different tendencies amongst us. But practically, the consequence of such a dissection of the Protestant body would be, that in every place where there are two or three hundred Protestants against many thousand Catholics, that handful of Protestants would be divided into two, three, or four little chapels, incapable of providing for their wants, without any authority or influence, wholly

* See INQUIRER, April 25, 1903.

taken up by mutual strife. And which of them will be acknowledged as the successor of the former single local church. Such may be the ideal of some theologians or some ecclesiastical partisans. The common man is not tempted by it. He does not understand why in the new churches people of different theological opinions could not live together as they did before, chiefly because in most cases he does not well know himself what is really his own theological system.

As soon as the separation between the churches and the State appeared to be imminent, from different sides, and especially by our liberal friends, a plea was made for the convocation of a general assembly of delegates of all the Protestant churches, in order to examine how it would be possible to elaborate a common organisation for all the Reformed churches in France. But from the beginning the leading men of the orthodox party objected to this plan, because they were afraid that the moderate orthodox group—what we call the *centrum*—together with the liberals would form a majority of unionists in that general assembly. At the orthodox Synod of Reims, in May, 1905, they could, however, not prevent a resolution, which, however, passed only with a majority of one voice, deciding that a general assembly ought to be called together *after* the separation; but when the *Commission permanente* was asked at what moment the convocation would happen, the answer was: *after the separation* means, “when the new régime of the churches according to the bill of separation has been realised,” that is to say, when the new churches will be already organised. So the general assembly, intended to prevent the division between the churches becomes a mere delusion. The harm will already be done.

The liberal churches, on the contrary, did all they could to make union easy. In a conference held at Montpellier, in November, 1905, their delegates agreed to make as many concessions as possible, in order to prevent schismatical organisation. They proclaimed themselves ready to acknowledge the confession of faith, elaborated by the Synod of 1872, as the “actual symbol” of the French Reformed Church, on condition that nobody should be struck out for declining to subscribe—which has been till now the official situation—and they declared their common faith in such terms as to confound all those who pretend that the liberals are not Christians. Perhaps it will be interesting for you to hear that declaration:

“In accordance with the spirit of faith and liberty, by which our forefathers lived and for which they suffered; we proclaim the right and the duty for each member of the church to draw up himself his faith and his creed from the Sacred Scriptures and from his own religious experiences. We are happy in the thought that we have in Jesus Christ the highest gift of God, the Saviour, who, by his person, his teachings, his holy life, his sacrifice, and his victory over death, constantly imparts to the children of the Heavenly Father the power necessary to make justice and love prevail already on earth, over all individual and collective forms of evil.

“And to all who, in communion with Jesus Christ, pray to God for forgiveness of

their trespasses, strength for their moral life, consolation in their sufferings, and eternal hope, we open fraternally our churches, on which we maintain the true Protestant device: ‘Gospel and Liberty.’”

These large—some will say too large—concessions did not disarm the orthodox leaders. On the contrary they thought such conciliating liberals more dangerous than before. At the new orthodox synod, which came together at Orleans in January of this year, the majority imposed for the future religious associations a whole ecclesiastical constitution including subscription to the declaration of faith of 1872. The essential part of that declaration asserts the sovereign authority of Holy Scripture in matters of faith, the salvation by faith in Jesus Christ, the only Son of God, who died for our trespasses and rose from the dead for our justification, and it maintains further belief in all the “great Christian facts” represented by the sacraments of the church, celebrated in the Christian feasts and mentioned in the Apostolical Symbol and the liturgy of the Holy Communion. This constitution of the Orleans Synod excludes the liberals. It is very authoritative: the Synod, its different committees, especially the *Commission permanente*, have a prevailing power over the churches.

This time it seems that the intolerant majority of the orthodox synod has gone too far. The moderate minority itself, the *centrum*, protested, and has since proposed other statutes for the constitution of the new churches. And amongst the parishes themselves a great many have not applied the rules elaborated by the Synod. So we are now in a transitory state of confusion. The statutes of most of the new local churches, already constituted, are nearly all different. In many, even of the orthodox churches, as, for instance, in Bordeaux, Versailles, &c., the ministers and the laymen agreed that the first duty is to organise the church so as to make it possible for all the members of the previous official establishment, liberal or orthodox, to remain in the parish. In all the important liberal churches, like those of Lyon, of Nîmes, of Havre, &c., the liberals came to conciliating terms with the orthodox minorities, so as to have but one organisation in each city and to prevent ecclesiastical competition, when the State, some months later, will have to pass on the use of the church buildings and the property of the former official parishes to the new private religious associations.

In June next there will be a first orthodox synod of the new churches in Paris, to which all the associations who succeed the former churches represented at Reims and at Orleans will have admittance. What will that future Synod of Paris decide? Will it exclude from the new orthodox synodal organisation all the religious associations which did not apply the rules elaborated at Orleans? Or will it incorporate them in the synodal union without forcing the subscription to the declaration of faith? And, if so, will all the non-subscribing associations be admitted, or only part of them? We do not know. The ultras think of excluding all non-subscribers, and they are working hard to have such a mighty financial

organisation as to oblige most of the little and poor churches to submit.

The situation of the *Délégation libérale* is very delicate. We have recommended union; all our important churches have put this advice into practice. But we cannot wait for the organising of our own existence until it may please the orthodox party to decide if the ultras or the moderate group are to have the victory. We have a number of little and very interesting parishes, very poor, who are incapable of providing for their own needs, especially in the Cévennes, in the very heart of the old Huguenot people, where the Protestants resisted persecution and suffered for their faith more than anywhere else. These poor little mountain parishes are in great part liberal. We want an ecclesiastical and financial organisation to be able to sustain all the poor churches, to maintain our school of Samuel Vincent in Nîmes, to support also the Theological Faculty of Paris, which ceases to be a State school, and must, after November 1, live only from private subsidies.

Thus we are obliged to establish our own government, at least provisionally, however ready we are to associate our organisation with any other, on condition that we shall not be compelled to subscribe any orthodox formula. We think of dividing our churches into five sections or districts, whose centres will be: Paris, Lyon, Nîmes-Montpellier, Montauban, Royan, and we propose to organise these district conferences into a national conference or synod of the United Reformed churches of France (*Eglises réformées unies de France*), but with a large security for the independence and the self-government of the local associations.

But first the local churches must be constituted and provide for themselves by subscriptions and private contributions. This is the work which is going on now, and it is a difficult work in a country, where the population has been always accustomed to consider public worship as a State service, granted by the government. The first results differ very much according to the parishes, as one might suppose. In some places unexpected sacrifices are agreed to; in others there is not much spirit. Generally, however, we must say that the fidelity of Protestant people to their church is satisfactory. In most of the new associations the right of voting is granted to women also, and this reform seems to assure a precious element of life in the democratic organisation, which the bill of separation assigns to the new religious associations (*associations culturelles*).

The principal inconvenience of the present situation is that everything has to be done at once. In the short period of one year all the local churches, the district and national bodies must be supplied. Naturally every church is inclined to provide first for itself, and when serious efforts have already been made for supplying the local needs, there is often not so much willingness to subscribe also for the other churches which are incapable of supporting themselves, and for the theological school, and for the common or general work of the liberal party.

So our collective enterprises are in a very critical condition. We have paid the first *trimestre* to all our ministers whose

churches were not yet reorganised and could not yet supply their salaries. Later we shall not pay those whose churches are not ready to contribute to their own budget in proportion of their means. We reckon that we shall have a charge of one hundred thousand francs a year to support the poor churches, especially those of the Cévennes, and the Faculty of Theology of Paris wants a yearly income of 60,000 francs. There are already subscriptions for half of these sums and we shall have more; but we are obliged to appeal to all our friends, either for the poor churches of the Cévennes or for the Theological School of Paris, if we are to be able to maintain them, for in France the large fortunes are generally on the side of the orthodox party.

The sympathy of this Conference will be a highly-esteemed encouragement to my fellow-workers in France, and therefore I thank you, ladies and gentlemen, for having allowed me to deliver this report before you. JEAN RÉVILLE.

THE RELIGIOUS SERVICE.

On Tuesday evening there was service in the large hall of the Municipal Buildings at 8 o'clock. A fine choir of some 70 or 80 voices gathered on the platform, and the singing of the hymns was well taken up by the great congregation. The choir had been practising the hymns earlier in the evening, and then before the service, Mr. A. F. Kerry, M.A., the organist at Manchester College, gave a selection of music on the organ.

The service was conducted by the Rev. Charles Roper, of Kilburn, who read as lessons Isaiah vi. and part of Luke iv., on the preaching of Jesus in the synagogue at Nazareth. The opening hymn was T. H. Gill's "We come unto our fathers' God," always heart-stirring in a great assembly of worshippers.

THE CONFERENCE SERMON.

THE DYNAMICS OF PREACHING.

BY THE REV. JOSEPH WOOD.

"His word was with Power."—Luke iv. 32.

ONE of our poets has told us that "to be weak is to be miserable"; another breaks out with the confession that "weakness is the heart's worst weariness," while a great French moralist declares that "weakness of character is the one fault that cannot be amended." Few things are more pathetic in human story than man's surprise at his own weakness. He expects victory and success all along the line, and is astonished to find himself so often defeated. "Why could not we cast it out?" asked the wondering disciples before their failure to expel the evil spirit. It puzzled, amazed, and mortified them to find how little power they had compared with their Master. It has been the wonder and amazement of the Church in all ages—its failure in power. The Church has so much in its favour, an inspiring message, a glorious gospel, light from heaven, heaven's own truth, divine guidance, the promise of prolific power from above—so much that seems persuasive and commanding, wooing and winning, and yet how poor the result!

A certain sadness steals over the labourers in the vineyard, who have tried to realise their aspirations for the welfare of mankind. As they toil on they become more and more aware not only of poverty of achievement, but of what often seems like ignominious defeat. This feeling has, perhaps, never found more noble, more intense expression, than in the words which Browning puts into the mouth of his Broad Church Pope:—

And is this little all that was to be?

Where is the gloriously decisive change,
The immeasurable metamorphosis

Of human clay to divine gold, we looked
Should in some poor sort justify the price?

And yet the Gospel is a gift of power. It was James Watt who told George III. that he dealt in an article of which it was said kings were fond—power! Many poets and philosophers have said depreciatory things about power and the love of it, but the truth is that not only kings but all healthily minded men desire it and rejoice in its exercise. We all want to be strong, capable, skilful, and to make our influence felt. Life itself is power—power to think, and will, and do. Men are eager for money, knowledge, place, because of the power these things put into their hands. The purse, the sceptre, the sword, the book are only so many symbols of power. The misery of so many men is that they are impotent, if not in their feet like the cripple at the temple gate, impotent in conscience, in will, in purpose, in faith. It is significant that the images used to describe sinful man, speak of him so often either as one who has been deprived of his powers or has never come into possession of them. He is halt, maimed, blind, deaf, withered; he is less than he ought to be, he does not yet know what manhood is, and the aim of religion is to set free his imprisoned powers, to open long-closed eyes, to unloose the stammering tongue, and give the cripple the use of his limbs. God hath given us "the spirit of power, and love, and a sound mind," the spirit of strength, sympathy, and sanity. What the Gospel bestows is vigour and clearness to the mind, sweet and enlarged affections to the heart, courage and constancy to the will, unconquerable strength to the conscience. "I am come that they might have life, and that they might have it more abundantly"—and what is life but power?

"His word was with power." That was the impression made by Jesus on all who heard him whenever he opened his mouth. The immediate effect of his teaching was that of the power which belongs to a commanding personality and the impressive mastery of a leader of men. His ministry was dynamic, convincing, authoritative. He did not prove, argue, or quote ancient authorities like the scribes; he swayed the multitude by personal power. What was the secret of that power? It certainly was not due to any theories of his place in the Godhead, theories which we know never entered men's minds during his lifetime. It was not that he spoke as a divine being empowered to give commands, or that his words depended on a supernatural dignity, which he never claimed, and, as a matter of fact, was never conceded before his death. Yet it is true that the power of his message

lay largely in himself, in what he was, in the spiritual force behind his words, in a magnetic personality which attracts men to-day even as it did nineteen centuries ago. In the spiritual atmosphere of Christ's personality all his disciples have found power, health, illumination. The writers of the gospels often failed to do justice to his ideas, but they do not fail in giving us the impression of a great and inspiring personality. But this does not take him out of the line of other great teachers and prophets, nor invest him with attributes different in kind from theirs. The words of many teachers have been with power. I wish now to consider the secrets of that power in its supreme instance, and my subject may be called "The Dynamics of Preaching."

Weakness in the pulpit is of all things the most wretched. Tyndall, in his famous Belfast address, spoke of the necessity of a "lifting power" in human life. Where should lifting power be found and felt if not in the preacher. Alas! It must be confessed that there is much preaching with no lift about it. No one is ever deeply moved, no one is ever inspired, no one is ever angered, except it may be at the impotence of the speaker. Power is not noise, and popularity is not always a sign of its presence, but sometimes the reverse. Did you ever ask, "What is the great and palpable difference between the utterance that moves and quickens, and that to which we are quite unresponsive?" It is sometimes difficult to say why so many preachers fail. For they are thoughtful, scholarly, in touch with modern life and thought; they speak of great things in becoming language; their sermons are well constructed, and yet they might as well have been spoken through a ship's trumpet or the telephone. At the end we don't care for anything that has been said, not a ha'porth of shavings. And if asked why the deliverance was ineffective, we could only give Sir Joshua Reynolds' criticism of a famous picture: "It wants *this*; and it wants *that*!" Again, we have all heard sermons at which we have kindled; they seemed to touch and awaken what was best and purest and divinest in us, and to make it, for a time at least, ascendant and imperative over us. And why? We did not always agree with the preacher, yet his words came home to us with power. Why? Well, if we think it out, we shall say they had behind them what the Master's words had, an impressive personality. They did not come to us through a mechanical speaking tube. The sermon that moved us had a human heart in it. It was not truth in a fine rhetorical effort, nor truth in a polished essay that, like an angel, troubled the waters of the soul. It was truth in a distinct personality. The world's leaders have always been pre-eminent personalities. There are men of light who are not men of leading, for with good intelligence they have not personality. There are men of inferior intellectual endowments who yet leave a greater mark upon their age because of their vivid personality. We saw and felt it in a John Bright, so that his simplest word hushed or moved us when the most eloquent periods of another entirely failed. It is like genius in the arts, it lifts a man out of the ruck of the

merely talented or clever, and gives him a higher place. It belongs always to the true prophets. Take any of them you please, Robertson, Dale, Liddon, Martineau, they were all great personalities. They could not be disregarded. It explains in some cases the secret of the power men felt in their preaching which has vanished from their printed sermons. The magic of great preaching is in something the printing press can never reproduce. Those who heard Newman preach tell us that it was not exactly the things said which impressed them, but the sense of the preacher's personality which passed over the manuscript to the hearer's heart. We turn over Wesley's or Whitefield's sermons and wonder that such poor stuff could ever have been the power of God unto salvation. We forget that when they were preached they thrilled with the heart-beats of a great personality. A soul was in them, the weight of a great character and a great will took men captive.

Christianity requires to the full the supremacy of personality. Its teaching is that the life of the soul is quickened and maintained not so much by doctrine or sacrament or ceremony, as by the impartation of its Founder's own self. Christianity is to be propagated by the spirit of Christ mediated and handed on by those who have felt its indwelling power. The law is an ultimate one, and is proved by the history of every section of the church. Whether we read of a Catholic Lacordaire, or a Baptist Bunyan, or a Unitarian Channing, their power as ministers to the soul came not from the particular "ism" they preached, but from the personality out of which their words proceeded, dominated as it was by a higher Personality.

Could we understand that Personality we should know the secret of the power which men felt in his word. But who can fathom the "abysmal deeps of personality?" We call it magnetism, we call it charm, we call it individuality, we call it atmosphere, we call it genius, and in the end we feel how inadequate are all these terms to describe the thing itself. Yet in the case of Jesus, whose nature was transparent as the light of day, there are certain elements or aspects of his personality which are clearly manifest to every sympathetic observer; and while there is much more than these, it may be that these will largely reveal, first the secret of prophetic power in the Teacher of Nazareth, and second, point to the conditions of ministerial success everywhere.

Surely the first and most impressive thing about the Master is his supreme consciousness of God, intense, marvellous, unwavering. He knew God to be the inmost substance of his being: "I and the Father are one," and he said that not as the second person in the Trinity, claiming for himself a union with God which none others could share, but as the crowning instance of the spiritual humanity of all men—man at one with God. Only he realised fully the union of the Divine and the human which we realise so feebly. He cannot do anything by himself. "The Father that dwelleth in me, He doeth the works." The very words he speaks are not his own; they are all given him by the Father. His life with God, dependence on

God, the very breath of his being the breath of God, this is the intrinsic necessity and the eternal glory of his nature. He is the most perfect revelation to us of what man may be in communion with God. No act, no thought, no word, but has God for its source. In every star and flower, and cloud, and stream, and waving field he saw his Father's work and heard his Father's voice; in all the ways of men and plants, and birds, in the vine-dresser's husbandry, in the shepherd's toil, he discerned parables of God, and knew God to be speaking. Yet deeper and clearer was his vision of the Father in his own heart. Aslight fills the heavens, so the love of God filled the heart of Jesus, and nothing, not the enmity of the crowd, not the desertion of friends, not the agony of the garden and the cross could avail to dim or lessen its brightness. When all forsook him he could say, "I am not alone; my Father is with me." And as men talked with him it came home to them "This man walketh with God." Therefore his word had power.

Oh, brethren! is it not often true that our word is without power because there is no God within it—because it is *our* word and not the Father's; is it not true that our work, our touch, our speech has no healing power, only because the source of it all is *ourselves*. We lay a kind but helpless hand on the wounds of men, for the supreme thing is lacking. Men, seeing us, do not glorify the Father, for Him we do not reveal to their gaze. God is not in all our thoughts. Our preaching is cold and lifeless, a valley of dry bones, since no breath of God gives it life. We fail to realise that we should be—

"The trumpet of Thy lips, the clarion Full of Thy cry, sonorous with Thy breath." And yet our consciousness of God might be as real and vivid as the Master's. At least we may have some of it. It is to be won by all who seek aright. We, above all men, need to rise above the fevered toil of earth to the calm heights where God dwells. The man that would work for God must live with God. That man's face must be radiant with the light of God's countenance, who would give light to them that sit in darkness. God must be everything to a man who would speak with power to his followers of the things of God. The power of preaching springs out of an intense, unwavering consciousness of God.

A second secret of the great teacher's personality and power was his positive, magnificent assurance, undoubting and impregnable. The timidity that hesitates, the doubt that stammers, and the caution that can do little more than apologise for its message did not belong to Jesus. *He knew*; every word rang with personal conviction, the confidence which made him declare that a life built on his sayings is built on a rock. He did not discuss problems, and weigh evidence, and give reasons for and against. He announced, affirmed, commanded, and yet he never gave the impression of dogmatising. He spoke with authority, although there were no threatenings. It was the authority that arises from intensity of conviction. It was all positive. The Ten Commandments had said, "Thou shalt not"; Jesus said, "Thou shalt," and the least

positive command of love is mightier on the conscience than all the negatives and thunders of Sinai. "Seek ye first the kingdom of God and His righteousness"; "Love your enemies, do good to them that hate you"; "Blessed are the merciful"; "Blessed are the pure in heart"; "Blessed are the peacemakers"; "Thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself"; "Go thou and do likewise"; "As ye would that men should do to you, do ye also to them"; "Be ye perfect as your Father in heaven is perfect"; "Follow me"; "But one thing is needful." The calm assurance in such sayings as these is full of power. It is what the preaching of to-day sorely needs. Question it as men may, what this age of freedom wants is a religion that speaks with authority. A religion of threats and fears, barking like a dog at your heels, you feel like kicking. A religion that apologises and is timorous and says, "Please do," you turn away from as something unmanly. But a religion that says "Thou shalt!" pulls you up sharply as if the reality of life had sounded its call to arms. The preaching of to-day affirms, not too much, but too little; it fails because it only half-believes its own Gospel, and speaks with an uncertain voice. If it makes a bold statement it is apt to be qualified by several "buts." The prophet must be very sure of God and an eternal soul, and he is to convince by his very sureness, not by process of reasoning. The world will always listen to men who are in "dead earnest," as we say, and whose words have the note of positive, personal, rock-like assurance. While Erasmus considered and hesitated, and hesitated and considered, the positive, confident, believing Luther produced the Reformation. The great preachers are always the great believers. Faith is power.

A third element of the Master's personality is found in the strength and beauty of character out of which his teaching flows and by which it is made persuasive. Here is none of that appalling contrast between preaching and conduct, between precept and practice, between the real and the ideal, between the fervid completeness of conception and the chill inadequacy of fulfilment which has been the weakness and tragedy of the Christian church all down the ages. He *was* the thing he taught. The beatitudes are his own portrait. In fact, the unique thing about the Gospel is not the teaching, but its fulfilment in the life of Jesus, so that he becomes the impersonated symbol of the highest life possible to us. In him the teaching

"Had breath, and wrought

With human hands the creed of creeds,
In loveliness of perfect deeds

More strong than all poetic thought."

Brethren, there is a greatness of personality which may be ours as it was Christ's, and it is that which belongs to the truth and grace of fine, harmonious character. From a merely intellectual or philosophical or scholarly point of view, mediocrity (as we have been told) may be the badge of all our tribe, but there is one direction in which no man need be mediocre, namely, Godlike character. If the preacher is poor in character it matters not that he is rich in mental endowment; on the

other hand, if he has an outstanding, outshining character, if he is seen and felt to be daily reaching up to the ideals he preaches, his word will be with power. A man may have no spring of original thought no distinction of style, nothing at first sight to lift him out of the common crowd; but if as you come to know him you find that he brings with him a certain music, sweet odours and airs as of another world, if he is thoroughly consistent, if he himself is the Gospel he preaches, you will find that this man exercises within his narrow sphere an influence and power which angels might desire to look into. For he has, as was said of John Wesley, the genius for goodness. Mediocrity is fatal to the preacher, for mediocrity has no personality, and yet mediocrity must be ours if power consists only in great gifts of the intellect or singular facilities and felicities of speech. To every man there is one way of escape from mediocrity—he may be greatly good. And this is a greatness the true minister must have. Strong, beautiful, and harmonious character always gives weight, distinction, personality, power. “O worship the Lord, beautiful in holiness.” But how do we worship? By reaching up, imitating, becoming that which we admire. There is no limit to that becoming. To that supreme beauty our nature is capable of endless approach. No man knows what heights of goodness and nobleness he may yet climb, what grace and loveliness and perfection of character are possible for him. And growth in character is growth in power.

There was, however, something besides the personality of the speaker in the power which men felt to be in his words. There were certain elements in his teaching, certain large, simple, universal elements, which carried power and authority to the hearers’ minds because of the response heart and conscience give to them. The authority in the teaching would entirely fail were there no immediate answer to its truth in the heart. Moral and spiritual authority is not in reasoning, it is in the higher self within us. What impels us is nothing external. Duty, for instance, is not a compulsion from without, but expresses our very self, until we think less and less of duty, and more and more of moral ideals. Our vision imposes authority upon us; our ideal is the power that moves us. Religion is essentially the ideal element in human life, and to ask whether it has authority is the same as asking whether our ideals have a right to mould us.

The authority and the power of Christ’s teaching depends on the adequacy of his interpretation of the ideal side of our nature. If his commands conflict with what we most deeply are, with what we are in the very essence of our nature; if in coming to him we do not come to our very selves—then indeed he has no authority over us, and his word is without power. But as a matter of fact his word so interprets the Divine self within us that our whole nature rises up to greet its authority. He says, “Do this,” and our own conscience echoes “Do it.” He speaks of God as our Father, and our hearts leap to hear him. He tells us of the laws of moral and spiritual growth, and the better man within replies, “Yea, and Amen.” And all this without a word of argument.

All depends on the adequacy of his interpretation of our whole higher self. That interpretation has three notes—it is large, simple, and universal. It is large, that is, it deals with great truths, with great issues, with great acts. Matthew Arnold in the preface to one of his early volumes, has some remarks which are as applicable to the preacher as to the poet. He says: “Nor do I deny that the poetic faculty can and does manifest itself in treating the most trifling action, the most hopeless subject. But it is a pity that power should be wasted, and that the poet should be compelled to impart interest and force to his subjects, instead of receiving them from it, and thereby doubling his impressiveness. There is, it has been excellently said, an immortal strength in the story of great actions.” There is no more sure sign of weakness in the pulpit than when it is occupied with small themes and trivial subjects. There is a story told of a woman who went to Westminster Abbey one Sunday morning to hear Dean Stanley. “How did you like the sermon?” asked the friend with whom she was staying. “Oh,” was the reply, “it was very interesting; there was nothing to object to; but it was not what I went to hear. I went to hear about the way to heaven, and I only heard about the way to Palestine.” Now the story by no means conveys a true impression of the great Dean’s ordinary preaching, but it is significant. Sermons about the scenery of Palestine, or the customs of the East, or Babylonian discoveries, or the manuscripts of the Bible, or the newest phase of philosophical speculation, or the latest developments at a spiritualist seance, have no power. Under the morbid dread of being commonplace men are in danger of forsaking the great highways of religious truth for pleasant bye-paths, which, after all, lead nowhere. Or, unable to speak with authority, all sorts of doubtful expedients are tried to make up for the weakness of the pulpit. Having no power in himself, a man announces catchpenny subjects, or approximates his methods to something theatrical, and preaches about the trivial or the merely sensational. How different is the great Teacher’s method. He deals with things large and vital—God and the soul, the human heart of man and the human heart of God, the sins and sorrows of a tormented world, the hunger for light and peace, the need of joy and sympathy and comfort, the passion for righteousness, the yearnings of the soul for the love and beauty which are eternal, the ideal hopes and desires of the spirit, the invisible things of God, the immeasurable, immortal powers of faith and charity and aspiration; these and their like are the subject-matter of his teaching. Certain large ideas are always to the fore; we touch in everything the fundamental realities of life and principle. In his discourse, whether in beatitude, or parable, we keep company with great conceptions, and walk in the light which never yet was seen on sea or shore. I do not say that sermons on art, and literature, and metaphysics, and philosophy, or passing questions of the day, have no place in the pulpit, but I do say that they are not likely to provoke anyone to exclaim, “His word was with power.”

Then the Master’s teaching had the note

of simplicity. “The common people heard him gladly.” Only do not confound the simple with the shallow. How simple are the beatitudes, but also how profound. No plummet can ever sound the depth of such a saying as “Blessed are the pure in heart, for they shall see God.” Yet there is nothing subtle, esoteric or wire-drawn in his authentic words. No religious leader ever talked so little theology as the founder of Christianity. To theological speculation he had not the slightest tendency. He lived in a different world from that of the creed-makers with their definitions and their hair-splitting. He made no attempt at any metaphysical conception of God such as only scholars can understand. All the soulless jargon of “person” and “substance,” “begotten” and “proceeding,” is as much outside his ken as the differential calculus. He speaks of things which publicans and sinners can understand and in language which strikes home to way-faring men. His appeal is to the ever-dawning revelation of God in men’s hearts, to the unfathomable simplicities of truth and love, and to the manifest facts of the mind’s consciousness and the heart’s nature, so that we may even say with John Ruskin, “What a child cannot understand of Christianity no one need trouble about.”

Lastly: the teaching of the Master was with power because it was universal in its scope. It was not for an age or a race, but for all time and for human nature in all lands. There is nothing temporary or merely local about his precepts. They treat of the experiences and thoughts and ideals and principles that are common to the whole household of man under all conditions: the thoughts, experiences and ideals in which men most feel their brotherhood to men and their immortal kindred with God, the universal common affections, sorrows, hopes and passions of human life which flow deep and strong beneath the surface of things. Take any one of his sayings and you will find it stretches out to all time, and has an infinite power of expansion, and that it covers wider and wider ranges of conduct and duty as life gathers breadth and volume.

Oh! brethren, we need to give men the ideas and inspire the ideals that are large, simple and universal, the truths that are infinite, the principles that are “the mother-thoughts of the universe.” That our word may be with power, we need to get down to the foundation things of life, the inner world of heart and spirit where controversy is not, where love is king, or should be, where in the heart’s own sanctuary we touch the life of God, the ineffable beauty, the righteousness which still hungers and thirsts, and the absolute forgetfulness of self. I do not say it is an easy task. Far less difficult is it to treat of surface things. Yes, paradoxical as it may seem, it requires more severe intellectual effort than does the preaching of theology. It is harder to state the great truths of the spirit’s life with simplicity, force, and freshness, than it is to philosophise about them. To give trustworthy tidings at first hand “From the Eternal hills and Shining Presence” to the weary, the struggling, the burdened, the sore-troubled, to men and women who, in the vast turmoil of the human race, through much sin and

sorrow, through pain and passion, are bringing to birth a new heaven and a new earth—that is a task calling for the noblest powers, the deepest faith, the completest consecration. To kindle the passionate love of the spirit for moral perfection, strengthen and purify those powers of the heart which unite us in immortal fellowship with God and man, those faculties of the soul, loyalty to truth, quiet endurance, unfathomed sympathy, and love of humanity, infinite faith in justice and mercy, and their infinite practice, and which fill this present day with the splendour of heaven and the future with ineffable glory—to this exalted privilege we are called. Let us never doubt that we have a Gospel for humanity, a sure word of prophecy, “pure as the naked heavens, majestic, free;” a gospel of light and love, of healing grace and quickening life to which the spirit of man answers as the waters of the great ocean answer to the influence of this Easter moon. Let us preach it with confidence, with reverent boldness, with joyful hope, with burning faith. Brethren, may God make us equal to our high calling, that our word, like the Master’s, may be with power.

THE record of the remaining proceedings of the week will appear in the next number of THE INQUIRER, which is to complete the National Conference report. In this number we include further the Rev. Charles Hargrove’s paper on “The Church and the World,” the Rev. Dendy Agate’s paper on “Advisory Committees and Ministerial Settlements,” the Rev. F. K. Freeston’s Guilds Union sermon, and the paper read by Miss Lucas at the conference of the National Unitarian Temperance Association.

THE CHURCH AND THE WORLD. THE RELATION OF MINISTERS AND CONGREGATIONS TO SOCIAL AND POLITICAL QUESTIONS OF THE DAY.

BY THE REV. CHARLES HARGROVE, M.A.

THE foremost of American writers of our day, lighting, in the course of analytical reflection, upon what he calls “one of the most lurid pages in the annals of political corruption,” sums up the actual situation in these words:—

“The place was two distinct things—a society the most genial and delightful one could think of, and then parallel to this, and not within it or quite altogether above it, but beside it and beneath it, behind it and before it, enclosing it as in a flame of fire in which it still had the secret of keeping cool, a city the most incredible that ever was, organised all for plunder and rapine, the gross satisfaction of official appetite, organised for eternal iniquity and impurity.

“It is the admiration and amazement of the nations, the way in which sane society and pestilent city in the United States successfully co-habit, each keeping it up with so little of fear or flutter from the other. The thing presents itself in its prime unlikelihood as a thorough good neighbouring of the Happy Family and the Infernal Machine, the machine so rooted as to continue to defy removal, and the family so indifferent while it carries on the family business of buying and selling, of chattering

and of dancing, to the danger of being blown up.”

It is the description of the life of a great city which has obtained disreputable fame for civic corruption, altogether exceptional, one would hope, in the extent, the immensity and the impunity of its operations. But its case is exceptional only, as are all extreme cases, in degree; just as the wealth and poverty of London are exceptional in respect of the prodigious heights and depths they respectively reach and the restricted area in which they are compressed. Otherwise the situation so luridly portrayed is that not of a city, but of mankind, always and inevitably so since first man, quickened by the divine breath, became a living soul, cognisant of, and craving after supersensual good, and so the Church was founded in the midst of the world.

The dualism of which he becomes henceforth more or less painfully conscious has been recognised in all religious systems, and made the foundation on which numerous schemes of theology, heretical and orthodox, have been erected. The individual man is divided within himself, and distracted between contrary laws of whose “warring” his soul is the battlefield. And mankind at large is divided, not by occasional quarrels over the restricted supply of females or of food as are the beasts, but by allegiance to contrary principles—allegiance wavering, half-hearted, almost unconscious on the part of the greater number, but nevertheless continually and permanently impelling men into antagonistic groups, more or less ill defined.

And the great question before us to-day, and before all churches or groups of people professing fidelity to the higher calling of all places and times, is this—what is our relation and duty, and what ought to be our attitude towards the great rival power which is beside and before and behind us, and in the midst of which we live?

Is a happy family, in which cats and birds dwell together, tamed as to congenital antagonism by discipline of the showman, habit nurtured by salutary fear and greed maintaining an unnatural peace—is this the model to be held up for our imitation? Is the world’s offer of more or less contemptuous amity, on condition of acquiescence if not approval of its methods and maxims, to be closed with once and for all?

Is it peace? Shall we try to settle down, and henceforth dwell together “without fear or flutter from the other” the church giving to the world benediction in return for support? Is it peace? Peace between right and wrong, peace between good and evil, peace between truth and lies, peace between greed and charity, peace between all opposites? But what have we to do with peace? or are we content to leave to others part in “the church militant here on earth? What peace so long as everywhere right is overborne by might, and the witchcrafts of the world seducing the souls of men are so many? What peace while the poor rot in the slums of our wealthy cities, and strong drink tempts them down to ever lower damnation—while vice stalks unabashed in our streets, and women and men are prey one of the other—while children starve and grow not to manhood and womanhood,

but to a miserable maturity of weakness—while trusts accumulate the gains of labour and Mammon sits enthroned, and men do him lowliest homage—while tyranny makes of fair lands a desert watered vainly with salt tears and blood? While these things are and the like on earth, denying that God is or that God is good, is it, can it ever be, peace for those who would be on His side?

Or has it ever been? Indifference, despondency, cowardice, desertion, treachery, these have ever been in our ranks, for they are men not angels who compose them, and men subject to every weakness to which even the willing spirit is liable. But however many failed and fell away, even though at any time it were true that there were to be found no seven thousand who had not bowed the knee to the world’s gods, yet while there was left one witness for righteousness and truth, though in his despair he might cry aloud: “I and I only,” peace there never was, nor could be, for he alone would be an army to trouble faithless souls.

“The friendship of the world is enmity with God.” “If any man love the world the love of the Father is not in him.” “Marvel not if the world hate you; if ye were of the world, the world would love its own, but because ye are not of the world therefore the world hateth you.” “Whatsoever is begotten of God overcometh the world.” Persecuted and despised, they may have conceived of the world in too narrow a sense, may have drawn the line too rigidly, and been unable or unwilling to recognise how church and world divide the hearts of men within them even more than they divide men into antagonistic societies. But were they altogether at fault who so wrote? Is the friendship and good opinion of the world what the church ought to seek for, and for which it ought to sacrifice its principles and keep discreet silence as far as it may or dare? Are its “poms and vanities,” its wealth and luxury and power to be admired and to be shared in, if only the price demanded be not altogether beyond reason? Ought we to try to live on good terms with the powers which make for the lower life and trust that those who are guided by them will approve us?

What is the duty, the call of the Church, and how shall we be faithful to it? This is the subject of to-day’s discussion, and to me it seems to be of practically infinite importance. Beside it all questions of theology over which the churches themselves have so fiercely contended, summoning the world in to take part with its forces on this side or that, or leaving it unheeded to stand apart in contemptuous indifference, while the anathemas it feared, because it knew them just, were reserved for heretics—are of no account. But lest we lose ourselves in comfortable generalisations—for war, spiritual or carnal, is fine to talk about, and it is easy to fight and to endure in imagination—let us ask the question not of the One universal Church of all times and places, but of any individual company of believers in God, meeting together for humble worship and communion in the form which commends itself to us as most accordant with truth.

What does it exist for? Is it enough

that it unites its members in devotion and belief, and inspires them by mutual contact of souls with spiritual life? Because we, who boast ourselves more advanced than others in freedom and knowledge, are apparently more than others wanting in this spiritual life, in fervour of devotion, in tenderness of religious feeling, in love of prayer—therefore is it, I suppose, that this subject recurs so often for self-animadversion, for accusation and reproach, for confession, for inquiry. We are cold! so we hear on every side within and without our borders; and there is no merit in coldness, quite the opposite; but is it the one object of our coming together and constituting ourselves a church—to generate heat? If the spiritual life were so developed among us that we were all fervent in prayer, all our meetings veritably in manifestation of the spirit and in power, should we then have fulfilled the purpose of a church, and might we be self-satisfied? Let the Master answer.

“Ye are the salt of the earth.” “Ye are the light of the world.” It is for earth’s sake we are “salted with fire” of Divine Love; it is for the world’s enlightenment we are visited of the light.

¶ You may say if the life be within it will manifest itself. It ought to, but it may not, and often does not. The salt may be there, nor even have lost its savour; but it does not act unless it be applied, and the carcase may putrefy with the salt close beside it. The lamp may be kindled, but unless it be set on high so that it may shine on all, the room will be in darkness.

We must first have salt in ourselves; we must have oil in our lamps; but it is not enough. The fig-tree of the parable had life in it and put forth its leaves, but it bore no fruit, was of no profit to him who passed by an-hungered, and therefore was the sentence passed upon it, “Cut it down.” Why cumberst it the ground living for itself alone? “Salt is good,” and goodly is light, and good are faith and fervour; but “by works a man is justified,” and a church by the influence it exerts in the world, by the light it sheds around for the guidance of men.

So, according to Jesus the object of a church, of any religious society, is not to save the souls of its adherents, but to realise as far as it may that for which it prays, “Thy kingdom come”—kingdom in which misery and wrong shall be no more; “Thy will be done.” Will which is Law of righteousness and peace and love.

But between admitted principles of the loftiest and application of the same to gross and petty detail the way is often of the most difficult and dubious, and easy is it even for the wise to err therein.

The Church must be effective for the world’s good, or the very reason of its being ceases. It will be as salt which does not season, as light which does not illuminate. But doing good is not an obvious task, and one may sincerely mean good and do much evil. Best intentions confer no infallibility, and benevolent activity may aggravate the very evil it seeks to remedy, may pauperise the poor, and exasperate opponents and cause division among friends.

But, unless I am mistaken, the true office of church and minister is not action but influence. As a lamp silently sheds its

light on all around, so has it to make manifest to all who come within its reach the great principles on which the kingdom of heaven is founded. As salt, so is it to be a power steadfastly and quietly working for the purification of the life which itself shares in.

Let us look at the three relations of every minister and congregation: first to the members themselves, secondly to town and neighbourhood, thirdly to the nation and the world. It is not the business of the church to give alms to its own poor, and if it attempts to do so as a church, it will probably do harm both to itself, by attracting undesirable and hypocritical adherents, and to those whom it tries to help. Its part is to inspire and increase the charity which prompts to all good endeavour, to engage its members to co-operate in every undertaking for the common welfare, and “in love of the brethren to be tenderly affectioned one to another.” If there be this, the rest will follow; and there will be no need of organising sectarian charities, which are often mischievous and always doubtful. But these are scarcely “questions of the day,” and I do not wish to dogmatise as to the methods which each congregation may adopt for the discharge of its duties towards those of its own household of faith.

What is the office of the church as respects the town or neighbourhood in which it is situated? Is it no way responsible for the good government of the place, for the purity of local elections, for the characters of the candidates for council? If the number of public-houses is excessive, and the drink traffic not duly controlled, and vice is connived at, and street gambling, and those who live by it allowed with only a seeming of control: if the dwellings of the poor are insanitary, and sewerage and lighting defective, and the river an open drain: if the Poor Law is inefficiently administered, and infectious diseases not checked, and adulteration of food not looked after and punished; are these things and the like no concern of religious men as such? Is religion too holy and lofty to stoop to such low considerations as those of disease and dirt and corruption, and such-like vile and vulgar matters?

I do not think there will be any difference of opinion among us as to the interest which religion has in these things, nor can we conceive of their being tolerated in a City of God. But when we come to ask, should minister and church take a direct and active part in the government of the city and its policy? we are confronted immediately with difficulties in dealing with the situation.

We are agreed, or ought to be and must try to be, as to the desired end. It is for us Divine Service that we should do our part towards making the place we dwell in clean and sweet. Nor can we believe our cities less sacred than the camp of Israel, or that it was mere superstition which dictated to the Hebrew lawgiver directions for personal cleanliness on the ground that “the Lord thy God walketh in the midst of the camp, therefore shall thy camp be holy, that He see no unclean thing in thee and turn away from thee.” Yes, it is the right and the duty of the churches to preach, and insist upon it, that there shall be no filth and no vice tolerated where their influence can reach.

But the means whereby to arrive at or approach nearer to this end are none so certain. We see from afar the city of God, “set on a hill,” but how to reach thereto, across swamps and rivers, hedges and walls, impediments natural and artificial, we do not see, or see indistinctly, and so come to be divided among ourselves. But “a house divided against itself cannot stand.” A church can do nothing if it is not at one as to what it shall do. It cannot take action as a church, nor can the minister take action as minister and representative of his people, but only as a private citizen.

So I conclude that in municipal matters, deeply as the church is concerned, its office is to give light whereby the evil may be made manifest, rather than on its own part to work for the removal of it. In the happy case where all are agreed, and have no doubt what should be done, by all means let them do it. But rarely or never is this the case; and where it is not, how can the church work? Nay, we may go further, and ask whether as a church it will even know how to do the work it is agreed ought to be done.

I know that the foul stream which flows through Leeds is an offence against God and man; but how it can be restored to its natural purity, and what are the difficulties in the way, neither my congregation nor myself can tell. It is not our business, and we must be content to denounce that which we are powerless to alter till we have won the attention of those in whose power it may lie.

And still more difficult to deal with are the great questions of national and international politics, every one of which has its religious aspect and cannot therefore be treated by us as indifferent.

Tariff Reform, Old Age Pensions, the Claims of Trade Unions, the Feeding of Poor Children, State Education, and all the other subjects which interest and divide men to-day have to be considered not only from the politician’s point of view, who looks to what is expedient and what is possible of accomplishment, but judged also from the higher ground of what is right and accordant with Divine Law. If a congregation is unanimous in its sentence, it is but little it can do: pass a resolution, call a public meeting—I know not of anything more. But if it is not of one mind, as will most often be the case—if widely and strenuously at variance as on great questions of peace and war—it is powerless. Individual members may take action on opposite sides, but this will only make the impotence of the body the more manifest.

And the minister? Shall he in such case utter his sentence and deliver his soul and take what consequences may ensue? It seems indeed the nobler course, and if any man be fully persuaded that the Word of God is committed to him, no other course is possible. But which of us is so bold? Which is not rather ready to admit that, strong as his conviction, he yet may be mistaken, and that others as true and discerning as himself who take the opposite view may be right? It seems noble to speak out at the risk of losing not only favour, but even livelihood, and yet it may be something of secret pride which prompts a man to declare himself and his own opinion as if he had the right to speak in

the name of God, Minister and not master, it is his part to serve his people with the bread of life, not to pronounce judgment from which, if delivered from the pulpit, there can be no appeal. His part to call attention to those "weightier matters of the law," which all allow and all so readily put aside when most they need to be applied, "justice and mercy and good faith," forgiveness of injuries and pity and truth—matters which in time of national or industrial war it will often make men angry to be reminded of. In season and out of season—when people willingly hear enforced precepts which are not of present application—when they are possessed by passion of war or party, and are ready to turn and rend the preacher—still must he bear witness for God and right. Be it with the multitude or with the few, on behalf of working men or of employers, he must speak unwelcome truths and stand amid the surge of passion for impartial judgments.

Finally, for I must needs leave much unsaid, I fain would say, and leave to others to complete what is wanting and correct what is amiss—this is, in my judgment, the office of the Church and its ministry, of each congregation and its minister, not to take active part in the world's affairs, but to interfere perpetually on behalf of the kingdom of God. Church and State are indissolubly united, quite independently of any establishment of a particular sect. Citizens compose our congregations, and members of the churches are an overwhelming majority of our Parliament. There is no subordination of one to the other. As head and heart work together for a man's conduct, so should religion and politics; as flesh and soul constitute the whole man, so should the human and divine each bear its part to make the nation; flesh has its rights and its uses, no less than soul, and if the two are ever at war, yet do they ever work together and by co-operation attain the end of our being on earth.

Does it seem a tame conclusion to a magniloquent exordium? Have I begun by proclaiming war, and do I seem to end by pleading for peace? Not so, but "the weapons of our warfare are not carnal." Not by loud speech and indignant remonstrance and excited protest shall we prevail, any more than by force of arms. Of our great Captain, who overcame the world by his prowess, it was said: "He shall not strive nor cry aloud, neither shall any one hear his voice in the streets." "For I am meek and lowly," he said. And a disciple lays it down that following his example, "The servant of the Lord must not strive, but be gentle unto all men."

These are the armour of the Church of God, these the weapons which it puts into the hands of its ministers. Hitherto they have prevailed when the world's arms have failed, and its defences been of no effect. And if ministers and congregations are true to their calling, if they "know what spirit they are of," and clothe themselves with indomitable faith and invincible meekness, we shall yet prevail, and slowly, it may be almost imperceptibly, win the earth for God. For is it not written, "Blessed are the meek, for they shall inherit the earth."

ADVISORY COMMITTEES AND MINISTERIAL SETTLEMENTS.

BY THE REV. DENDY AGATE, B.A.

WHEN the programme of this Conference, now so near its end, was published, a critic residing not very far from Oxford remarked that those advertised to take part in it seemed to be chiefly "the old gang." As one of the persons thus compendiously and happily described, I desire to say that I tried hard to escape my present task, and that I undertook it only because my colleagues of the Committee pressed upon me the honour of playing a short overture to the resolution which the Rev. Joseph Wood will presently move on his own account.

An Advisory and Settlements Sub-Committee was appointed after the last Conference, not, indeed, to give advice or promote settlements, but to consider the desirability of establishing a board for such purposes. That sub-committee reported as follows:—

"Your sub-committee, having duly considered the terms of the reference, do not see their way to favour the creation of a board whose duty it may be to recommend any particular minister to a vacant pulpit. They think such an innovation would be injurious to the independence of both ministers and congregations alike. At present when a pulpit is vacant the officials of the congregation seek the advice of some minister or laymen in the district, frequently the chairman or secretary of the local association, and there appears to be no reason for departing from this practice.

"As to the creation of one central Advisory Board for the whole of the United Kingdom, your Committee are of opinion that the time is not yet ripe for the establishment of such a body; but, recognising the value of the work done by existing advisory boards in different districts, they think it desirable that the Conference Committee should communicate with the local unions, lay before them information as to the advantage of establishing local advisory committees, and urge them to do so."

Some portion of what I have just quoted is embodied in the annual report. The Committee has not so far brought the matter before the local unions.

The Provincial Assembly of London and the South-Eastern Counties was the first body to adopt the recommendation, carried by 74 votes to 49, at the special Conference held at Nottingham in March, 1900, that each district association should form such a committee. The London and South-Eastern Counties Advisory Committee was constituted in 1891, was suspended for two years, and resumed operations after the Sheffield Conference. The Rev. James Harwood has kindly furnished me with the following particulars. Since 1891 down to the present time the Committee has on application investigated 49 cases, which are thus classified:—

Men approved and now in the ministry	17
Men who applied and afterwards withdrew	5
Men approved and not now in the ministry	10
Men approved and not granted a certificate	7

Men not approved, but now in the ministry	1
Men whose cases were not definitely dealt with, now in the ministry	2
Men whose cases were not definitely dealt with, not in the ministry	7

I ask you to note, as evidence of the value of the work done by this Committee, that in rather more than a third of the cases submitted to it the Committee was able to accept as satisfactory the credentials of men who are now occupying pulpits among us. This Committee examines into the character and personal fitness of men desiring to enter the ministry in any part of the province, but not into their doctrinal belief, and leaves all matters other than character and personal fitness for the sole consideration of such individual congregation. The Committee is also prepared to give help in other ways, which do not immediately concern us. Many ministers of other denominations, who are looking in our direction, naturally make inquiries at Essex Hall, and have interviews with the Rev. W. Copeland Bowie; and, to assist the Advisory Committee in their work, Mr. Bowie has a printed sheet of questions, which he hands to each applicant, and which, when filled up, he passes on to the Advisory Committee. These questions deal entirely with a man's past record, but touch no point of doctrine. Mr. Bowie informs me that "the majority of the inquirers are never heard of any more."

The next Advisory Committee to come into existence was that in connection with the Provincial Assembly of Lancashire and Cheshire. The decision to appoint it was made in June, 1892, and the first committee elected in June, 1893. Like that of London and the South-Eastern Counties it receives applications from both congregations and ministers, and is prepared to deal not only with the cases of ministers or candidates who desire a certificate of ministerial fitness, but also with those of ministers who wish to have adjudication made upon their continued fitness to occupy ministerial positions in the province. In all, 22 applications have come before the Committee. They cannot be tabulated in precisely the same form as those from London and the South-East. It will be sufficient to say that 11 of the 22 men are now in the ministry and that of the 11, 7 received a certificate of fitness from the Committee. In three other cases out of the 11 no certificate was given, in one the request for adjudication was withdrawn. The other 11 cases are accounted for thus: Certificates were granted to 3 men not now in the ministry, and were not issued to 5 others; 1 application was withdrawn, and in 2 cases the committee considered that the matters submitted were beyond their purview. These results, taken together with those already cited for London and the South-East, show the care expended by the two committees on the cases submitted to their judgment, and show also that in at least a few instances their judgment was not accepted as final.

The Advisory Committee in connection with the Southern Unitarian Association was first appointed in July, 1893, but has had only one case before it, that of a minister who "satisfied the Committee

as to his character and personal fitness," and is now in our ministry. The joint Advisory Committee of the South-East Wales Unitarian Society and the South Wales Unitarian Association was established in 1900; and has had two cases before it, on which it "resolved to take no action."

With the methods of our Advisory Committees may be usefully compared the proceedings of the Committee on Fellowship of the American National Conference. This committee consists of fifteen members, three from each of five different groups of States. Each sub-committee of three acts for its own group of States, and reports its decisions to the general secretary, who reports them in turn to the other four sub-committees; and unless within thirty days of the "mailing" of the report objection is taken by some other sub-committee, the original decision is held to be acquiesced in, and is published in one or more of the denominational papers over the names of the chairman and secretary of the General Committee. The Committee on Fellowship has the annual task of revising the ministerial roll for the whole country. Sometimes at least this Committee on Fellowship has consisted entirely of ministers; whether that has always been the case I cannot say. Here in Great Britain and the adjacent Islands I hope we shall always go on the principle of combined lay and ministerial committees.

I sum up this portion of my paper by urging that an Advisory Committee should be appointed for each association which at present has none, or that for the purpose certain districts might be grouped. The Provincial Assembly of Lancashire and Cheshire covers, it may be remembered, substantially the same ground as four district associations. For advisory purposes might not Yorkshire and the northern counties co-operate, and also the North Midland Association and the Midland Christian Union? If the decisions arrived at by each Advisory Committee were communicated to the secretary of the Conference and then by him to the other Advisory Committees, a satisfactory beginning of something more systematic and generally helpful and instructive than we have now would be made. If still closer co-operation proved desirable as time went by, it would be easy to go on to it. Meanwhile different Advisory Committees, including those already in existence, could learn something by a study of each other's methods, and by agreeing, if possible, upon similar lines of general action.

So much for the investigation of the record of those who wish to join us, or in some cases presenting difficulty to remain at work with us. There is further the important question of ministerial settlements, how ministers wanting pulpits or congregations wanting ministers may be helped to come together and find their affinities, all without sacrifice of congregational independence or any man's self-respect. It will be admitted that there are difficulties at present, and that the results are not always satisfactory. Some of us, both on and beyond the Conference Committee, had been hoping that the Conference itself would take action or that the Committee would do so, because the last

Conference gave it the opportunity. And those of us who belong to the Ministerial Fellowship, which now has 125 members and is our largest ministerial society, decided nearly two years since to try what could be done to bring ministers and congregations together. The scheme was first suggested to us by our indefatigable secretary, the Rev. C. J. Street, who, as he was the founder of the Fellowship, became also the founder and secretary of the Ministerial Bureau, as we are accustomed to call it. It is worked thus:—The secretary writes to the secretary of every congregation where the pulpit is vacant, offering the help of the Bureau towards filling the vacancy. Sometimes the help is declined, sometimes it is accepted. That is for the congregation themselves or their committees to settle. They pay no money, but they take their choice. If the proffered help of the Bureau is accepted, the secretary writes to each member of the Fellowship who may be without ministerial charge or is known to be willing to undertake fresh work (something more of this presently), and asks him if he desires his name submitted to the congregation in question. If he says "Yes," his name goes on the list sent to the congregation; if he says "No," it does not. If new names come on the ministerial list before the vacancy is filled up the process is repeated in each case. Committees and congregations are urged to discourage *competitive candidature*, and to deal with one man at a time; and ministers are also urged to similar action in regard to congregations, not, *e.g.*, to hold one invitation open for an indefinite time in hope of receiving another to a more attractive field. Any member of the Fellowship can send his name to the secretary as being "movable," but the names of all the ministers and congregations on the list are known only to a confidential committee consisting of the president and treasurer in addition to the secretary. All the correspondence is from time to time perused by these three.

You will understand that the amount of work for the secretary involved in all this is very great, and that only a man of business habits and unflagging industry could undertake it in addition to all the other claims upon his time. Indeed, the work is too heavy for any minister in active duty to carry on for more than a year or two. If everything were not kept thoroughly posted up, the business of the Bureau would fall into hopeless confusion. But we, who know what the work is, and who are deeply grateful to Mr. Street for having done it for nearly two years, are satisfied with the results. No fewer than five appointments to vacant pulpits have been made directly through the agency of the Fellowship, and in several other cases our friendly aid has at least contributed to the result. Ninety-four churches or associations have been communicated with; 37 have been on the list. Thirty ministers have been on the list; 20 ministers and 13 congregations are on it now. Two congregations and 8 ministers have been on the books since 1904. One minister's name has been sent to 34 places; one congregation has had the names of 22 ministers sent to it; while two congregations have received two names only. One

congregation where a settlement was effected received 18 communications from the secretary, who received nine from it. The minister who settled there sent the secretary 23 communications and received 35 from him. One minister, on the books from the beginning and still on, though temporarily settled, has sent the secretary 33 communications, and the secretary has sent 72 either to him or to congregations on his behalf. It seems, further, to some of us that this is work which, we hope without putting an undue strain upon him, might be undertaken in future by the secretary of the National Conference on behalf of the ministry and the churches at large. He might be assisted, as is the secretary of the Ministerial Fellowship, by a small confidential committee. Of course, Mr. Street has always steadily declined, as secretary of the Bureau, to recommend some particular man to a congregation, although sometimes he has been besought to do so, as Advisory Committees have also been besought, and have also declined. Any such official recommendations would savour of favouritism, and would not make eventually for either harmony or efficiency. I may add that if this Conference sees its way to ask its secretary to undertake such work as Mr. Street at present does for the Bureau, many of us connected with the Ministerial Fellowship would gladly vote for our relinquishment of it.

Were I not pledged to a brevity which I have no wish to exceed, other things might be said. I beg only for a *sympathetic* consideration of the points raised in this paper and by Mr. Wood. What we all desire is to have capable and devoted ministers engaged in congenial and fruitful work, to have congregations which shall wisely choose and loyally support their ministers, and be filled at once with the spirit of worship and fellowship and the zeal for practical religion. Can we not by mutual help bring both these desires to fulfilment?

YOUTH AND FAITH.*

BY THE REV. FRANK K. FREESTON,
President of the National Conference
Guilds' Union.

"Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit."—*Joel ii. 28, 29.*

WHAT a daring prediction to make in the name of the Lord and his prophet! What a wondrous, joyous promise! But has it come to pass? Did these days of prophesying ever dawn, or have they been and gone with no hope of return, or are we still waiting for them to come again? Was this promise made alone to others in a far-distant past, or is it also meant for us—for us who are set in the midst of present demands, but now met for an hour in this place of prayer? You have gathered together here, sons and daughters from many homes, young men and some elders from various Guilds, to join in this united service. Do *you* prophesy, as saith the promise? Do *you* dream dreams, and

* A Sermon preached on Monday evening, April 16, at the Guild Service in Manchester College Chapel.

see visions? Do you feel the present outpouring of God's spirit in *your* days, and *your* lives? These are questions to ask rather than to answer at once; but, perhaps, if pressed, these would be your replies: "Would that all the Lord's people were prophets, but we dare not take such assurance to ourselves. Would that He might put his spirit upon all men, but we can only look on. Dreaming dreams and seeing visions may be harmless but must be useless, for dreams are not true, and visions are not facts. We simply try to do the plain and ordinary duty of each day as it goes by, to avoid any evil that comes in our way, and to do a little good to somebody. As for these higher things, they are beyond our reach entirely, and God does not expect from us more than we are doing already."

But stay: is that so really? Is there nothing more and better to say? Are we doing our true selves justice if we urge no more than this? It is natural, perhaps, to say at first, "Who am I, and what is my father's house," but it is nobler to say, "Here am I, send me. Lord, I am ready, despite my insufficiency." It is then that we hear the prophet calling, "Let the weak say, I am strong. Be not afraid, but be glad. Fear not, for the Lord will do great things." It is then that we believe in great things ourselves, though beyond our present reach, and are fired with great hopes which save us, though as yet not seen as facts; then that we are stirred with strange joys and awakened to fresh possibilities; then that we are filled with wonder at the present hour, and eagerly peer into the future, and are dull no longer. Yes, there is something prophetic at the heart of every true life, a prophetic note only waiting to be struck; there are some dreams that are ready to become realities, and some visions, no less, which reveal the highest truths.

Let us to-night, at least, dare to believe in the great things, in the invisible things which are eternal, in the spiritual things which are real, in the divinest things of which life is capable. And let this day recall some of these to our memory.

You have been visiting, some for the first time, this ancient, world-known city of learning. You have gazed at its glorious spires and towers rising up towards heaven, paced through its historical colleges and halls, wandered about its spacious quadrangles, lingered in its peaceful gardens, and been everywhere reminded of the great and good who have spent their opening manhood at Oxford. For what does this Oxford stand? For learning, scholarship, knowledge, yes; but for more than that: for the prophecy, the dream, the vision of *Truth*, truth as supreme and absolute, truth which must be followed, obeyed, revered, with patient discipline and pure devotion, and for its own sake alone. No student loved Oxford more than he who said:

For vigorous teachers seized my youth,
And purged its faith, and trimmed its fire;

Showed me the high, white star of Truth,
There bade me gaze, and there aspire.

You have gazed, in your youth, at this "high white star of Truth;" there is something in your heart which will not permit you to knowingly think an untrue

thought, say an untrue word, do an untrue act, or spread an untrue report; something in your mind which will not let you be content with less than the whole truth, if it is to be found out; something in your will which could make you fight for it, suffer for it, nay, die for it, moreover, like Ridley and Latimer, if ever a cruel power sought to make you recant, and swear truth to be error. Yes, you would openly, bravely prophesy because you have seen the vision of truth as supreme and could not prove coward or traitor.

We are holding this service in one of the newest and smallest of these Oxford colleges—but a small college with a great message. What is that message? As you entered the building you read that inscription "To Truth, to Liberty, and to Religion." What a splendid proclamation! If truth is to be sought truly, its search must be free entirely from authority or penalty, and when thus found by way of freedom, its highest name is religion. You believe in this religious freedom; not in freedom as a mere negative condition, but as a necessary medium, as a right, a duty, an obligation, without which our truth seeking is not worthy of the name and our conclusion not really our own. Think then what you owe to-day to all those lovers of religious liberty, from Luther and Zwingli to the Ejected Puritan Clergy, from Servetus and the Socini to Priestley and Lindsey, patriarchs, prophets, and martyrs, whom we commemorate with gladness of heart, and others, our fathers and brethren, not wholly unworthy to be named along with them. They dreamed dreams which have come to pass, saw visions which have become facts, and the very thought of their loyalty makes *you* prophesy and say that you can at least bear willingly in this easier day, any little penalty, any unpopularity, if only the cause of religious liberty be helped thereby, and all trammels on thought be done away. But this liberty for which we still make our plea does not mean, and must not imply, any lazy neutrality; freedom does not, must not, mean, no need of conviction. When Jeremy Taylor, Fellow of All Souls', wrote his *Liberty of Prophesying*, he did not mean liberty to ignore all religion, but to form your own conclusion and be tolerant to another's opinion. When Arthur Stanley, Fellow of University, left Oxford to become Dean of Westminster Abbey, these were his last words to the young men of this university: "Be as free, be as liberal, be as courageous as you will, but be religious, *because* you are liberal; be devout, *because* you are free; be pure, *because* you are bold; cast away the works of darkness, *because* you are the children of light; be humble and considerate and forbearing, *because* you are charged with hopes as grand as were ever committed to the rising generation of any church or any country." That is the true spirit and prophecy of religious liberty.

We are met not only in a liberal college, but in this beautiful college chapel. Why is it here at all, and why has such loving, reverent art been so richly lavished upon it? This chapel stands for *Faith*—faith in divine things; it is meant as a fitting forecourt for the sanctuary not made with hands. And we have been singing hymns, and praying prayers, and feeling how

good it is to be here, and to be here together, and in such goodly number. What are these hymns and prayers, and kindling emotions which lay their sacred spells on our hearts? Are they not prophecies, dreams, visions of the holiest things so near to us, of the heaven that lies about us, of the immortal hope, the Easter faith, by which we are bound to the unseen world where our life is hid with Christ in God? Our hymn soars higher than our action, our prayer is for more than we perform, our fellowship must soon again be outwardly broken, but yet we have faith in that which we do not see, faith in what we sing and pray, and in that glow of faith we all prophesy. The Spirit of God is poured down, and our answering spirits are lifted up into a unique joy of fellowship, into a common passion of aspiration which assures us the prophet's promise may come.

Oh, friends, though the great prophets and saints are few and far above us, though the great religious watchwords seem too great to take upon our lips, though we feel less than the least of the saints, though we cannot be leaders at all, but only belong to the rank and file, we *can* be faithful followers, loyal helpers, with perhaps the same longings and ideals, the same hopes and joys.

Therefore, sons and daughters, young men and maidens, *believe in your youth and your visions*. Do not wait for some convenient future, the never-arriving tomorrow. Youth is the time for faith, for generous hopes, for chivalrous enthusiasms. Just as surely as the bright, fresh leaves and flowers are bursting out around us in these beautiful, wonderful spring days, so surely may bright, fresh, thoughts and hopes spring forth from our hearts. Many of you have been reading lately the thrilling and romantic story of that prophet, dreamer, and "visionary," Mazzini, who founded Young Italy and secured Italian unity. He was not yet twenty-six when he launched that tremendous enterprise, and he had only at first five helpers. "Here are we," said one of them, "five young, very young men, with but limited means, and we are called on to do nothing less than overthrow an established government." But they did it. "We were often in real want," wrote Mazzini himself, "but we were light-hearted in a way, and smiling, because we believed in the future." "Smiling, because we *believed* in the future;" that is a saying, a picture, to remember.

We must have, therefore, a true life idea. Is the true life a stroll on a mossy lawn? Not often. Is it a school wherein to learn discipline? Yes, in part, but more than that. Is it a workshop in which to use tools? Yes, but more than this. Is it a pilgrimage for our own salvation, like that of Bunyan's Christian? No. Is it, then, a mission for the sake of others? Yes, a thousand times "yes." Life is a campaign, a crusade, a holy war. Each should be a soldier of the divine idea and wear the Christian armour, the sword of the spirit and the shield of faith. What shall be our passwords, our watchwords, therefore, in this holy warfare? In a beautiful evening collect, which you probably know by heart, there is a part which we cannot too often repeat, in word or

thought—"Keep us through life to the holy vigils of love and service." There, surely, are our watchwords: *Love* and *Service*. Turn them into commands, "Love, Serve." These were the motto of the good Lord Shaftesbury, and are on his monument in Westminster Abbey. The one reminds us of what we are to be, the other of what we are to do. Ponder them over.

Love—our highest word for God, the essence of the two great commandments of Jesus, the greatest of Paul's three excellent things; love, the fulfiller of the whole law, the caster out of all fear, the one thing that faileth never, and endureth for ever; love that forgives and is forgiven, that understands and is understood, that gives, asking not again, yet receives more in return, that saves others and is saved therein, that in healing another's pain finds balm for its own; love that is the Good Samaritan to the wounded on life's road, the welcoming father to the repentant prodigals of the world. Need anything more be said?

And *Service*—love's highest test, love's privilege, its means of grace, its holiest purpose. Serve—not as a duty which is hard but as an opportunity of aid, not as a task to be set and completed but as a wish to prove a friend, not as so much effort for so much result but as the whole spirit of our life and work, not as an irksome limitation on our leisure time but as an offering of perfect freedom, and not as an act of our own will alone but as co-working with the will of heaven. "Dismiss me not thy service, Lord, But train me for thy will." The service of man is the service of God, if rendered from this high motive: it is the Christ service, the Christ motive; and then, if our power of service seem small, or if we are laid aside from the service we have attempted, or if we should find that others can do it so much the better, then we can say with Dr. Arnold, in the last entry in his journal: "Let me labour to do God's will, yet not anxious that it should be done by me rather than by others, if God so wills it should be."

The true life is not easy; it needs all our courage. The visions of great things do not too often visit us, yet without the vision we perish. The vigils of love and service can only be kept by prayerful, faithful hearts. But here it is that our Guilds try to help us—through the days between one Sunday and the next, through the years between youth and adolescence, through the space between the school and the church. Those who are in charge of your Guilds regard them, hence, as of precious importance. Their welfare, your welfare, is very dear to us. It is not much that we can do, for your lives are in your own hands—and God's. But we wish to be your friends, your true comrades in a common cause. So we appeal to your loyalty to-day, and ask that you will help your Guilds to realise their high ideals. For if, with their aid, you learn to love and serve God, you will assuredly hasten on the coming of His kingdom; if you dream dreams and see visions while you are young, they will not, cannot be in vain, and as you grow older in years, yet still young in spirit, you will dream, and dream them again.

Your wondrous portion shall be this,
Your life below, above—
Eternal youth, eternal bliss,
And everlasting love.

THE DEVELOPMENT OF THE TEMPERANCE MOVEMENT.*

By CLARA C. LUCAS.

FROM the days of Noah until now men and nations have been faced by the problem of how to save people from the evils of strong drink. Amongst the Oriental religions, before the days of Christianity, advice was given and commands were issued against the drinking of wine. Neither Greece nor Rome were unfamiliar with the vice of drunkenness. Over 2,000 years ago Phylarchus is reported to have said: "The Greeks who sacrifice to the sun god make libations of honey. They never bring wine to the altar, because it is fitting that the god who keeps the universe in order should in no way be associated with drunkenness."

Amongst the Romans, too, the havoc and deterioration due to strong drink were realised by a sculptor, who, portraying a man and woman, hand in hand, in a hopeless state of intoxication, inscribed beneath his statue—"The end of Rome."

Nevertheless, amongst these various nations there were those who understood the value and benefit of total abstinence—they were "water drinkers" as they were called—as probably Adam in "As You Like It"—

"Though I am old, yet am I strong and lusty,
For in my youth I never did apply
Hot and rebellious liquors in my blood."

But we must not linger over these olden days, but consider the growth and development of what is known to-day as the Temperance Movement.

There is perhaps no moral movement which has been more persistently and earnestly advocated than that of temperance.

It was in its origin essentially a people's movement, and it has been fostered and maintained by the people. Had it been begun by the wealthy and powerful, for the benefit of the so-called "lower classes," its dirge would long ere this have been sounded, and it would have died a respectable, though perhaps a lingering death.

Like Christianity, the Temperance Movement began in a small way amongst simple folk. Like Christianity, too, it went through its period of persecution and reviling, whilst to-day it has become eminently respectable, and is looked upon with favour in high places.

In the beginning of this century drunkenness was admitted to be rife, and this was not confined to one class or condition of the people, for "as drunk as a lord" was but a revelation of the condition of many of the nobility.

It is a lamentable fact that Hogarth's pictures of Gin Lane and Beer Alley are only too true portrayals of the social condition of his time. In 1736 the Gin Act

* A paper read at the Conference of the National Unitarian Temperance Association at Oxford, in connection with the National Conference meetings, on Wednesday afternoon, April 18.

had been passed, and here is ample proof that increased facilities lead to increased drinking. It is recorded, "gin drinking was a new agent of evil like a visitation of a plague." In the House of Lords the Bishop of Oxford spoke on the subject, saying: "Almost at every street we had two or three gin shops filled with such company as no sober man could view without horror; and (he adds) they tell me every one of these gin shops had a back shop or cellar strewed every morning with fresh straw, where those that got drunk were thrown." Another relates (Parliamentary History) how it was not uncommon for a gin seller to announce on his sign-board that his customers might be made "drunk for a 1d., dead drunk for 2d., and clean straw for nothing." Then came in 1751 the Tipplers' Act, by which the excise duty was raised, and it was decreed that neither brewers nor distillers should interfere with licences nor act as justices in the granting thereof. This Act, be it observed, was on the side of restricting the trade on account of the awful conditions which had arisen from its almost unlimited power.

In 1757 an event occurred which points the moral that a discontinuance or diminution of the use of intoxicants conduces to improved moral and industrial conditions. Owing to a scarcity of corn the distillers were prohibited from using grain for the making of low wines and spirits, and Smollett states that, as a result of this law, "the commonalty appeared more sober, healthy, and industrious." Bristol, Liverpool, and Bath sent petitions to Parliament praying for the law to continue. The only thing which suffered was the amount of revenue derived from the spirit, but which, says Smollett, "at all times ought to be sacrificed to the health and morals of the people."

Our present system of granting licences dates from 1828, when 21 previous Acts were all repealed; and two years later came the Beer Act. By this Act it was hoped that the sale of spirits would be reduced. Be that as it may, drunkenness was not diminished. Fourteen days after the Act came into operation, Sydney Smith wrote: "The new Beer Bill has begun its operation. Everybody is drunk. Those who are not singing are sprawling. The sovereign people are in a beastly state." In Liverpool alone no less than 800 licences were taken out nineteen days after the Act became operative, and by the end of the same year 24,342 licences had been granted. The publicans were not slow to profit by their increased facilities. It must, then, be granted that the times were indeed ripe for the gospel of temperance. It was not given to the great nor powerful to herald its advent, but to those who were counted as fools and simple. There had been here and there in America, Scotland, and Ireland, small societies whose aims were in the direction of temperance, and which were called *moderation societies*; whilst so early as 1810 there existed in Manchester, in connection with the Bible Christians, a *Total Abstinence Society*. Any member breaking his pledge was suspended from membership, and not re-admitted until he had been tried three months.

In Skibbereen, co. Cork, also, there was a total abstinence society formed in 1817,

the founder being a reformed drunken nailer. This society increased so rapidly that it was enabled to build its own meeting-house. Scotland, too, was waking up, for in 1818 Greenock possessed two societies, one for the promotion of total abstinence from spirits, the other being based upon moderation principles.

It was, however, about the year 1830 that the real organisation of temperance societies began in England. But it must be remembered that the word *temperance* does not at this date include total abstinence, for the early societies only pledged their members to abstinence from *ardent spirits*, allowing the *moderate* use of other liquors.

Mr. Winskill, in recounting the early days of the movement, writes:—"The subject of temperance was brought before the notice of a few friends in Liverpool by several captains of American vessels."

To Yorkshire, however, belongs the honour of establishing the first temperance organisation in England. Mr. Henry Forbes, a Bradford manufacturer, whose business often took him to Glasgow, becoming interested in the movement of that city, signed the pledge and determined to begin operations in Bradford. On February 2, 1830, the first temperance society in England was formed, 9 subscribing to the pledge, and by June the membership had reached 180. Then followed a public meeting attended by 1,800 people. The Rev. John Jackson was engaged as agent, and through his efforts many new societies were established, so that by 1834 a county association was formed, viz., the Yorkshire Temperance Society.

Lancashire, however, was not long behind, for only a few weeks after the formation of the Bradford Society one was established at Warrington, so that Yorkshire and Lancashire may claim the honour of leading the way in England.

Societies followed thick and fast; Manchester and Leeds came in 1831, and then the London Temperance Society. So that in a very few years the total membership reached 38,000. But *moderation*, which was hitherto the basis of these societies, was soon found to be delusive in rescuing the drunkard; and it was a Lancashire man, Jas. Teare, of Preston, who was one of the first to recognise the importance of advocating entire abstinence from *all* kinds of intoxicants. It was, however, slow work to convert the older societies to this new idea.

The great genius and force of the movement in its second phase was Joseph Livesey, of Preston, a self-taught man, originally a hand-loom weaver, who heartily threw himself into the cause in which he so fervently believed. By means of his organ, the "Moral Reformer," publicity was given to the subject. Preston in 1833 adopted a total abstinence—in addition to the moderation—pledge; Joseph Livesey and John King themselves signing the Total Abstinence Pledge, by which they promised to abstain from all liquors of an intoxicating quality, except as a medicine. They were joined by five others, and then began the grand work of the "Seven Men of Preston."

Amongst their various methods of reaching the people was that of house to house visitation, and Mr. Livesey,

describing the condition of the handloom weavers, tells how they worked from five in the morning until ten at night, their wages averaging 6s. a week, with flour at 6d. a pound.

Public meetings were not neglected, though often enough it was difficult to persuade societies to lend halls for the purpose. Not to be beaten, however, J. Livesey hired the Preston Cockpit, capable of holding 900 people. It was at a gathering here that Dickey Turner invented the word Teetotal. Speaking in favour of total abstinence he said, "I'll have nowt to do wi' this moderation botheration pledge. I'll be reet down out and out tee te total for iver." "Well done, Dicky," exclaimed Livesey: "that shall be the name of our pledge." And so without any intoxicants whatsoever, the Teetotal Ship was launched, followed by a great wave of missionary zeal.

Reformed drunkards were encouraged to tell of the change which total abstinence brought to them and to their homes. Very original some of these speakers were. Preston could boast of its teetotal poet in Henry Anderton. Here is one of his rhymes:—

"Let it stick in thy head

What friend Pollard once said

(For a long-headed fellow he's reckoned)

Don't quaff the first pot,

And the Devil can not

Compel thee to swallow the second."

David Jones, of Liverpool, in urging the advantages of total abstinence, exclaims—

"You've had enough of rags and bones

So take advice from David Jones."

During the Preston race week in 1833, Livesey, Teare, Anderton, Swindlehurst, and three others started on a missionary tour, visiting Rochdale, Blackburn, and Manchester. The following was the plan they adopted: Hiring a conveyance, the party started armed with 9,500 tracts, a bell, and a small white silk flag on which was written—"Touch not, taste not, handle not, drink not, buy not, sell not, distill not, any intoxicating liquors." On approaching a town the flag was waved, the bell was rung, and James Teare, having a loud voice, acted as crier and announced the meetings, which from whatever motive were attended by crowds.

We may easily imagine, however, that Total Abstinence would be much less likely to attract than the principle of moderation, and it was often difficult to induce existing societies to adopt the new pledge. It was much easier to find high patronage for moderation:—Already the latter counted among its members three Bishops and a noble lord.

The Durham and Northumberland societies received an impetus from J. Livesey—his famous "Malt Lecture" attracting large audiences. We must not suppose that these were always festive and altogether enjoyable occasions. The journey itself was no small undertaking, for we must remember that travelling in 1835 was very different from that of to-day; but that was not all, the people were not anxious to be told how they might maintain life and health without alcohol; for 70 years ago this had in some measure to be proved. Besides this *the* trade would be endangered. So it was to the interest of the publicans to encourage a very active resistance to these

Seven Men of Preston. Mr. Whitaker describes one of these meetings at Lancaster. As Mr. Livesey's lecture began, he says: "A Man's leg came through the ceiling over the pit, and down tumbled the plaster. Presently an old paint pot was suspended through the hole, and paint dropped from it on to the people below. A dusty, stuffed imitation fish was hurled at the chairman's head. The gas was turned off, then they had imitation thunder and lightning."

If Lancashire gave us J. Livesey, Yorkshire may proudly boast of another temperance hero, viz., Dr. F. R. Lees. His introduction to the public was somewhat unique. In connection with the Leeds Society a public debate was arranged in the Music Hall, in order to decide between the merits of moderation and total abstinence. The advocate for the moderation pledge was Dr. Williamson, who made an excellent address. When the moment came for the reply, the courage of Mr. Edward Johnson, who had undertaken the duty, failed him. To the publicans and their friends this was a glorious victory! It was, however, but a short-lived victory. A young man of 21, sitting in the orchestra, was espied by his teetotal friends, who literally dragged him to the platform and forced him to undertake the duty of refuting Dr. Williamson's arguments. This young man was Frederick Richard Lees, afterwards Dr. Lees. The laugh was now reversed, for the publicans acknowledged themselves to be beaten. The scientific works of Dr. Lees on the drink question have been of immense value to the temperance movement, and his name is honoured as that of a champion of the cause to which he so strenuously devoted himself.

Hitherto, the chief method adopted by the early Reformers was that of *Moral Suasion*. They aimed at showing the people that it was not only possible to maintain *life and health without alcohol*, but that they could live *healthier* and *happier* lives without it.

Whilst moral suasion was the great lever in the reform, legislation was not overlooked. In 1834, Liverpool was persuaded to adopt a bye-law prohibiting the opening of public houses after 1 o'clock on Sundays. This resulted in a great reduction in the number of prisoners who came up for trial on Mondays.

Nor was the subject a stranger in the House of Commons. In 1834 James Silk Buckingham, M.P. for Sheffield, was instrumental in securing the appointment of a Select Committee of the House of Commons to inquire into the extent, causes, and consequences of the prevailing vice of intoxication amongst the labouring classes, with a view to preventing the further spread of the national evil. The temperance friends, either from nervousness or over-cautiousness, suggested postponing the inquiry, but Mr. Buckingham was firm. He went down to the House expecting defeat. On rising he was met by titters of laughter. He moved his resolution, which was seconded by the member for the West Riding of Yorkshire, Sir George Strickland, and was supported by the Quaker member, Joseph Pease of Darlington, and Mr. (later Sir) Ed. Baines of Leeds. The resolution

was carried by a majority of 32. This was indeed a good augury for Parliamentary effort.

If it be asked what part the churches played during these early days, the answer could not be altogether satisfactory, for amongst many of the religious societies the movement was looked upon coldly and with an air of suspicion. Not a few of the clergy and ministers forbade the use of church buildings for temperance meetings, some, indeed, going out of their way to denounce the cause. Nevertheless, there were amongst the various denominations a number of ministers whose support and approval were most valuable and helpful. At Manchester, in 1848, a conference of ministers was held, attended amongst others by 7 clergymen, 47 Congregationalists, 33 Baptists, 7 Wesleyan Methodists, 6 Unitarians (including Revs. Henry Solly, Franklin Howorth, Francis Bishop, and Philip Pearsall Carpenter). Mr. Winskill writes:—"One of the results of this conference was the signing of a ministerial temperance declaration by 583 ministers." These included 14 Unitarians. In connection with many churches at this time revenue was not infrequently derived from property let as public-houses, whilst there were not a few churches whose underground premises were let as spirit vaults or wine stores, and Mr. Winskill speaks in terms of high praise of the faithfulness and highmindedness of Rev. Russell Lant Carpenter, and quotes the following from the *Scotsman*, 1849:—"The Rev. R. L. Carpenter, of Bridgwater, late minister of the Unitarian congregation there, has ceased to hold that office, because he could not conscientiously, as an advocate of temperance, receive as a portion of his salary the rent of certain beer shops." Two months later the *INQUIRER* reports the following resolution passed by the Bridgwater congregation:—"That in the opinion of this meeting, it is undesirable for a Christian congregation to derive any portion of its income from the rent of beer houses." It is needless to add the beer sellers had notice to quit.

It is a matter of deep regret that even in 1906 church revenue is obtained from public-houses. A northern town has this undesirable notoriety. According to a newspaper report, "A public-house reported for compensation by the ——— magistrates, belongs to the vicar and churchwardens, and is leased to a firm of brewers for £50 a year, which is devoted to parochial purposes, so that in that parish the more drunkenness the better will be the funds for church work!"

A delightful feature of these days was the strictly unsectarian platform—creed or no creed, it mattered not—men and women of whatsoever church or of no church, of whatsoever political opinions, all were welcome missionaries. Whilst to-day the churches offer no active resistance to temperance, but on the other hand look upon it with favour, there has been now and again a tendency to sectarianise and thus to narrow the work, sectarian zeal sometimes overshadowing the real object of temperance. But that the churches are more alive to their duty and responsibility in this matter must be a cause for thankfulness.

We must, however, leave the story of

these early struggles of the temperance pioneers, men who were inspired like the prophets of old, men filled with the spirit of religion, who thus proved their belief in the brotherhood of man.

We have in this brief survey only been enabled to give a passing glance to the beginnings of the movement. Time will not permit us to trace it up to the present, to remind you of the works of even the more prominent apostles of temperance: of Father Mathew in Ireland, of his great power in influencing for good his fellow countrymen; of J. B. Gough, the great orator, whose first lecture in England, in 1853, was delivered to 3,000 people in Exeter Hall, and of a host of helpers and temperance agencies throughout the kingdom.

In looking back to these early temperance efforts, and comparing the position of the movement with that of to-day, one cannot but be struck by the enormous strides which have been made, and by the innumerable organisations—every town and village having its temperance society and Band of Hope. Compare the hostility of the churches in the early days with the activity we see to-day! We have the Church of England Temperance Society with its 6,826 branches; the Wesleyan Church, with 107,148 adult temperance members, and 437,454 juveniles, whilst a large majority of Baptist and Congregational ministers and theological students are avowed teetotalers. And amongst all churches there is a readiness to devote one Sunday in the year, at least, to the advocacy of temperance. We have, too, the important and powerful women's temperance organisations, with over 1,100 branches.

There is to-day an increasing number of sectional temperance societies, such as the Army and the Navy Temperance Societies, The Commercial Travellers' Temperance Society, The Railway Temperance Union, with nearly 22,000 members; whilst among the young the Band of Hope Union counts no less than 3,000,000 members.

Science, too, is on our side—indeed it is from the findings of science that temperance has been placed on a sure and sound footing. What the old temperance reformers discovered by sheer common-sense, by reason, and by intuition, verified by experience, scientific research has been able to demonstrate. The old reformers preached the doctrine that alcohol was not necessary to life, nor even to health; and, realising the fact that much of the misery and poverty were due to the drink evil, they advocated total abstinence.

Thanks to Sir Benjamin Ward Richardson and many others who laboured long and patiently, experimenting and testing—the foundations of temperance are now strengthened and established on the rock of Science, before which old errors built on the sandy foundations of habit and custom must eventually yield.

For instance, we now know that alcohol is not a food, that it is a narcotic poison, that even in small quantities, as Sir Victor Horsley points out, the results are the same in kind as in large quantities. At a meeting of the Medical Institute of Birmingham, in 1904, Sir V. Horsley, referring to the numerous inquiries by patients as to the

desirability of taking alcohol, gave it as his opinion that doctors should answer "No, it is not wise. If you take it, you must understand that you take it as a luxury."

Professor Simms Woodhead, of Cambridge, describes alcohol thus:—"It is a powerful narcotic poison of the worst kind, a deadener of sensation, and a depressant of function."

And so, whilst in every department of life there has been a growing sentiment in favour of temperance, nowhere has that growth been more remarkable than in the medical profession. In the early days of the movement, a teetotal doctor was an anomaly scarcely to be tolerated, whilst to-day the British Medical Temperance Association has hundreds of adherents.

The splendid success of the London Temperance Hospital is but one testimony to the growth of temperance opinion both amongst medical men and patients.

Amongst our public bodies and officials—councillor, magistrate, member of Parliament, judge—all claim to be (if not actually total abstainers) more or less interested and in favour of temperance reform.

Politically we have many schemes which find favour amongst various sections and parties. Sunday closing, local veto, municipalisation of the drink trade, non-employment of bar-maids—all aiming at the curtailment of the traffic, and the removal of some of the temptations to drinking.

Often enough, the temperance party holds the balance between rival candidates. The question is generally asked at an election "How is the temperance vote going?" and happy is the candidate who secures that support.

And to-day, by the addition of labour members to our new Parliament, there is every hope that temperance reform will receive such an added impetus that no obstacles will be found strong enough to delay or obstruct its progress.

In 1896 an event occurred which marked an epoch in the development of temperance opinion. That event was the Royal Commission on the Licensing Laws. It was constituted in equal proportions of (1) Temperance men; (2) Representatives of the brewers, and (3) Those who were described as impartial—attached to neither one side nor the other, with Lord Peel as chairman. Evidence was taken over a period of three years, and the remarkable and important result of that Commission was the *unanimous* conclusion that drink was the cause of much of the preventable misery and degradation of our land. So strong was the opinion of the commissioners that they declared drink to be "a gigantic evil, to remove which, hardly any sacrifice would be too great." Amongst the many suggestions the Commission advised an immediate and large reduction of public houses.

One more striking testimony on the side of temperance comes from the Committee appointed by the late President of the Privy Council (the Duke of Devonshire) to inquire into the question of physical degeneration. This committee—be it remembered, was not appointed in the interests of temperance. Some alarm was being raised by the fact that a seriously large number of the men desiring to ente

military service were physically unfit. The report, whilst giving due weight to the evils of over-crowding, pollution of the atmosphere, and the conditions of employment, emphasises the mischief caused by "drink."

A special point was made of the injury to the race caused by drink amongst women. In the words of Mr. Eccles, one of the witnesses, "If the mother as well as the father is given to drink, the progeny will deteriorate in every way, and the future of the race is imperilled."

Had nothing more been gained but the evidence elicited from these witnesses, the report must be regarded as valuable. But the report goes further—it makes suggestions which are decidedly in favour of, and on behalf of temperance.

Not only does it urge the teaching of temperance and hygiene in relation to alcohol to school children, but also suggests that adults should be enlightened on the question by literature showing the dangers and evils arising from the use of alcohol.

In connection with this question of temperance teaching in our public schools, a most remarkable appeal was recently issued by the British Medical Association in favour of such teaching, to which in the course of a few days, 15,000 medical men signified their approval.

So, whether from a scientific or moral point of view, or from the point of economics, the trend of opinion is all on the side of temperance. Indeed, we are surrounded by an atmosphere of temperance.

Everybody believes in it nowadays, more or less. Even the publican poses as a friend of temperance, and is willing to sacrifice (?) an unremunerative licence, if so be he may obtain one in exchange which will pay him better!

And yet where are we to-day? In spite of 11,000,000 teetotalers, our drink bill in 1905 was £164,000,000 or £3 15s. 11½d. per head, allowing five to a family, £18 19s. 9½d. per family. To our shame, be it remembered, we spend more per head on drink than the United States or Germany. Our drink bill, as the Rt. Hon. John Burns has pointed out, is our heaviest item of Imperial expenditure. Imagine £14,000,000 on Education, and £164,000,000 on Drink. Think what an impetus trade would receive if this 164 millions were diverted into other channels, for from a wage-earning point of view, The Trade, as it arrogantly calls itself, yields very much less in proportion to the wage-earner than do ordinary trades and manufactures.

And yet this trade has so entrenched itself, spreading its roots and feeders in every direction, with unlimited wealth and influence at its back, that sometimes it seems hopeless to cope with it.

The brewers have been far-seeing enough to enhance their power enormously by turning their concerns into brewery companies, with shareholders large and small, from all sections of society—clergy, women, nobles; indeed, all sorts and conditions of people. This has helped to rivet the terrible chain still more firmly.

In these days we hear of many remedies for social ills—many of them much-needed reforms, and entirely worthy of help and sympathy. Is it not, however, true that by dealing with the drink traffic we should be striking at the root of many present-

day troubles? and once destroy the root—the branches would speedily wither away. If the drink question were settled, in what town, for instance, would there be the need for a society for the prevention of cruelty to children, the necessity for which is a disgrace to modern civilisation?

Yet, not even the most enthusiastic temperance reformer supposes that total abstinence is a panacea for all our social ills; but he does believe that most of them would be lessened, whilst some would even disappear—for, in the words of Cobden, "Temperance reform lies at the root of all other reforms."

And so, whilst we must ever be thankful for the grand work which has been accomplished by a band of noble men and women, our truest gratitude will be shown by realising that to us comes the call to labour on, and thus to hasten the dawn of a better and brighter day. Though some of the outposts have been captured, the citadel is yet unconquered, and there is work for every soldier and patriot. This army has various battalions, one going to one part of the field and one to another.

The efforts to-day seem to divide themselves into legislative and educational. Under the former, the Licensing Act of the late Government will have to be altered. So long as the present system of licensing continues, the magistrates must be at liberty to refuse as well as to grant licences. Hitherto we have not been swamped by teetotal magistrates! Then, too, the people must have some say in the matter; localities must be able to express their opinion as to whether they desire public houses or not in their midst. Elections may have to be fought on the temperance question, for until a Government is returned willing to sacrifice £37½ millions derived from drink, there is small hope that the question will be effectually dealt with by legislation. Johnson's words might be applied here:—"Let the English Government perish rather than be maintained by iniquity."

Educationally, there is a wide field yet before us. Our hope lies with the young, and there is now every prospect that temperance teaching may have a chance of being given in our elementary schools. Until this forms part of the curriculum, it cannot be thoroughly effective. Yet before this can succeed the training colleges and teaching centres ought to give systematic training on the subject to prospective teachers and candidates.

The suggestion of the Physical Degeneration Committee of posting placards in our towns showing the evils arising from the use of alcohol has by a few towns already been acted upon, and the scheme should commend itself to all progressive boroughs.

And to the churches of all sections, and especially to those which glory in their simple dedication to "Worship of God, and service of man" comes the call. If the churches were but in earnest in the matter, no Government would long be deaf to their voice. Indeed, the battle-cry is to us all:—

"Come, labour on:

The enemy is watching, night and day,
To sow the tares, to snatch the seed away;

While we in sleep our duty have forgot
He slumbereth not."

IN JERUSALEM.

SINCE I wrote on that warm, sunny afternoon on the blue Ionian Sea many a memorable scene has come before us—Athens, approached on a day of glorious effulgence; Smyrna, twice visited, each time to our delight and wonder; Constantinople, most beautiful of cities seen from the water; Rhodes, Beyrout, Jaffa, each with its own special noteworthiness. Indeed, to tell our travellers' tales might well take almost as long as the journey hither. Of Athens alone many a page could be written of things seen, thoughts, memories, and longings that will make those crowded hours for ever memorable—hours, almost minutes individualised by intensest emotions from the moment when we made out the gleaming Acropolis, with Lycabettus behind, Pentelicus farther away, and Hymettus on our right, to that in which we stood looking from the Acropolis itself, through the arch of Propylæa, at the sunset that glowed over the waters of Salamis. Then the curtain of evening fell, but not before we clasped hands on Mars Hill.

Great days have followed that great day, but no mention can be made of them here. We come to one at last when we came (by train!) across the plain of Sharon, wide and green, up the winding Vale of Sorek (Samson's country), and through the deep glens of West Judea, with heights above gleaming stony white, six, eight, ten hundred feet (it seemed) above the dry water-course below, and with many a patch of sweet verdure on the lower slopes, and flowers, the first of many thousands that have since delighted us. At last, a long last, we are at Jerusalem Station. Dust, noise, struggle for a short time render us doubtful whether this can be the city we came so far to see; but our good dragoman, Michael, has got us through the din at last, and we subside into the quiet of our hotel.

This is not a diary, but only a gossip. Enough if I can convey to friends at home some of the impressions gained during our brief stay here. Brief as it is, we have visited Jericho, Jordan, and the Dead Sea (including a swim), we have looked (well pleased) at Bethlehem, and have pretty thoroughly examined this city and its environs. We have had good weather on the whole, not too hot; indeed, some rain has kept us cool and refreshed, without hindering our programme. No untoward adventure has befallen us, and our health has been excellent.

As I write the dawning sunshine floods with gold the battlemented wall of Jerusalem (within which our hotel stands), and if I were on the roof, where we have often looked around at the city and the mountains that encircle it, I should see the Tower of David (Hippicus, Phasaelis, Herod's Palace, whatever name the great pile of masonry should bear) standing up strong and defiant without, ruinous and grassgrown within. The Turkish sentinels keep watch and ward upon its crests, while day by day the many-coloured throngs of traffic and pilgrimage go to and fro beneath. So of old, I suppose, the Roman soldier looked from the Tower of Antonia upon the multitude in the Temple precincts away there to the east behind me. It was hither to this "palace" I suppose, that Jesus was brought to see Herod, if Luke's story answers to fact. Between the Præ-

torium at the north end of the Temple area and this point, say, three-fourths of a mile in a direct line, are the spots dedicated by tradition to the several scenes in the last tragedy which has somehow become the theme of the world's deepest thought and the fount of its dearest hopes.

I could wish on this Sunday morning to take a sponge and erase from my mental record the vast impostures—vast, shameful, pitiful—that have grown up around the Gospel story here. Yet that record must be a true one, and while the heart aches over the death of this beloved man of Nazareth (as over the sorrows of the many prophets who, before and since, have been martyred by their ignorant and fanatical followers); the heart aches even more over the poverty of poor human nature that out of a story like his has made a mummery like this. As to the genuineness of this or that grave it seems to me little better than trifling to speak. Actual old graves, dating from Herodian times, or before, or after, may doubtless be found; but to find *his* here is surely an impossible task. As to the church of the "Holy Sepulchre" and its allied structures, never more may my eyes look upon things so disgustingly alien to the spirit of him whom the shrine is supposed to honour. What absurdities have we not seen there, not only the clustered sites for the various incidents of the crucifixion and resurrection stories, but the tombs of Nicodemus and Joseph of Arimathea, the spot where Abraham was about to sacrifice Isaac, the place where Adam was made, and, again, the place where his skull is buried, the tomb of Melchizedek, and the centre of the earth! The emission of the fraudulent "Holy Fire" on Easter morning from the holes on each side of the "Sepulchre" structure will surely cease some day, and some merciful stroke of Providence will sweep away the whole hideous, tawdry, and melancholy business into oblivion. It begs by the wayside of Christianity like the unhappy leprous mendicants that clamour for "backsheesh" wherever the pilgrim goes. It and they would be better cleansed. No doubt there would be noise if right measures were proposed to be taken with this heap of rubbish and offence. We went down from the seat where Queen Helena sat and saw the finding of the "true cross," into the chamber below where the "true cross" was found. A dirty man begged for money below, a corresponding female begged above. Of course, they begged in vain so far as we were concerned, and as our steps retreated they entered into a shouting dialogue, obviously question and answer as to each one's luck; the oburgations that followed us needed no interpreter.

After two visits to this truly awful scene we had the refreshing interval of that visit to Jericho. How sweet and lovely from a distance was the belt of verdure around the scattered hovels and the few hotels that make up the modern place of that name! One could imagine the avidity with which the sons of Israel, new come from the sandy desert, would feast their eyes on a scene so fair and full of promise. True, as they faced west the wall of mountain, the wilderness of Judea confronted them beyond this fertile belt; but here, here at last, was the land of promise! We

also learned much from our journey across the wastes leading to the bitter Dead Sea; but all we see is a new lesson or an old one made more telling. Scenes on the road, in the fields and streets people afresh the stories of the Bible; and over all, over us as over the Psalmist, is this eternal blue, with majestic clouds now and again and stars that flash through the clear midnight air. What changes have been here below, in this city of more than three thousand years' history! No change is there above, and our eyes turn to the infinite Mystery in silence, but still in trust.

April 1, 1906.

W. G. TARRANT.

MARTINEAU'S FIRST "CALL."

This is the anniversary of James Martineau's birthday. There will be some who will turn in thought to-day to the story of his life and work. It would seem an opportune time then to recount the circumstances of the first definite invitation extended to Martineau to settle with a congregation as minister. It may also be of interest to publish his letter in reply which has happily escaped destruction.

While learning the business of an engineer in the machine works of Mr. Fox, at Derby, Martineau lived in the pleasant household of Edward Higginson, the Unitarian minister, and there found congenial society. When he passed on to Manchester College, at York, in 1822, with a new purpose, and the determination to prepare for the ministry, he did not forget his friends at Derby. Helen Higginson, one of the minister's daughters, had made a deep impression upon his heart. Love, then as ever, found means of communication. When he came of age, in 1826, the engagement was openly acknowledged. It was a busy year, and a year of mingled sorrow and joy for Martineau. His father died at midsummer in that year, and the business anxieties of the old home must have cast some measure of shadow upon his mind. The missionary work in the villages about York, in which he engaged with ardour, had put a strain upon his powers. What wonder that he hastened to Derby and the society of his betrothed, when the vacation came. Now it so happened that the pulpits of the Loughborough and Mount Sorrell congregations were vacant. The ministry of the Rev. William Parkinson in that society ended in 1826. It was an easy journey from Derby, and Martineau secured an engagement to supply. The Loughborough Wardens' Account Book has the entry under the date, August 19, 1826.

"Paid Mr. Martineau for supply and expenses to Mount Sorrell, £1 10s. 10¹/₂d."

There was a meeting house at Mount Sorrell, and service was held there as well as at the Loughborough chapel. The Mount Sorrell building is now in the hands of Baptists. The Unitarians allowed them the use of the place for some time, and subsequently made over the building and land to them for a nominal payment of £10! The "tenpence halfpenny" was probably the coach fare to Mount Sorrell.

The young preacher must have left a favourable impression behind, for a few weeks later when Edward Higginson, his fellow student, a brother of his betrothed,

was over at Loughborough, he was commissioned to carry back to Derby an invitation for him to settle there. Helen Higginson reports this on September 13. Martineau was away from Derby at the time as his reply makes clear. Here it is:—

DERBY, Sept. 18, 1826.

MY DEAR SIR,—I should deem myself guilty of disrespect in leaving your letter so long unanswered, had not my absence from Derby, which terminated only yesterday, been the sole cause of the delay. That I was at once gratified and surprised at such a result of my brief and imperfect acquaintance with your religious societies, it is pardonable in me to acknowledge, and justice to you to avow. But you will, I doubt not, be able to appreciate without explanation many reasons which forbid my entering, so long before the expiration of my term of study, into such a pastoral connection as that which has thus been proposed for my acceptance; and I must, therefore, decline the invitation with which I have been honoured by the congregations assembling at Loughborough and Mount Sorrell. An offer, however, which it is an honour to receive, it is matter of regret to refuse; and I may be pardoned for assuring you that it is with feelings of great interest that I take leave of your societies—that the kindness of many of their members and the public attention of all, have left on my mind an impression which will not soon be effaced, of regard for your individual welfare, and of interest in the prosperity of your Christian churches. With a sincere wish for your speedy settlement with a pastor whose ministrations among you may be directed by greater ability, and accompanied with more success than you could have rationally anticipated from my inexperienced labours.—I remain, Dear Sir, Yours very respectfully,

JAMES MARTINEAU.

It is not clear whether the united congregations were fully aware that Martineau had another year to spend at College. He had a roundabout journey at the end of the month from Derby to supply at Cross-street Chapel, Manchester, and thence he went on by coach to York for the session 1826–1827.

An entry amongst the scanty records of Loughborough Chapel runs:—

"Mr. Holland came to be minister December 24, 1826. What he receives from the fund to be made up to him £100 per annum."

This was the Rev. Thomas Crompton Holland, who remained till 1857. The fund was the Lady Hewley Fund now lost to the Unitarians, and administered by members of the Presbyterian Church of England, and other orthodox dissenters.

W. H. BURGESS.

A MEMORIAL notice of Mrs. Samuel Courtauld, of Braintree, whose death on April 11 we recorded last week, will appear in the next number of THE INQUIRER. After cremation in London last Saturday, a memorial service was held at Braintree on Tuesday.

Dust to dust—there is no repining against that law, so long as the dust is dust, and nothing more.—S. M. Crothers.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETINGS.

It was peculiarly fitting that the Association should hold its Annual Meetings this year at Rochdale. For twenty years the Rev. T. P. Spedding has been minister at Rochdale, and for the past two years he has been President of the Association. As minister, Mr. Spedding welcomed the Association, and as President he responded, thus giving a homely touch to the proceedings. Both as minister and as president he might well be proud of the gatherings. Favoured with beautiful weather delegates gathered from near and far. The church was crowded at the service while the extensive schools were taxed to their utmost capacity to provide accommodation for the serving of meals. Over 500 delegates sat down to luncheon, and this number was considerably increased at tea time. To serve this large party, and generally direct the proceedings of the day, required the services of a little army of 190 workers, all young men and women recruited from Mr. Spedding's congregation and school. This was the sixty-first annual meeting of the Association, and never, perhaps, in the long series were the meetings better attended or more successful.

This again was fitting, for the Association had come to submit one of the best reports of work accomplished it has ever had to present. And not only had it a good record of work, but also an almost unique balance sheet.

The Association has three separate accounts, and there were large favourable balances in each. The general account is £178 to the good; the Holiday Home, £154; and the Seaside Home, £45, in addition to £530 set aside for the extension of the latter. Thus, the financial position of the Association is an exceedingly strong one. This is due to the wise policy of making each department as far as possible, self-supporting, as well as to the wide-spread support of the association by its affiliated schools and private friends. The affiliated schools number 78, and of these 68 had made returns. In these schools there are over 14,000 scholars on the books, more than one-third of whom are over 16 years of age, while the teachers number over 1,400. These schools are organised under six local associations, which promote regular conferences, joint services, musical festivals, &c., reporting to the Manchester Association, and looking to it for those other services which can best be rendered by a larger body. Of these, two prominent features are the Convalescent and Holiday Homes. Nearly 1,300 scholars and teachers have visited these homes, in search of health or recreation, for periods of one or two weeks. Both the Homes have worked with great smoothness and satisfaction, but for the new season certain changes are suggested in order to give preference to younger children during the busy holiday season. The publications of the Association have been as successful as ever, about 8,000 copies of our issue of Hymns and Choral Songs having been sold, in addition to large numbers of Tune Books, &c. There has been great activity in the temperance department. At the annual festival there was a choir of over 200,

and a large attendance of friends. Speakers have been sent to many Bands of Hope, and large additions made to the temperance lantern slides. Winter lectures, Sunday afternoon addresses, official visits have again been offered to all the schools, and very largely availed of. Beside all this many conferences and discussions have been held on the work of the schools, and the Association hopes soon to perfect certain schemes of systematic and Bible instruction, which it has under consideration.

The gatherings on Good Friday commenced with a religious service conducted by the Rev. J. C. Street. An excellent local choir rendered some good music, and Mr. R. Barlow officiated at the organ. Mr. Street spoke of the great impression made on him forty-six years ago, when he first came north, by this "great unchanging festival." He was then fresh from the Midlands and he had never seen such gatherings. Returning now in the evening of his life, he was glad to find the festival as youthful and delightful as ever. In the interval great changes had taken place in regard to the care for the young. But the Sunday School still held its place in the affections of young and old, and he regarded it as the most beneficent influence of the century. In earnest terms the preacher counselled his audience to have regard to the fact that the future would make great demands upon them. They would have to deal with an alert and cultivated youth. If they would be equal to the task they must add to the old devotion and self-consecration a still more earnest self-preparation. Then they would find that what might seem to be a great problem, would become a great and glorious opportunity.

The business meeting which assembled after lunch was not without its touch of sadness. First, the delegates were asked to rise in their places in regard for the memory of a fellow worker, who had just passed away. Mr. Thomas Parry had been a member of the committee for thirty years, and in 1890 he was president of the association. He was a regular and honoured attendant at the meetings. Next the meeting sent a vote of affectionate regard to the Rev. John Moore who after sixteen years of devoted service, as one of the hon. secretaries, is retiring on account of ill health.

After this, and in spite of the agenda, the meeting insisted upon passing a hearty vote of thanks to Mr. D. A. Little who, for more than eighteen years, has served the association as its general hon. secretary. The formal business was then soon carried through, and interesting addresses were given by the representatives from kindred Associations, viz., Mr. H. Dyson (Midlands), Rev. W. Lindsay (North Midlands), Rev. F. Allen (London and South Eastern), Rev. J. M. Mills (Liverpool), and Rev. Charles Hargrove (Sunday School Association).

EDUCATION AND SOCIAL REFORM.

Mr. HARGROVE said the country was on the eve of a campaign which had for its object the securing of the souls of the children for a particular faith. It would be as sore a battle this time as it had ever been, for it was one between persons' convictions. They desired that the children should grow up with their minds free of all those doc-

trines which other denominations inculcated, and which Unitarians, with all respect to them and their convictions, believed to be false and hurtful. Unitarians asked for no admittance into the schools supported by the nation for the purpose of teaching a distinctively Unitarian doctrine. They knew quite well that they had no right to go to Church-people, Roman Catholics, Jews, or secularists, and say, "You must pay in order that we may have our children taught doctrines that you disbelieve in." They respected all honest creeds, but they objected to having those creeds which they did not believe in taught at their expense. Unitarians could provide for their young people a training which experience had proved made them healthy, manly, and womanly citizens.

The burning question of education having thus been introduced, the President submitted a resolution which had been sent up to him congratulating the Government on the introduction of their Bill. His speech, however, was far from congratulatory, and he declared that the more the Bill was examined the less satisfactory it was found to be. Mr. Wigley, on the other hand, heartily supported the Bill, which the Rev. C. Peach proceeded to characterise as more reactionary than Mr. Balfour's Bill of 1902. The Bill, he said, left the old authority unreformed, with its co-opted and clerically nominated element; it admitted of the indefinite expansion of the sectarian schools, and while conceding to the Roman Catholics everything that Mr. Balfour allowed it, went beyond him in undertaking at the public charge the maintenance of the buildings used for sectarian purposes. The Rev. J. Harrison agreed with this view, while the Rev. J. W. Bishop spoke in favour of the Bill. Upon a vote being taken the meeting declined, by an overwhelming majority, to congratulate the Government upon the introduction of a Bill which it clearly did not approve.

After a short adjournment for tea, a great gathering of about 1,000 persons was held in the Provident Hall. Mr. W. W. Hadley presided, and in introducing the speaker for the evening he said he could not understand a Sunday School teacher who was not interested in social reform, the supporters of which had great cause for rejoicing in these days.

The Rev. W. HOLMSHAW, who had been appointed to speak on the Relation of the Sunday School to Social Reform, then read an earnest and able plea for the due consideration of such questions in our schools.

Sunday Schools, he said, could help this cause of social reform by endeavouring to develop a social conscience and enthusiasm in the young. For this work the Sunday Schools afforded great scope. There, among the elder scholars, they might discuss with advantage to teacher and taught, the problem of poverty; the housing question, and the efforts made to solve it by Mr. Cadbury, at Bournville, and by the Garden City movement. That subject provided scope for consideration of the land question, and all that it involved. Then there was unemployment. In this connection the teacher might discourse on the

relation between capital and labour, and the distribution of wealth. He might approach the subject from the side of co-operation, labour co-partnership, and profit-sharing. He could point out that co-operation meant the association of workpeople for the management of their own industrial interests, and the equitable distribution of profits amongst those who earned them. He could enlarge on the fact that under modern industrial conditions, as a whole, machinery had taken the first place, and men and women the second; and state that this was reversing the true order of things. In like manner other questions which affected the elevation of the life and the promotion of the well-being of the people might be handled. Education and the drink traffic were both profoundly important problems.

The Rev. C. PEACH, who opened the discussion, said, if they were going to attempt the discussion of these problems in the schools, it was no use trying to satisfy the young men of to-day with mere platitudes about the brotherhood of man and the love of God. The teachers should know what they were talking about. They should understand, for instance, what trade unionism stood for, why it was vital to the workers—not merely that there should be collective bargaining to make the workman as strong as his employer, but because it pointed the way to an ultimate social organisation which meant order and harmony in the community. It was far better that a youth should have a hobby than a vice; better that he should be a heretic on some social questions than have a heart that was cold and indifferent to poverty and suffering, and live a life of over self-indulgence.

The Rev. H. B. SMITH, of Mottram, remarked that he was told that half the original founders of the Pioneers' Co-operative Society were members of the Unitarian Church, which was known as the "Store" Chapel.

The Revs. J. B. Higham, of Wigan, C. Hargrove, and Frederic Allen also spoke, Mr. Hargrove emphasising the necessity that these Sunday School discussions should be based on correct science and fact, and that theories should be tested. Mere declamation would not do.

Various votes of thanks were passed on the motion of Mr. Broadbent and Mr. A. Dugdale, jun., and the meeting closed with hymn and Benediction.

LIVERPOOL DOMESTIC MISSION.

THE annual meeting of the subscribers and friends was held at the Mission, Mill-street, on Wednesday, April 11. Though the attendance was scarcely as large as sometimes, it was a hearty, sympathetic meeting, and the speeches of the evening, especially, perhaps, that of the chairman, were well calculated to sustain the high tradition which has gathered around the annual meeting of this institution, meetings which, in the bygone years, have been thrilled by the inspiring utterances of Martineau, Thom. Beard, Armstrong, and many others, now, alas! no longer with us.

The committee's annual report was read by the hon. secretary, Mr. HAROLD COVENTRY. It contained no new thing with

regard to the general working of the Mission, but drew special attention to the unsatisfactory financial position of the Mission, an increase of at least £200 per year in subscriptions being urgently required. A special effort is to be made to gain new subscribers and put the finances on a satisfactory footing.

The financial statement was presented by the deputy treasurer, Mr. FORWOOD HEYN, and the president, Mr. TOM R. COOK, who occupied the chair, in moving the adoption of the report and accounts, delivered a most interesting address on the past work, the aims and ideals of the Mission. Mr. WALTER HOLLAND, the treasurer, who has held that position for more than twenty years, took occasion, in seconding the resolution, to accentuate the committee's financial appeal. He had succeeded in almost liquidating the debit balance by the generous aid of some twenty friends, two donations of £100 each and other smaller ones making up a total of about £600.

The Rev. CHARLES CRADDOCK, of the Ancient Chapel of Toxteth, moved a vote of appreciation and sympathy with the missionaries and the many voluntary workers, and in the course of his remarks contrasted the life of town and country, bringing to bear his past experience of rural life in Devonshire. He suggested that there was even more work for the missionary in country than in urban districts.

Mr. PHILIP HOLT, in seconding the resolution, emphasised the large part that the drink problem played in the work which their missionaries had to face. He rejoiced in the new hope engendered by the advent of a sympathetic Government, and in the signs of the awakening of the local licensing Bench to a deeper sense of their responsibilities. In supporting the resolution, Mr. HAROLD ARMSTRONG suggested that the best training an embryo politician could have would be an apprenticeship to the work carried on by Mr. Lloyd Jones and Mrs. Anderton.

The resolution was carried with great heartiness, and was suitably acknowledged by the two Missionaries. The committee's report had contained a congratulatory allusion to the recent marriage of Mr. Lloyd Jones. Similar references had been made by subsequent speakers, the hope being expressed that Mr. Lloyd Jones would be enabled to carry on his work with even greater success than hitherto; and in acknowledging the resolution mentioned above, Mr. LLOYD JONES expressed his deep sense of the very great and special kindness which had been extended to him and Mrs. Lloyd Jones on this occasion.

Mr. ARTHUR THEW, of Birkdale, moved the re-election of the committee, which was seconded by Miss BOWRING, and carried.

A vote of thanks to the chairman, on the motion of the Rev. H. D. ROBERTS, seconded by Mr. RICHARD D. HOLT, J.P., was heartily accorded, and thus brought the meeting to a close.

It is mind, after all, which does the work of the world, so that the more there is of mind, the more work will be accomplished.—Channing.

NEWS FROM THE CHURCHES

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Atherton.—On Easter Sunday the minister of Chowbent Chapel, Rev. J. J. Wright, welcomed twenty-six young people of the Sunday-school into membership of the congregation.

Burnley.—The anniversary services in connection with the Burnley-lane Unitarian Mission were held on Sunday, April 8. In the morning Mr. J. W. Hird, of Colne, preached; in the afternoon and evening the Rev. J. M. Whiteman. There was a very good attendance, and the collections amounted to £3 11s.

Manchester: Moss Side.—On Sunday, April 8, 1906, the Rev. A. Cunliffe Fox, B.A., commenced his ministry, and preached both morning and evening to large congregations. On the following Monday a soiree was held in the schoolroom, when a large number of the members of the Church and congregation met to welcome Mr. and Mrs. Fox. The Chairman, Mr. J. H. Pimley, said: "To-night we are assembled together to give to our new minister, Mr. Fox, and his wife a hearty welcome to Moss Side. When I look back upon the twenty years' history of this church, and consider how it has been built up, step by step, I cannot but think that you, Mr. Fox, are extremely fortunate in taking up and continuing the work of our late minister, Mr. Roper—fortunate that he has pioneered the way to a successful Church, also that you start without a penny of debt upon any branch of the church." The officers of various institutions extended a hearty welcome: Mrs. John Wood, on behalf of the Ladies' Sewing Society and the Young Women's Social Union; Mr. Wrigley, on behalf of the Sunday-school; and Mr. Hewkin, the Literary and Debating Society. Mr. J. Tyson (one of the founders), and Mr. Wm. Taylor (Treasurer), also spoke. Mr. Fox said that he wanted to make it perfectly clear that he was a Unitarian, and he was glad to see that they had not washed that name from their notice board. He understood Unitarianism to mean a religion of life, truth and high endeavour, and he counted it a privilege as their minister to be able to preach these truths not only to them, but he hoped through them to the people of this great city.

North-East Lancs. Sunday-school Union.—The third annual United Musical Festival was held in Nazareth Chapel, Newchurch, on Saturday afternoon, March 31. Fine weather favoured the festival, so that a large number of friends gathered together from the nine affiliated schools. The choir of about 130 voices was under the leadership of Mr. Thos. Marsden, and gave an excellent rendering of the several items on the programme. Special hymns were joined in heartily by the congregation, numbering about 400. The soloists were Miss Blanche Mackie (Burnley), Mrs. E. Wilkinson (Colne), Mr. L. Lucas (Padiham), and Mr. F. Sutcliffe (Newchurch). Short addresses were given by the President, Mr. J. W. Hird (Colne), Rev. T. P. Spedding (Rochdale), and Rev. J. J. Shaw (Newchurch). In the course of his remarks Mr. Hird said he looked on music and religion as twin sisters; their aim was the same, both would result in aspiration towards higher ideals. Music was one of the best gifts for humanising the mass of the people, and was therefore to be encouraged. Sunday-school teachers were in the nature of tuners, and their work amongst the children was to produce all the harmony possible. Sunday-schools were not dead, but contained far richer promise for the future. The Rev. T. P. Spedding said he desired to speak a word of encouragement and cheer from the larger association at Manchester, and went on to speak of the uplifting power of music, showing how it sometimes happened that a song would convey a message which mere words could not. Choirs would do well to remember that THEY were often the real preachers through their music, and not the man in the pulpit. The Rev. J. J. Shaw recalled the fact that these festivals were the outcome of some suggestions made by the late Mr. Thos. Kenyon, of Newchurch, and he also spoke upon the influence of music in helping the religious side of man's nature. By the courtesy of the local Wesleyan friends tea was provided in their schoolroom, as well as in the school connected

with Nazareth Chapel; crowding was thus avoided. After tea a social evening was held.

Sheffield: Attercliffe.—Completing our last week's report of the Unitarian Mission Bazaar, we are glad to hear that the second day's takings amounted to £139 4s. 10d. The total receipts, including a few sums since received, amount to £338 2s. There will probably be a net result of at least £300, which is considered most satisfactory.

Wolverhampton (Farewell).—An exceedingly well-attended meeting of the congregation of the above was held on March 26, to say farewell to the Rev. J. B. and Mrs. Higham upon their removal to Park-lane, Wigan. A presentation was made to Mr. Higham of an illuminated address and a Yost typewriter, and to Mrs. Higham of a gold chain, to testify to the affection and esteem in which they were held by the congregation at Wolverhampton. The presentation was made by the chairman, Mr. Councillor Evan Evans, and there were a large number of members who spoke in support. Mr. Ald. Price Lewis, and members of the Central Labour Club, Sons of the Phoenix, and others spoke of the loss that Mr. Higham's departure would be to the town of Wolverhampton.

In Tuesday's *Tribune* there was an article, by Miss A. Zimmern, giving a most interesting account of what Mrs. Humphry Ward has done for the children of London as the initiator of Cripple Schools, and the encourager of Vacation Schools, the idea of which came to us from America. The letter which Mrs. Ward recently addressed to the *Times* on "The Play-Time of the Poor" is now separately issued in pamphlet form. (Smith, Elder & Co. 2d.)

For nothing worthy proving can be proven,
Nor yet disproven; wherefore be thou wise,
Cleave ever to the summer side of doubt,
And cling to Faith, beyond the forms of Faith.
Tennyson.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 22.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermundsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. A. A. CHARLESWORTH.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Deptford, Church, street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. W. H. READ (late Catholic Priest).
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Mr. T. ELLIOT, "Belief and Unbelief."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Mr. A. PHARAOH; 6.30, Mr. C. H. NORTHMORE.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. V. D. DAVIS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. EWART.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. J. KERTAIN SMITH.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. J. CROSSLEY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, a Student.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. H. W. HAWKES; 6.30, Rev. J. MORLEY MILLS.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTWELL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TRASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

NUT CAKES.

Something new and good.
They are ideal for
afternoon Teas.

LIGHT & DAINTY.

Hazel Nut ... 6d. each.
Cocoanut ... 6d. each.

Postage 3d. each extra.

FOUR CAKES POST FREE for 2/2.

Send for New Descriptive Price List to—

HUGH MAPLETON, Nut Food Manufacturer,
2 & 3 Dolphin-st., Ardwick, Manchester,
ALSO AT HAMBURG.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

CHANGE OF ADDRESS.

The Rev. J. Fox's present address is—32, Avenue Hill, Potter Newton Park, Leeds. Mr. Fox is open to take occasional supply duty.

Situations, VACANT AND WANTED.

LADY desires Post as COMPANION-HELP, DISTRICT VISITOR, or place of Trust.—HOWELL, care of Miss Cox, 40, Withens-lane, Liscard, Cheshire.

LADY seeks re-engagement as HOUSE-KEEPER or COMPANION (where servant). Thoroughly domesticated; abstainer; good plain cook; good reader and needle-woman. State salary. References, present and former employer.—NEWTON, Portland House, Carmarthen.

SITUATION required as COMPANION-HELP, HOUSEKEEPER, or any place of trust.—F., 11, Blandford-street, Baker-street, W.

WANTED, in small family (no children), an active, capable, domestic HELPER.—Apply to Mrs. TUTIN, 49, The Avenue, Kew Gardens.

WANTED.—Young LADY NURSE for three little girls, aged 10, 6, and 18 months, at end of May.—Mrs. C. HERBERT SMITH, 19, Cannon-place, Hampstead.

MARRIAGE.

STRADLING—WHEADON.—On April 16th, at the Old Meeting, Ilminster, by the Rev. E. Parry, William Stradling, of the Royal Naval College, Osborne, I.W., to Alice Louise, second daughter of Robert Poole Wheadon, of Ilminster.

NEW PUBLICATIONS.

Cloth, cr. 8vo., 233 pp. 1s. 6d. net, postage 3d.

THE BIBLE: WHAT IT IS AND IS NOT.

By JOSEPH WOOD.

This book aims at making the ordinary reader acquainted with the new and valuable light thrown on the Bible by the scholarship of the present day.

Cloth, cr. 8vo., 96 pp. 1s. net, postage 2d.

A SHORT HISTORY OF UNITARIANISM.

By FREDERICK BLOUNT MOTT.

The story centres round the names of a few great leaders and thinkers, such as Erasmus, Ochino, Servetus, Sozzini, Bidle, Lindsey, Priestley, Channing, Emerson, Parker, and Martineau.

Cloth, fcap. 8vo., 284 pages. 2s. net, postage 3d.

WHAT DO UNITARIANS BELIEVE AND TEACH?

Twelve Replies by C. G. AMES, R. A. ARMSTRONG, W. COPELAND BOWIE, J. W. CHADWICK, W. C. GANNETT, JAMES HARWOOD, BROOKE HERFORD, M. J. SAVAGE, CHRISTOPHER J. STREET, J. T. SUNDERLAND, CRAWFORD H. TOY, and FRANK WALTERS.

Cloth, cr. 8vo., 320 pp. 5s. net, postage 4d.

RICHARD ACLAND ARMSTRONG:

Memoir by his Son, GEORGE G. ARMSTRONG, and Selected Sermons, with an Introductory Letter by PHILIP H. WICKSTEED. Photogravure Portrait.

PEOPLE'S EDITION. Cld., postage 2d.

THE REFORMATION OF THE SIXTEENTH CENTURY IN ITS RELATION TO MODERN THOUGHT AND KNOWLEDGE.

By CHARLES BEARD, LL.D.

BOOK ROOM, ESSEX HALL, ESSEX ST., STRAND, W.C.

Second Edition.

MRS. CASKELL AND KNUTSFORD.

By REV. G. A. PAYNE.

2s. 6d. By post 2s. 8d.

From REV. G. A. PAYNE, Knutsford.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?

By WILLIAM MATTHEWS. Post free, 2½d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

LIBERATION SOCIETY'S ANNUAL MEETING

WILL BE HELD ON

WEDNESDAY, MAY 2nd, at 7, at the CITY TEMPLE

Chairman:

The Right Hon. D. LLOYD-GEORGE, M.P.
(Vice-President of the Society).

The Speakers will be—

Rev. Dr. AKED, Rev. R. J. CAMPBELL,
Rev. Dr. CLIFFORD, R. W. PERKS, Esq., M.P.,
and Sir ALFRED THOMAS, M.P.

Organ Recital from 6.30 to 7 by A. J. Hawkins, Esq.
(Organist of the City Temple).

Tickets may be had at 2, Serjeants' Inn, Fleet Street, London.

UNITARIAN CHURCH, SOUTHPORT. SALE OF WORK

ON WEDNESDAY, APRIL 25, 1906,

AND THURSDAY, APRIL 26, 1906.

The proceeds for Re-decoration of Church and School Buildings.

Donations of articles or money may be sent to the Treasurer, Miss Hudson, 17, Belmont-street, Southport.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street Strand, W.C.

KANDERSTEG.

TO LET, FURNISHED, A CHÂLET, with two sitting rooms, five bedrooms (10 beds), kitchen, and servants' room; having a magnificent view of the "Blümlis Alp" and the Bernese side of the "Gemmi Pass." Also other Apartments.—For particulars, apply to KARL KLOPPER, Kandersteg, Switzerland. References, Rev. LAWRENCE SCOTT, Denton, Manchester.

BRISTOL.

HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal, Miss V. A. BLAND.

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE, LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW,
F. H. A. HARDCASTLE, RENEE,
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (Pro tem.).

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

SPACE TO LET

Apply to ELLINGTON,

Advertising Office,
10, Fenwick-street, Hulme,
MANCHESTER

Effective Advertising by localised Church Magazines throughout the Kingdom.

Schools, etc.

BESTREBEN HIGH SCHOOL FOR GIRLS.

RECOGNISED. REGISTERED TEACHERS.

Large house and grounds in open and healthy neighbourhood. 99 per cent. of Successes in Public Examinations with Distinctions and Honours in 1906. Moderate fees.

For prospectus write to Miss COGSWELL, Bestreben, Brondesbury, London, N.W.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress. Next term begins May 2nd.

EDGBASTON COLLEGE FOR GIRLS, BRISTOL ROAD, BIRMINGHAM.

Principal: MARY E. BAILY.

Head Mistress: ELEANOR MOSS, B.A.

Preparation for London Matriculation, Cambridge Local, Mus' Exams., &c. Special terms for the daughters of Ministers. One vacancy for Summer Term, 1906.

LANDUDNO. — TAN - Y - BRYN.

(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).

C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 21, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3331.
NEW SERIES, No. 435.]

LONDON, SATURDAY, APRIL 28, 1906.

[ONE PENNY.

CONTENTS.

National Conference—

LEADER:—The National Conference ...	265
Wednesday's Proceeding ...	266
The Rev. P. H. Wicksteed's Paper ...	267
Mr. Graham Wallas's Paper ...	271
Social Questions Discussion ...	274
Thursday's Proceedings ...	276
The Rev. L. P. Jack's Paper ...	276
Dr. Rashdall's Paper ...	280
The Rev. T. Rhondda Williams's Paper ...	282
Business Meeting ...	284
Friday's Proceedings ...	286
The Rev. Henry Gow's Paper ...	288
OBITUARY:—Mrs. Sydney Courtauld ...	291
ARTICLES:—	
About Galilee ...	292
THE CHILDREN'S COLUMN ...	292
NEWS FROM THE CHURCHES ...	293
OUR CALENDAR ...	294
ADVERTISEMENTS ...	295

NATIONAL CONFERENCE SECOND SPECIAL NUMBER.

The Week's Programme.

APRIL 16—20.

- Monday.**—6.30, Guilds' Union Service in Manchester College Chapel. Sermon, Rev. F. K. Freeston.
- Tuesday.**—4, Reception and President's Address. Welcome to Foreign Delegates.
8, Religious service. Sermon, Rev. Joseph Wood.
- Wednesday.**—9.15, Communion Service.
10.15, Conference (Social Amelioration). Papers by Rev. P. H. Wicksteed and Mr. Graham Wallas.
2.30, Pensions Fund and Temperance Association meetings.
4.30, Conference (Social Questions). Paper by the Rev. Charles Hargrove.
8.30, Conversazione.
- Thursday.**—9.30, Devotional Service.
10.15, Conference ("The Outlook of Liberal Religion"). Papers by the Revs. L. P. Jacks, Dr. Rashdall, and T. Rhondda Williams.
3.0, Guilds' Union Meeting.
4.30, Business Meeting.
8.30, Religious Service. Sermon, Dr. John Hunter.
- Friday.**—9.30, Devotional Service.
10.15, Conference (Advisory Committees). Paper by the Rev. Dendy Agate.
12.0, Address on "The Ideal of a Church," Rev. Henry Gow.
2.30, Domestic Mission Service in Manchester College Chapel.

THE NATIONAL CONFERENCE.

THIS double number of THE INQUIRER completes the report of the National Conference meeting at Oxford, with all the papers given complete. There only remains Dr. HUNTER's sermon, which we must keep for next week, when we hope also to add some report of the Temperance Association, the Guilds' Union, and the Van Mission meetings.

It is twenty-four years since the Conference met for the first time in Liverpool, and three years ago it returned for its eighth triennial meeting to that city. Birmingham, Leeds, London, Manchester, Sheffield, Leicester were the intervening places of meeting, all centres of Liberal religious activity, where there are active congregations of our people. Oxford was different, and to meet there, where we have no strong church, was an experiment, but an experiment, as we said last week, fully justified by the abundant success of the meeting. The attraction of the University city was, of course, very great, and there was also Manchester College, the noblest embodiment, in outward form, of our Free Faith, with its great power for teaching and inspiration. From the first afternoon of the PRESIDENT's reception, there was no doubt that the true ring of cordiality was there, and that in point of numbers also the Conference would maintain its high tradition of helpful fellowship and kindling power. What rendered the meeting notable beyond all others was the readiness with which distinguished men of other communions took part in the proceedings. The standard of excellence, and we may say brilliance, in the papers read, was never higher, and if the discussions were not strong, partly, no doubt, from lack of time, we must yet be thankful to have secured contributions of such exceptional value as Mr. WICKSTEED's paper on "Social Amelioration," the three papers on the "Outlook of Liberal Religion," and Mr. Gow's address on the "Ideal of the Church." Of the two sermons and the business meeting we shall have more to say; and simply note here that with the wonderful outpouring of Dr. Hunter's sermon we gratefully remember the address at the Friday morning devo-

tional service by Mr. Matthew Scott: Thursday morning brought the shadow of the dire calamity at San Francisco, and the message of sympathy at once telegraphed, in the hope of so reaching our friends: "The Conference of Liberal Churches, Oxford, mourns with you." The brave spirit in which that terrible calamity has been met has since relieved to some extent the gloom of the first impression. Courage and faith and instant overflowing sympathy are what we see in our brethren, faced by that great need; and a like spirit, we are thankful to know, found earnest utterance in our National Conference.

MARTINEAU MEMORIAL SCHOOLS.

DEAR MR. EDITOR,—In your last issue you called attention to the approaching triple jubilee of the Octagon Chapel, Norwich, on May 13, and reminded your readers that at the Centenary in 1856 James Martineau was one of the preachers: "Would that this later celebration," you added, "might be made memorable by the announcement that the whole sum (£1,600) required for the Martineau Memorial had been given."

The devoted treasurer of the Norwich Fund, Mrs. Mottram, informs me that in response to this appeal Mrs. Russell Martineau offers an additional contribution of £100, if the rest of the money can be raised by May 13. Who will follow this admirable lead? The time is short, and it is impossible to organise a fresh canvass: But the facts are well known: Will those who have not contributed—and some, perhaps, of those who have—desiring to see an important enterprise worthily completed, send their promises (money need not be paid till Michaelmas next) to Mrs. F. A. Mottram, The Birches, Bracondale, Norwich?—Yours faithfully,

J. ESTLIN CARPENTER.

THE REV. W. G. TARRANT, from whom we publish another letter this week, telling of experiences in Galilee, reached home with Mr. Ion Pritchard on Tuesday evening, in excellent health, and all the better for a deeply interesting holiday. He is to preach again at Wandsworth on Sunday. We have yet another letter, which arrived before he did, to publish next week, and then we hope that he will still write for us something about Nazareth, where they stayed on their way back from Tiberias, and, finally, something of what the Sphinx said to him in Egypt.

NATIONAL CONFERENCE.

NINTH TRIENNIAL MEETING AT OXFORD.

WEDNESDAY'S PROCEEDINGS.

ON Wednesday morning, at 9.15, there was communion service in Manchester College Chapel, conducted by the Revs. Dr. Drummond and Ambrose Bennett, who were assisted in the distribution by the Revs. J. Estlin Carpenter and J. Edwin Odgers. A large congregation took part in the service. Mr. Bennett read from the last chapter of St. Luke the account of the journey of the two disciples to Emmaus, and how Jesus "was known of them in the breaking of bread." Dr. Drummond gave the address.

At the Morning Conference, in the hall of the Municipal Buildings, the Chair was taken by Mr. Philip Meadows Martineau, and papers were read, by the Rev. Philip Wicksteed, on "Three Requisites for Social Amelioration," and by Mr. Graham Wallas on "Darwinism and Social Motive," followed by discussion. The papers are here printed in full.

After lunch, to which ministers and delegates were entertained, for the most part, in the Drill Hall, which had accommodation for over 400 guests, though another party was provided for at Manchester College, meetings of the Ministers' Pension and Insurance Fund and of the National Unitarian Temperance Association were held. The paper by Miss Lucas, of Darlington, read at the latter meeting, was published in last week's INQUIRER.

At 4.30 the Conference resumed, Mr. W. Wallace Bruce taking the chair. The Rev. Charles Hargrove read the paper on the Churches and Social Questions, which was published in last week's INQUIRER. A report of the discussion and the resolution passed will be found in this number.

THE CONVERSAZIONE.

In the evening a very successful conversazione was held in Manchester College, at which the guests, numbering, it was estimated, over 700, were received by the Principal, Dr. Drummond, and Mrs. Drummond, the Rev. H. Enfield Dowson (the Chairman of Committee) and Mrs. Dowson, and Dr. Edwin Odgers (Chairman of the Local Reception Committee). During the evening the Oxford Hungarian String Band played in the corridor, and in the quadrangle a large tent had been erected for refreshments. The only drawback was a chilly evening, but all the proceedings were of the heartiest character.

In the Library, which was crowded with guests, there was some speaking, in welcome and response, which began at 9.30.

Dr. J. EDWIN ODGERS, as chairman of the Reception Committee, first welcomed the members of the Conference, saying how greatly the Rev. S. A. Steinthal, the President of the College, regretted that he was unable to be with them, and then called on the successive speakers.

Dr. DRUMMOND, on behalf of the College, offered a most cordial welcome to the Conference, and said that their meeting in Oxford was almost like a return from the Babylonian captivity. Their fathers had been driven out from the old seats of learn-

ing by bigotry and earnest religious zeal. The zeal, he hoped, remained, but the bigotry had largely disappeared, and the College had no reason to complain of the welcome they had received at Oxford. They had always held to the ideal of University education, and their fathers had provided it, as they were at, for ministers and laity alike. Now they could come to the University without any violation of their conscience, but all the time they could claim to have been true to the great motto: *Dominus illuminatio mea*, and he would add, *salus mea*, "The Lord is my light and my salvation." Where the hearts of men were set on the central light of all, trying to follow and reach up to that true life, they were bound together in holy fellowship, and there could be no sectarian bigotry or persecution, such as had so often deformed the Christian Church. It was natural that men should see different objects illuminated by the light, or the same objects in different form and colour; but if they all followed the one true light they would escape from their own limitations and darkness, and rise into the universal Spirit that embraced the world. It was the highest vocation of that Conference to promote the recognition of that wide and universal life, and he hoped the meeting there in Oxford, where all sects came into the University, and young men exercised their thought on the great questions of religion, might help to bring nearer the kingdom of God, which was the universal aspiration of mankind. In that hope he welcomed them and trusted that the Divine blessing might rest upon their deliberations.

Dr. ODGERS then introduced two distinguished members of the University, who had kindly undertaken to join in that welcome: the Rev. R. H. Charles, D.D., Greenfield Lecturer on the Septuagint at Oxford, and Professor of Biblical Greek at Trinity College, Dublin; and Dr. J. A. H. Murray, editor of the New English Dictionary.

Dr. R. H. CHARLES spoke as follows:—

When I was invited to come here and offer a few words of welcome to this Conference, I naturally considered the grounds on which I could best justify my acceptance of the invitation. As I reflected, it appeared that I could do so from the standpoint of two hopes which I strongly entertain—one Academic and the other Ecclesiastical. The Academic hope which I cherish as a Professor of Trinity College, Dublin, and a member of this University, is that at no distant date Oxford and Cambridge will follow the example of Dublin and throw open their degrees of B.D. and D.D. to all comers—in other words, may make these degrees purely Academic distinctions and actual guarantees of a certain amount of Theological knowledge. It is now nearly a generation since tests in connection with these degrees were abolished in Dublin; surely there is a growing body of scholars and men of affairs who look for their abolition in the two great centres of English University life?

The other hope which I cherish is a larger one, but probably one which may appeal to a smaller circle. It is a larger hope, I repeat, and passes beyond the bounds of University life on to the Church at large, and bids me as one who

has devoted twenty years of study to Judaism as it existed at the beginning of the Christian Era—bids me, I repeat, look forward to a time, when the National Church of England will in one respect—namely, its comprehensiveness—resemble the Jewish Church of that period, and become the spiritual mother of all true, spiritually-minded Englishmen. For consider how in the Temple at Jerusalem, Sadducee and Pharisee, Essene and Herodian worshipped, bound together not by uniformity of intellectual belief, but by worship of the same God amid the greatest diversity of theological opinions. But the worship in the Temple was not confined to Jews only; for our Lord and his Apostles, and even the great opponent of the law, St. Paul, worshipped with Sadducee and Pharisee. Thus the Jewish Church exhibited the widest comprehension that the world has yet witnessed; and Judaism contained Church-parties but no sects. We have become too much accustomed to think that a Church consists essentially of those who hold the same clearly defined intellectual beliefs; but this is to confound a church with a sect. The sects, therefore, and the sectaries of all churches will no doubt exclaim against the hope I put before you, as visionary and in reality impossible of realisation. But, however they may object, such a church did exist at one time, and on the roll of its members was the Founder of Christianity and every one of his Apostles without exception.

The members of the Church, therefore, who at various times have sought to make the Christian Church comprehensive, have the sanction of their Master's example and the practice of the Apostolic circle, and from this strong position they can rightly urge that the renewal of such a wide comprehensiveness is surely not impossible in these later days. Could not faithful men, who find in Christ the guide and inspiration of their religious life, however they differ in their conception of his nature and being, agree to worship God side by side, bound together in the unity of the same spirit? In such a Church no one would think of whittling down his convictions to suit his neighbours', nay, rather he would hold firmly to the truth as it was revealed to him, and whilst he could not for the sake of others relinquish any serious conviction, he would never think of claiming from others conformity with his own. And thus, while one man would give his whole-hearted belief to the very letter of the forms in which the traditional faith of the Church has expressed itself, another, no less truly a member of the Church, could give his adhesion only to the spiritual truth behind the forms. Thus might at last be realised that ideal of the Church, which according to the finest definition I know, is in the words of the Church of England Prayer-book, "the body of all faithful people."

Dr. J. A. H. MURRAY, who said he spoke as a humble layman, was no less cordial in his welcome. It was a grand thing to see such an assembly of faithful men come together in a great cause. He offered that welcome as a thorough believer in independent thought and the duty of men to discover for themselves as much truth as they could. Truth itself might be absolute,

but for them it must be relative, and the measure to which they attained must depend on the truth-seekers as well as on the truth. Honest and true men in all ages had seen one part or another of the truth. They must all desire, with Dr. Charles, that all good and earnest men, seeking to know God and the light, and their duty to God and man, should help one another and believe in one another. In that spirit he welcomed them. And then Dr. Murray proceeded to speak with very pleasant humour of the great work on the New Dictionary, in which he had been engaged for more than twenty-five years.

Mr. W. B. BOWRING, President of the Conference, in acknowledging the welcome, said that they owed a deep debt of gratitude to the local committee for the admirable arrangements they had made. When they heard the Conference was to meet at Oxford, they felt it would be a great delight, and so it had been.

Professor JEAN REVILLE, as representing friends of kindred faith in other countries, and especially in France and Switzerland, also responded to the welcome. It was a privilege, he said, to come to Oxford, the great centre of old traditions and of spiritual development and progress which was ever moulding the tradition anew. He was happy to be again in that College, where free science and free faith were joined together, represented by men whom they, on the Continent, were learning ever more to esteem, and whose works were of such great value to them. He thanked them for the kindness of their reception. In such a re-union as that, in the spirit of free science and free Christianity, he saw a prophecy of what would be in the future, when beyond the limits of country and language, while each remained true to his own country, there would be a great brotherhood, and the Christian ideal would at last be realised.

THREE REQUISITES FOR SOCIAL AMELIORATION.

THOUGHT, BUSINESS FACULTY, SYMPATHY.

BY PHILIP H. WICKSTEED, M.A.

THE machinery of society is complex and imperfectly understood. Remote and unforeseen reactions often baffle our intentions; and benevolent impulses are not always safe guides towards the accomplishment of their own purposes. Hence it will readily be admitted, in the abstract, that severe and dispassionate thought is a necessary element in securing social amelioration. Whatever else is needed, we need dry light.

And yet it is extremely difficult to secure a practical recognition of this obvious and acknowledged fact. The necessity of "doing something" appears to be so urgent; and the danger is so great of allowing mere intellectual interest in a problem to introduce itself as a humble servant, and then gradually draw to itself the whole vital forces of the investigator. No sooner have we exorcised passion as disturbing to thought than we seem to be in danger of permanently substituting an intellectual interest for a desire. Our zeal is gone, and scientific curiosity alone remains. Besides, the ends to be accomplished are so obvious that it is difficult

not to be impatient with nicely balanced academic discussions as to the means for accomplishing them. The wants are so crying, the sense of shame and indignation that they should still exist is so acute, that it seems a mockery to write and read books about them, instead of setting to work. When men are buried alive in a coal pit it seems a strange thing to set about studying the principles of the "angle of rest" of a heap of earth, and the strength of a "retaining wall," instead of digging. In a word, the directness of our perception of what has ultimately to be done gives an air of unreality to deliberations as to the best means of doing it.

Moreover, it is difficult to escape the feeling that the man who challenges any scheme, however crude and ill considered, which aims at alleviating manifest misery and wrong, is secretly indifferent or hostile as to the end itself, and is seeking a pretext to evade his responsibilities. There is a vast body of persons who suspect that they have personally much to lose and little to gain by radical changes in the existing order of affairs. There are multitudes who desire to escape the sense of social uneasiness and responsibility, which threatens their tranquillity. And all these find an escape in the plea that social problems are extremely complex, that the obvious is almost certainly fallacious in such matters, and that an immense accumulation of observations and materials is the necessary preliminary to effective action. One can, therefore, very easily sympathise with the attitude of the ardent reformer who answers the plea that thought is a necessity by the bitter reproach, "You have no heart!" To tell the apostle of a social panacea that further thought is necessary, seems like proposing the appointment of a Royal Commission—a mere attempt to escape by a subterfuge from the demand for action that can no longer be resisted by a direct refusal.

Yet, again, there is a widely spread feeling that political economy as a science is discredited. A generation ago the great classical economists were supposed to have laid down, once for all, the foundations of an exact science of political economy; and, indeed, to have practically completed the structure itself. No one would dare to put forward any such contention now. Theory, it must be admitted, is at a discount; and the political economists themselves are apparently seeking refuge in a "natural history of industry" from the recognised impossibility of creating a science of economics. Statistics, minute investigations of existing institutions, and laborious attempts to recover past conditions of industry, seem to have taken the place of political economy as formerly understood. And of those who still keep alive in their own hearts a belief in the importance of the theoretic side of the study, not a few deaden it in all hearts except their own by deforming their pages with mathematical symbols, and mocking the reformer who wants light on the housing problem by beseeching him to study the differential calculus.

But, in spite of all this, phenomena are not wanting (though we have to look a little below the surface to find them) which indicate that the theory of economics may soon be restored again to honour.

It is now between thirty and forty years since a certain leaven was kneaded into the economic lump almost simultaneously by Jevons in England, Walras in Switzerland, and Menger in Austria, which has ever since worked, and is still working, with a slowness that sometimes tempts to despair, but with a persistent steadiness which ought to inspire the right minded with serene confidence.

It is impossible, on such an occasion as this, to go into any detail, or deal with the matter otherwise than dogmatically, and I must, therefore, be content to announce my own conviction that whereas the form of many of the writings of which I speak appears to make the study of economics more abstract and remote from actual life than ever, their ultimate result will certainly be to bring the study of industrial life into touch with the ordinary experiences and observations of mankind; to make it at once more concrete and more rational than of old, and to remove all ground for the charge of inhumanity, or indifference to moral considerations, or coldness and aloofness from the real conditions of life, or exaltation of material above spiritual considerations, which was so frequently and so passionately urged against the old classical economy. At the same time we shall have the *bona fide* generalisations and the precision of theoretic concatenation which constitute science.

Lest all this should appear to be merely in the clouds, let me attempt to make at least one point clear. Economists have been in the habit of attempting a careful distinction between the economic motives, which it is their direct business to deal with, and the non-economic motives with which they are only concerned in a remote or secondary fashion; and the economic motive has been directly, or by implication, defined as material and self-regarding. Thus, the "economic man" has been conceived as one who is always and only intent upon his own interests; and his interests have been conceived as consisting solely in the securing of wealth and the avoidance of work. This conception has, indeed, been qualified and undermined in every direction by the economists of the last fifty years or more, but the prevailing impression still remains, and is still largely justified, that the study of political economy is the study, exclusively, of selfish, or at least, of self-regarding motives, and the prejudice against such a study still persists. I will try to sketch what I hold to be the renovated conception of the "economic motive" which will dominate future economic studies.

Every man has certain purposes, impulses, and desires. They may be of a merely instinctive and elementary nature, or they may be deliberate and far-reaching. They may be self-regarding or social; they may be spiritual or material. But, whatever they are, it is impossible for him to give effect to them by his own unaided action upon the forces and substances of nature. No man standing naked upon the face of the earth can feed, clothe, or house his body, or secure an entrance for his mind into the regions of intellectual, imaginative, and emotional enjoyment. Nor, suppose he has altruistic impulses, can he minister to like needs or develop like possibilities in others. Nor can he secure the

furtherance of his purposes and the fulfilment of his desires simply by enlisting the co-operation of those that share them, or are interested in them for his sake. If we make the attempt to go through a few hours, or even a few minutes of our daily life, and consider the net-work of co-operation extending all over the globe, and through countless generations in the past, by which the clothes we put on, the food we eat, the book containing the poems or expounding the science that we study, or the pen, ink, and paper with which we write an appeal for some charitable or religious object, have been placed at our service, we shall begin to realise the vast system of organised co-operation between persons who have no knowledge of each other's whereabouts, or even of each other's existence, by which the most ordinary processes of life are carried on. By the organisation of society we can therefore secure the co-operation of countless individuals, of whom we know nothing, in directing the resources of the world towards objects in which they have no interest. The symbol, but the symbol only, of this system of co-operation is *money*. It represents the social alchemy by which the things I have, and the things I can, are transmuted into the things I want and the things I would. Not really by means of money, but by processes which money represents, I can convert my acquaintance with the nature of different kinds of woods, and my skill in handling certain tools, or my knowledge of the higher mathematics, or my capacity for firing men's imaginations, or for chastening or stimulating their religious emotions, into the food and clothing, into the books and pictures, into the rapid transport of my own person through distant lands, into the dinners for hungry children, into the May festivities for listless villagers, into the collation of Syriac manuscripts, that I desire to further. And all this independently of any interest in these desires of mine on the part of the persons who assist me to accomplish them; or, if not independently of any interest, at least independently of any sufficient interest to have qualified them and set them at work for mere love of the thing to be done. Why, then, do they co-operate with me? Not primarily, or not solely, because they are interested in my purposes, but because they have certain purposes of their own, and just as I find that I can only secure the accomplishment of my purposes by securing their co-operation, so they find that they can only accomplish theirs by securing the co-operation of others, which I am directly, or indirectly, in a position to place at their disposal. A vast range, therefore, of our relations with others, direct or indirect, conscious or unconscious, is part of a system of mutual aid by which we further each other's purposes simply as an indirect way of furthering our own. Our own purposes may, of course, be selfish, but that has nothing whatever to do with the question. However unselfish they are, we require the co-operation of others who are not interested, or who are inadequately interested in them, in order that we may accomplish them. We enter into business relations with others, not because our purposes are selfish, but because those with whom we deal are relatively indifferent to our purposes (whether selfish

or unselfish), and are (like us) keenly interested in purposes of their own, to which we are relatively indifferent.

The peculiarity, then, of a business relation between A and B is not that each enters into it solely for his own sake, but that neither of them enters into it directly for the sake of the other. A may be expending his income in printing works that he believes to be of the highest spiritual or social significance to the world, and B may be a printer. A secures the co-operation of B, not for B's sake, but for the sake of the whole world whom he desires to enlighten. His object is neither selfish nor self-regarding, but it is dictated by no special and personal regard for B. B, again, has money given him; that is to say, he receives the power of transmuting the credit that A has with the public into such forms as may further his, B's, purposes; and these purposes of B's, in their turn, may be sordid or exalted, material or spiritual, self-regarding, or the most altruistic; but, such as they are, he prints books to A's order for the sake of these purposes, and as an indirect means of furthering them, not, primarily, from any direct desire to further A's purposes. "Business," then, is primarily, a vast net-work of organisations by which any person or combination of persons can direct their resources and their powers to the accomplishment of their purposes, without the necessity of a direct relation, hard and often impossible to secure, between the objects sought, and the faculties and materials possessed.

Now, with respect to this we have two remarks to make. In the first place there is nothing degrading or revolting to our higher sense in this fact of our mutually furthering each others' purposes because we are interested in our own. There is no taint or presumption of unselfishness in the matter at all. But it indefinitely expands our freedom of combination and movement; for it enables us to form one set of groups linked by cohesion of faculties and resources, and another set of groups linked by community of purpose without the necessity of finding the "double coincidence" which would otherwise be necessary. This economy and liberty will be equally valued by altruistic and by egoistic groups, and it would be just as true, and just as false, to say that the business motive ignores egoistic and that it ignores altruistic impulses. And, in the next place, this economic motive can, in a normal society, never permanently exist in isolation; for, although the carpenter or the doctor offers to further, in certain ways, the life purposes of indifferent and unknown persons, as a means of furthering his own, yet, when he has once entered into the relation with them involved in this service, he finds himself studying their wishes, and endeavouring to accomplish their aims, and so he gradually acquires an independent interest in their well-being; and though the relation remains at its foundation economic, non-economic materials will be more or less largely built in the superstructure. Seeing then that economic and non-economic motives are so inextricably associated together, it may safely be predicted that the economics of the future will seek its fundamental laws on ground which does not isolate the eco-

nomic motive, but finds out the underlying principles that bring it within the range of general psychology. The economics of the future will not insist at the threshold on an analysis and an exclusion which are impossible to carry out.

But note that the natural tendency on the part of economic motives to ally themselves directly with humanities works chiefly in one direction. The man who is paid for his commodities or services is called into immediate co-operation with certain specified purposes of the man who pays; but, on the other hand, it is generalised and undifferentiated command of things and services that the payer confers on the man he pays. The payer has already made his choice of the particular way in which his purposes are to be furthered, and calls the other into direct fellowship with it by way of execution; but the particular way in which he, in his turn, is indirectly to further the purposes of that other is left undetermined. The receiver of money will specify the services he is to receive when he comes to deal with those whom he, in his turn, pays, and they will then enter directly and consciously into some portion of his life; whereas he will simply put them into a position to acquire unspecified co-operation from persons unnamed. It is true, of course, that there is a human relation on both sides; but its humanities develop more naturally, and more directly, on the side of the man who is paid than on the side of the man who pays. This has nothing to do with the relative wealth or poverty of the two. The tailor may naturally take a direct interest in the appearance of his customer, primarily for his own credit, it may be, but secondarily because he is called upon to participate in, and further a specific purpose of his customer; but the customer is called upon to render no direct and specified service to the tailor, and at most has merely a generally benevolent or human interest in him as an individual with whom he has dealings. In the same way, the doctor, the lawyer, and, most of all, the minister of religion, is called upon to enter directly and specifically into certain branches of the lives of the people who pay them. They can see exactly where their action touches them, and can identify their individual contribution towards their well-being. This must inevitably superinduce upon the business aspect of the connection a disinterested concern in the welfare of those they serve. But those who pay them their fees, or contribute to their salary, are not called upon to exercise judgment, fidelity, and tact in directly forwarding specified purposes of their lives; they are not participating with them in specific enterprises and achievements. They cannot identify the particular point at which they are personally and individually helping them. The same is true in a lesser degree in the case of the employer and the hands in a workshop. The relation is a direct challenge to the man employed to do faithfully a specific thing for the man employing him, whereas all that the employer does is to put the man he employs in a position to secure the specified co-operation, not of himself but of others in the fulfilment of this or that desire. Thus, in the economic world, rendering services for payment involves a

more direct and specific call upon the humanities than does payment for services received. What the earner of money gives, though fundamentally a means of accomplishing his own purposes, is naturally affected by a sympathetic interest in the purposes of others. What he gets is much more completely dependent on his purely economic vantage, that is to say, on the significance which others attach to his services for their own sakes, not for his. He may give with a sense of personal interest in what he is doing for another; he will get only what he is worth. *And he wishes this to be so.* A man is pleased if his workmen take a disinterested pride in their work and in the credit of the firm. We are all pleased if our fishmonger or our shoemaker seems to consider our personal tastes, not only because he wishes to retain our custom, but also because he is glad to serve us. But the man who is paid does not wish to receive money from persons because they are interested in his well-being or his altruistic purposes. He wishes to receive it because they are interested in purposes of their own, and need him to forward them. This was the meaning of that frank inscription on a banner displayed in a late procession of unemployed: "Curse your charity!" No doubt there was confusion (or what seems so to us) in the state of mind that it represented. It may be urged that the unemployed virtually demanded as a right that the public should pay them more for their work than their work was worth to the public; and at the same time declared that if an individual or a voluntary association of individuals were to offer them more for their work than their work was worth to them it would be "cursed charity"; as though all the virtue of the action proposed lay in unwillingness on the part of some at least of those taking it! But, in truth, this is no absurdity, though it may be a crudity. It means that the unemployed protest, not against individuals who will not pay them more than they are worth to them, but against the social order which has somehow thrust them into a position in which they are worth so little to anyone, and from which they cannot escape to any place in which they will be worth more, though conscious of having in themselves the intrinsic factors of worth, in skill to do needed things and will to exercise it. And this is in truth the most fundamental aspect of the great social problem of poverty. How is it that so many people are not in a position to render services to others of sufficient value to make it of advantage to those others to give them command of what makes a human life possible?

Surely it is sufficiently obvious that the solution of the problem, so stated, is one towards which no substantial advance can be made without severe and strenuous thought, and the thought must be on large and comprehensive lines.

We have seen that a man's worth depends on his power of furthering the purposes of others, and therefore an obvious solution appears to be found for each individual, if the world can but be kept in urgent need of the thing that he can supply or do. It is to my interest that the world, while rich in other things, should be starved for the thing that I can supply. But it is equally

obvious that no general solution can be found along these lines. For, in order that I may prosper, it is not only necessary that the world should be relatively pinched for the thing that I can give, but also that it should have relative abundance of the things that I want; and therefore when another man, in his turn, demands that the world should be rich in the thing (amongst others) that I can give and poor in the one thing which it is his business to supply, his solution of his problem conflicts with my solution of mine. If my position has been unduly weakened because the world has been relatively so well supplied with the thing that I can give that my services have but little significance, the only lines on which a general solution can be sought are those along which the balance will be redressed, either by a proportionally increased supply of everything else, or by the transference of my powers to the supply of something else of which there is a relatively greater need. For, as we have seen, every man's economic vantage depends on the existence of unsatisfied desires on the part of others. He therefore has a vested interest in them; and consequently no wholesome desire can be satisfied, and no unwholesome craving quenched without somebody's economic position being weakened. Thus every diffused blessing which increases the collective well-being of society brings more or less acute distress upon some class of persons. If England and all the world is well supplied with tin it makes life easier and pleasanter to millions, but it saps the industrial position of the Cornish miner. If all the world turned sober it would indefinitely increase its well-being, but publicans, brewers, distillers, and even vine growers would be thrown out of employment. If universal peace were secured and armaments reduced to the vanishing point, there would be many an Othello to mourn that his occupation was gone. If a really successful unpuncturable tyre were put on the market, there would be a great increase in collective happiness, clerical and other appointments would be kept with notably increased regularity, profanity, at least in cultivated society, would tend to be more closely restricted to its natural preserves on the golf links, but there would be a procession of unemployed assistants of bicycle repairers, and the production of "outfits" would be a "ruined industry." If the sanitary habits of the public suddenly improved, there would be a slump in the business of the undertaker, and if capital punishment were abolished the hangman would be out of a job. Thus the obvious solution of my own economic difficulties, or those of others who have excited my benevolent interest, is to keep the world starved of the things we can supply, and this, in the nature of things, can provide no general solution. So that people who think at all are apt to think wrong, because they do not think enough, and have no clear guidance. The efforts of true reformers, on the other hand, must be directed, not towards preventing generally diffused progress, but towards minimising the concentrated distress which that diffused progress in well-being constantly involves, that is to say, facilitating the transfer of faculty from where it has less to where it has greater worth, or strengthening its

economic position (in the last resort) by making it (and this is the true inwardness of schemes for land reform or communalising instruments of production) of more direct worth to its possessor himself in supplying his own immediate wants.

As I am merely giving illustrations, and not sketching a system of economics, I must be content to hope that the complex nature of the social problem, and the necessity of my first requisite for social amelioration, namely, thought, has been sufficiently indicated.

But abstract thought, however keen and comprehensive, can but make its contribution to the solution of social problems. All these problems are of a practical and concrete nature, and for their successful handling they demand that kind of instinct for what will work and what will not which we think of as business faculty. The business man has a cultivated sense for promising lines on which to move. He can anticipate better than other men the way in which any body of persons will act industrially under given circumstances, or the selection that they will make between given alternatives. He is accustomed alike to handling men on whom he has an economic hold, and appealing to men over whom he has none. He has come into personal contact with ranges of motive and aspects of character which it is exceedingly difficult to discover by abstract thought, and he knows, by intuition or by experience, the effects of subtle or remote reactions which he has never analysed. And he also knows that success or failure often depends as much upon severe attention to minute details, insignificant severally, but decisive in the mass, as it does upon the general scheme on which action is laid down. But the man of business faculty whom we need must be prepared to direct his powers towards the securing of ends which are wholly foreign to business habits. He must seek to strengthen the economic position of others, not his own. The methods must be those to which he is accustomed, but the problem is so different from that in connection with which he has received his training and formed his ideas that he may well lose his bearings, and find even his instincts at fault. Hence the importance of the union between the thinker and the man of business. If they can be united in a single individual so much the better; but there can be no great measure of success unless they are in some way combined. I can only attempt to indicate a few of the lines on which their combined action may be fruitful. In the first place, it is certain that the mere economic instinct as such, is often blind. That is to say, we often fail to get the best support for our own purposes out of other men, just because we do not treat them well enough from their own point of view. It is an open question whether there are not trades in which shortened hours or increased wages would produce a better result from the employer's own point of view; but at present, in the best judgment of the skilled industrial opinion, the experiment is not worth trying from the economic point of view. The risk of loss more than balances the possibility of gain. Now a combination of benevolence and business faculty may think it worth while to try the experiment, bearing a limited loss if it fails, and

initiating an important step of social progress, which will thenceforth become economically self-supporting, if it succeeds. Again, if, as I believe, economic study can show that the holding of allotments, or the feeding of children at the public expense, if general, has no direct tendency to lower wages, but if local in its application, may, under certain conditions, tend to produce that effect, the business man, when he once grasps the general principle, will at once recognise its practical bearings, and will take his precautions, or conduct his experiments on the most promising lines. If, again, as I believe, economic study can show that the successful maintenance of a minimum wage tends to increase unemployment, and that the institution of relief works by public authorities, combined with the principle of remuneration according to the standard wage in the organised trades, would, if generally carried out, directly lead towards public insolvency; the man whose business faculty has been trained in the management of the affairs of a great union will, if he once grasps the principle, see better than another how to escape these dangers with the minimum of detriment to the purposes which it is the immediate object of the proposed measures to accomplish. In a word, the man of trained business habits, as such, is perhaps not the likeliest man to take a wide view of social problems, or successfully to define the general lines on which reform must move; but he has at his command, more than another man, a mass of illustrative, corrective, and illuminating detail, and a practical instinct that will enable him successfully to organise the detailed means when the immediate object to be secured has been scientifically determined and closely defined, and the chief dangers laid down as in a chart.

But there is one great pre-supposition underlying the whole discussion alike of the application of thought and of the application of the business faculty to the solution of social problems. It is that there is a sincere desire for social reform on the part of a sufficient number of individuals of the community to constitute an efficient driving force. Towards the formation of this body of sympathetic desire we can all of us contribute, however incapable of sustained abstract thought, and however deficient in business faculty we may be. But our sympathy must go far beyond the mere benevolent wish that none should be in want. No man, it is true, can predict or realise the ultimate reactions of any important change in the industrial life, but the immediate effect of strengthening the industrial position of the less fortunate members of society must often be to weaken that of the more fortunate ones. To enable a man to pass from a relatively overstocked to a relatively understocked market of abilities is to make his services relatively more important to others and *their services relatively less important to him*. These two things go together, just as much as it would follow from an ounce of copper being worth more bread than a pound of bread was worth less copper. If we are serious in our desire to improve the position of the disinherited, we shall realise without a shudder that a more even distribution of wealth means stripping the privileged of their relatively ample endowment. Now,

practically, most active men direct their efforts to getting as far as possible ahead of other people. They want to increase their income, to improve their position, to secure a number of possessions and enjoyments for themselves and other privileged persons in whom they are interested. Even if their ultimate objects are largely benevolent, they seek, in the first place, to put themselves in a position to accomplish these objects by strengthening their economic vantage as against other men, so as to get a larger share of that power which determines the direction in which the collective resources of society shall be turned. Now, we must realise with perfect distinctness that, if we aim at securing the more even distribution of wealth, we are deliberately reversing this effort. That is to say, if we are ourselves above the average line, we must, if we are sincere, seek to weaken our own industrial position as against that of others, and to strengthen theirs as against ourselves. That means that we shall strive to bring about a state of things in which we shall have to render more strenuous services in order to gain the same command of general resources, or equally strenuous services in order to gain a smaller command. We shall seek to diminish the range over which we can direct the activities of men to the accomplishment of the things in which we are selfishly or unselfishly interested, and increase the extent to which others can so direct them without consulting our wishes or our tastes.

Now there is no absolute contradiction between these two streams of effort and desire. A philosophy of life is conceivable in which we should perpetually strive to make the best of existing circumstances in the direction of acquiring personal command over the resources of society, and directing them towards certain ends of our own, high or low, and at the same time should desire these conditions themselves should be rendered severer for ourselves, if we think we have more than average advantages, and more favourable to others if we think that they have less. But, none the less, if we distinctly realise to what our individual efforts are directed, and what is the meaning of our social programme, most of us will probably be aware of elements of contradiction and inconsistency, which will require to be eliminated with much chastening of spirit; and we shall perhaps begin to think that our sympathy with social reform has hitherto been rather cheaper than we should have wished. We may, perhaps, realise that when we rose from the most earnest prayer, "Thy kingdom come," we should have been rather startled, and perhaps dismayed, if we had found that it had really come. In other words, we must "prepare for the kingdom" in the inmost affections and aspirations of our hearts, if we are to render anything more than a lip service to social ideals. I suppose it can hardly be denied that the personal schemes and ideals which most of us form for ourselves and our children are of a nature which is at present intrinsically incapable of universal realisation, because they involve the subordination and subjection of others less successful than ourselves. The mere fact that we most of us wish to belong to the "servant-keeping class" is a suffi-

ciently eloquent testimony to this fact, and the pathetic attempts which are constantly made to throw some slight disguise over this painfully frank proclamation of an ideal of social inequality testify alike to uneasy consciousness of an inconsistency somewhere, and the quite humorously superficial measures with which we are content to absolve ourselves from liability to reproach. The cry for the "simple life," with all its elaborately conventionalised unconventionalities and its naïve self-consciousness and affectation, has nevertheless a certain soundness at its centre. It is a recognition of the necessity of "preparing for the kingdom" by dissociating what we most value in life from material supports and adjuncts that make it necessarily exclusive. We feel that what really matters is not essentially dependent upon a wide command of material things, and we wish to simplify the material basis of a truly human life. Why, we ask, should we spend half our lives in surrounding ourselves with dust collectors and the other half in dusting them? But there are other conventional needs besides material ones, and possibly the discovery is awaiting us in the near future that a great deal of what we have been in the habit of considering our intellectual and artistic advantages, laboriously and expensively acquired, are really just as much conventional encumbrances, and have just as little really to do with the development of the finer feelings and the attainment of the higher culture as the heavy dining-room furniture of the Early Victorian period. Perhaps it is not only materialism, but more generally affectation and insincerity that is the great wasting and complicating agent in our lives. But, be that as it may, the desire for the simple life testifies to a genuine, if not yet very effective, belief that the things that matter most are essentially accessible to the many, on a material basis not too elaborate to be secured by the many, and that those joys which are capable of being "in widest commonalty spread" are the most truly joyful. It is exceedingly difficult for us, who are in the enjoyment of relative affluence, to speak of our belief in the possibility of erecting a human life on a very modest material basis without the appearance of cant; but we may at least strive to bring ourselves into such an attitude of mind towards our possessions and into such appreciation of the opportunities of lives but moderately endowed with material supports that a loss of fortune that should bring us near the average line would not fall upon us as a heavy disaster. Surely if we have done less than this our sympathy with the disinherited is something less than sincere.

Our minds cannot be long directed to such subjects as this without being strongly impressed with the wastefulness, from the social point of view, of much of the present organisation of our lives and affections of our hearts. If we had a little more imagination and had accustomed ourselves more to reflection, we should have a far higher standard of public duty and a greater respect for public property, from which would follow an indefinitely increased economy in all branches of public life. "Alas! master, for it was borrowed," cried that son of the prophets who lost his axe-head in the water. Was he distressed

because the loss would fall on another who was innocent, and not upon himself, who had been careless? Or was it because the price would be exacted from him by the owner? One would like to think the former; and it is, of course, no exaggeration to say that we should most of us be more grieved to spill the ink over a handsome book that belonged to a friend than over one that belonged to ourselves; though even in this case it may be true that "we should be more unhappy, but we should not be unhappy so long." But, setting that aside, what if this book or this hatchet belongs to our friend the public? As the axe-head flies off, do we naturally cry, "Alas! master, for it was municipal?" or if the book falls from our desk with the thud that tells of a crushed corner, or the cry that suggests a wrenched back, do we say, "Ah me! it was from the free library"? A reverence for public property, diffused through all ranks of society would give a larger range for possible economies and reforms than the combination of business talents and theoretic thought on which I have been insisting is likely to produce for some time to come. But what can we do towards such a consummation? Not much, perhaps; but we can begin—at home. And, finally, we can prepare for the kingdom by learning to dissociate enjoyment from possession throughout that enormous area over which they are intrinsically capable of dissociation. Many of us, I suppose, have acquired so much wisdom that we would rather our friends kept horses or motor cars than that we kept them ourselves. Many of us would distinctly prefer being joint possessors of the pictures in the National Gallery to being individual possessors of a few of them, the rest belonging to other privileged persons. Many of us would prefer to live within reach of fine public buildings to living in fine houses ourselves. And this feeling for enjoyment, apart from private possessions, may be indefinitely cultivated. Our parks and public gardens show the economy it may effect in securing enjoyment with the resources at our disposal. Window gardens give collective enjoyment in many an else sordid street of London where each possesses but a very little of that which he enjoys, and perhaps a select few (and I need hardly say that "these things are an allegory") may be brought to prefer cowslips in the field and roses in the hedge, where they may be enjoyed in common, to the same flowers languishing in hot hands, or even revived to ornament the dinner table. And such will contemplate with sad surprise the necessity of a formal prohibition to gather water lilies on the Thames. But this is perilous ground. Indeed, it may be laid down as a rule that in appeals to the social consciousness, generalities may be safely relied on to awake a deep response; but specific examples are held to vitiate the whole argument, and only create protest and indignation. Let us have no more of them, then; and let us strive to end on a harmonious note by returning to the safe general proposition that the three requisites for social amelioration are thought, practical capacity, and sympathy, but the greatest of these is sympathy.

To lack the loving discipline of pain were endless loss.—R. C. Trench.

DARWINISM AND SOCIAL MOTIVE.

BY GRAHAM WALLAS, M.A.

MR. MORLEY in his "Life of Gladstone" describes how, some thirty years ago, on a Sunday afternoon, Sir John Lubbock, with whom he and Mr. Gladstone were staying, "took us all up to the hill-top whence in his quiet country village Darwin was shaking the world." The other day I was talking with an able and reasonably orthodox Nonconformist minister. The talk turned on Darwin, and I said that Darwin's hypothesis as to man's origin seemed to be generally accepted. "Yes," answered my friend, "we all accept it, and how little difference it makes."

Who was right, Mr. Morley or my friend? Did Darwin "shake the world" or did he make very little difference? Or did the world receive indeed a shake, but then settle down with little difference made?

On one point, even the most careless newspaper reader can, I think, detect a change in our outlook, due to the general acceptance of Darwinism. We are anxious about the preservation and improvement of our racial type. We are concerned with the birth-rate from a point of view very unlike that of those political economists who dealt a hundred years ago with the returns of the first English censuses. We trouble about the quality as well as the quantity of births. We appoint Commissions on national degeneration and read papers on "eugenics." We raise questions of conduct in this matter very different from those raised by Mr. Herbert Spencer and the other first hasty generalisers about evolution, who seemed to suggest that if shopkeepers were encouraged to compete for business and clergymen for congregations, a process of the "survival of the fittest" would automatically set in, which would rapidly improve the race without the necessity of further thought or the starting of new moral difficulties.

But though a serious discussion of the duty of the human race in the improvement of its own type would be an admirable subject for such a Conference as this, I do not intend to enter upon it now. To-day I propose to consider the relation of Darwinism to our way of approaching some of the problems affecting, during each generation, those who have been already born, and the conditions of whose birth it is therefore too late to alter. My own work, for instance, is largely concerned with education. When I read a book on education, written a hundred or even fifty years ago, I find myself in a new world of ideas. Those of our grandfathers who thought about education were apt either to believe, with James Mill, that the human child was a lump of sculptor's clay, which could be changed by the schoolmaster into any type desired, or with Rousseau, that it was a flower which would reach perfection by its own laws of growth if it were only left undisturbed. We distinguish nowadays, in a way which would have been unintelligible both to James Mill and to Rousseau, between the native qualities which we must take for granted in each individual instance, and the acquired characteristics which we can hope to change. We send our mentally deficient children to special schools, without hope that they can be made normal,

and construct scholarship systems for the purpose, not of making clever children, but of discovering them. We expect in our schools to do much in improving the habits of attention and discipline, and almost nothing in improving the native powers of memory and apprehension.

In the same way, when we deal with the facts of our own moral nature as disclosed by introspection, our acceptance of what we roughly call Darwinism seems likely to change the whole conditions of the problem of personal ethics. Instincts are evolved as well as bones and muscles, and from the beginning of the recorded history of human words we can watch the ever new surprise with which men have recognised the war within their own souls, both between inconsistent instincts, and between instinct and the moral ideals which are the result of knowledge and reflection. "I delight," says Paul, "in the law of God after the inward man, but I see a different law in my members, warring against the law of my mind and bringing me into captivity under the law of sin which is in my members."

Here too, as in the case of education, men have swung between attempts to ignore first one side and then the other side of the shield. Some have cherished the hope that, as the result of a final moral struggle, all impulses except the spiritual may in each man be destroyed, that "after the spirit we may make dead the deeds of the body." Others have denied the necessity of a struggle at all, and have claimed that if we follow our impulses with unflinching faith, we shall thereby create a method of life which will fit our instinctive nature as the mould fits the statue; where, in Blake's words: "God, like a Father rejoicing to see

His children as pleasant and happy as he,
Would have no more quarrels with the
Devil or the barrel,

But kiss him and give him both drink
and apparel."

Among a people accustomed to accept the teaching of Darwin, neither of these two views will be possible. It is true that many of our instincts point to a life other than that which we now live, the life of our pre-human or almost human ancestors. But we cannot get rid of our instincts any more than can any particular whale get rid of his rudimentary hind legs, and we can no more assume that those instincts will enable us with easy satisfaction to live that ancient life in connection with which they were developed than can a whale assume that because he has rudimentary hind legs he can walk with comfort on dry land. Nor can we merely by moral striving alter permanently our racial type. Tennyson wrote before Darwin when he said:—

"Move upwards, working out the beast
And let the ape and tiger die."

Our racial type can be changed in its own time and according to its own laws, but to each of us, while we await that change, the saying acquires a new and rather sad meaning, that though in our moral conflicts we can seek the strong allies of deeper knowledge and nobler ideals, we cannot by *taking thought* add one cubit to our stature.

But Darwin has shaken the world of the social reformer even more completely

than that of the moralist. For many centuries past the young men of each generation have been told by their elders that every proposed reform in social organisation is "against human nature." They have generally, and rightly, ignored this warning, because no one knew what human nature was, and there were no means of distinguishing between those things in human character which the reformer could hope to change and those which he must assume to be unchangeable. Facts about human nature as apparently permanent as the belief in magic or the sentiment of monarchy have proved capable of change, while apparently superficial traits, such as the sense of the ridiculous or the need of recreation, have proved to be unexpectedly stubborn. I remember reading a story, I think about Frederick Denison Maurice, who one day in the middle of the last century, noticed that macadam had been substituted for paving in part of Oxford-street. The passengers in his omnibus, being relieved for a moment from the deafening noise, turned and spoke to each other. Some day, he said, all Oxford-street will be macadamised and the omnibus will become a delightful informal club. The London streets are now paved with wood, and sitting as we do on the top of the omnibus, we could hear each other if we spoke in whispers. But no Londoner ever does talk to a casual neighbour on an omnibus. Certain facts in our inherited nature make us shrink from the effort involved in acquiring every few minutes a new acquaintance. Indeed, as the conditions of city life bring us nearer and nearer together, in the railway carriage, in the lift, the theatre, the restaurant, in the great clubs where for years together we sit in the same rooms and eat and read among our unknown fellow-members, we fence ourselves about with the same invisible rule of silence, to be broken down only between the friends who slowly and cautiously come together. Fifty years ago if the proposal had been made to set up common dining rooms for seven thousand members of one club, men of conservative minds would have rejected it as being somehow against human nature, and reformers would have welcomed it as abolishing our unnecessary and unnatural habit of reserve. Now we can understand the paradox that man when he makes cities which are as crowded as beehives must bring into them the need for comparative solitude which was developed among his ape-like ancestors.

It is by experiment that we learn what are the permanent facts of human nature which are relevant to any particular instance of a common life, but it is the Darwinian view of human nature which will enable us to systematise and explain our experiments.

Darwinism gives us a starting-point from which we can study such facts as that it is apparently useless to try to make a right-handed boy ambidextrous and quite easy to make the descendant of two generations of meat-eaters a healthy vegetarian, or that the threat of the workhouse seems to discourage a labourer from saving, and the prospect of an old age pension to encourage him. Above all it offers to the social reformer some guidance in

his life-long search for those social motives which are the fulcrum of social change. Unless he is prepared to study undismayed the nature of man as evolution has for the moment left it, the reformer who is also a politician will find his life one of constant and cruel disillusion. Even if, like Disraeli, he is against Darwin and on the side of the angels, he may learn, against his will, that his efforts to check the brutalities of Chinese indentured labour are only successful when they are backed by the instinctive hatred of the West European man for the Mongolian racial type. He may recognise in the shouting crowd who applaud his election the same instinct which shocked him at a great football match. He may realise with disgust, but without understanding, the professional skill by which his agent and the agent on the other side work up the driving force of a great political contest, by playing on those facts in human nature which he most desires to forget.

As one reflects on all this, one understands why so many of Darwin's contemporaries shrank from the intrusion of an impartial and sceptical science into things so sacred as the struggle for holiness in men's hearts or their longing for perfection in State and Church. Aristophanes felt the same horror at the calculation by science of the movements of the sun which he worshipped, and the human body which he loved. Darwinism must still seem to many good men to lead in the region of personal conduct to a cold-blooded compromise between impulse and caution, and in politics to the deliberate exploitation of human weakness. But the mean, says Aristotle, is an extreme. Knowledge of the conditions of our contest points not to contented acquiescence, but to a more untiring because a more successful effort. The genius of the musician is strengthened, not weakened, by all that he learns or divines of the formation of sound, and of the strange working of the ear and brain of man. It is when reason has brought most clearly into her view the unreasoning impulses, the weaknesses and the limitations of human nature, that the Kingdom of Reason of which Plato dreamed becomes most nearly possible. But the way to that kingdom lies through the service and interpretation of nature. It is placed,

Not in Utopia—subterranean fields—

Or some secreted island, Heaven knows where,

But in the very world, which is the world
Of all of us—the place where, in the end,
We find our happiness, or not at all.

THE DISCUSSION.

The Rev. CHARLES PEACH, who opened the discussion (the Rev. L. Jenkins Jones, who was also to have spoken, was unable to be present), said they must all have been deeply moved by the papers they had heard. A point of special interest to himself was the emphasis Mr. Wicksteed had laid on the difficulty of dealing with the unemployed. He appreciated what was said of the great need of thought and business capacity in dealing with social questions. He thought they had also to add every word of what Mr. Wallas said as to the need of experiment. It was not sufficient merely to bring thought and sympathy to the consideration of these questions. He could not conceive a more appalling catas-

trophe than that they should have on the one side of the community its educated and cultured class giving thought to the problem, and its working class, impatient of this apparently mere scientific curiosity, rushing headlong into what must be a disastrous experiment. What was wanted was to bring together, if possible, the sympathetic relations that Mr. Wicksteed referred to, the thought on the one hand and the urgent necessity for practical action that would not abide long thinking on the other. They had had many papers at many of their Conferences on social questions, and they were all sufficiently versed in the obligation of thinking on these questions. The problem grew, particularly in their big towns, more acute every day, and meanwhile it seemed to him that the efforts they made towards the amelioration of these conditions were extremely unsatisfactory and but poor palliatives. For instance, whilst they were struggling with the great problem of the housing question and with all the vast consequences bad housing involved in character, whilst they were struggling with this in the centres of their great towns and cities, they were allowing more new slums to be created all round the cities than they were removing in the centre. It all pointed to the need of larger conceptions and the extension of powers to their great centres so that they might have great schemes for the laying out of large areas and the development on national lines of the cities. But when he looked in Manchester and other big Northern cities into the actual condition of this mass, the most pitiful of all sections of the community, the mass of the unemployed on the streets, for whom, apparently, society had no need, and yet upon whom it still laid the obligation of observing social order, when he looked into these parts of Manchester he was struck even more by the unsatisfactory character of their attempts to deal with the problem, for mere palliatives their attempts really were. Whilst the question of land reform, which would make cultivation on a small scale possible, was of great importance, he was more and more coming to the conclusion that the great question was the better training and greater care of the children. He was astonished at their carelessness as a community, in regard to the children. They had undertaken the duty of educating the children; they were ready even now to go a further step and see that some provision was made for the feeding of the children. There was a Bill before Parliament this session, with the objects of which he heartily agreed, to prohibit cigarette smoking among children. The late Government passed a Bill the object of which was to prevent children, as they said in the North, from supping the supper beer as they took it home. They spent a great deal on educating the children up to a point, but the amazing thing to him was this, that, after all this expenditure of care and treasure, they flung the children out into the community to be wasted any how. Ought they not to extend the conception of duties further and say, the community ought to protect children against the avarice or ignorance of the parents who would barter 5s. a week to-day against the whole future happiness and industrial

occupation of their offspring? He did not know how it could be secured, but he knew who were some of the greatest offenders in this matter, and one of the greatest offenders was the Government itself, which employed a large number of young people, and when it was too late for them to acquire a trade flung them out on the street as no longer of any use or as having become too expensive. It was largely the consequence of the breakdown of the apprenticeship system. What they wanted was in some way or other to restore the old apprenticeship system, to raise the conception of their Trades Unions above the mere idea of collective bargaining to bring something like equality of power between two parties to the contract. It was the old higher conception of the guild which looked after the worker, the quality of his work, and saw that he had a recognised place in the community. That he thought in the towns was one of the most urgent of questions. He was very much of the opinion of the President of the Board of Trade in his scepticism as to the value of farm colonies as a solution of this problem of the unemployed. He hoped that from the discussion there they would take the courage that was needed to recognise this fact, that there were problems that could not be solved by thinking. It was the Divine order that they could only discover some things by acting, and therefore they should extend their sympathy and comradeship to those sections of the community which, impatient of too much thinking, demanded action, and by associating with them bring to action the temper and the principles which might save them from disasters, and render some real service towards the solution of some of these questions.

The Rev. J. ESTLIN CARPENTER said the Rev. A. J. Carlyle, Fellow of University College and Rector of All Saints', the City Church, was to have taken part in the discussion. Mr. Carlyle had been a devoted student of political philosophy, and was also the leader of many important social reforms in that city. He responded readily to the invitation from their Committee to be present at some meeting of the Conference, and selected that morning as the one on which he would speak. Unhappily, Mr. Carlyle had been called by telegram to the South of France to the death-bed of his mother, and thus, to their great regret, was unable to be with them. Turning to the subject of the morning Mr. Carpenter said he should not attempt to rival either the profound analysis or the wit of his friend, Mr. Wicksteed, nor should he attempt to offer so searching a thought as that which animated the paper of Mr. Wallas. But he did wish to say one or two words to those who were engaged in the ministry of religion as to the significance of the general subject. The first part of Mr. Wicksteed's paper recalled to his mind the terrible chapter in one of the treatises of the American economist, General Walker—he thought the treatise on "Wages"—in which he analysed the cause which made men worth so little that they only got, if they got it at all, the lowest rate of sweated labour. Let anyone read the analysis of the complex conditions, economic, intellectual and moral, which General Walker there expounded, and he would realise

something of the enormous difficulty of the task which besets the social reformer; but he would also realise the enormous part which mental and moral considerations play in that great question. It was here that the work of the teacher of religion might come in. But he was not going to speak of his share in the education of the sufferers, but of what it seemed to him the teacher of religion might do in the way of stimulating the social earnestness of those whom he addressed. Every minister was the centre of a little group of persons, young men and young women, whose interest he could awaken. In cities which had universities and colleges they could take advantage of skilled instruction in the classes of social economics, or, if such aids were not available, they must form little reading circles and so take up the study. Every minister was the centre of a little group of social facts. Let him study the organisation of his own town and gather the kind of facts set forth in the volumes of Mr. Charles Booth or the work of Messrs. Rowntree at York, and so gain a personal contact with social fact. During the last century the churches had been occupied with one great line of work affecting profoundly the bases of religious belief, and had to assimilate the results of Biblical criticism. They might think that assimilation still very imperfect, but at any rate the great study had established itself as a thing which could not be ignored. So in the same way the work of the churches in the next generation would be the assimilation of social science. This century would see in that respect, he was persuaded, an enormous advance, but it would not be done by bringing the detailed facts into the pulpit; it would be done by a slow accumulation of the work of thinkers in many directions. It would also be done by observation and by experiment, such as Mr. Peach had referred to. For his own part he thought farm colonies were a desirable experiment, and with experiments should begin the assimilation of great ideas. All these things required time, and they were sometimes in danger of being discouraged because things went on so slowly, and they could not tear up their existing social organisation and begin anew. In the culture of sympathy, for which Mr. Wicksteed pleaded, they must remember the danger of anger lest things did not go on quickly enough; for they had seen on a colossal scale in Russia during the last few months what dire results an explosion of helpless anger produced when there was inadequate knowledge and sympathy to control it. They must be prepared for the more active culture of sympathy which would express itself in those various ways to which Mr. Wicksteed called their attention in the last pages of his paper. And there was yet one thing more. The greatest danger of all, he thought, affecting the thinker was the paralysing doubt that after all his thought his endeavours might be in vain because the thing was too big for them, the difficulties too great, the knowledge required too minute and too vast, and no single mind could compass it. Once more let them remember the element of time. Mr. Darwin, on his hill-top, devoted the thought of some forty years to watching the effect of worms in lowering the level of a

field. Let them have confidence and believe that it was pre-eminently the work of the church to inspire, that God did not set them to tasks that were beyond their power. They must work for the kingdom of God; He gave them on this earth the generations of men; He gave them as they believed in the universe the infinite vistas of eternity. With the great hope of the future when they passed out of this life they were not now concerned, but it was the concern of the church to cultivate alike the needful sympathy and the needful confidence, that in the education of the sons of God these things were possible for them upon this world, and with the element of time they would not be disheartened. He, at least, believed that, by the end of this century, the difference would not be small.

The Rev. W. J. JUPP said he would like to say a few words which should deepen in his own heart the profound impression that must have been created by what they had heard that day. A negro preacher of former days, who had a most wonderful success in moving people, was asked how he did it, and he replied: "First I 'splains, secondly I 'spounds, and thirdly I puts in the 'rousements." Mr. Wicksteed had "'splained," Mr. Wallas had "'spounded," who would put in the "'rousements"? In truth, no one could. They must all do it, and what he would hope was that they would henceforth, more than ever, all of them who were in any way connected with these churches of theirs, keep their minds turned towards those great social questions by putting in the "'rousements." He did not mean that they should get very excited now or at any particular time, but that they should be so strongly affected by the significance of these things that they should always and henceforth, whenever opportunities occurred, find themselves naturally trying to solve the problem, and contributing their part towards the higher condition of things which the slow but sure solution of the problem would bring about for humanity; and in order to do this he thought they might resolve to make their Sunday, which offered such splendid opportunities for considering great questions, perhaps a little less selfish, a little less religiously selfish. In the town where he lived there was an agnostic—there were a great many, he believed—but there was one who occasionally honoured his congregation by coming to the service. A Sunday or two ago this man was there, and said to him afterwards, "I think your people meet together just for a little spiritual recreation." "Well," he replied, "perhaps so, and spiritual recreation may be good for us all." But he knew what the man meant, and it was possible that they did not on those occasions, when they met thus together, give sufficient attention to the social significance of religious ideas, and it would be exceedingly well for them all if they could try more and more to lift the questions of every-day life into the light of their religious communion and religious thought, and realise in fact, that religion must in future more and more find its expression in the working out of those problems that had been brought before them that day. Let them determine that henceforth they would give their best

thought, their finest strenuousness, and deepest passion to social problems.

The Rev. J. B. HIGHAM having suggested that much good might be done by greater attention to the training of children, the discussion was concluded.

DISCUSSION ON THE REV. C. HARGROVE'S PAPER.

At the afternoon session of the Conference the chair was taken by Mr. W. Wallace Bruce, L.C.C., who said they had met to discuss a very important and difficult subject, one which came, to a certain extent, naturally after the very interesting papers they had heard that morning: how far was it wise for a minister in the pulpit to refer to questions of social or imperial politics, and how far the congregations as congregations should take action upon them. All would agree that a minister should teach the principles of action which should guide the decision of questions; but when it came to applying those principles to particular action a difficulty at once arose, since human beings were so formed that two men equally honest, equally sincere, and equally desirous of attaining the same result, could differ absolutely the one from the other as to the best means of attaining it. It was a question of temperament, environment, experience, and point of view; and if one of these two men got into the pulpit and there intimated, as a man in the pulpit usually did, that his point of view was the right one, there was strong probability that considerable offence would be caused to the man in the congregation who had not an opportunity of putting his point of view forward. Especially was this the case in some of their congregations, where there were to be found men of wide experience of affairs, men possibly of very special knowledge of the subject in question; and no doubt all of them knew of cases where the difficulty had presented itself. But there was another view of the question, and as a judicious chairman he was going to put that view to them. At the present time, when the discoveries of science and the teachings of progressive philosophy had raised doubts in the minds of many men as to the creeds and doctrines in which they were brought up, they found in the great artisan class there was a very large proportion of the class that did not go to any place of worship at all. During the last fourteen years he had been a member of the London County Council, and he had been thrown very considerably amongst leaders of that class, either as a member of a committee or chairman of a committee of which they were members, and he had had many opportunities of discussing these questions with them. They would tell one that they had thrown up religion because the doctrines they had been taught in their youth they had put aside as they had put aside the affairs of their childhood. These men had their religion, although they would not allow it. Their religion was the bettering of the condition of the people. There were many of them he could mention who were spending their lives in the working out of such questions as the improvement of housing, getting people out of the slums to live under more healthy conditions, and so

forth, and they were doing that perfectly unselfishly; therefore it could not be said these men were without religion. It appeared to him there was no reason why their faith, which was not in fear of any discoveries of science, should not appeal to these men, but it would not appeal to them, he thought, by stating principles alone. He thought in order to appeal to these men they must preach what he called applied religion; that was to say, religion applied to the ordinary affairs of life, religion as it affected the very classes whose condition they were desirous of bettering. He thought religion of that kind would appeal to these men, and he had no reason to doubt, that if so appealed to, they would be found in churches where at present they were not to be found. Having thus placed before them difficulties apparent on two sides of the question, he called upon the Rev. Charles Hargrove to read his paper on "The Relations of our Ministers and Congregations to Social and Political Questions of the Day," which was published in last week's INQUIRER.

Miss CATHERINE GITTINS, of Leicester, opened the discussion. They had all been much impressed, she said, by the eloquent words they had heard, with the spirit of which they would all agree. They would also agree with the central proposition that the true influence of a church was in the minister's hands, but, personally, she failed to see how influence could be exercised without action, and what she wished to do was, though it seemed perilously like rushing in where angels feared to tread, to suggest a few ways in which she thought action might be taken, and why it ought to be taken. She did not feel inclined to separate minister and congregation as Mr. Hargrove and the chairman had done; she preferred to speak of the church as a whole, as one body though of many members, for she was persuaded that the laity, with a minister as their head, which was his rightful place, could do more in the world than the most eloquent preacher without his people at his back. There could be no doubt of the interest and the supreme importance of the question they were considering that day, viz., the relation of religious bodies to the social questions of the time, nor could there be any doubt of the opportuneness of the time. They all recognised that at all events in the sphere of politics there was a new spirit of earnestness abroad, and that this spirit was being concentrated on the improvement and amelioration of the condition of the masses of the people. It was not only in politics they saw an uprising of the heart and conscience of the nation. The churches too were feeling the thrill of the new life, and one could hardly take up a newspaper without noticing some manifestation of a spirit which reached them beyond the narrow line of its own opinion, and tried to forward the kingdom of God on broader and deeper lines. They were all waking up at last to the truth of the saying of Arnold Toynbee, that all social problems had three aspects, the political, the economical, and the religious, that the religious was the most important and fundamental of the three. For instance, what was industrial co-operation, which was one of the most potent

economical forces of the time, but an attempt to carry on business on terms of brotherhood between man and man? What was peace, the most important of their international concerns, but a recognition of the equal Fatherhood of God? What was education, on which their existence as a nation depended, but an affirmation of the belief in the inherent possibilities of human nature? This it was the churches were beginning to feel. But most of the churches seemed to find insuperable difficulties. She was present a few Sundays ago at a lecture given under the auspices of the Christian Social Union. It was given, of course, at a High Church, but there was a complete, a remarkable absence of ritual. The vicar himself did not even wear a gown, but he made an impassioned appeal to the working men who constituted a large part of the audience to take up their heritage in the National Church, which belonged to them of right, to claim baptism from their parish priest, confirmation from the bishop, and so on. But it was evident that he despaired of any response, and he had since admitted it in writing. Thus it seemed their High Church friends must leave behind them what they considered as essentials of religion in their endeavour, which was very earnest, to grapple with the social problems of the times. And what ritual could not do, dogma could not do either. Even Dr. Horton, or Dr. Forsyth, with all his zeal for social reform, could not expect the masses of the people to accept his subtle and elaborate doctrine of the Cross. Nor could the crude doctrine of the Salvation Army appeal to the intelligent men and women of the working classes. Yet with all these drawbacks, the churches felt that necessity was laid upon them to attack the evils of the time, and nobly were they doing it.

And what of themselves? Were they in the van or in the rear of the great army of the living God? Individually, they were thankful to know that many were joining in the march, and not a few in the front ranks, most of them preferring to be undistinguished from the others. But was that all that could be done? Had they even begun to realise that it was their religion that was needed to solve the problems—their simple faith in the Fatherhood of God, the brotherhood of man, and the intrinsic nobleness of human nature? When she heard M. Wagner in the Cathedral at Geneva preach with burning eloquence on the words "Show us the Father," it was borne in upon her that that was their mission as a church—to be living witnesses of the everlasting love of God. Faithful in that, they might in very deed redeem the world. Some of their friends said that they preferred to work with people of other denominations in public matters. That was very natural and right to a certain extent, but why should they always go to others and not invite others to come to them? Two or three weeks ago, in THE INQUIRER, there was an instance of a piece of genuine work done for the whole of Manchester, touching hundreds of young lives, and that uplifting influence was placed to the credit of one body of workers in their own household of faith, the Lower Mosley-street Schools. She alluded to the

Manchester Social Club, which she had the pleasure of visiting lately, and was very much struck by what she saw. That was a piece of social work which could be done, and was being done, without in any way being open to the danger of falling into the clutches of the two monsters supposed to be lying in wait, viz., party politics and sectarianism. There were many others she would like to mention. One in which they were particularly interested there was the inspiration of the Conference on Social Questions at Liverpool three years ago; she meant the Leicester Women's Friendly Society, of which there was an account in last week's INQUIRER. What they needed was a fresh outburst of that zeal on behalf of suffering humanity which led sixty or seventy years ago to the founding of their Domestic Missions, in which they had been pioneers. But men who were devoting themselves heart and soul to the service of the poor in great towns would be the first to tell them that, far from being satisfied and resting on their oars, they ought to be up and doing and making their way again to the front. This she believed could not be done without a frank recognition of the powers of the democracy, which were bound to increase. With this recognition must come sympathy, and with that a desire for help. As the greatest need of the democracy was education, she thought they ought to be prepared to do all they could for it, especially in their Sunday schools and among their young people. The Friends did this very thoroughly in their large boarding schools, and the children were brought up to know accurately the story of William Penn's dealings with the North American Indians as an instance of the successful working out of the Christian law of love. They were sadly in need of guiding principles to-day. In the matter of arbitration, how many of them had been taught anything of the history of the 177 treaties of arbitration that were concluded during the nineteenth century? She had heard the Bishop of Hereford, preaching in Bristol Cathedral, express a fervent wish that all young people could be put through a course of Channing as the greatest modern apostle of peace. Why should it not be done in the elder classes of their schools and in their guilds? The Friends recognised that knowledge of such things did not come by nature, and provided for definite study and instruction in their admirable adult schools and elsewhere, and those instructed persons were always ready to strengthen the cause of peace and all true civilisation. But were they not already instructed sufficiently by experience to do something? She suggested, as a practical step, that all their churches in the Midlands should this year send a delegate to the National Peace Congress to meet at Birmingham on June 13 and 14. And they might carry this further. Supposing there was a Temperance Congress in a town, or a conference on housing or on the question of the unemployed, why should not the churches be glad to join in conferring if they really felt the necessity of thinking on these questions. And why should they not be the ones to lead the way and invite others to follow? She believed that would be one way to do something to com-

vince the non-churchgoing masses that the churches really cared for things that concerned them so much; and there would be plenty of scope for the business faculty and sympathy of which Mr. Wicksteed spoke. Matters like this might come within the purview of the Union which it was proposed to found, a union of those within their borders who felt that it was their duty to take collective action. She thought very much good might be done, and that it might even have some influence on the national life. They believed that ideas ruled the world, and if they valued the ideas of God and man, and Christ and human destiny, which lay at the foundation of their liberal Christian faith, it behoved them to work together to make them prevail; not in any sectarian or partisan spirit, but with reverent and loving hearts, and with the one object of forwarding, by all the means in their power, the coming of God's kingdom on earth.

The Rev. P. H. WICKSTEED proposed the following resolution:—

“That this Conference approves the formation of a Union, the object of which shall be to develop the consciousness of social responsibility among the members of our churches, and to press upon them the urgent need of (1) a careful study of the social problems of modern civilisation, and (2) the undertaking of definite practical work towards their solution.”

He was glad that Miss Gittins had particularly mentioned the Society of Friends or Quakers, because he had been very much impressed during the last few years, when he had been in one way or another associated with them, by the fact that all the difficulties and objections that were raised in these matters were purely academic and imaginary, if there was a body with any real spiritual cohesion and spiritual passion. The Friends were as much divided as they were, and as passionately convinced on the question of the right or wrong of England's action in South Africa; they received circulars directly challenging consideration and resolutions. They met in a very little room with few people, with all the aggravation of family ties super-imposed on religious fellowship and passionate diversity on matters of immediate political action; they met under such pressure to consider such matters, and they expressed their opinion and took whatever step that was decided upon without any explosion, because there was a superimposed pressure of spiritual tradition, of intense spiritual earnestness, a spiritual fellowship which was equal to all this, and was not afraid of it. The Society of Friends had proved that it had a profound conviction that everything that concerned the national well-being or national righteousness, everything that concerned the well-being of man, was its concern. Things of that kind would happen to them any time if they went to a Friends' meeting; they would find part of what they met to do was to consider a letter which had been received that came from somebody challenging the attention of Friends to the subject, say, of peace in time of war, or calling attention to the evils of [gambling or anything else, and they there and then assembled as part of their religious worship to consider it. They

might say little or nothing; they might or might not take some definite action; but in any case, as part of their worship, their attention was called to these things; it was their concern. Now, what were they at that Conference going to do? To say that to take action in these matters would destroy them was to say they were dead already. To be afraid because they thought it would interfere with or imperil their spiritual life was absurd; it could do no such thing if they had any life or energy at all. The churches might undertake definite practical work in their organised capacity as time and place suggested, they might undertake definite practical work as individuals in societies already existing, or they might form societies; but at least it was their concern, and he asked them to do what they could. He was happy to find himself in harmony with the reader of the paper in believing there was no danger of this involving arrogance or any breach of the meek and lowly spirit of their Master. But he was bound to say the claim had been put exceedingly modestly and moderately; he told them to be meek and lowly as their Master. They must, then, do nothing more violent than go out and upset the tables of the money-changers; and they must do that as he did it, not in a spirit of rage or petulance, but very truly and firmly, in the spirit of humility and in the spirit of prophetic earnestness.

The Rev. HENRY GOW seconded the resolution, and said there were three ways in which work might be done in their churches in connection with social questions—Domestic Mission work, Sunday school work, and work outside the churches on social or political lines. Many of their congregations were afraid of the social gospel, not because they were dead, but very often because it was misunderstood. If, as was sometimes the case, there was more of opinion than principle in the social gospel, he held their congregations were rightly afraid. They had escaped, thank God, very largely from the continual dwelling on differences in theology, from preaching negative opinions, from onslaughts on other churches, or even on unbelief, and they did not want the *odium theologicum*, out of which they were emerging, to be replaced by an *odium sociologicum*. He fully recognised that a religious gospel implied a theology. It was intellectual inertia and religious agnosticism to believe they could preach religion in which there was no theology. And, further, a religious gospel implied a reasoned conviction not only of God but of man, a sociology of some sort. Anything, therefore, that encouraged their young people, and ministers and congregations, to think of these things, seemed to him of great importance; they would do well to encourage social study circles in their churches, and he welcomed that resolution because he hoped it would, amongst other things, recommend, urge, and develop that kind of work. There was a great deal too much social agnosticism amongst their young people. They were willing—not too willing, not as willing as one would sometimes wish—to help in mission work or to put their hands to this or that definite practical piece of work, but as in theology so in economics, a great many

seemed to think it was not possible to come to any definite reasoned conviction. He felt that in addition to theological discussion the consideration of social and economic questions ought to find a place in all their churches, and it was because that resolution, as he understood it, would assist in that direction, he had the greatest pleasure in seconding it.

Mr. EDGAR WORTHINGTON said that the proposer and seconder had splendidly supported the first part of the resolution that these things should be debated amongst their churches, but he perceived the danger of undertaking definite practical work, and there were agencies outside which they could join without setting up another. If the resolution was put in its present form he should be forced to vote against it; but if the second part was dropped he would cordially support it.

Mr. RICHARD ROBINSON supported the resolution. Was it possible, he asked, to divide the worship of God from the service of man? Was it not perfectly clear if they were to worship God really they must all engage in the service of man, and how could they better do that than by taking counsel together as to definite practical work on these matters, which this resolution called upon them to do? They who were supporting the resolution, and were anxious the Conference should approve of the formation of such a Union, desired that they should have behind the individual work the collective inspiration and force of the church life which they all united in. They believed, as Mr. Wicksteed so finely put it, that was the best and strongest force to attack and defeat the evils which had been so eloquently exposed. They were, most of them, aware that in addition to social movements, most other religious communities had formed associations of this character, and he thought their own had a part to play in this second to none of them. He hoped the Conference would pass the resolution without a dissentient voice.

The resolution was then put to the Conference and carried.

Of the Rev. J. H. Weatherall's *Sermons Preached in Bank-street Chapel* (G. Winterburn, 65, Deansgate, Bolton. 1d. each.), Nos. 8 and 9 are on "The Book of Life" and "Self-Development." These sermons are printed in good type and in novel form, with a long narrow page, so that the sermon will slip easily into one's pocket. "The pages in the Book of Life wherein Pain and Death are written, teach us then to think of our life in terms of God and Immortality. In them we learn to know that neither life nor death can separate us from the love of God; and we know that love deepest through the very affections that made death seem most terrible. Our untrained human nature feels acutely the anguish of loss, the pain of parting, the certainty, too, that we must go hence; for we walk by sight more than by faith; affliction is the pressure of actual experience, and the spiritual interpretation is less vivid, a faint and distant glimpse of a happy hope. Yet though sorrow endure, it is for a night only, and joy cometh with the morning."

THURSDAY'S PROCEEDINGS.

On Thursday morning, April 19, came the news of the appalling calamity which had befallen San Francisco. The morning devotional service in the hall of meeting was conducted by the Revs. J. Crowther Hirst and J. A. Kelly, the former of whom gave the address. At the Conference which followed, on "The Outlook of Liberal Religion," the chair was taken by the Right Hon. William Kenrick.

Dr. J. EDWIN ODGERS, immediately on the chair being taken, spoke a few words, deeply moved, concerning San Francisco. The city, he said, was a mass of burning ruins, shattered by earthquake, and their first thought must be of sympathy with those who were waiting tidings from the doomed city, not knowing whether their beloved ones were dead or alive. San Francisco had been a home and the pioneer station of Liberal Faith in the Far West. With it was associated the great name of Starr King, commemorated in one of the giant peaks of the West. He trusted they might be able to get a message through to one of the Unitarian Ministers of America. He proposed on behalf of the Conference to send a message of their profound sympathy, and at once left the meeting and telegraphed to the Rev. Bradford Leavitt:—"To Leavitt, First Unitarian Church, San Francisco. The Conference of Liberal Churches, Oxford, mourns with you." The telegraph authorities could promise nothing as to the delivery of the message, and it was probably some days before it reached its destination; but the hand of sympathy was stretched out, and our brethren would know at the earliest possible moment that in the Assembly of our National Conference, we had thought of them.

Mr. KENRICK in introducing the readers of the three papers for that morning's conference, spoke with satisfaction of the marked improvement in the tone of religious discussion as now carried on, without the polemic acrimony which characterised it a hundred years ago. Men who engaged in controversy were now like brothers seeking for the truth, not opponents wishing to discredit one another. That was an impression he gained from a study of the *Hibbert Journal* in which they had representatives of the West and the Far East side by side, each temperately and reverently expounding his own view of truth. And he noted also how those who still held to the ancient formulas of the Church desired to put into them something of the spirit and feeling of to-day. That also was a sign of life and progress.

The first paper, on "The Outlook of Liberal Religion," was read by the Rev. L. P. JACKS, of Manchester College, Editor of the *Hibbert Journal*, who said that the title of his paper as set down in the programme had been given under a misapprehension of the scope of that morning's discussion, and he should deal with the subject as a whole. The second paper, on the "Present Relations Between Theosophy and Philosophy" was by the Rev. Dr. HASTINGS RASHDALL, Fellow and Tutor of New College, one of the contributors to *Contentio Veritatis*. The

third, on "The Liberal Movement in the Free Churches," was by the Rev. T. RHONDDA WILLIAMS, minister of the Greenfield Congregational Church, Bradford.

THE OUTLOOK FOR LIBERAL RELIGION.

By THE REV. LAWRENCE P. JACKS, M.A.

WHEN we consider the outlook for religion at the present day, it seems to me that our habit is to confine ourselves too exclusively to the academic side of the question. We are apt to look only to the world of pure ideas, as though upon them alone depended the fate of the beliefs and the hopes that we cherish. We ask what the philosophers have been recently saying; we consider the great books which have just issued from the universities; we study the last phases of liberal or other theology; we recall the utterances of leading churchmen, and putting all these things together we survey the tendencies of thought, and according to their direction we cast the horoscope of the faith. Now I would be the last of all men to under-rate the immense importance of everything that belongs to the world of pure ideas. To deny the power of pure ideas is to show our ignorance of history, which is nothing less than culpable. But the changes that pass over the *thoughts and ideas* of men are only symptoms of deeper changes going on in the substance and structure of human life itself: the intellectual history of the time, where we are wont to look exclusively for the key to our problem, is after all but the index of a much vaster process in human affairs. And it is to these deeper and wider things that we must look when we ask about the prospects of religion. We must not reason as though the question were affected by changed conditions of thought alone; we must remember, also, the changed conditions of human life in its widest sense, and seek in these for light upon the problem before us.

Now of all the changes in the general conditions of human life which our times have witnessed, the greatest and the most hopeful change, the change which it most behoves the churches to ponder, is that religion and virtue are both *being democratised*. The custody of the moral ideal has passed from the exclusive care of the churches, and become the acknowledged charge of the whole social body. As men of the churches the most we can claim is that we share in a general concern for righteousness, in which politicians, men of science, captains of industry, artists and artisans enter on equal terms with ourselves. Enter the world along the line of any of its great social activities, and you will find no point at which the church is justified in gathering up the skirts of its self-esteem. That world has passed the stage of moral infancy; it is attaining unto manhood, and embarked with splendid independence on a thousand enterprises for the things of the Spirit; it asks no longer for the consecration of official religions; it has its own ideals, and is confident in its own resources for realising them. What wonder, then, that it often treats the churches with scanty respect when it finds their spokesmen still addressing laymen in the language of childhood, still offering

them the spoon-meat of moral platitudes, still teaching them to walk in the go-cart of obsolete dogma, still birching them with pulpit denunciations against the vices and abuses of a wicked world. The churchman still persists in his laudable attempt to teach the world, often ignoring the tremendous fact that in some respects the world has actually passed beyond the range of his teaching. The church still goes on judging, not perceiving that its turn has now come to be judged.

I submit that the outstanding feature of our times is the *deepening moral earnestness of the masses of the people*. "I am disposed to think," said the late Professor Bruce, of Glasgow, "that a great and steadily increasing portion of the moral worth of society is outside the organised churches, not by godlessness, but rather by exceptional earnestness." It is not only the worse elements of society that drift away from the churches; that would be intelligible in any case; but the better elements are drifting with them. They are drifting from the churches because they have become infected with a moral idealism with which the churches themselves are scarcely keeping pace. It is the faith of the present speaker that moral idealism is a growing, and not as some faithless hearts believe, a declining factor, in the life of Society. Character is tending towards higher levels; the moral arm is gathering to itself new increments of force; the enterprises of goodness are becoming more daring in their scope and more successful in their issues. Virtue itself is being democratised; the masses of the people are organising themselves for justice, temperance, and other ethical ends, and instead of waiting passively for others to do them good are themselves intent on doing good to others.

I truly grant that this is not easy to prove. It would be no difficult task to draw up a terrible indictment against the vices of the present age. The facts are so complex and the field so wide that room exists for any number of vague generalities on either side. You may espouse optimism and pessimism, and whichever side you take enough evidence will be at hand to justify your choice. Nevertheless, one may note with satisfaction that the best and most vigorous minds of the age are no longer employed in pouring out the vials of their wrath upon a wicked world. When we compare the prevalent note of leading thinkers to-day with what it was when Carlyle wrote *Past and Present*, or when Ruskin began his great jeremiad, we feel a change like that from winter to spring. There is a great stirring of hope in the world. The crying of "Woe to Jerusalem" is becoming more and more the function of the minor prophets. The great ones among us are sounding another note. They plead no longer for the obliteration of the past; they cry out no longer for a second deluge to drown the work of the ages. That work they tell us is the work of Reason, and as such a sure and true foundation on which Reason may continue to build. And the building is going on—going on with greater ardour and speed than ever before. We have not to begin the work of progress all over again. We have only to continue in the sure and certain hope that the next phase will be better

than the present, and the next beyond better still.

But still, my proposition that noble living is on the increase is hard to prove. I might indeed appeal with some confidence to your personal experience. Do not the instances of human goodness seem to multiply upon your vision in whatever direction you look? Can you live a single day without being astonished by some fresh tale of human heroism? Can you associate with any class of men in politics, in science, in arms, in industry, in medicine, in law, in art without being impressed and perhaps put to shame by the richness and variety of lofty characters that abound in each. It is only a jaundiced eye that can find nothing but self-seeking in the familiar activities of the world. To a healthier vision these will be found rich in examples of self-devotion, public spirit, noble idealism, patient endurance, and splendid courage. Take up any of the great biographies of recent times—Huxley, Burne-Jones, Henry Sidgwick, Gladstone—and remember that these men are not outstanding exceptions from their class, but *types of that class*, representatives of thousands and tens of thousands like-minded with themselves, who live their lives in narrower circles, and leave no biographer to tell the world their virtues, and surely you then must feel that the human race has no reason to be ashamed of its latest fruits.

But all this, you will remind me, is not argument, and proves nothing. I am but appealing to a partial impression, which might be offset by a partial impression of another kind. Let us then try another, and perhaps, a safer line. I am one of those who feel, and feel more deeply as I grow older, that the most wonderful thing in all our experience is the *mere carrying on of the world from day to day*. Of all the works of man society itself is the greatest and most astonishing. The simplest community of men is, in the inner structure, a miracle of contrivance, in the complexity of its inner relations, in the balance and adjustment of its parts. What shall we say then of the social world as it exists before our eyes? Viewed as a mere mechanism—though the figure is far from adequate—human society is the wonder of wonders. What maintains the mighty fabric? What keeps its myriad activities in some kind of harmonious movement from day to day? Where shall we look for the secret of its stability and its conformity? What is the source of the energy that flows into its thousand channels? What is the welding force that saves its countless units from instant and irretrievable dispersion? I am as certain as I ever can be of anything in this world, that the answer to all these questions lies in the moral attributes of man. Who doubts that society depends for its very existence from moment to moment on the characters of good men and women? The bare fact that society *does* exist, that the world is carried on, is a standing proof that selfishness and its kindred vices are not supreme. When I come down in the morning and learn from the newspaper on my breakfast table that society is still going on, I have all the evidence I want to prove not only that moral reason is still alive, but that it still triumphs over all its foes. The counterpart to the maintenance of

these activities, in all the complexity and fine harmony of their inter-relations, is the existence somewhere of a vast and indefeasible fund of probity, justice, sincerity, unselfishness and love. And when, further, I notice how the total mass goes on increasing, how the streams of social energy add to their volume day by day, how as the years go by hundreds of new purposes start into action, how the inter-connections become ever more complex, how the fate of the whole becomes dependent on ever-subtler conditions, how the range of social activity is for ever widening, how new enterprises for human welfare are continually coming to birth, how, in a word, the problem of carrying on the world is hourly becoming yet more stupendous, and yet more exigent in the demands it makes on the moral fund—what can prevent me from drawing the inference that character, and all that character implies, is a waxing and not a waning force in the affairs of men?

These, then, are some of the changed conditions which confront the Liberal Faith to-day. Society has passed beyond the stage of its moral leading strings. There is a Christianity which stands outside the churches altogether. For thousands of the best men and women religion has ceased to be synonymous with going to church. It is not that the church is becoming less Christian, but the world, thank God, is becoming more Christian. Vast spiritual developments are going on in society at large, in which the church may share, but which she cannot claim as exclusively her own. The work of moral reformation is becoming less and less the work of the church considered as a separate institution, and more and more the work of the universal institution, which is constituted by the social organisms and into which the church enters as a component member. The notion that the church stands as the solitary witness for righteousness, in a world given over to corruption and wickedness, is a notion we should dismiss from our minds, for it will lead us into serious errors.

In face of these conditions, what is our policy? I submit that it remains substantially what it was. We have not kept pace with the times. In an age when the higher life is becoming more and more independent of churches, we still continue to do our work through the conventional apparatus of church-life. The agent by whom we work is the settled minister: the scene of our operations is within the same walls our fathers reared; it is the pulpit on which we still mainly rely. Nothing that I am going to say must be construed as involving the least breath of disparagement in regard to the settled minister and his work. As *holder of the fort* he has filled, and is still filling a part, for which no terms of honour are too high. But in those days, when the whole world is opening before us, and the great secular activities of education and social reform marching on ahead of us, I contend that a *policy of holding the fort*, no matter how heroic the defenders may be, is not enough. I shall contend that in order to cope with the conditions before us, we need a greater freedom from what I call, without the least disrespect, *the conventional apparatus of church life*.

But first let me illustrate the position by referring to that central problem which has now become so serious for every church in Christendom: I mean, of course, the *supply of ministers*. We all know and feel this problem to be fundamental. We know that unless we can solve this we can solve none of the rest; but that if we solve this, all the rest will solve themselves. If the best men are attracted into other vocations, and the church becomes a profession for mediocre ability, for tepid enthusiasm, and for character cast in something lower than the grandest and most heroic mould, then I do not see how it is possible for any church to maintain its position in the modern world, and all those phenomena of failure, disappointment, and languishing life of which we hear so much, instead of being perplexing or unintelligible, are precisely the phenomena we ought to expect. On one condition only can the churches carry on—that the best men offer themselves to the service of the church. In the absence of this condition it really makes little difference what form of theology, orthodox or heterodox, is in the ascendant for the time being; for no form of theology will make much impression on the modern world unless it can find an exponent in the noblest character of the time.

Now, if the case were that moral idealism were still the exclusive property of churches, the problem would solve itself. Every ardent youth in whom the spirit of moral idealism was a living force would tend towards the ministry as his natural vocation. In bygone ages this has been the actual state of the case. When the spirit of Christ was first contending with the barbarism of Europe, there was practically no other way in which the life purpose of a lofty soul could be fulfilled. And in times much nearer our own, when the ardour of Christian faith and love had cut many a deep channel into the heart of the secular world, it was still *in the church* that "men of good will" found their sublimest opportunity. But the world of our day has witnessed a great change in these conditions. There has grown up in what are called secular spheres a vast unformulated religion, which, though it has no official expression, no organisation, no self-consciousness even, is yet nurturing the finest characters and producing perhaps the richest harvest of good works the human race has ever seen. "Why do not the best of our young men give themselves to the service of religion?" is a question constantly heard. I answer that they *do* give themselves to the service of religion in greater numbers than in any previous age, *but the religion to which they give themselves is not the official religion of the churches*. Upon that religion many of them look askance, and I am bound to confess the opinion that not infrequently they have excellent reasons for so doing. They observe that the churches are spending a large portion of their energies on matters which are not relevant to the highest interests of mankind. They are offended by language which seems susceptible of equivocal values. They shrink from a position in which they would have to prove their sincerity. They will not face the moral casuistry suspected in the situation. And so they turn away from

the service of the churches, not because they have been seduced by what is lower, but because they feel the attraction of what *is*, or at least seems to be, higher. The day is gone for ever when noble character found a solitary vocation in the ranks of the churches. We are not living in the age of Ignatius Loyola. We are living in the age of Arnold Toynbee. Of the splendid succession of gifted youths who came under the influence of the late Master of Balliol, what a small proportion found their way into the official ministry of religion! I quote this solitary example, but it is an example of which one may truly say *Ex uno disce omnia*. We may enlarge the scope of the words I have quoted from Professor Bruce. It is not by indifference but by moral earnestness that many of our best men decline the service of the church.

I have alluded to this burning question of the ministerial supply, because it seems to afford the best illustration of the general theme I am anxious to bring before you. If it be true, as Professor Bruce says, that the masses are outside the churches more by moral earnestness than by indifference, it is also true that moral earnestness is the ultimate reason why the best of our young men are declining the vocation of the ministry. The fact is that the churches are falling behind the highest levels of moral enthusiasm and power; the secular world is passing on ahead of the church; and this has come about, not so much because the church has slackened *her* pace as because the secular world, thanks be to God, has quickened hers. It might, indeed, be urged with considerable truth that all those activities, such as education and social reform, which are now attracting the highest character and intellect in society, are themselves the offspring and creation of the churches. But even if that be the whole truth of the matter, it makes no difference whatever to the facts we are considering. The case would then be that the church is failing to keep up with the movement herself has created; the pupil has surpassed the teacher; the children have outstripped the parent.

What then shall the churches do? How shall they meet the new conditions? Must they regard their work as done; must they pass on their mission to the ethical forces newly born in the secular world, and, with a cry of "These must increase, but we must decrease," must they silently acquiesce in their own extinction?

That is not my view. I think that this is the weakest and blindest solution of the problem that could possibly be offered. At the same time I must confess that the problem as a whole *seems to me to lie beyond us*: human contrivance is inadequate to its *perfect* solution. What the churches need is a re-baptism "with the Holy Ghost and with fire," and it is beyond the reader of the present paper to tell you how this may be procured. If, therefore, you hold a pistol to my head and bid me produce a formula which shall lay the ghost I have raised, the only answer I can make is to bid you pull the trigger, for I cannot respond to your challenge.

But while I cannot produce this formula, and while also the formula would not be worth your attention even if I could produce it, there are many directions in which we may bestir ourselves with advantage.

The policy of the churches need not be one of mere inaction. If we cannot find the perfect remedy for our difficulties, we may perhaps do something towards removing the obstacles which prevent the perfect remedy from finding us. For the life of the church is beset by obstacles, many of them of its own creation, and it is just because of these that she is forced to lag behind in the race of spiritual evolution. Many of the channels by which increase of spiritual life might come to her have been blocked up; the wheels are clogged in many places; the flues want sweeping; and the fires are being stoked with very questionable coal. Let us address ourselves to these humble problems, and then perhaps we shall be greeted one day by a happy surprise. We shall feel the good ship beneath us begin to move; we shall hear once more the throb of her engines; we shall see the great propeller churning up the waters of the deep.

Of the obstacles at present impeding us I shall mention only two. In the first place, I shall submit that religion is overburdened by establishments; in the second place, the churches, including our own, are too much in bondage to the letter.

First, then, religion is overburdened by establishments. No religious awakening has ever proceeded, or ever can proceed, from a basis of vested interests or of worldly cares. But—and here let me say I am speaking not of any one church, but of them all—vested interests and worldly cares are the great heritage of the churches of our day. These interests and these cares produce a crop of secular ambitions more or less respectable; but, far from producing new spiritual life, they divert the vital force from religion altogether. There is so much property to manage, so many privileges to guard, so many fabrics to maintain, so many organisations to work, so many institutions to keep up, so much money to provide, so many machines to keep going, so many committees to attend, so many speeches to make, that the wonder is that any life or thought should be left over for the great central business of religion. I have made some inquiry among various denominations, and I do not find much difference among them in this respect. Everywhere you find the same conditions—a powerful army whose energies are used up in looking after a huge and cumbersome baggage train of more or less irrelevant concerns. Such conditions produce busybodies; but the prophet ariseth not. Religion has to be satisfied with the leavings of the committees. It is idle to plead that these activities are the natural and necessary expression of the religious life. We who have had to do with them have not found it so. We have seen the soul of the churches frittering itself away in a day of small things; and against our own wills we have ourselves been swept into the stream of tendency, and compelled to join in the process. We have "groaned within ourselves, being burdened," but we have looked in vain for the deliverer.

Secondly. We are still too much in bondage to the letter. In saying this, I am not blind to the degree of emancipation already attained. In all churches, not excepting the Roman Catholic, the tendency is to attach less and less importance to what is called "mere dogma." Indeed,

there is reason to fear that in some quarters the tendency has run too far, the disparagement of dogma having become a parrot-cry. Be that as it may, there can be no doubt that ministers of religion generally are less inclined to emphasise theological differences; the laymen in the churches are even less concerned than their ministers; while the great mass of laymen outside the churches regard the whole question with a contempt it scarcely deserves. They look upon it as a kind of nuisance which good manners require them to tolerate. This spread of "Liberal Views," as they are called, is a fact so obvious that it would be a waste of labour to demonstrate it. At the same time I think we are in danger of placing a wrong estimate upon the meaning of this phenomenon. Regarded by itself, I see no reason to expect that the spread of liberal views will lead to any great moral reformation or to any re-awakening of the religious life. Liberal views considered merely as such have no competence to save the world. You may convert the whole of society to Liberalism, but it does not follow that you have done society any good. Unless liberal views come to us charged with some positive life, which the term Liberalism does not describe, they have little effect as either moral or spiritual forces. This is the point at which our insight seems frequently to fail us. In discussing the relation between religion and theology, we are generally right when the theology under consideration is that of other people; but with regard to our own theology our attitude is not always so just. We accept the principles of "Sartor Resartus." Theology, we say, is the mere cloth garment of religion. What we are apt to forget is that, however liberal our theology may be, it remains a cloth garment still. We flatter ourselves that if only we make our views liberal enough they will pass out of the category of clothes and be transformed into some kind of living thing. They will do nothing of the sort. When our liberal education is complete, we shall still be confronted with the question, "what is the kind of inner life which these views of yours strive to cover and to express. Is it a thing of power? Or is it some sort of stuffed image?" Nay, these questions are more pressing for us liberals than they are even for others. To adopt liberal views is to involve oneself in vast obligations. For whereas under other conditions the problem often becomes the very simple one of making the clothes fit the life, for us it assumes the far more formidable character of making the life fit the clothes. We liberals sometimes overlook the obvious fact that religion needs feeding as well as clothing. We are so pleased with these new garments of ours, and spend so much time in showing them off before the gaze of an admiring world that we forget the first principles of good husbandry. The larder remains empty, and religion languishes for want of daily bread. Holding liberal views does not always mean that we are emancipated from bondage to the letter. There is a liberal letter as well as a dogmatic letter, and it is as easy to become a slave to the first as to the second. Nay, it is easier, and for this reason: These liberal views of ours are so

splendid in their class, they embody such "grand ideas," they are capable of such noble expression, they use so little of the dry language of the head, and borrow so much from the deeper language of the heart that we are apt to take them for something more than "views," and to fancy that they possess the charm which can remove mountains and still the angry waves. It is a dangerous delusion, and one which has already caused us to suffer. Of one thing we may rest perfectly assured. The great mass of thoughtful laymen who now stand outside the churches do not attach the same importance to our liberal views that we do. They do not feel more attracted to us merely because we hold liberal views, and no mere extension or development of our Liberalism will ever avail to bring them back. "Views" are not what these men want, and it makes very little difference to them whether those we have to offer are liberal or anything else. These men want power, they want inspiration, they want spiritual life. They are in search not so much of ideas as of ideals which shall speak to them with authority. And if they cannot get these things inside the churches they will get them elsewhere, for have them they must and will. Yes, they are getting them now. Let it not be supposed for an instant that these men, who, as Professor Bruce says, are outside the churches, not by indifference, but by moral earnestness: let it not be supposed that they are suffering their souls to starve. They have meat to eat that we churchmen wot not of.

Here, then, are two of the causes which seem to me to be retarding our work. First, there is the overburden of establishments; and, second, an excessive concern for the theological apparatus. Thanks to these two, the position of the churches to-day is not unlike that of a man in armour on a modern battlefield. The best men of our time, the men who are willing and anxious to fight God's battles, are nevertheless reluctant to place themselves in a position where that cumbrous armour would have to be worn. That is one reason why many churches are so empty and many pulpits occupied by men who are scarcely fitted for their position. The time has therefore come when it behoves churchmen to seriously consider whether the traditional mechanism of church life is always essential to their work. I would plead that the two ideas—the idea of religious life, on the one hand, and of church mechanism on the other—should be held in greater detachment from one another than has hitherto been the case. Without prejudice to these aspects of religion which need a church and a settled ministry we must learn that under certain conditions, which are exceedingly common just now, the church apparatus is far more of a hindrance than a help.

Some such idea as this seems to have been present to that remarkable man who founded the Salvation Army. Whatever we may think of its methods, there is no denying that the Salvation Army has known all along what it wanted, and succeeded in getting what it wanted beyond any religious movement of modern times. What is the secret of this stupendous success? It lies mainly in the fact that the movement proceeds from a

conception of Christian *duty* and not of Christian *doctrine*. It has sought to prove the redeeming love of God in the only way in which it can be proved, viz., by *exercising* it towards those whose need of it is greatest. It has been concerned with the souls of men and not with the abstract problems of theology. While we have been debating the relations of religion with science and culture, as though the fate of religion depended on such things alone, the Salvation Army, leaving all these controversies on one side, has been engaged in a great work of reformation, and has left a mark on the social and religious history of the times which will never be blotted out. Consistently with these aims General Booth started upon his victorious march with the lightest possible equipment. He disembarrassed himself from the outset of that huge baggage train of views, creeds, and establishments which the churches insist upon dragging with them into the field. Thus disencumbered, the Army has been able to push its advance all along the line; and, instead of acting on the defensive, or waiting "for things to come its way," as so many of us are doing, has penetrated deep into the enemy's country, and has delivered a ringing attack on the evils of its day and generation. I am told that these conditions have recently changed, that here also a great establishment is coming into existence; and, if this be true, I should doubt whether the future of the Army will be quite as splendid as its past. But have we of the liberal faith nothing to learn from all this? I do not suggest that we should make a parade of religious soldiery or march up and down the streets with drums and trumpets. But I do suggest that we may learn from the Salvation Army to study and to practise *the art of attack*. It is my firm belief that we must attack if we would win; an attack is precisely the operation which our present encumbrances make it so difficult for us to accomplish. You may think that I am pleading for aggressive theological propaganda. I assure you that I mean nothing of the sort. There has been no aggressive theological propaganda about the Salvation Army. There has been none about those splendid domestic missions which my own communion has instituted. These also are attacking agencies, and they constitute, in my opinion, the most important and successful part of our work. As originally projected by Dr. Tuckerman, they were designed simply and solely for the purpose of attack—attack not upon divergent theologies, but upon the vice and misery of the world. And has not the result justified the method?

But this is only an isolated instance of what might become a far more general policy. Some years ago I threw out a suggestion, which, at the time, created more amusement than serious belief, for the establishment of "preaching brotherhoods," who should do the work of evangelists up and down the country untrammelled by the conventional apparatus of a church. The address I gave was printed, and if any one should yet feel the slightest interest in the matter, I believe that plenty of copies exist among the waste paper in the lumber rooms of Man-

chester College. Beyond a few personal friends with whom I talked the matter over, I have scarcely heard of a single person who was in the least impressed by the idea. But that this is what we shall ultimately come to I am as fully persuaded as I was when the idea first shaped itself in my mind. Into the details of this proposal I shall not enter now; for are they not all written down on the waste paper aforesaid? I am not in the least discouraged by the alleged impracticability of the scheme. The fact that this scheme would have no attraction to brilliant young men anxious for a career is not worth a moment's consideration. There are plenty of noble youths in the land who rate such things at their proper worth; young men deeply touched with the religious spirit, to whom the bare idea of making a career out of religion is perfectly odious, and who for that very reason will have nothing to do with the ministry of any church. If there is one form of faithlessness more pitiable than another, it is that which condemns a scheme as impracticable merely because it puts too high a demand on the powers of goodness and self-denial. You can find men good enough, brave enough, self-denying enough for anything, and never were there so many of them as there are to-day. The reason we do not find them is that we have not the courage to appeal to them. And that is why I yet continue to hope for the advent in these latter days of a new form of Christian ministry, a ministry equipped for *attack* upon the powers of darkness and the sorrows of the world, a ministry whose form shall be as old as it is new, for it shall return to the conditions which were at the beginning, when the Lord sent forth the seventy two and two before him, into every city and place whither he himself would come, saying unto them, "The harvest is plenteous but the labourers are few. Go your ways; carry no purse, no wallet, no shoes; and salute no man by the way."

THE RELATIONS BETWEEN PHILOSOPHY AND THEOLOGY.

BY THE REV. DR. RASHDALL.

LIBERAL Theology has two sides—a positive side and a negative one. As far as the negative side of it goes, I do not imagine that anyone could well wish that its progress should be much faster than it has been during the past few years. The work—the necessary and inevitable work—of getting rid of unreasonable and impossible beliefs has gone on apace. But I shall assume that what we are all most interested in is the question how far the place of the old and impossible is being taken by other beliefs equally positive, equally religious, equally practical, but truer, more reasonable, more durable; and how we are to secure that shall be the case in future. There are two principal forms which the needful reconstruction of Theology must take. Firstly, we have got to ascertain the historical facts connected with the Old and New Testaments, the life of Jesus Christ, and the early history of Christianity. That is the task upon which most of those usually designated by the term "professional Theologian" are engaged; and assuredly I have

no desire or intention to disparage the importance of that task. But on the present occasion I would venture to direct your attention to another side of Theology with which my own studies have been more especially connected. I would ask you to consider on what basis that central and fundamental belief in God which is the presupposition of all other Theology is henceforth to rest. I will not waste time in showing that it cannot henceforth rest, if it ever could do so, upon the authority of an infallible book, or an infallible Church, or upon the evidence of miracles historically proved. The most unqualified and uncompromising believers in miracles at the present day are eager to assert that even the specific doctrines of Christianity cannot rest primarily upon the evidence of miracles—still less the belief in God. Nor can the belief in God be treated now, as it could be in the days of Bishop Butler, as something which was not seriously doubted by anyone. It is precisely about this fundamental belief that most doubt is likely to be felt by minds which have moved at all far from traditional moorings.

It becomes, then, a matter of vital importance to consider on what this great belief in God is ultimately to rest. In the future, as in the past, the belief of individuals will always rest to a large extent upon tradition or authority of one kind or another. But the belief of communities cannot. The belief of those who think in the long run extends itself to those who do not. Theism can only survive if it commends itself to the Reason and Consciences of individuals. No doubt by some the claim will be made for a direct and immediate knowledge of God.

It can hardly be contended that such an intuitive knowledge of God is universal in presence of the fact that thousands of Burmans and Chinamen and Japanese (to say nothing of lower stages of culture) do not appear to possess it. It will hardly be contended that it exists in most European minds which are not decidedly religious; and some minds to which the name religious will hardly be denied are unconscious of its presence. For John Henry Newman and James Martineau the belief in God rested upon inference, not upon immediate intuition. And even for minds which do claim an intuitive knowledge of God, that apparent intuition does not always permanently exclude doubt. For minds once opened to speculative objections, the difficulty is precisely this—how far such apparent intuitions can be trusted, how our strong personal conviction of a truth can be a reason for believing it true. And the answer given to that question, whatever it may be, must involve some sort of reasoned inquiry into the nature of the Universe and the nature of our knowledge of it. In other words, the answer to such doubts must constitute a Philosophy.

Where, then, it may be asked, are we to find the Philosophy which we desiderate as the basis of Theistic and therefore of any form of Christian Theology? Sir Leslie Stephen has pointed out that the theistic belief of most thoughtful and emancipated minds in the eighteenth and early nineteenth centuries rested mainly upon that argument from design of which Paley's *Natural Theology* is the classical expo-

sition. I need not point out the well-known difficulties which the Darwinian doctrine as to the origin of species has created for that form of theistic argument. I do not think that anyone who reads the early chapters of von Hartmann's *Philosophy of the Unconscious* will be disposed to say that that argument has been destroyed by Darwinism, and few who accept von Hartmann's demonstration that the Universe is purposeful are likely to agree with him that the purpose is that of an unconscious Will, which created the world in a momentary fit of bad temper. But certainly Darwinism has compelled us to reconstruct the argument. It has destroyed its ready availability and popular effectiveness. Taken by itself, it is hardly likely to convince a mind otherwise satisfied by a materialistic or naturalistic account of the Universe.

A line of argument which is less affected by recent scientific advance is the argument which may best be described as the argument from Causality—the argument which, starting with Hume's demonstration (if I may venture to call it so) that in Nature we discover nothing but succession, not causality, goes on to assert that in our own wills we do discover such a real causality, and to infer that the ultimate cause of the phenomena which are certainly not caused by our own wills must be something like our wills—a Being who is conscious and rational and purposeful like ourselves, however inadequate those terms may be to describe the nature of that ultimate source of all reality. This argument, of which Berkeley is perhaps the most famous exponent, will be best known to many in the form given it by Martineau. It has been out of fashion of late years with thinkers who, after Kant, try to reduce causality to a relation of necessary connexion between phenomena. It is, to my mind, of great importance to the interests of rational religious belief that the idea of causal activity in Mind has again found champions of whom it is impossible to speak disrespectfully—such as Professor Ward of Cambridge and Professor Stout of St. Andrews, to name only two representatives of a very general tendency.

The doctrine that Will is the only true cause does not necessarily and immediately require Idealism as its basis. In Martineau himself it is found, as everyone knows, in conjunction with an uncompromising belief in Matter—in the existence of a Matter which is quite independent of any and every mind. And yet the unsatisfactoriness of Martineau's position seems to me to lie just in this element of his thought. To maintain that matter can exist without a mind, but that it cannot *do* anything without being acted upon from without by a mind seems to me to involve a sharp distinction between matter and its properties which in the present state of Physical Science is peculiarly difficult. The whole tendency of modern Physics is to make the idea of Force inseparable from the idea of Matter, if not actually to merge the idea of Matter in that of Force. Materialism has been called the Philosophy of an abstraction. Martineau assuredly was no Materialist, but he seems to have retained to the last this abstract idea of matter as a blind, inert thing, almost without any properties, at all events without inherent

force, which he had inherited from an empirical Philosophy very uncongenial to the real tendencies of his matured thought.

The argument from Causality points to Theism; but I doubt if that argument can be made absolutely complete and irrefragable for anybody who is not prepared to go a step further and say not merely that without mind you cannot explain movement or change or life, but that the very idea of Matter without Mind is unintelligible and self-contradictory. Berkeley, I believe, with all his mistakes and inadequacies, has laid down for all time the true basis of the Theistic argument. I recognise the truth of much of the criticism which Kant and his followers have bestowed upon Berkeley. I recognise the mistakes into which his Lockian antecedents led him—the impossibility of reducing space or the objective world of things in space to a mass of sensations—the importance in the constitution of the world which we know of the “categories” or forms of thought discovered by Kant and of others which he did not discover. I recognise that the Idealism of modern Philosophy is not and cannot be the sensationalistic Idealism of Berkeley. Nevertheless, I believe Berkeley to be the true Father of Idealism. Without Berkeley Kant and Hegel and Lotze would have been impossible. The truth which Berkeley saw, and of which nobody had more than glimpses before Berkeley, is the real reply to Materialism and to Naturalism, though that reply requires to be restated in the light of other truths which Berkeley did not see. Idealism, as it has become for post-Berkeleyan thinkers, leads directly to Theism. If Matter cannot exist without Mind, if the world is made up of a content which is supplied by feelings and relations which can exist only for thought, if (in the words of Mr. Bradley) nothing exists but experience, it certainly cannot be your mind or mine that constitutes a world that existed so long before we were born, and of which we even now apprehend so small a part. There must be another mind, a universal Mind, in which and for which alone the world can exist.

If those who have most clearly seen this truth have not always avowed Theism of a type which will satisfy the genuinely theistic mind, that has been largely because they have stopped short with the argument which leads up to the idea of God as a universal Thinker, and have not combined it with that other argument from the idea of Causality which led Berkeley and Martineau to the idea of God as a universal Will. This was eminently the case with the great Oxford teacher, to whom the higher religious thought of the present day owes so much, my own revered teacher, Thomas Hill Green. The world, as he conceived it, was the thought of God; but God did not make or cause the world, except in the sense in which your mind or mine may be said to “make” that limited portion of the world which we know. He was full of the idea of final causality, of the idea that the Universe has a meaning and a rational purpose; yet he saw insuperable difficulties in the way of thinking that God wills the course of things to be what it is. When I was an undergraduate, the Philosophy which I desiderated was a sort of re-writing of

Martineau in the light of what I had learnt from Green, or of Green in the light of that causative conception of God which I found not indeed in Martineau (for his great book on Religion was not then published), but in older writers to whom Martineau owed, on this side of his thought, his inspiration. Fortunately, the defects which I noted in the then prevalent Idealism have largely been corrected by later thinkers. Lotze has come to exercise in England the influence which he had already exercised in Germany. Even thinkers otherwise more or less Hegelian have begun to recognise that the Will cannot be reduced either to mere feeling or to mere thought. When I read Professor Ward’s “Naturalism and Agnosticism,” I felt that, though the book is chiefly devoted to criticism and the constructive part of it is somewhat slightly sketched, here was the genuinely theistic Philosophy which I had been in search of.

You will excuse the appearance of dogmatism which such a personal confession of belief, almost unsupported by argument and undefended against criticism must, I fear, inevitably wear. But it was necessary to bring me to the point of my paper. I know that not all the philosophy of the present day is Theistic, but I think it may fairly be said that as against Materialism or a Naturalism of the kind which is but a veiled Materialism we are able to point to a very general consensus of the experts, and that the tendency of the majority is towards an Idealism which implies more or less distinctly a theistic view of the universe. And that brings me to the practical suggestion which I want to make to you, and that is the importance to teachers of Religion of being—up to the level of their leisure and opportunity—students of Metaphysic. Moreover, they cannot promote the interests of reasonable Religion better than by promoting the study of Philosophy of the kind to which I have pointed among the more educated and intellectual men and women whom they can influence. Philosophy, more than any other study, undermines superstition and credulity, while it fortifies the mind against Materialism and Agnosticism. The time was, perhaps, when those who valued above all things continued attachment to traditional beliefs might have had plausible grounds for discouraging serious thinking as the best means of saving faith. I am quite sure that for very large classes at least that time has gone by. Scepticism can be picked up now without much thinking. Among undergraduates, for instance, the unsettlement which used to begin—at least, so it was supposed—with the reading of Litteræ Humaniores, has generally begun, for those who are that way inclined, long before that period. No doubt we cannot by any possibility secure that thinking will always end in the adoption of the opinions which we ourselves think true. But, for people above a certain level of culture and intelligence, I do hold that we are justified in expecting that to promote serious thinking is more likely to build up than to destroy. It was a sagacious remark of Liddon’s, in 1868, that “the real battle-ground in modern Oxford is not so much Theology as mental Philosophy.” He need not, perhaps, have limited his remark to Oxford. Since his

time, Mill and Bain, who were his bugbears, have ceased to dominate the philosophical Lecture-rooms of Oxford and of the English-speaking world. Orthodoxy of the type which Liddon would have approved is, no doubt, weaker at Oxford even than it was then, if it can be said to exist at all; but, if we have not sunk altogether into the quagmire of Agnosticism and Materialism which Liddon dreaded, it has not been through a policy of Obscurantism and a refusal to face difficulties, but to the influence of men like Green, who have united the religious spirit of Liddon with a determination to follow the argument wherever it led them; and of some even who, without much sympathy with what ordinary men call Religion, have been forced by the sheer requirements of Logic to take the anti-materialistic side. It is possible to cease to be a Materialist without becoming a Theist or a Christian; but in the long run, I believe, whatever intellectual influences make against Materialism make for Christian Theism.

It must be admitted that it is only for the comparatively few—though for more people than is often supposed—that much study of formal Philosophy is possible or desirable. Berkeley, however, might very well be read and understood by at least many of those who think that Spencer—perhaps even Haeckel—has said the last word upon ultimate problems. But we do, no doubt, want a reasonable treatment of the evidences for Theism of a simpler kind than is to be found even in the most lucid of professed philosophers. The real difficulty of the intellectual situation is this. On the whole, Spiritualism has the upper hand within the circles of the trained, professed students of Philosophy. The problem is, how to make it prevail in the sphere of intelligent popular thought. Materialism and Naturalism are easily mastered: the replies to them are difficult, and demand serious study. There is no subject which better deserves attention from religious teachers than this—how to popularise theistic Philosophy without using arguments which we know not to be valid; how to popularise (I personally should say) Idealism, or whatever other philosophy may seem to anyone to constitute the true basis of Theism.

What I have been contending for is strongly opposed to one of the main tendencies of Protestant Liberal Theology on the Continent. One of the notes of the great Ritschlian school, best known in England, perhaps, through the writings of Harnack, is a systematic depreciation of Philosophy and of philosophical Theology. That is a natural, perhaps on the whole a healthy, but an exaggerated reaction against the Hegelian tendency to turn Christianity into a speculative Philosophy which does contain some reminiscences of the Athanasian Creed, but has very little in common with the teaching of Jesus of Nazareth. As regards their interpretation of Christianity and of distinctly Christian doctrine, I feel myself very much in sympathy with the Ritschlians. The Ritschlian influence is the most powerful and the healthiest force at work in the world of Continental Protestant Theology. Much of the advance of Liberal Christian thought among ourselves during the past decade or so has been due to the growing

influence of Harnack and others of that school. But the mistake made by some of them (Wendt is a notable exception) is the attempt to base not merely Christianity, but even Theism, on what they call value-judgments. I understand the Ritschlians when they contend that a belief in a revelation through Christ, in whatever dogmatic forms we may express that conviction, must rest upon the value which our Conscience recognises in his character and the ideal which he set forth; but I cannot understand how any value-judgment should prove to us the existence of God. Given that existence, the knowledge of his nature comes to us, as it seems to me, wholly from Conscience. It is our judgments of value that assure us of the truth of the ideal set before us by Jesus. But I cannot see how we should be able to assert that those judgments reveal to us the nature of God apart from the general metaphysical argument which justifies the assertion that all our judgments are partial disclosures or communications of a knowledge which in God is perfect. But to say in one breath that Religion has nothing to do with Metaphysic, and then in the next to declare that the central doctrine of Christianity is the Fatherhood of God, is mere intellectual trifling. The Fatherhood of God is a metaphysical doctrine, though it comes home to us so much more effectively when expressed in that simple form, than it does in the technical language in which the Philosophers express the same truth. And that truth, if it is to be rationally held, must in the last resort rest upon rational grounds. Religion in all its forms, from the highest to the lowest—the crudest Animism, the Polytheism of the Greeks, the Atheistic or Acosmic Religion of the philosophic Buddhist, no less than the Christian Theism of the Ritschlian Philosopher—is essentially a Metaphysical belief, for it is essentially a belief in something which cannot be touched or tasted or handled.

And there is another mistake in which, as it seems to me, the Ritschlians are involved by their antipathy to Philosophy. They unduly depreciate the importance of doctrine, ancient and modern alike. There is a sense, no doubt, in which it is true that by wisdom the world knew not God. Bare Philosophical Theism has never appealed to the mass of men, or produced the moral effects which have resulted from the great historical religions, and pre-eminently from Christianity. I believe that Ritschlians are right in supposing that the main source of the influence which Christianity has exerted has been due to the personal influence of Jesus. I believe they are right in thinking that that will be so in the future. So far, I do not quarrel with the Ritschlians for making their theology Christo-centric, though they sometimes disparage unduly the teachers and the religions which have most in common with Christianity. But when they virtually repudiate all development in Christian doctrine in Ethics, in the outward forms and manifestations of the religious life, as well as in the region of Theology proper, they are surely fighting against absolutely inevitable tendencies of human thought. Doubtless the practical following of Christ is more important than a correct Christology; but

a man cannot give over thinking because he becomes a Christian.

The difficulty was put thus to me by a rising young philosophic teacher who is an ardent, if very liberal, Catholic in a very Protestant University. Harnack, he complained, makes Christianity consist in the "ipsissima verba" of Christ: "Aber es gibt kein ipsissima verba Christi," "There are no ipsissima verba of Christ." That represents perhaps, an extreme and unduly sceptical critical position. But it is true that nobody would be prepared to accept all the utterances of Christ as an equally accurate picture of his thought. To pick and choose among them is already a kind of development. It is impossible that Christianity should be confined forever to the "ipsissima verba" of Christ. The Christian consciousness must have some way of expressing to itself both its view of God's nature and the value which it sets upon the teaching and work of Christ; and that sense of value must express itself in the language, and adapt itself to the thought, of each succeeding age. Whatever the true answer to the problems inevitably raised by the effort to reconstruct the intellectual universe in accordance with Christian ideas and to assign Christ his proper position in it, the result is Christian doctrine, whatever that doctrine be, Athanasian or Arian or Socinian; whether it be one of the very numerous forms of thought commonly included under the term Trinitarian, or one of the equally numerous forms embraced under the term Unitarian. Technical formula apart, belief in the present work of the Spirit of God in human souls is, I think we shall all agree, an essential element of Christianity. The Ritschlian Theologians, some of them at least, go near to denying that truth. In so far as he asserts it, we ought, I think, to recognise the value of the new influence which the teaching of Loisy has introduced into Christian thought, however much we may regret the shackles under which his position compels that very radical thinker to work. Protestant theologians—men like Harnack, or still more, a man like Wendt—I think understand the historical Christ and his true importance better than Loisy. But we may recognise that Loisy has a truer sense—truer from the historical and philosophical point of view, and truer from the point of view of practical religion, of the work of the Spirit of God in human society, and of the part which has been played in that work by organised religious communities.

The rise of Loisy is, as it seems to me, by far the most important fact in the theological situation of the moment. Biblical criticism has invaded the Roman Catholic Church; the more or less avowed, more or less thorough-going disciples of Loisy are numbered by the hundred, if not by the thousand, among the French priesthood. Whether they will eventually succeed in leavening the Roman Catholic Church from within, or whether the movement will end in some kind of disruption, no one can say yet. But I cannot believe that the effects of that movement are destined to be small. I believe that the ideas of Loisy may well serve as a valuable corrective and complement to the Ritschlian influence in

Protestant communities. They may for obvious reasons exercise a peculiarly healthy influence upon Anglican theology. And they will extend the influence of Liberal Theology to whole regions which have been almost untouched by it hitherto.

But I must return to my main topic. The idea which I would venture to suggest to you is this. The real struggle of the future is not between competing forms of Theistic—or what, at least for the Western world, is practically almost the same thing, Christian belief, but between those who believe that God is a Spirit, and a Materialism or Naturalism which denies that truth. Those who are agreed in this matter should regard each other as allies in the greater conflict, without pretending to a greater measure of agreement than exists in the not unimportant, but still less important sphere of Christological doctrine. The absolute necessity of concentrating attention upon the defence of the most fundamental beliefs—belief in God, in morality, in immortality—will make both for liberality and for charity. It is because I so strongly feel this that I have accepted and greatly appreciated the honour you have done me in inviting me to address you to-day.

THE LIBERAL MOVEMENT IN THE FREE CHURCHES.

BY THE REV. T. RHONDDA WILLIAMS.

THAT there is a liberal movement of great significance in all Free Churches, none can deny. There is a much more liberal theology and a much more liberal temper than formerly prevailed. There is also a wider recognition of the absolute necessity for applying the principles of the Gospel to the social problems of our time. And it is along these three lines I expect the liberal movement to proceed—a broader theology, a more catholic spirit, and a wider and more direct application of the truth to life. The teaching of the Bible in most of our colleges is in the hands of men of the liberal school; the great majority of students for the ministry find the old views impossible, and are facing their work with an entirely different equipment from that with which men did thirty years ago. The attitude of the Churches towards the historical interpretation of the Bible has changed greatly in the last fifteen years; and may now be described as generally tolerant and widely sympathetic. It is possible to-day for the President of the Free Church Council, though a Wesleyan, to say that the worst use we can make of old systems of theology is to be satisfied with them. In the Free Church Council, the sects have an intercourse which once would have been impossible. It is true that this is not all it should be. The exclusion of the Unitarians is a sore point with many of us. Dr. Clifford has said that it was a concession to the Wesleyans. Well, the sooner the better the Wesleyans clear themselves from an ignorant prejudice, and the rest of the Council from the weakness of bowing to such prejudice. But it is something to have come so far on the road that we can now commune with a Baptist without a splash, and with a Presbyterian without being

committed to a covenant we do not believe in, and with a Congregationalist without having to argue for ever that Presbyterianism and governing synods are unscriptural. We hope we may proceed on that road until the Wesleyan lion, large and magnanimous, and the Unitarian terrier, keen and clear but not over-humble, shall learn to dwell together.

And I want to use my time to-day in urging the duty of helping on the liberal movement to what it ought to be, rather than in describing what it is. That the spirit of orthodoxy and the spirit of sectarianism are still alive we are only too well aware; that their presence is sometimes subtly at work in ourselves at the very time we are engaged in casting them out of others is a fact that should make us watchful.

The liberal movement, properly understood, must emancipate from the notion that the religious teacher is a conveyer of finalities, into a clear vision that all that one man can do for another is to sow seeds in his life; that what to one is the word of God—the ripened result of an inward experience articulated—is to another no more than seed which, if it is to come to anything in that other life, must lose its form and die. Even the word of Jesus, which to him was the ripe fruit of trust in, and communion with the Father, when given to other men could be only germinating seeds of a new life which must die to live. The church has too much forgotten Jesus' description of Himself: "A sower that went forth to sow."

Those who take the full scope of that truth have slain the spirit of orthodoxy—the spirit, I mean, which imposes upon others any set of propositions as final statements of truth; a spirit, by the way, which is often incarnate in heterodox people. No doubt that spirit will die hard, but the forces operating against it in all churches are very strong, and Doctrinal Trust Deeds, its last houses of refuge, are becoming forts of despair. Their days are reckoned, and they are as sure to disappear as the horse omnibuses on the streets of London. It is coming to be recognised more and more that we cannot have a stagnant theology in a developing universe and an unfolding mind; that we cannot guarantee the permanence of any creed or any church order by any prescriptions of ours; that all we can do, if we insist upon being stupid and not reading the plain lessons of history, is to put unnatural strains upon the consciences of men, and artificial difficulties to retard a progress which they cannot prevent.

Freedom is essential to integrity; no man knows whether he is sincere until he knows that he is free, though those who insist on living in freedom should beware of supposing they can live upon it.

Morality calls upon us to be true to all the truth we can discover, and to be bound by nothing in the past; that is the primal demand, and there is no integrity if we disobey it. If legal obligations contracted by pious founders come up against that, we must ignore them if we can, get rid of them if we cannot, and in any case get rid of them at the earliest possible moment. Power to deal with trusts is essential to the liberal movement in the Free Churches,

and must soon be secured. We have been true in the wrong way to our ancestors too long, and it is time to remember that we have souls of our own and that we have children: The cry: "Be worthy of your ancestry," might now be replaced by another: "Be worthy of posterity." But it is not only the spirit of orthodoxy that needs to be got rid of, but also the spirit of sectarianism.

Denominationalism is to some people a thing to be always championed; in reality, it is a thing to be often watched. If to belong to a denomination tends to make one narrow in outlook, and exclusive in sympathy, and unjust in judgment, we are either taking it wrongly, or it is so far forth a bad thing in itself. It does not follow that it would have no good in it even then, no human institution is either wholly good or wholly bad, but the good in such a case needs very much to be dissociated from such serious evil.

In the history of religion, narrow intellectual outlook, exclusive sympathies, and unjust judgments have not been regarded sufficiently as sins. The importance attached to creeds has tended to circumscribe the intellect, and, curiously enough, the importance attached to denying creeds has not infrequently done the same thing; the theory of the church and the sect-consciousness have too often barred the flow of sympathy, and distorted judgment. This is too true of all churches.

It is quite true that these vices are closely related to great virtues, and the outside world in judging the churches does not always understand that. I admit some truth in the plea that, if bigotry has been specially prominent in the history of religion, it is partly because religion is such a profound interest that men feel as if their eternal being is at stake. But we have said that enough, and inside the church what we need to say now is that this bigotry need not be, and should not be; that the vices do not cease to be vices because they are related to virtues; that a narrow intellectual outlook is an impoverishment of life for which even strong convictions do not make up, indeed convictions are all the more mischievous for being strong if they are not intelligent; that exclusive sympathy, sympathy that accepts ecclesiastical boundaries, is at best a poor measure; and that unjust judgment is an utterly unchristian thing.

It has been asked whether Nonconformity supplies a stimulus to the "universal view." The question means, of course, whether our denominationalism does not rather tend to shut us up too much within the confines of our sect, or at least fails to inspire us with broad views of the world's life, and put us into sympathy with the wider currents of thought and aspiration. It is a fair and very important question, a question which we ought to be willing to look at and consider.

I should say that the spirit of Nonconformity in itself, and the spirit of Conformity in itself, are alike unfavourable to the universal view. Take the conformist spirit first. What does it aim at? What is its ideal? One church in which all men shall subscribe to one creed and worship in one way. Surely, it might be said, here is the universal view, here is an all-inclusive

conception, here is a church for the world. Yes, it may be answered, if the world were made for such a church. But it is in its failure to grasp the diversity of the world that such a view fails to be universal. The man who seeks a universal form, either of creed or worship, fails to reach the universal view. The desire to gather the whole world under my banner is not catholicity, it is essentially sectarianism. However large the church may be, and however old, and however imposing and majestic its history, if it makes this claim, it is just as sectarian, though not as ridiculous, as if the smallest sect made it. Just because the universal fact is diversity, diversity of education, of temperament, taste, and need, so the universal view must be a frank recognition of that diversity, and not the imposition upon it of one custom, however good. Nor do I think that this diversity is adequately met by latitude in the interpretation of common symbols, it must extend to freedom in the choice of symbols.

Again, the spirit of Nonconformity in itself is also unfavourable to the universal view. To dissent for the sake of dissenting is certainly narrowing. And there is such a thing. The small Nonconformist is very small, and I confess that I dislike him very much. There is also a temper sometimes met with which is always suspicious of the Catholic and the Anglican, especially the Anglican. It comes partly from our history. We have had to fight so much for our liberty that we have developed a somewhat suspicious temper. But, however it came, it is not Christian, it is not neighbourly, and it is sure to be often unjust. The liberal movement in the Free Churches must be liberal towards the older churches, or it is not complete.

We cannot deny that the various Nonconformist sects have often shown too exclusive a spirit both towards the Church of England and also towards one another. Nonconformity came into existence, not for the sake of nonconforming, but to express life realities which the formularies of the old Church would not allow to be expressed. If Nonconformity had kept to that and allowed the same principle to work freely everywhere else, it would have been an entirely expansive movement, making for the enlargement of life through the ages; but, alas, the tendency was for each sect to set itself up as a standard, and almost claim a monopoly of truth and right. It is a tendency that attaches to strength of conviction, but it is a divisive, blighting tendency all the same.

We need to be careful how we hold our denominationalism; it is so easy to make it a poor paltry thing. I have often listened to an address on Free Church principles, and felt, if I only believed it true, I would not like to be a Free Churchman. I have heard the phrases "Evangelical truth" and "Unitarian truth" so often that it would be quite a relief to think that they had gone for ever. And I doubt whether any greater service could be rendered to the liberal movement in the Free Churches than to obliterate these two words: "Evangelical" and "Unitarian." When will men rejoice in truth as such, and have their souls so lifted by it as to forget their little labels? It is a pity

when men cannot stand in God's wide plains, or climb His great mountains without the impertinence of waving their little flags over them and being more interested in the flag than in anything else, dreaming themselves proprietors of the vast estate. Those who are truly in the liberal movement know the unsectarian character of truth; they know that the modern advance is not the victory of any one church, nor indeed of all the churches together, because it is the result of the manifold labours of many workers in many fields; they know that if the liberal thinkers in different churches to-day are much nearer each other than their respective churches are, it is not because some have moved towards the position of others, but because all have moved to new ground where old controversies, including, I venture to say, the controversy between Trinitarian and Unitarian, are dead. We should not lack reverence for the past, and a sentiment of respect for old battle-grounds is harmless enough if it is not allowed to perpetuate useless feuds. We may have full appreciation of the way we have come, without falling into the glorification of ruts as things to be pursued for ever; we watch theological sunsets with gratitude for the light of a closing day, but we must be allowed to greet the rising dawn with cheer and with confidence, believe in the ever-enlarging revelations, and in the greater day that is yet to be.

Denominational zeal of the right kind is no doubt good, but it is very necessary to see that it is of the right kind. The zeal that tries to prove that Congregationalism is the right kind of church is of no use. Every kind of church is good which does good, and every church is right which serves the cause of right. The zeal that would strain every nerve to prove that Unitarians have always believed what all the world is now coming to believe is simply a piece of unenlightened partisanship, a hindrance to progress wherever found. To use one's denomination to minister to the world is the best way to defend it. To train the young in church principles is less important than to train them to take large views of life, and cultivate wide sympathies.

Many have left the various churches in years of maturity because they found that it was there they had nursed their prejudices and narrow views. Let those who grow up about us feel, in the after years, that in the church they learned to take generous views of men and matters, that there they were taught to be large-minded, to be open to truth on all sides, and at the same time consecrated to high purpose, and noble service, and we shall win their respect for life.

I have no ambition in my own church to nurse champions for Congregationalism, and I do not like the Presbyterian or the Unitarian who is always trying to make Presbyterians or Unitarians. We want champions for justice, for freedom, for purity, for love, and for social reform. We want to nurse children of God, servants of the common weal. The only sense in which I recognise denominational zeal is the departmental sense. Every department must do its best, not to prove that it is better or wiser than some other department, but to make its own contribution

to the effectiveness of the whole, like departments in a factory, like regiments in an army. There is something that is defective in every church, and also much that is necessary. One denomination may excel in its intellectual contribution, and another in heart-glow and worshipful spirit, and still another in social service.

And I should not hesitate to take from any church anything that would enrich my own, and make it more effective. Let us go for the largest views of life; for the cultivation of the widest sympathies; for the broadest culture; for the most comprehensive social service we can render; for the richest worship; let us recognise all good men in every church, and outside all churches, as our brethren; yea, let us yearn over the evil too with a heart of compassion like God's. I must confess that it is not the denominational aspect of religion that appeals to me, but the catholic aspect. There is pasture for the alive mind and the devout soul, in the literature of all the churches, and that of any one would be poor fare. In the interpretation of the personality of Jesus, of the Atonement, and the work of Redemption generally, we need the help of all the churches, and something more. I do not think that any church can look back and say concerning any of these: "We were right." There was truth in various conflicting positions, and, *the truth*, there is little doubt, was greater than any of them. The old controversies are not settled, they are lost. The Atonement, the Incarnation, Salvation are all larger than men had thought; the assertion of them, in their limitation, as *the truth* was wrong, the bare denial of them was also wrong; but they remain more largely and richly conceived, whose meanings give us unlimited fields for the discoveries of experience, as we pursue our religious life away from the paltry cries of parties in the ampler spaces of the divine life. As much zeal as you like in building up our own church and our own denomination, if we remember that all this is but an instrument, and only one of many, for working towards the large end of human progress, and the coming of the kingdom of the eternal good for men.

At the conclusion of the papers and a warm word of acknowledgment from the Chairman, there was time for only one speech.

Dr. C. HERBERT-SMITH said that in venturing to speak after those three able papers he felt rather like Daniel in the lions' den. He could not attempt to discuss the papers, it would be impertinent for him to do so, but he was bound to admit that he disagreed greatly with many of the things he had heard. As a Yorkshireman who hated sailing under false colours, he stood there as an out-and-out Unitarian, and thought there was danger in excessive liberalism of thought, which seemed necessarily to belittle denominationalism. The average layman must have something clear and definite to induce him to fight for it. That was what he had found in Unitarianism, and he intended to fight for it. He had been greatly struck by Dr. Rashdall's paper, and the extraordinary advance in the philosophical outlook of religion of which

it was a sign. Dr. Rashdall had said that the fight of the future would be between belief in Theism and Materialism and Naturalism; but, for his own part, what astonished him was that, in spite of the increase of education and liberal thought, the Roman Catholic Church continued to extend its influence, and he thought that in 100 years they might have another conflict such as they had in the time of the Reformation. He did not agree with Mr. Jacks that the best work of the world was now done by men outside the churches. No doubt there were such men, but they were exceptional, and wherever any great organisation for good in the broadest sense was at work at the back of it were numbers of men within the churches. He had been impressed at the time by Mr. Jacks' suggestion of a Brotherhood of Preachers, and was now more convinced than ever that it might do good. The example of the Salvation Army had been referred to, and he recalled the earlier instance of Dominic and Francis, who, in the early Middle Ages, had found the Roman Catholic Church much in the condition of the churches of to-day, and had reformed and rejuvenated it. The higher life of to-day suffered from the unfortunate increase of wealth, which killed aspiration. What they needed was such a fresh impulse of unselfish life and endeavour as that to which Mr. Jacks' suggestion pointed.

After lunch a meeting of the Guilds' Union was held, under the presidency of the Rev. F. K. Freeston, and at the same time, at Manchester College, a meeting in the interest of the "Van Mission," called by the Rev. T. P. Spedding.

At 4.30 the Business Meeting of the National Conference was held, and in the evening there was a religious service, conducted by the Rev. John Hunter, D.D., of Glasgow, who had that afternoon been elected a member of the Conference. He preached the sermon on "The Religion of the Cross," which we must reserve for publication next week. Before the service a selection of music on the organ was given by Mr. John Harrison, who also played at the service. There was a very large congregation.

THE BUSINESS MEETING.

The President, Mr. W. B. BOWRING, took the chair at the business meeting on Thursday afternoon.

Mr. H. CHATFIELD CLARKE presented his statement as treasurer. In former years, he said, the funds required had been obtained from a few friends, and had been under £100, though in Conference years an additional £60 for printing, &c., was needed; but with the appointment of a secretary more would be required. He had a balance of £80, which, with a few additions, would, he hoped, see them through that Conference. Since 1903 the number of congregations contributing to the funds had increased from two to six, and there should be many more.

The Rev. JAMES HARWOOD, secretary, presented the Committee's report, with two alterations in the printed copy which had been previously circulated, and which

appeared in last week's *INQUIRER*. The alterations are:—p. 242, col. 2, in (b), on Mr. Wood's suggestions, lines 2 and 3, strike out "at present, at all events"; col. 3, add to last par., decision of the Committee at Oxford: "That this meeting, in view of the replies received, is of opinion that the scheme is not at present practicable."

The PRESIDENT moved the adoption of the report and accounts.

The Rev. J. ESTLIN CARPENTER seconded, and congratulated the Conference on having secured the services of a permanent secretary. With Mr. Harwood's administrative help they looked forward to a considerable development in their work, and had every confidence that it would be efficiently performed. They were parting with old and tried friends. Mr. A. W. Worthington had been one of the earliest promoters of the Conference, and secretary from the first. Through the earlier Conferences he was the leading acting hon. secretary, and to his fidelity to Conference aims and principles, and his executive knowledge and ability they owed a deep debt of gratitude. They were glad to be able to place his name on the list of Vice-Presidents. Mr. Charles Fenton had succeeded to the work as acting hon. secretary, and for fifteen years, since 1891, had taken the leading share of the business. He had organised five Conferences to 1903, and to his unfailing courtesy and fidelity they must bear the warmest testimony. He much regretted that Mr. Fenton's extreme modesty would not allow them to add his name also to the list of Vice-Presidents, but they must make that acknowledgment to him. Three years ago, two large questions had been committed for consideration, one affecting the possible relation of the Conference to the churches as their business or administrative organ (as to which no step had been taken) the other arising out of Mr. Wood's paper, in which he pointed out the danger of inequalities of administration in their trust funds. Though it might seem from the report that very little had been done, a great deal of trouble had been taken, and though last Tuesday a scheme very carefully drafted had been laid aside, and they had to be content with a less ambitious scheme than that first entertained, he did not think the time had been wasted. Matters had been brought to the knowledge of various trusts, and the foundation laid for more harmonious relations than had been possible in the past.

The resolution having been passed, it was agreed, on the motion of the PRESIDENT, seconded by Dr. W. BLAKE ODGERS, K.C., to make the alterations in the rules of which the committee had given notice. They were slight verbal alterations, the chief being entailed by the appointment of a paid secretary.

The Rev. H. ENFIELD DOWSON moved, and Mr. Edgar Worthington seconded, the best thanks of the Conference to the retiring officers and committee, and the appointment of the following officers for the ensuing three years:—President, Rev. Joseph Wood; Vice-Presidents, Mr. James R. Beard, J.P., Mr. Wm. B. Bowring, J.P., Rev. J. Estlin Carpenter, M.A., Mr.

Howard Chatfield Clarke, Dr. W. Blake Odgers, K.C., Rev. S. A. Steintal, Mr. A. W. Worthington, B.A.; Treasurer, Mr. J. W. Scott, J.P.; Auditor, Mr. Sydney Jones; Secretary, Rev. Jas. Harwood, B.A. The following twelve members were elected by ballot, according to rule, to serve on the committee. There are 28 societies represented in the Conference, each of which may appoint a member to serve on the committee, which thus constituted can co-opt six further members. For the ballot 259 voting papers were given in, but seven were unsigned, and so not counted, with the following result:—Revs. Dendy Agate, J. W. Austin, F. K. Freeston, H. Gow, Messrs. G. H. Leigh, P. H. Leigh, A. Nicholson, Revs. J. Collins Odgers, F. W. Stanley, J. C. Street, Messrs. J. C. Warren and J. Harrop White.

Mr. Dowson, speaking to the resolution, said that, if the committee and officers had done nothing but provide for them that week, they would have reason to be grateful, and, as Chairman of Manchester College Committee, he thanked them for coming to Oxford. He then spoke in warmly appreciative terms of Mr. Wood, their new President, the Vice-Presidents, and other officers.

Dr. DRUMMOND moved the election of Dr. John Hunter as a member of the Conference. Dr. Hunter, he said, was known to them all, and his adhesion would be a welcome addition to the width of their fellowship. He would bring a fervour of spirit not always found in connection with what were known as liberal opinions. That was due, he supposed, to the fact that often opinions arose from the side of scepticism rather than of inspiration. But with Dr. Hunter it was otherwise. His breadth of view was due to clear perception of high spiritual truth.

The Rev. HENRY GOW, who seconded, said they were not asking Dr. Hunter to come out from anything and take up a new position, but they were glad and proud that he was willing to associate with them in their free fellowship.

The resolution was cordially passed.

Mr. H. CHATFIELD CLARKE moved:—"That the congregations on the roll be urgently requested to make an annual contribution towards meeting the ordinary expenses of the Conference." It was necessary, he said, that they should have an income of from £300 to £350, to carry on the work.

The Rev. C. HARGROVE, who seconded, said the triennial meetings had never failed, but as a Conference representing churches they had failed to interest the churches. He hoped every congregation would be appealed to to make some contribution, and then they would care more for the work.

Reports were then presented, of the Ministers' Sustentation Fund, by the Rev. J. E. Carpenter, of the Guilds' Union, by the Rev. F. K. Freeston, and of the Pension and Insurance Fund, by the Rev. C. J. Street, all of which had their origin in meetings of the Conference.

The Rev. J. ESTLIN CARPENTER moved:—"That this meeting of the National Conference, having heard the Report of four years' work of the

Ministers' Pension and Insurance Fund, earnestly commends it to the support of the Churches, and especially urges on their attention the importance of maintaining its efficiency by regular Congregational Subscriptions." That resolution, he said, was rendered necessary by the very success of their work. They had originally expected some 50 ministers to join, and they began with 70, a large proportion of whom were over 40. This had entailed greater annual expenditure, and they had not been able to put by accumulated income as they had anticipated. All the present members were safe, but the power of accepting fresh members would be seriously limited if they did not increase their income and bring it at least up to £300 a year. They would easily get the extra help required, if congregations would consider that the cause of the insurance of ministers was their cause.

Mr. H. CHATFIELD CLARKE seconded, and the resolution was adopted.

The Education Bill.

The Rev. W. COPELAND BOWIE moved:—"That this meeting welcomes the provisions in the Education Bill introduced by Mr. Birrell, which place all rate-aided schools under public control, and secure teachers against the imposition of ecclesiastical and theological tests."

He regretted there was not more time to consider that very important national question. The resolution selected two fundamental questions. The Bill was very elaborate, but if they could only secure for the nation as a whole the control of every school receiving public money, they had secured what would involve many improvements in the future. He did not say the Bill was perfect even on that score, but it was framed with an honest desire to meet the needs of the nation as a whole, and that was what they had always contended for. They had no desire as a special religious community for any favouritism, but every school with public money must be under public management. The other fundamental principle they had always striven for was that teachers should be free from ecclesiastical or theological test. He did not say that the Bill absolutely provided for the full carrying out of that principle, but for the first time the principle was laid down in a Bill before the Commons. And he felt very strongly that in view of the tremendous opposition organised against the Bill, those who had worked for these great principles should welcome that honest statesman-like attempt to settle the gravest issues of education in the country. He hoped the resolution would be carried. He was satisfied that if Mr. Birrell or the Government could poll the masses of the people of England, without any interference of clerical or anti-clerical parties, the fathers and mothers would say the Bill provided just about what they wanted. He was satisfied, so long as they got public control, to go on agitating for juster views of education. Since 1870 they had not had before the people a more far-reaching, larger, fairer measure for the improvement and management of public education in that country.

Mr. W. WALLACE BRUCE seconded, as

one who would have something to do with the carrying out of the Act. Far too much time in the past had been occupied with machinery, they wanted to get to education.

The Rev. J. M. LLOYD THOMAS moved as an amendment:—"That this meeting, while welcoming the provisions of the Education Bill introduced by Mr. Birrell, which are designed to place all rate-aided schools under public control, and to secure teachers against the imposition of ecclesiastical and theological tests, regrets that the Bill perpetuates the State Endowment of Religious Instruction, and declares its conviction that only secular education should be given in schools maintained by compulsory public payments." It was an issue, he said, which they should face quite calmly and moderately. They must show their conviction on the Bill, and would be lacking in self-respect, if they failed to make it perfectly clear. The resolution was right so far as it went, but it did not say exactly what they felt. It evaded the really religious question. They ought to take a vigorous, unanimous stand, and declare that no religious education ought to be paid for out of public funds.

The Rev. CHARLES PEACH seconded, and said they must confess to their shame that they could not find any common ground on which they could continue common religious instruction in the schools of the people. They could not have religious instruction in their elementary schools without injustice to themselves, and to the teachers. The resolution was untrue. The Bill did not secure those results, and did not attempt it. There were over 1,100 Roman Catholic schools, and 11,000 schools in the National Society, and half of these would be in districts which might bring them under the fourth clause, and so provisions might be brought into effect by which they would have the teachers giving religious instruction. Thus they could not staff those schools without inquiring into the teachers' religious beliefs, and they would be perpetuating theological tests. There were two other strong objections. The Bill did not modify the present authority, and it allowed for the indefinite extension of the sectarian system. It seemed to him more reactionary than Mr. Balfour's Act.

Dr. W. BLAKE ODGERS, K.C., opposed the amendment. Six years ago, when he was President of that Conference, he had protested against the assumption that Unitarians as a body were in favour of secular education in their Board schools. He knew how well the compromise had worked, with the conscience clause and a syllabus, and he welcomed this Bill because he hoped it would make an end of the religious controversy. He should deplore the expulsion of religious instruction from the schools of the people, for where else would the children get any such teaching? The children would grow up devoid of the noblest spring of action.

The Rev. H. ENFIELD DOWSON said it was a scandal that the religious difficulty should have been allowed to put back the clock of education for generations. He wanted a message of peace, and would sacrifice much to secure it. But he

could not give as much as the Bill asked. He could not accept the fourth clause, which showed that tests would not be abolished, nor submit to the erection of denominational schools under public control. But he did not wish to see undenominational religious teaching out of the schools of the people of England. Yet, if they were driven to it, he would accept secular education under one condition, that of giving the right of entrance to all the schools of the country at the expense of those who wanted to give special religious instruction, if the parents demanded it. But where parents were spoken of in that controversy it was the parson and the priest who were meant.

The amendment, being put to the meeting, was carried by a large majority.

The Rev. H. RAWLINGS moved a further amendment, to read: "Declares its conviction that only secular education should be paid for by public money." That, he pointed out, maintained their principle, but secured the right of entry for special religious teaching at the expense of those who wanted to give it, which would be impossible under Mr. Thomas's motion.

The Rev. H. ENFIELD DOWSON seconded.

The Rev. W. COPELAND BOWIE said that, while he had always been in favour of secular education, he thought they were in danger of forgetting that they were not the only people. He pleaded for the Jew, and the Roman Catholic, and the High Churchman. To refuse them facilities would be an unworthy act of dogmatism and intolerance.

Mr. Rawlings's amendment was carried by a considerable majority, and, becoming the substantive motion, was adopted.

The following further resolutions were passed:—

On the motion of Mr. RICHARD ROBINSON, seconded by the Rev. N. ANDERTON:

"That this meeting, rejoicing in the prospect of a second Hague Conference to strengthen and increase the facilities for the peaceful settlement of international disputes, urges the British Government to take advantage of the present favourable opportunity to propose simultaneous reduction of the heavy military burdens borne by the principal nations."

On the motion of the Rev. H. D. ROBERTS, seconded by Mr. JOHN HARRISON:

"That more effectual help is still needed for our poorer Ministers and Congregations, and that the means of effecting it be again recommended to the consideration of the Conference Committee."

Dr. C. HERBERT SMITH then made a statement as to his scheme for enabling ministers to attend the International Conference at Boston, Mass., next year. He urged it in the interest of the denomination as a whole, from his own experience of the inspiration of last year's international meeting at Geneva. London had responded well to his appeal. He had already £200 in the bank, and promises of from £400 to £500; but, unless the churches in the provinces would also help, his scheme could not be carried through. The meeting then terminated.

During the afternoon a telegram was received from Darmstadt, sent by the

President and Committee of the Protestantverein, which was meeting in that city, with hearty greetings and good wishes for the Conference.

FRIDAY'S PROCEEDINGS.

The devotional service on Friday morning was conducted by the Revs. John Davies and Matthew R. Scott, the latter giving an address of exceptional power and beauty, which will remain one of the most vivid memories of the week.

At the closing session the chair was taken by the Rev. H. Enfield Dowson, in the absence of Mr. Charles Jones, who was to have presided.

The Rev. C. J. STREET proposed a comprehensive resolution, thanking in the warmest terms all who had contributed to the reception of the Conference at Oxford and to the great success of the meetings, and especially the officers of the local committee, Dr. Edwin Odgers, Mr. Carpenter, and Mr. Cock, and also Mr. Charles Jones and his friends for their generous provision of hospitality.

Mr. BYNG KENRICK seconded, and said votes of thanks were plentiful as blackberries, and could only be a very partial return for all the expenditure of thought and effort which had contributed to the success of these meetings. He recalled the old saying: "Faith was a noble dame, but in her train should ever follow the attendants of good works." By those meetings they had been lifted into an exalted faith. Let there be also good works to follow in the train, strenuous effort to realise a good part of the aspiration put before them, by co-operation with those who would be engaged in organising the work, and that would be the best expression of their gratitude.

The Rev. J. EDWIN ODGERS, chairman of the local committee, in acknowledging the vote, referred to a message sent by an enterprising journalist to San Francisco: "Wire at any cost instances of heroism," and the reply he got: "No heroes here. All too busy." A thought beyond his thought to that telegraphist was given, he said. That would be the ideal of social duty for the coming age, rather than that of individual distinction. So he might say of their committee, there were no heroes among them, but they had all worked together in the heartiest manner, and if what they had done was approved, they were very thankful. Yet he was obliged to mention the strenuous work done all the time by Mr. Cock, and the admirable help rendered by his sister; and he gratefully endorsed what had been said of what Mr. Charles Jones had done for them. They should not forget, either, the services rendered by Mr. Kerry and Mr. John Harrison at the organ, and the ready help given by the students of Manchester College.

The Rev. J. ESTLIN CARPENTER, also responding, emphasised the co-operation of friends in Oxford outside their fellowship. It had rendered that meeting of the Conference memorable.

Mr. J. W. COCK also responded; the warmth of the applause which greeted him showing how much his unselfish services had been appreciated.

The Rev. DENDY AGATE then read the

paper on "Advisory Committees and Ministerial Settlements" which was published in last week's INQUIRER.

The Rev. JOSEPH WOOD then moved the resolution of which he had given notice, dividing it, by permission of the chairman and the meeting, into two parts, as follows:—

"1. That the Conference Committee is hereby instructed to enter into communication with existing Advisory Boards, and to consider the advisability of forming with their co-operation, one Central Board (and at their discretion to form such a Board), consisting of Ministers and Laymen, and having for its object:—

"To receive and examine the credentials of persons other than students from our Colleges desiring to enter the Ministry of the Churches on the Conference Roll, and at the direction of the Board to report on the same.

"2. That the Conference Committee is further instructed to appoint a Ministerial Settlement Board, to assist by introduction, or the furnishing of information, Churches in search of Ministers, and Ministers seeking Pastorates, such Committee to consist of Ministers and Laymen."

At the outset Mr. Wood said how profoundly he appreciated the honour they had done him in electing him President. He felt the responsibility more deeply because he was aware that in some respects he did not march altogether in line with some of his brethren. He hoped during his years of office to bring the Conference and the churches into more living touch with one another, and make the objects of the Conference more widely known. Turning to his resolution, he said he brought the matter before the Liverpool Conference, and he believed that if he had pressed it then, he would have carried his point; but the matter was referred to the committee, and while he was away in America the committee came to a decision adverse to his view. Therefore he was now appealing from the Committee to the Conference. He thought the committee had been led to their decision by a fear that this proposal would interfere with the independence of the churches, but he was as anxious as anyone to preserve that independence. He was keenly alive to the value of the work done by their two existing advisory committees to the satisfaction of the churches, but they did not cover the whole country, and had only partially succeeded in closing the back-door into their ministry. It was of the utmost consequence to have that door effectually closed, to keep out undesirable men, who brought discredit not only on individual congregations but the ministry as a whole. Men of natural gifts and stainless character would not be excluded. They could come in by the front door. He was not in favour of multiplying local committees, but a central board might co-operate with the two admirable committees they already had, that one standard might apply throughout the whole country. He held that a central body appointed by the Conference could do more than others to create a sound public opinion, and it should consist of ministers and laymen in equal numbers. Then, as to the settlement or removal of minister, he recalled

what he said at Liverpool three years ago, and said that such a representative board could be of the greatest service to ministers and congregations. The Ministerial Fellowship had done admirable service in that respect; but it was a private society, and the work should be done by a publicly representative body. He was glad to know that some at least of the members of the Fellowship were willing that the work should be handed over to the Conference. They were very grateful to Mr. Street for what he had done, and, if the change were made, he hoped they would have his help.

The Rev. H. D. ROBERTS seconded the resolutions, and urged that the churches were too much afraid of being represented by the Conference, in which they ought to realise their unity.

The Rev. C. J. STREET said that while he had some hesitation as to the first resolution, he was in favour of the second; he had from the first hoped that the Conference Committee would take up the matter of ministerial settlements, and it was only because of their refusal that the Fellowship had taken it up. Experience had shown how much good could be done, but it was a great responsibility for the man into whose hands the work came. He was quite prepared to give it up, but he was quite clear that it was one man's work, and he would willingly hand it over to the Secretary of the Conference, in whom he had perfect confidence. At the same time he had asked for a confidential committee to have cognisance of what he did, and he was sure that Mr. Harwood would wish the same. The President of the Conference should be one, and another should be possibly a layman.

The Rev. W. COPELAND BOWIE moved as an amendment:—"That the paper read by Mr. Agate and the resolutions submitted by Mr. Wood be referred to the Conference Committee, with instructions to consult existing Advisory Committees, the Ministerial Fellowship, the Colleges, the District Associations, and others, and that they report to the next meeting of the Conference."

He said that for upwards of fifteen years he had had thrown upon him the double vocation included in the two resolutions. Of the 49 men considered by the London committee, 47 or 48 had come first to him, and of those in Lancashire nearly the half, and, in addition to these, he had probably seen nearly 200 others, who never got to any committee at all. He confessed that he was very much in doubt as to organising any central board. In the matter of advisory committees local knowledge and interest were very important, and he had the gravest suspicion of boards of ecclesiastical authority in any form. They must have rules and regulations, and the human element must necessarily be largely crushed out. He was not prepared to pin his faith on the infallibility of any Conference committee or board, if it would shut out individual freedom of action on the part of their churches and work. He knew how difficult those questions were, and thought they required more consideration, and therefore he moved his amendment.

Mr. FLETCHER ROBINSON seconded, and

said the District Associations ought to be consulted before they came to a decision.

The Rev. ALFRED HALL, as secretary of a Union, said that they wanted co-operation in that matter, and such a board as was proposed would be of great service.

Dr. W. BLAKE ODGERS supported the amendment on the ground that the bodies concerned ought first to be consulted. He thought, also, that not the Committee, but the Conference itself ought to appoint.

The Rev. JOSEPH WOOD, having briefly replied that the matter had three years ago been referred back, the amendment was put and carried by a large majority.

At the conclusion of this discussion the Rev. Henry Gow read his paper on "The Ideal of a Church," and the closing hymn, Samuel Longfellow's "One holy Church of God appears," was sung. Dr. Drummond pronounced the Benediction, and the Conference was at an end.

In the afternoon a service was held in Manchester College Chapel for prayer and addresses on our Domestic Mission work. The Rev. F. Summers took the first part of the service, and addresses were given by the Revs. W. J. Bishop, J. Wain, G. J. Slipper, and J. L. Haigh. The Rev. J. Edwin Odgers concluded the service with helpful and impressive words, and prayer and benediction.

After tea a meeting was held in the Senior Common Room at the College, over which the Rev. J. Estlin Carpenter presided, and on his motion, seconded by the Rev. P. H. Wicksteed, a Union for Social Service was formed, as proposed at the Friday afternoon conference. Other resolutions as to membership and committee, moved from the chair and seconded by Mr. Richard Robinson and the Rev. F. H. Vaughan respectively, were passed, and it was arranged to hold a meeting of members in London during Whit-week.

Of the Temperance Association, the Guilds' Union, and the Van Mission meetings, we hope to publish some report next week.

As to the attendance at the Conference, it is difficult to arrive at exact figures, for even the most careful lists of the local secretaries contain names of those who at the last moment were unable to be present, while others unexpectedly arrived, and their names were not always included. We may say, however, that about 180 of our ministers were present, and over 150 delegates of congregations and societies, while the list of other visitors numbered about 220. In addition to these, the friends at Oxford have to be reckoned, so that we may safely say there were over 600 taking part in the meetings.

ERRATA.—In last week's INQUIRER, p. 253, col. 2, par. 6, line 5, for 1900 read 1890. Col. 3, line 19, for *such* read "*each individual*." P. 262, col. 2, par. 4, last line, for *Mrs.* read "*Mr. Anderton*."

COURAGE, sir! That makes man or woman look their goodliest.—Tennyson.

THE IDEAL OF A CHURCH.

BY THE REV. HENRY GOW, B.A.

THE papers delivered hitherto have been, or have been supposed to be, followed by discussion. This enabled the readers to express their own point of view strongly, with the sense that it may be discussed afterwards. In this closing paper of the Conference no discussion will follow. That fact entails the duty of avoiding strong controversial views, and seeing both sides, which is regarded by many as the last resort of the timid, and by others as the ideal of the scholar, but which, in this case, is due neither to timidity nor scholarship, but to what seems to me the just demands of the occasion.

A church is either one self-contained separate congregation, or a group of congregations; it is either a worshipping community connected with one building, and therefore, in this sense, something of an architectural expression, or it is a union of communities related to one another for some reason; either because of a common past, or a common ideal, or a common creed. I do not know what was in the mind of those who gave me this subject, but I think we should do well to take both meanings into account. You cannot have a strong church in the larger sense without strong churches in the smaller sense; and churches or congregations in the smaller sense of separate individual communities only find their full meaning when there is some union, some bond of fellowship, some feeling of common work and ideals between them.

There is a well-known saying of Goethe that a man ought either "to be a whole, or belong to a whole." I would rather suggest that, as in many other cases, the alternatives are not mutually exclusive, but that both are possible and desirable. Whether as men or as churches, we should in a sense be a whole, and at the same time belong to a larger whole. No man or church ought to be merely a cog in a machine, with no end, no individuality of their own. Every church should be an independent, separate entity; and, at the same time, no church should be self-sufficing and alone, cut off from all relationship with other churches. It is in self-realisation, in being ends for ourselves, and yet being in relation always with others, and with those means to a larger and higher end, that our lives are fulfilled. We belong to God and to the community. The individualist tends to lay a one-sided stress on the first term, the socialist on the second. As men and as churches we have to recognise our relationship to both. We ought each to feel ourselves one, with our own responsibilities, and our own character, and our own life; and, at the same time, to feel ourselves one among many, part of an organic whole, part of a movement, each called to fulfil itself in the life of a larger whole.

In speaking then of the ideal of a church, I shall speak of both unities—the smaller unity of the congregation, and the larger unity of an organised fellowship of congregations.

I.—Let us consider, first, the ideal of a church in its narrower and more limited sense.

In talking of ideals, we have to be careful always to remember the different types of character in men or churches, and not to

ask them all to conform to one pattern. There is not one type, one pattern, one method to which all living, earnest congregations must conform. The utmost we can say is that there should be one spirit—the spirit of Christ; the spirit of love to God, and love to man, which should be found in all of them. To say that may be the merest verbiage. We may enunciate such general principles in order to evade facing difficulties through cowardice or indolence. But, nevertheless, such general principles truly felt and realised, convey the profoundest truth. A dislike of general principles, and a longing for particular application, because general principles are the refuge of the lazy and cowardly, is to be offended without adequate cause.

"Angels are bright still; though the brightest fell.

Though all things else should wear the brow of grace,

Yet grace must still look so."

Nor will it do to take, what we might call a Greatest Common Measure of all of them, abstracting differences, and laying stress only on what is common to all. A Greatest Common Measure is not an ideal; it is a residuum. Each congregation must follow its own genius; its ideal is dependent on the full development of its own individuality. We don't want our churches all to be of the same type. "It is this apparent paradox," says Professor Caird, "that the most individual is the most universal, which the Stoics brought to light; and by means of which they changed the whole tone and temper of early individualism." I understand this to mean that men or churches who fulfil themselves in the wisest, largest way, instead of trying to conform to a type, are each of them by their own path becoming universal, more truly than by trying to be universal. There is something to be said for denominationalism along that line, if, indeed, by denominationalism we mean fulfilling ourselves by the side of others, and not merely asserting ourselves as against others. There is no doubt something common to all churches, not of action, or of method, or of belief, but of spirit, of devotion, of love: a certain Christian character showing itself in diverse ways under diverse forms; but a spirit of reverence for God and of love to man; a spirit of self-sacrifice, of desire for goodness, and of brotherly love and sympathy.

Now, however, I would call to your remembrance some of the different types of useful, active, living churches which we have. There is the Sunday-school Church, largely based on and living for its young people. There is the Institutional Church, seeking to attract young people apart from the Sunday-school by its activities and its friendliness. There is the Domestic Mission Church for the poor. There is the old, respectable, conservative steady-going Church, in which almost everyone is related to everyone else, and in which, however unconsciously, strangers and new methods are equally suspected. It is a church essentially conservative in its spirit whatever it may be in its opinions. There is the church made by its minister, and dependent almost wholly upon him. There is the intellectual church, the social

church, the reforming church. These, and other types I might mention, are, of course, not wholly distinct from one another. They overlap and share something of each other's character. But, broadly speaking, the churches that we know fall into two divisions, and we are each one, according to our own capacity and our own experience, inclined to defend the one and criticise the other. There is the church whose members want little more than Sunday worship, and whose influence is felt by the work they do in the world, by the life they live in their homes, and by the philanthropic and social activities apart from the church in which they engage. And, on the other hand, there is the church whose members want it to be a home, and to provide the larger part of their social life, the chief means for their education, and the main channel for their moral sympathies. I think a minister makes a mistake in trying to turn one type of church into another type. I think, because we like and believe in one type, and find ourselves more fitted for one sort of work, it is not altogether desirable to speak as if the other type were inferior. I love to hear a man expound and defend and speak passionately of the work or ideas in which he believes. We have had delightful, thrilling experiences of this in the last two days. I do not follow a man so happily or securely when he speaks of the work or ideas in which he does *not* believe. One man attacks organisation, and speaks of the weariness and drudgery and secularity of it. Another can see no good in a church unless it is what he calls organised; unless every one of the workers is actively engaged in doing something for the church to which he belongs; unless he is drawn into the Sunday-school, or the evening clubs, or social evenings, or discussion societies, or is serving on some committee, or, still better, on many. Now, I believe that we all know quite well, when not in an argumentative or irritable mood, that both types of church are good, if only there is the spirit of true religion in them, that they ought both to exist among us, and that the believers in one type ought to recognise gladly the good in the other.

Think, first, of the Institutional Church, which may be taken as a name for the first type. It is marked by extreme sociability, a constant variety, and a certain excitement; and, I must add, by numerous committees. Something is going on every evening; there is something for everyone to do. The minister and his helpers know how to set people to work. Everyone knows everybody else; the young people are given responsibility; they are made to feel that they are believed in and cared for. Their interest and enthusiasm is aroused. The whole place is full of busy, eager life. It is a splendid creation at its best. It demands true statesmanship of its minister, tact, knowledge of men, sympathy, power to rule without tyranny, and persuasive power to get people to do things and to give themselves and their money for whatever is needed. It demands, of course, Christian forbearance and self-forgetfulness, and kindly feeling in every member of the community, and the friction we sometimes deplore tends to cultivate these qualities. The minister must

know how to bring the spirit of religion into everything that is done. He has to make his church into a public home; and a public home, in the best sense of the word, is probably the most powerful and effective rival to the public house, and to all the demoralising tendencies of the world. He must never lose the sense of the wood because of the trees, never let himself become a thing of shreds and patches. He must love detail, but keep the one thing needful. He and his congregation belong essentially to the Martha type of character. We should make a great mistake in imagining that Jesus disliked the Martha type of character. His method was to criticise affectionately the characters he admired, because they were so well worth criticising.

The young man who had kept all the commandments from his youth up, and who yet lacks one thing; John the Baptist, who had inspired him in early manhood, "And yet he that is least in the kingdom of heaven is greater than he"; the elder son in the parable of whom his father could say, "Son, thou art ever with me, and all that I have is thine." These are the people he criticises. He is very tender and gentle with all beginners in righteousness, like all great artists and teachers; and very stern with hypocrisy and unreality. But with those full of power and goodness and promise he is a loving critic, pointing out dangers and urging further efforts and higher ideals. Speaking generally, the minister of such a church, as well as the members, can do nothing else. He cannot read much, or think much, or do much active social or philanthropic work. Everything he has and is must be at the disposal of his people; he must live for and with them. But, if he does not read much, he learns to read men, and to know men, and to help men. He is essentially a man of business, of consecrated common sense, immersed from week end to week end in the work of the church or the mission, in touch with everything, and keeping everything in touch with the religious ideals which are the source and spring of all his activities. He is the ruler over a small kingdom which claims all his life. His preaching will be strong, not so much in itself, but because his people know and love him, and because he knows and loves them. It is a friend speaking to friends; it is the fellow-worker giving the spiritual touch to the varied common work of week-day meetings. The danger, of course, is the want of quiet, the oppression of detail, the over-emphasis on organisation, the care for outward things, social reforms, church methods, successful week-day meetings. The close fellowship of many diverse characters with one another tends to produce cliques and misunderstandings, and jealousies and bickerings, which may take the heart out of a minister. But, after all, it is through such heart burnings and failures that men learn to live wisely and work heartily with one another. It is the larger family life in the making. But, while we can all see the dangers which beset such a type of church, we need to feel what a splendid power for good such a united congregation and minister may exert. We are so afraid of being thought limited, and of being called sectarian. An intense, devoted concentration upon the affairs and the life of a small commu-

nity need not make a man limited, and certainly need not make him sectarian. It may be, and often is, one of the best means offered to a man of building up character, and advancing the coming of the kingdom of God. Such congregations are, so far as I am aware, hardly found in Christianity outside the British Empire and America. They promote a knowledge of self-government, and of mutual give and take. Mrs. Sydney Webb, in an early work on the Co-operative Movement, speaks of such churches in Lancashire as having been one of the means of preparing for the success of the co-operative movement through their training men to work together, and manage the concerns of common life. Such churches are more numerous and stronger in orthodox Non-conformist bodies than in our own circle. But there are many examples of such united churches and such devoted ministers amongst ourselves, and those who know them and understand the work they do can only wish for more.

And then there is the other type of congregation, the congregation whose members are mostly busy at their own perfectly wholesome and right concerns; a congregation whose members have a social life, and a philanthropic life to a large extent independent of the church. Such a congregation wants especially to have religious inspiration and to unite in religious worship on the Sunday. They do not want to be taken hold of by the minister, and managed, and made to work at specifically church affairs. Nor do they want to be told what social reforms they shall engage in, or what methods they shall adopt. They have work of their own, amusements of their own, duties of their own. They want to be stirred to harder, more unselfish work on their own lines; not to be withdrawn from outside interests and relationships, but to be inspired to a fuller faithfulness in whatever work they are engaged. They feel, as we all must feel, the temptations of life, the danger of low views, the need of deeper consecration; they feel the pressure of convention and the fear of man, and a danger of losing high ideals. They want more energy, more love, more hope, more joy, a feeling of the swift and solemn trust of life. The minister of such a church must know when to let his people alone. He must recognise that he and his church are not the all-important things that they are for members of the other type of church. It is not a social circle they want, but a place of worship. They do not desire to be involved in an elaborate ecclesiastical organisation for the salvation of society; they prefer to join the secular organisations for that purpose, and look to the church for inspiration. The minister of such a church ought assuredly to know his people, but he is not in touch with them every day. He trusts them to find their own work, and does not require them to do good under his direction, or in the ways he may prefer.

He does not make the church into the week-day centre of their lives. He takes his part in public work as they do, if he has the chance or wish. He is the minister chiefly on the Sunday and in their homes. Such a minister does not see the results of his labours so easily or quickly as the minister of an institutional church. There

is a lack of large meetings and of a varied, rich organisation with which to comfort himself when he feels depressed about his preaching and the services. The danger of such a minister is that he may be too self-immersed, too much apart from the common things of life, too sensitive. He may too easily fall into sloth and call it meditation, and into aimless reading and call it study. He may lose practical grasp on the things of the world. It is not his work to organise and manage, but to inspire. His Sunday services are all-important. It is the one great opportunity given to him, a weekly recurring crisis in his life, a responsibility of the gravest kind. If he fails there, he fails altogether. Such a congregation is not to be condemned for the absence of many organisations and church activities in the week. It is to be judged by other things, by its united Sunday worship and by the character and lives of its individual members in their separate work during the week. We want people to say, if they come amongst us, not "What is this congregation doing as a whole for the poor and ignorant?" but we want them to feel, first, that as a congregation its worship is real and true, that it is in dead earnest about religion; and, second, when they learn to know the individual members that they should feel these are men and women whose lives bear out the meaning of their religion.

The great danger of such a congregation is that it should fail in feeling a responsibility, a unity, a bond of fellowship, because there are so few outward and visible signs of it in common work. Some unity, some sense of brotherhood, some corporate responsibility there must be in every true congregation. It is not a number of scattered units coming together to listen to a sermon. But it is not true that the only way in which unity can be felt and expressed is in common, week-day work. It is the easiest way: it is often the right way. But I can imagine a true congregation in which very little goes on in common work during the week, in which each member does his own work in his own way in the world, in which every member does not know every other member, but where yet there is a spirit of unity, a community of aspiration, a community of worship, a community of sympathy. One aspect of such an ideal congregation may be described by negatives. It is not always interfering with its minister, and it is not supinely dependent upon him. It is not always criticising him and not abjectly admiring him, which I can imagine might be even more deleterious if not depressing. It is composed of independent men and women, thinking, working, praying for themselves, and yet able to subordinate private egoisms and prejudices for the good of the whole. Such a congregation is not over-governed by the laity, and yet it is a congregation in which every member feels some responsibility in the government as in the worship. Our rich laity suffer from two dangers. Sometimes they expect to have deference and great power because they are rich. Sometimes they prefer to keep out of all responsibility and management because they are rich. Our best rich men are able to forget their wealth, and take their part with the poorest in the management on equal terms of the church to which they belong. Such a

congregation will allow its minister large latitude in expressing his opinion, and will not expect him always to say what each one of them agrees with. They will not easily be offended with him. At the same time, they will pay him the compliment of taking his opinions and the teaching of the church so seriously that they will not regard teaching with which they do not agree as unimportant because it is merely a pulpit utterance. Ministers assuredly do not want freedom to express any opinion because it does not seem to the congregation to matter much what they say. They want to be judged by the spirit of their teaching and by their power to give vital religious help to the lives of their people.

I have spoken of the responsibility which the minister of such a church must feel each Sunday in the conduct of worship. It is a responsibility which *must be shared* by the congregation. If there is little united common life during the week, little union in good work, then all the more is it essential that the congregation should feel their responsibility for united common worship on the Sunday. An ideal congregation will fill whatever form of worship they may have with life and energy and joy. Not much, I think, depends on whether the forms are liturgical or otherwise. You may have a tame, lifeless service under either form. You may have a service full of devotion and deep feeling and quiet religious faith with liturgy or with free prayer. But a congregation must sing the hymns, and not let the choir sing for them, and they must pray with the minister, and not let him pray for them. They must come not simply to be played upon, to be excited, to be made devotional, if the minister can manage it. Too often their attitude implies, "Here I am, now it is your business to do something with me." You may or may not do common work for man together on the week-day. You must do common work together on the Sunday if you are to be a church at all.

There is nothing our congregations need more, to whatever type they belong, than to feel their responsibility in public worship. They must not treat their minister as a priest praying for them and thinking for them. The true church is that in which a united people worship together, feeling the needs and burdens of their life, confessing their sins, praying for strength, looking up to God for his help in the stern battle of life.

II.—And now I would speak for a few minutes in conclusion of the ideal of a church in the larger sense of a union of congregations. This is a much more controversial subject, but it would be peculiarly unfitting for me to deal with it in a controversial spirit. I shall speak, then, as I think I ought to do, in a very general and tentative way, not entering into details, not laying down a scheme. Even in dealing with separate congregations some divergence of opinion is implied.

The religion of the spirit is to one man best expressed through the fewest possible forms, without liturgy, or sacraments, or ceremonies, or dogma, or organisation. Some building there must be, and some form—the simplest possible—of worship, as hymn and prayer and lesson and sermon. But anything further would injure rather

than help the spiritual effect. I have claimed that this is indeed sufficient, and that you may have an ideal congregation upon these severely simple lines. But a belief in spiritual religion does not compel us to distrust all organisations, all externals. A body of some kind is, after all, in this earthly life a necessary expression, a vehicle of the spirit. The two points of view, the belief in the importance of a church, *i.e.*, a union of congregations and the belief that the religion of the spirit should be as unorganised as possible, is well brought out in the last number of the *Hibbert Journal* by a Roman Catholic, Mr. Butler, in his criticism of Auguste Sabatier's book, "The Religions of Authority." He quotes Sabatier's description of the rise of the Roman Catholic Church. "In order to realise itself in a popular religious society, the new principle of the Gospel could not remain in its pure spirituality; it was condemned to be cast in the religious moulds of the past. The first step was the formation of the idea of the Church. The first Christian communities arose out of the imperious need felt by the individual believers to group themselves and to unite; these primitive communities or churches came to look on themselves not merely as sisters but as members of the greater community, and so it was natural that over the local churches should appear the idea of the Universal Church, and so the Catholic doctrine of the Church established, in its fulness in the third century, was produced by the internal logic of ideas and things." But while Dr. Sabatier sees in this evolution a logical and political necessity, he dislikes it. It is not merely, as I understand him, that he objects to this particular development into Roman Catholicism, but he objects to any development into a church at all. He does not admit the principle of evolution to be in any case applicable to Christianity. There is to him an idea of degradation, of corruption in the fact that the separate Christian communities living by the religion of the spirit grew together, and formed the ideal of a Christian church at all. On the other hand, Mr. Butler pleads with what seems to me much reason for a more respectful treatment of what, after all, is admitted to be a product "of the internal logic of ideas and things." We may object strongly to the Roman Catholic ideal of a church, and may feel, as we here all do feel, that such a church, with its authoritative dogmas and sacraments and persons, is not at all our ideal of a church. But that wherever you have separate communities filled with a passion for righteousness, with a common ideal, a common discipleship, a common faith, as was the case in the earliest Christian communities, a church fellowship of some kind will tend to evolve, and that such a church fellowship need not be a corruption or retrogression, but a fulfilment, right and necessary, of all that is best in their separate life, this seems to me to be expected and desired. There are and have been some of the best amongst us who are afraid of any kind of development of the Church idea; their fear is partly due to the particular kind of development into Roman Catholicism in which the early Christian communities evolved. There is a great deal more to be said in justification of the Roman Catholicism of the third

century than we are always inclined to admit. This does not imply a justification or defence of Roman Catholicism to-day. But, of course, in all development there is danger. At the same time, we have to recognise that where there is a strong religious life in separate communities of a similar kind, there you will find a tendency to unite. We ought to watch and criticise and guide that development; we ought not to wish that it should be rapid, but we cannot without injury to the separate units permanently thwart and hinder "that internal logic of ideas and things."

Along what lines, then, should we look for our Church ideal? Broadly speaking, there are, at first sight, two forms of union. There is the union of defence and the union of attack. The union of defence is essentially trades unionism. It would be a union for defending our civil and religious liberties. Without wishing to criticise trades unionism among artisans or among employers, among whom it is quite as strong, or among professional men, where it is often strongest; while recognising, indeed, its value and importance in many ways, it is not the right basis for a church. It is essentially selfish; it is concerned with its own interests. The trades union is concerned with holding its own against the world. The true church is concerned with giving itself for the sake of the world. The trades union spirit, mingled with a much nobler and truer church ideal, is one of the main defects in the great Anglican community, and in our own little unorganised community it is by no means absent. It is essentially the spirit of sectarianism. It means that a man tends to judge the rightness or wrongness of things by the way they affect his own church; it means prejudice, a want of power to see things as they are, a besieging selfishness which he does not recognise as selfishness, because it is not for himself but for his party. A league of defence, always considering our own interests as supreme, is most certainly not a church, although it may be in many cases a necessary and a useful combination in worldly affairs.

A union of attack is more promising because less selfish, but this, too, is not on the lines of union of the early Christian communities. By a union of attack we may understand an attack on what seem to us false dogmas or on social evils. It may be an attack on social, political, theological, or ethical lines. This is to make the church depend, not indeed on self-interest, but on close agreement in opinions. You cannot have a united attack upon social evils unless you are agreed as to what they are and how they are to be destroyed. You cannot have a united attack on false dogmas unless you are agreed as to what they are, and what other dogmas you should put in their places. But you can undermine social evils and false dogmas, and you can inspire men to destroy particular forms of social injustice and dogmatic untruths by religious fellowship. We shall all agree that every Christian community must strive in its own way against social injustice and in favour of the good of all: it cannot justify its existence unless there is some influence exerted for what is just and right upon society. We should all agree that every Christian community must work for what seems to it to be the

truth, and must protest against falsehood and hypocrisy. But if you are going to make the Church ideal depend on a common united attack on social or theological lines, you must demand an agreement in opinions which you will not find among the members of our churches, and which will, if insisted on, exclude many religious Christian men and women. This is not the condemnation of the Christian Church, it is simply to say that it is not a committee or a party, but a Church, not founded on agreement in the letter, but on agreement in the spirit. I would have churches join together in the same way and on the same terms as when individuals join our separate congregations. We don't ask a man, "Are you a Congregationalist, or an Anglican, or a Unitarian?" if he wishes to join our church. We don't ask him if he is an individualist or a socialist. His desire to join shows his general sympathy with the spirit and the worship and the ideals of the church, and that is enough. I would welcome any congregation into a Free Catholic Church union in the same way. The ideal of such a church would not be attack or defence, but self-realisation, and self-realisation for the sake of the world. In Mr. Carlyle's fine essay on the Church, in "Contentio Veritatis," this thought is well expressed. "The Church is, no doubt, in one sense a society selected from mankind, but it is selected in order that men may be trained within the association for the brotherly life inside and outside of the association. It has been by one of the most unhappy perversions of the true Christian conception, that the society of Christian men has sometimes been looked upon as though it was the sole field for the carrying out of the Christian life of brotherhood, and not simply the training-school for the life of brotherhood among all mankind. St. Paul at least," he goes on, "saw clearly that it was not in anarchy, it was not in the want of order that the true hope of society lay, but rather in the full organisation of life." "The full organisation of life," that is, in general terms, the Church ideal. There must be life in the separate communities, deep, throbbing, passionate, spiritual life before you can form a church out of them. But wherever there is such life in separate communities, combined with certain common ideals and certain common principles, as in the early Christian Church, there the desire for a larger church fellowship arises.

In these Conference meetings of ours, which close to-day, there has been, we all feel, with joy and thankfulness, a deepened sense of fellowship with men of various traditions and methods and ideas. There has been a feeling of unity in prayer, in religious ideals, in religious principles. In opinions we vary endlessly from one another. We can build up no church on opinions, and we do not wish to do so. But we are one in our freedom, in our desire for truth, one in our belief in the divinity of human nature, one in our discipleship to Christ, one in our faith in the goodness and the love of God, and, most of all, in our sense of responsibility to others and in the recognition of His call to work for the coming of His kingdom upon earth. It is on these foundations that our ideal Church must be and can alone be built.

OBITUARY.

MRS. SYDNEY COURTAULD.

MRS. SYDNEY COURTAULD, whose death on April 11, at Bocking-place, Braintree, we have already recorded, was the second daughter of the late William Sharpe, of Highbury, and sister of Mr. W. Arthur Sharpe. She was 63 years of age. It was in 1865 that she was married, her husband being the youngest son of the late George Courtauld, of Bocking-place.

"She gave up all her life to work for others," said a memorial notice in one of the local papers, and her loss will be very deeply felt. Mr. R. H. Fuller, M.A., who has been minister since 1895 of the Free Christian Church at Braintree, which was built in that year by Mrs. Courtauld and her husband (in succession to the chapel at High Garrett), writes of her as follows:—

"Her quiet courage was infectious, it was always based upon her belief in the utter value of Truth. As long as her health admitted she took an active part in the social meetings of the church. I was always struck with her singular power of interesting conversation with people of every sort. She was no lady patroness, but a sympathetic member of a community with an unusual power of expressing herself. Her large culture made talk with her at any time interesting, and her criticism of books and men most stimulating. On questions of progressive truth she was always in the van. Herself enjoying it she supported in others, both in their public and private utterances, absolute freedom. Deeply spiritual in her emotional life, she was entirely untrammelled in her intellectual attitude, and always interested in the most advanced thought and speculation. Her many public works were in the promotion of education. The following is an extract from the Braintree local paper; it well sums up her educational work, and gives a sympathetic notice of the memorial service. I had the privilege of working with her for fifteen years, during the whole of which time no jarring word ever passed between us":—

Mrs. Courtauld was a member of the Braintree School Board from its formation to its dissolution. She managed the High Garrett School until it was taken over by the Bocking School Board. She was also formerly a manager of the Gosfield School. She was a member of the Technical Education Committee for the Braintree district the whole time it existed. When the Essex County Education Committee was formed Mrs. Courtauld was appointed on it, and her experience and zeal for the work were always very much appreciated. She remained a member of the County Committee until the end of last year, when, owing to her continued illness, she resigned. Mrs. Courtauld was also on the committee of the Greenwood Industrial School at Halsted, the Executive Committee of the Essex Cottage Nursing Association, and the committees of the Braintree and Bocking Nursing Associations. She was a trustee of the Braintree and Bocking Public Gardens, which were given by her late husband and herself in 1888. She established and has maintained for many years the Free Library at Bocking Church-street.

The Secondary School now in course of erection at Bocking is mainly the outcome of her efforts, and is being built on a site in the Coggeshall-road, adjoining Bocking-place, which she gave for the purpose. In politics Mrs. Courtauld was a Liberal; and she was a trustee of the Free Christian Church.

Mrs. Courtauld left directions that her body should be cremated and an inscription placed on her husband's tombstone in Gosfield churchyard, where many other members of the Courtauld family are buried. The cremation was at Golder's Green on Saturday, April 14, and on the following Tuesday a memorial service was held at the Free Christian Church at Braintree, when all the members of the family and a large number of friends were present. Mr. R. H. Fuller, M.A., conducted the service, which was touching in its simplicity. "Those who pass from this life," Mr. Fuller said, in the course of the service, "are at home in the Eternal; their strife over, they are at rest. But they live with us in tender and blessed memories." And speaking of Mrs. Courtauld, he said: "Her thought, her care, her tenderness, her service, remain a heritage in the hearts of many." Whatever hope might be entertained of future reunion, their great consolation in the hours after a loved one had left them was in the sweet memories which embalmed her spirit in the hearts of those who mourned her loss. The words of Edwin Hatch seemed to sum up her great aim in life:—

"For me—to have made one soul
The better for my birth,
To have added but one flower
To the garden of the earth:
To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the midst of calumnies;
"To have sown in the souls of men
One thought that will not die,
To have been a link in the chain of
life
Shall be immortality."

THE GIFT OF GIFTS.

THE day with light its genial self engirds;
The trees are glad with fluty voices dear;
"Thou art my God!" When I say o'er
these words,
I see a light beyond the day, and hear
Voices far richer than the song of birds.

Mine eyes with happy tears then overswim;
The thoughts I have are sweetest that
can be;
My mind's a cup with love above the brim;
Fine incense circles round where'er I see;
In every sound I hear a holy hymn.

Thou art my God! Thou, Father, Thou my
friend;
My Saviour Thou, the eternal Lord of all!
O thought which doth all other thoughts
transcend,
Beneath whose stress well may I prostrate
fall
In love and wonder which should know no
end!

H. S. SUTTON

THE CHILDREN'S COLUMN.

THIS time, in April two years ago, we had a "Children's Column" about the birthday of our great English poet, William Shakespeare.

I told you about his birthplace, Stratford-on-Avon, in Warwickshire, about his childhood there, his love of flowers, and his love of the country. I told you about Shakespeare's children and his little granddaughter, and also about some of the story-children in the plays he wrote.

I told you how each spring the people of Stratford keep Shakespeare's birthday by decorating the old town with flags, and how the boys of his school began the custom of placing flowers on his grave on the anniversary of his death—April 23—the same day that is kept as his birthday.

And it is not only the boys of the old grammar school and the people of the old town of Stratford who keep Shakespeare's birthday with flags and flowers. Visitors come from all parts of England and from over the sea to honour the memory of the Stratford poet, who became England's poet—our national poet.

Shakespeare loved his native town of Stratford and the country where he had wandered as a boy. And it is fitting that the school-children of Stratford should honour his memory and take part in his Birthday Festival. They all have a holiday on that day, which is a very good reason for remembering him!

And there are other reasons why we should remember him.

Shakespeare loved England even more than he loved Stratford, and he helps us to care for our native land even more than for our native town. We cannot all go to Stratford for the Shakespeare Festival in the spring, and learn to know and love its winding river, its flowers and trees and meadows, its quaint old houses and its beautiful church. But we all know and love beautiful English country, and we can all grow, as Shakespeare did, to take an interest in what is outside our own lives, and take an interest in public affairs beyond our own neighbourhood. We can think of the welfare of those who live in other parts of England, of those who lived before our time, and of those who will come after us.

We all like to know the memory of any man or woman from our own school, who has become famous in the world, who has done some good work for England. Interest in our school and its history may grow to interest in our town and its history and also to interest in our country and its history in the past.

Amongst the plays that Shakespeare wrote three hundred years ago are some that are of special interest to us English folk as a nation, for they are made of stories from the history of England.

I expect you all know something of these stories. Do you know about the young King Richard II., who made such a good beginning and turned out so bad a king? Then there is the story of idle Prince Hal, who made so bad a beginning with his wild companions, but turned out such a hard-working king. And do you remember Henry VI., who became king when a baby, and was not fit to be a king even

when he grew up? You will know about the young Prince Edward who was killed after the battle of Tewkesbury, and also about the two young princes who were supposed to have been killed in the Tower of London.

Shakespeare wrote plays on all these stories, and some of these English historical plays, as they are called, are acted each year at Stratford at the time of the Shakespeare Festival. The schoolboys and school-girls of Stratford go to see these plays, and know well how Shakespeare tells the stories of Richard II., Henry IV., Henry V., Henry VI., and Richard III.

If you will read again about these kings in your history books, I will try to tell you some of the things that Shakespeare teaches us to notice in their stories.

LILIAN HALL.

ACROSS GALILEE.

WE had been delayed (it matters not how) and our only chance of getting a clear, quiet day at the Sea of Galilee lay in making a journey right across from Haifa, under the promontory of Carmel, to Tiberias, on the shore of the Lake. In mileage it was comparatively little to do, say, forty odd miles, but here they count by hours, not by miles. When we announced our resolve to go through in one day we evoked wonder, not admiration. The road, we had heard from the English Consul at Jerusalem, was bad for a considerable distance between Haifa and Nazareth, and what it was beyond no one attempted to describe. But, as I have said, this was our only chance, and we took it.

We rose at four¹; a vivid flash of lightning revealed the blackness of a night not yet mitigated by the dawn. By a little after five we were on our way—three travellers, a dragoon, and a driver. Two horses instead of three were all that could be secured for us (we heard), but at Nazareth we should get a third; and the worst of the road lay beyond. So that was all very good. We rattled over the rough stones of Haifa, where scattered lights still flickered in nooks and corners, our driver threading in and out by all manner of impossible gaps and arches, till the long stretch of the eastward straggling town was passed, and the open country reached. On our right rose the round-topped slopes of Carmel, their grey weathered stones looking chill in the white light of day now full over the broad valley of the Kishon. There was no colour about this dawn. Others we had seen warm with flushes and glorious with gold; but here was a sky massed with steel-grey clouds, through which the sunshine, when it came, emerged, bright, radiant, but hueless. There, to the north, lay Acre, but we could not see it through the dark mists that rolled up from the sea to the West Galilean hills. Before us stretched miles of level green, palms, mulberries, fields of grain, narrowing at last to little more than the bed of the river where the hills from the north came down towards Carmel, at a place where tradition says Elijah slew the prophets of Baal.

Our road turned northerly across the river before this point, and began soon after to climb upwards. But we were not to enjoy the uplands long before a long and

prophetic experience of the mud. It lay thick on the belt of black which here serves for a highway; it was thick in the fields at each side. We got out and walked, with feet that soon learned the folly of picking the way. The morning advanced much quicker than we did; but by and by we reached firm ground, and had a delightful mile or two of park-like scenery, hills and dales, with oaks in plenty, reminding us of England. Here, too, we caught the first promise of the abundance of flowers that afterwards amazed and delighted us. The birds sang—crested thrushes, goldfinches, and others not known to me; these, too, suggested the glades of Wimbledon, but there the music is fuller than I have heard anywhere in Palestine. These first low hills passed, the great plain of Esdraelon began to open, with its vast carpet of well-cultivated fields. We rise gradually towards a whitened village (Jeida), and when we get there we give the horses rest. Ourselves walk on, feasting our eyes on the ever-extending view to east and south, around us being this and that ancient site, identified as "towns of Zebulun," and so on. In some cases a few stones peeping out of a green mound were all that told of the former busy scenes; elsewhere we saw dull stone or earth-built huts, flat-roofed, with little sign of beauty or prosperity.

So far, in spite of clouds, the morning had proved fine and warm, but now a heavy shower drove us to the poor shelter of one little olive tree, till our vehicle caught us up. A friendly chameleon shared the shelter of the foliage with us. We got back across the field to the road; it was a barley field, and its clay was red and rich. Three thunderstorms the day before, and six the day before that, had well soaked that clay, and had soaked many a mile of similar clay, but more tenacious by far, that we were unknowingly trying to reach. Up, up, climbed the road, now a good one (for Palestine), and we reached a point on the southern spur of the hills where a great view was before us.

To our right stretched the long range of Carmel, its heights dotted with buildings of the monastic order, and the traditional altar place, the summit of the range, showed conspicuous towards its eastern end. There the lower hills began, lying across from right to left, the "mountains" of Samaria (really the tops of the central elevated mass that extends from the plain of Esdraelon to the south of Judea). There, eastward, were the hills of Gilboa, with Jezreel at the foot, where the plain begins to slope down by Beisan into the gorge of the Jordan. Over the gap, where Beisan lay, the mountains of Gilead, of Moab, were blue in the distance. More to the left, hard by, was the pointed mass of Little Hermon, and still more to the east of our point rose the massive dome of Tabor. Below was the great battlefield of mighty nations. Yonder, to the west, lay Sisera's headquarters on the day when from Tabor's slopes the tribal forces under Deborah and Barak rushed upon the foe, and won a victory for ever famed in Hebrew song. On the farther side was Megiddo on the one hand, Gilboa on the other, scenes fatal to Josiah, to Saul and Jonathan. But who shall fully tell the story of that fertile piece of earth, now

looking so bright and so peaceful under the April sun? Who will recount the many expeditions that have marched there from ancient Mesopotamian and Egyptian times, to those of Greece and Rome, of the Saracen, and the Crusader, of the Turk, and of the Frank down to Napoleon's day?

Nay, we have stayed too long already, musing, and our own expedition must no longer be delayed. We round one height after another; we pass a garden-like valley, rich in palms and other fruit trees; we swing down a curving white road, and there, at last, six hours from our starting, is Nazareth, where we must halt and all have a meal. The meal encouraged us, but it was not the meal we had ordered by telegraph. This is a leisurely land, and the telegram came in just after we got to the hotel. But how about the third horse? "Impossible." In most voluble German, and with gestures almost violent, we were assured, first, that the road to Tiberias was frightful, would take twelve, ten hours; next, that no additional horse could be had. "You must stay here! You can reach Tiberias early to-morrow"—a daring, indeed an incredible, statement in view of what had just been said. But the undeniable thing was, that with two horses only, and those already well tired with the six hours and more of heavy work done, we must go forward if at all. We gave the animals an hour's rest, and walked through the little town seeing what we could *en route*, but deferring a fuller investigation till our return journey. We reached the neck of the hills above Nazareth by steep side streets, and now began a journey indeed. The worst road in England cannot equal this, first, for the stony "pavement," where such a thing exists; secondly, for the sticky clay where the pretence of making a road on the broad valleys and uplands is frankly given up. We pass the little Ain Kana (which cannot be the "Cana," I feel sure, after careful study of the place on a later day); we pass Reineh, and then "Cana of Galilee." Fair is that little town to look upon, but its ways are foul in the extreme. We pass it holding our noses, and glad that if we are to be overset (as appears most likely, a score of times) it will not be just there.

Thus we found our way down into a wide valley, to the west of which rose Sepphoris (of ancient fame), far away, and to the east of which rose a far hill, with stone houses and huts on the top, the name of the place being Lubiye. Our dragoman has no good opinion of the people of Lubiye, and brings with him from Cana a rifle with one trigger cocked already for immediate action if necessary. It was not the gunpowder that we needed to keep dry but the earth on which we trod, were it but possible. The poor horses had enough to do with our light, much-splashed wagon; we trudged with clay-laden boots hour after hour. The deep red clay was awful—but the flowers were lovely!

There were daisies (of the white ox-eyed variety) by the acre; there were yellow daisies, large and generous, and everywhere the pale "primrose face" of the wild gourd gleamed upon us; there were lupines richly blue, flecked with white; smaller speedwell-looking gems by the thousand;

clovers, mustards, poppies, and others recalling the familiar blossoms of home.

But most beautiful of all the spring flowers of the country side where Jesus rambled in his youth, were the anemones and "wild rose," as it is called, though it is not a rose at all. It is a branching plant, seldom exceeding a foot in height, and bears many blossoms, which when opening look not unlike tender moss-rose buds, but expanded are discs of pink, a little waxen in appearance, with curved edges, very conspicuous among the grass. The anemones, especially fine on one slope, are of various tints, scarlet as poppies, light purple, dark purple, purest white, and as large as moderate-sized tulips. More common is a small, deep red variety, called by the native Christians the "blood of Jesus." These all, amid spikes and stars and bells and spangles of every bright tint, spread their glory over the sad, moisture-laden soil, and still lured us on.

At last, after another long rest, the village of evil repute is passed, and lo! here on our left rise the horns of Kurn Hattin, where, they say, the great Beatitudes were uttered long ago. Tabor had long looked over the ridge upon us at our right. Before us the land now sloped downward to a gulf where we knew the Lake to be; but it was hidden deep beyond our sight, nearly seven hundred feet below sea-level. Lesser hills had yet to be passed or mounted before the final descent began. The rain was over and gone. The glow of western sunshine fell full on the far hills of Bashan directly in front of us. Gorgeous hues bathed the massy clouds. A moon growing to the full came up beyond Jordan while still the sky was full of splendour. Strings of camels laden with grass and other produce passed hither and thither. The Bedouin (with gun on back) looked at us curiously as the wagon laboured through fields of barley and stones of all sizes up to that of a door-step. Once, twice, the vehicle was held fast. This wheel, that wheel in turn had to be taken off and put on again when the obstacle had been surmounted. The evening closed in rapidly. The sun set—two or three of us were far on ahead; we waited a little anxiously for the others in the growing gloom.

"Rajie!" shouted our dragoman to the driver; but Rajie was too far away to hear and answer. The jackals howled; bushes here and there looked suspicious in the gloom. We had left the rifle with the wagon!

Then, by-and-by, the wagon came. We climbed in and began the long, winding descent, about an hour long. We dimly discerned the water of the Lake—there, far beneath, were the lights of Tiberias. But now the driver's heart was glad, and he hummed a song as the wheels dragged through the clinging clay. The moon shone bright, and great stars, Orion being grandly conspicuous. We rattled under the arch of the old battlements of Tiberias at half-past eight. Rajie was welcomed by his driver friends at the hotel steps as a hero. We entered, weary but triumphant, and anticipating a glad morrow on the Lake: a morrow that, when it came, far exceeded our brightest dreams.

W. G. TARRANT.

NEWS FROM THE CHURCHES

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—On Monday evening, April 23, the anniversary social meeting of the Unitarian Church was held in the Union Hall. Mr. Robert Muir presided, and expressed regret that Miss Marian Pritchard had been prevented by illness from being with them, as they had hoped. They were looking forward to entering very soon into their new church. They had had to endure a good deal as representatives of reasonable religion, but were full of hope for the future. They now had a happier place among the other churches, a sign of which was the presence of the Rev. Alexander Brown, of the St. Paul-street Congregational Church, on their platform that evening. The Rev. Alexander Webster, in a brief address, mentioned that he had raised £1,731 for the new church, and they had also £1,000 from the McQuaker Trustees. They would enter the new church with a membership of 300, and have a position they never occupied before in Aberdeen. The Rev. A. Brown cordially congratulated minister and congregation.

Ansdel (Church Opening).—On Saturday afternoon, April 14, the new iron church in King's-road, erected by this congregation, was opened by Mr. G. H. Leigh. It is not yet two years since the Unitarians of the Ansdel and Lytham district began to meet for worship, and such progress had been made that they felt they must have a church of their own. The present building will accommodate a congregation of 200, and is opened practically free from debt. Mr. G. W. Ashworth presided, and, on behalf of the architect, handed a silver key to Mr. Leigh, who then declared the church open for the worship of God, in spirit and in truth, and proceeded to speak earnest words of their ideal of worship and religious fellowship. A vote of thanks, proposed by Mr. W. Bland and seconded by Mr. A. B. Webb, was passed to Mr. Leigh. The collection amounted to £10. After tea a public meeting was held, Mr. Ashworth again presiding, and an address was given by Principal Gordon, who congratulated the congregation on the progress they had made and on having a home for their simple Unitarian faith. Mr. Gordon also conducted the Sunday services next day, afternoon and evening.

Bradford.—On Sunday morning the Rev. E. Ceredig Jones referred to the disaster which had befallen San Francisco, and the large congregation rose in silence, as an expression of their sympathy with the sufferers. A message of sympathy from the congregation will be sent to the leading Unitarian minister of the city.

London: Hampstead.—The following resolution was carried by the congregation of Rosslyn Hill Chapel on Sunday morning, April 22, all standing after the sermon:—"That this congregation, united by many ties of affection with the United States of America, both through its former beloved minister, Dr. Brooke Herford, and by its own feeling of personal relationship with a great kindred nation, expresses its heartfelt sympathy with all those in sorrow and distress through the terrible calamity which has fallen upon San Francisco, and desires that this message of affectionate sympathy and fellowship in grief be conveyed to the minister of our Free Christian Church in that city."

London: Kilburn.—During the month of April four Wednesday evening lectures were delivered at Quex-road by Mr. Amherst D. Tyssen, D.C.L., the subjects being Josephus, Herod the Great, Mohammed, and the Apocryphal Gospels. The chair was taken on the first occasion by the Rev. A. A. Green, minister of the West Hampstead Synagogue, and on other evenings by Dr. Winslow Hall, Mr. E. H. St. Barnes, and Sir Roland Wilson. The lectures were well attended, and each was followed by a discussion; and reports of the proceedings have duly appeared in the *Hampstead Advertiser*.

Manchester: Broughton.—The Ladies' Sewing Society held a "Sale of Work" on Saturday, April 7, opened by the Rev. J. E. Manning, and during the afternoon and evening an interesting programme of music and recitations was given by various members and friends. The sum of £45 was realised, which may be considered satisfactory for a first effort, the society having only been formed last year.

Ipswich.—The Rev. L. Tavener has been conducting a series of special services. On March 4 the Rev. J. Jones, of Plumstead, opened the series with "The Christ we Love," a very powerful sermon to a large congregation. Mr. Tavener followed on the 11th, "Atonement." A general review of the history and origin of the orthodox plan of salvation was given, tracing its relation to the ancient ceremony of human sacrifice, and concluding with the more reasonable and lovable idea expressed in the prayer of Jesus that they may be one as we are. 18th, "Prayer." The preacher earnestly protested against the selfish and verbose prayer, and compared it with that highest and grandest attainment of man—communion with the Father. 25th, "Sin." Mr. Tavener described the condition of the world prior to man's appearance, animal life with all its savagery being predominant, yet no sin, because of the absence of law and conscience. With man and the giving of the law, the history of the long struggle against sin, evil, and animalism, down to the revelation of Light by Jesus. April 1, "Creeds." An instructive account was given of the history and origin of the three creeds. The preacher loved and taught the lessons of Jesus in preference to the creeds of Constantine and the expositions of the Bishops. April 8, "Worship of God." Mr. Tavener described man as a worshipping animal. The nearest approach to worship in the lower animals was found in the devotion of the dog to his master. In Jesus we have an example of true worship. The services have been very successful, being well attended, owing chiefly to the advertisements about the town. This has been made possible by the kindness and generosity of the B. F. U. A. A large quantity of the literature placed in the vestibules has been taken by visitors, who have shown themselves in other ways interested in the new thoughts given by the preacher.

Manchester (Pendleton).—The church anniversary services were held on Sunday, April 22, the preacher being the Rev. B. C. Constable, of Stockport. The services were largely attended morning and evening.

North Midland Sunday-school Association.—A very successful annual meeting of this association was held at Loughborough on Easter Monday, April 17. The sermon was preached by the Rev. A. Hermann Thomas, of the Great Meeting, Leicester, and the devotional part of the service was conducted by the Rev. D. J. Williams, of Belper. Mr. Thomas, in his eloquent address, dwelt on the importance of definite religious teaching in the Sunday-schools, and on the need of personal sympathy and love in the teacher. Miss Bird, of Nottingham, delivered a very interesting and highly appreciated address on the development of the sense of reverence in our Sunday-schools. Delegates were present from the Midland S.S.A., from the Manchester District S.S.A., and from the Yorkshire Union. About 120 people sat down to an excellent tea, provided by the kind hospitality of the Loughborough friends. The meetings were characterised by a spirit of earnestness and enthusiasm, and those present could not help feeling the stimulating influence of such a large sympathetic gathering.

Park Lane, Nr. Wigan (Welcome Meeting).—On Monday evening, April 23, a tea party was held in the Shaw Memorial School to welcome the Rev. J. Bellamy Higham, B.A., as resident minister. About 120 sat down to tea. Afterwards a public meeting was held, when Mr. Britton presided, and was supported by the Revs. J. C. Street, Harvey Cook, R. S. Redfern, R. P. Farley, R. C. Moore, Hy. Wilson (Congregationalist), and Mr. Peter Gorton, secretary. The meeting was opened by hymn and prayer. Letters of apology were read from Principal Gordon, Revs. G. Fox, A. W. Fox, Peter Holt, John Moore, F. T. White (Baptist), Wm. Williams (rector), and Father Smith. Mr. Britton and Mr. Peter Gorton, having cordially welcomed Mr. Higham, the Rev. J. C. Street gave an eloquent address, speaking highly of the work Mr. Higham had done in Wales and at Wolverhampton. The other ministers present also spoke, and Mr. Higham, in acknowledging the welcome, said he would endeavour to carry out the old traditions and the good work associated with that congregation. Music and a drama by the young people brought a very pleasant meeting to a close.

Saffron Walden.—The 69th annual tea meeting was held in the General Baptist Chapel on Good Friday, followed by a religious service

conducted by the Rev. J. A. Brinkworth. The chapel has recently been improved by some structural alterations and redecorations.

Whitchurch.—Mr. Groom resigns the office of secretary of the Church of the Saviour at the end of the present month.

Wimbledon.—At the request of several of those who attended the special services lately held in the Worples Hall, another series will be conducted by the Rev. G. Critchley, B.A., in the smaller hall, commencing on Sunday evening, May 6. Unitarians living in the neighbourhood are earnestly invited to co-operate in this movement to establish a church at Wimbledon.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, April 29.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. T. E. M. EDWARDS, and 7, Rev. B. KIRKMAN GRAY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. C. D. BADLAND, M.A.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Arondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Rev. GEORGE CARTER, "Practical Wisdom and Religious Enthusiasm."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11 and 6.30, Mr. G. J. ALLEN.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUNNERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 7, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. W. STEPHENS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVERS.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. JAMES C. STREET.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11, "A Quarrel and a Moral"; 6.30, "John Davidson's 'Ballad of Heaven,'" Mr. A. HICKMOTT.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

MARRIAGE.

HIND—ANDREWS.—On April 26, at the Unitarian Church, Comber, Co. Down, by the Rev. T. Dunkerley, Lawrence Arthur third son of Jesse Hind, of Edwalton, Notts, to Eliza Montgomery (Nina), only daughter of the Right Hon. Thomas Andrews, D.L., of Ardara, Comber.

DEATHS.

BULL.—On April 23rd, at 13, Balfour road, Ilford, Edward John Bull, aged 64, for several years Secretary of Stratford Unitarian Church, afterwards Secretary of Forest Gate Unitarian Church.

HALL.—On April 17th, at "The Gables," Hyde, Amelia, wife of Robert Hall, and daughter of the late John Brooks.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

"Really wholesome Confectionery"
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Board and Residence.

BOURNEMOUTH.—Elyaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crabstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street Strand, W.C.

KANDERSTEG.
TO LET, FURNISHED, A CHÂLET, with two sitting rooms, five bedrooms (10 beds), kitchen, and servants' room; having a magnificent view of the "Blümlis Alp" and the Bernese side of the "Gemmi Pass." Also other Apartments.—For particulars, apply to KARL KLOPFER, Kandersteg, Switzerland. References, Rev. LAWRENCE SCOTT, Denton, Manchester.

BRISTOL.
HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.
Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.
Prospectus from the Principal, Miss V. A. BLAND.

BRIGHTON, BRUNSWICK PLACE, HOVE.—BOARD and RESIDENCE in a Superior House. Exceptionally well furnished and decorated. Cuisine unsurpassed. Fine smoke room. Good bath rooms, and all the comforts and advantages of a private home. Telegrams—"Unique, Brighton."

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

VISITORS RECEIVED FOR WEEK-ENDS, or longer, at small Farm-house. Bracing climate; delightful surroundings; refined Liberal Christian family; well-selected library; piano. Moderate terms.—Address, Mrs. JENKINSON, Elder Farm, Nayland, Colchester.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter. Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL 22, GUILFORD STREET, RUSSELL SQUARE, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

Situations, VACANT AND WANTED.

LADY desires Post as COMPANION-HELP, DISTRICT VISITOR, or place of Trust.—HOWELL, care of Miss Cox, 40, Withens-lane, Liscard, Cheshire.

SITUATION required as COMPANION-HELP, HOUSEKEEPER, or any place of trust.—F., 11, Blandford-street, Baker-street, W.

WANTED, in small family (no children), an active, capable, domestic HELPER.—Apply to Mrs. TUTIN, 49, The Avenue, Kew Gardens.

WANTED.—Young LADY NURSE for three little girls, aged 10, 6, and 18 months, at end of May.—Mrs. C. HERBERT SMITH, 19, Cannon-place, Hampstead.

NURSE-COMPANION (gentlewoman) either sex. Long varied private experience. Reader, correspondent, walker. Reliable, cheerful. Doctors' testimonials. Personal references. Guinea weekly or permanent.—D., 86, Park-road, Upper Baker-street, W.

ACCOUNTANCY, CANVASSING, COLLECTING, &c., desired by Advertiser. Wide commercial experience. Part time occupied London Mission.—Address, KAPPA, INQUIRER Office, 3, Essex-street, W.C.

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

FRENCH & GERMAN TEACHER.—A young English LADY with six years' Continental Education—thorough French and German—DESIRES ENGAGEMENT. She could take entire charge of young children, or would act as Companion to older girls desiring to perfect themselves in the two above-named languages.—Apply to M. S., c/o Mrs. SAMUELSON, 38, Stanley-road, Hoylelake, Cheshire.

PUDSEY UNITARIAN CHURCH.

AN APPEAL.

THE Members of the above Church are making a most strenuous effort to raise money to have their place painted throughout and to purchase new cushions and carpeting.

The Congregation is entirely working class, yet they have effected much good work, with the assistance of the Yorkshire Union; and now, as a fitting climax, they desire to raise the sum of £80 to accomplish the work mentioned. Towards this sum the members have subscribed upwards of £20, and a further sum of £25 has been received from the following friends, to whom the thanks of the Congregation are sincerely tendered:—

The Mayor of Pudsey; Geo. Whiteley, Esq., M.P.; Sir Jas. Kitson, Bart., M.P.; Ald. M. Walker, J.P., Pudsey; Miss Bulmer, Leeds; Miss Leigh, Swinton; Mrs. Marriott, Wakefield; Miss C. Scott, London; Mrs. Briggs, Windermere; Messrs. F. Nettlefold; G. W. Brown, B.A., London; G. E. Verity, W. Cliff, F. Clayton, J. Robinson, W. F. Clay, C. H. Thomas; S. Hall, Leeds; J. Wilcock, Wakefield; Briggs Priestley Calverley; T. Manning, York.

Further help will be gratefully received by the Minister or the Secretary.

(Rev.) ALFRED AMEY,
Arlington Terrace.

JAS. A. GAUNT,
2, Hutton Terrace,
Pudsey, nr. Leeds.

BOOKS.—SECOND-HAND CATALOGUES just issued, containing selections from library of a Unitarian Minister recently deceased, post free from S. V. GALLOWAY, Pier-street, Aberystwyth.

Schools, etc.

BESTREBEN HIGH SCHOOL FOR GIRLS.

RECOGNISED. REGISTERED TEACHERS.
Large house and grounds in open and healthy neighbourhood. 99 per cent. of Successes in Public Examinations with Distinctions and Honours in 1906. Moderate fees.
For prospectus write to Miss COGSWELL, Bestreben, Brondesbury, London, N.W.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress. Next term begins May 2nd.

LANDUDNO. — TAN - Y - BRYN.

(On hill-side, near Little Orme's Head.)
"Recognised" Preparatory School.
Established 1893.
Best conditions of health. Inspection cordially invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

WAVERTON SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.
Next term begins Thursday, May 3rd.
Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

UNIVERSITY COLLEGE SCHOOL, LONDON, GOWER STREET, W.C.

Head Master: H. J. SPENSER, M.A., LL.D., St. John's College, Cambridge.
Summer Term begins on Tuesday, May 1, 1906.
The School is organised as a first grade classical and modern school, with Higher Commercial and Science departments.
Examinations for five Entrance Scholarships will be held on June 14 and 15.
For Prospectus apply to
WALTER W. SETON, M.A., Secretary.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

Adelaide Place, London Bridge, E.C.
Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

LIBERATION SOCIETY'S ANNUAL MEETING

WILL BE HELD ON
WEDNESDAY, MAY 2nd, at 7, at the CITY TEMPLE

Chairman:
The Right Hon. D. LLOYD-GEORGE, M.P.
(Vice-President of the Society).

The Speakers will be—
Rev. Dr. AKED, Rev. R. J. CAMPBELL,
Rev. Dr. CLIFFORD, R. W. PERKS, Esq., M.P.,
and Sir ALFRED THOMAS, M.P.

Organ Recital from 6.30 to 7 by A. J. Hawkins, Esq.
(Organist of the City Temple).

Tickets may be had at 2, Sergeants' Inn, Fleet Street, London.

SOMERSETSHIRE.

TO BE SOLD.—An ATTRACTIVE COUNTRY RESIDENCE in healthy, pleasant village, near Post and Telegraph offices. Three reception and five bedrooms, modern convenience; good garden and orchard of choice pyramid apple trees, all in excellent condition. The whole comprising 2a. 1r. 36p. Most suitable to those about retiring. Three miles from station G.W.R.—Apply OWNER, M. B. T., Long Sutton, Langport, Somerset.

FURNISHED HOUSE TO LET.—Four bedrooms, two sitting rooms. Bath room (h. and c.) High situation. Station within mile.—Miss NEWLING, Burnside, Keswick.

THE SUNDAY SCHOOL ASSOCIATION.

Just Published.

The Sunday School Code Book

And TEACHERS' MANUAL.

New Edition. Edited by MARIAN PRITCHARD. Foolscep 8vo, 152 pp., Cloth, round corners. Price 9d. Net. Postage 2d.

A PRACTICAL GUIDE TO THE WORK OF THE SUNDAY SCHOOL.

CONTENTS:—

Part I.—THE SUNDAY SCHOOL. Concerning Accommodation, New Buildings, General Management, Duties of Officers and Staff.**Part II.—INSTITUTIONS CONNECTED WITH THE SUNDAY SCHOOL.** Treats of the Library, Savings' Bank, Band of Hope, Recreative Evening, Boys' Own Brigade, Guilds, Clubs, Window Gardening, Exhibition, Mothers' Meetings, &c.**Part III.—AIDS TO THE TEACHER.** A tabulated list of books is given, and reference is made to Blackboard, Pictures, Historical Chart, and other means of increasing the interest and value of the lessons.

GEORGE SMITH, of Coalville

A MODERN KNIGHT-ERRANT.

A Short Biography by J. E. BROWN, Author of "Elizabeth Fry, the Prisoner's Friend." Foolscep 8vo, Cloth, 8d. net; Postage, 1d.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

NEW AND RECENT PUBLICATIONS.

Cloth, fcap. 8vo., 284 pages. 2s. net, postage 3d.

WHAT DO UNITARIANS BELIEVE AND TEACH?

Twelve Replies by C. G. AMES, R. A. ARMSTRONG, W. COPELAND BOWIE, J. W. CHADWICK, W. C. GANNETT, JAMES HARWOOD, BROOKE HERFORD, M. J. SAVAGE, CHRISTOPHER J. STREET, J. T. SUNDERLAND, CRAWFORD H. TOY, and FRANK WALTERS.

Cloth, cr. 8vo., 96 pp. 1s. net, postage 2d.

A SHORT HISTORY OF UNITARIANISM.

By FREDERICK BLOUNT MOTT.

The story centres round the names of a few great leaders and thinkers, such as Erasmus, Ochino, Servetus, Sozzini, Bidle, Lindsey, Priestley, Channing, Emerson, Parker, and Martineau.

Cloth, cr. 8vo., 233 pp. 1s. 6d. net, postage 3d.

THE BIBLE: WHAT IT IS AND IS NOT.

By JOSEPH WOOD.

This book aims at making the ordinary reader acquainted with the new and valuable light thrown on the Bible by the scholarship of the present day.

Cloth, cr. 8vo., 320 pp. 5s. net, postage 4d.

RICHARD A. ARMSTRONG:

Memoir by his Son, GEORGE G. ARMSTRONG, and Selected Sermons, with an Introductory Letter by PHILIP H. WICKSTEED. Photogravure Portrait.

PEOPLE'S EDITION. 6d., postage 2d.

THE REFORMATION AND MODERN THOUGHT.

By CHARLES BEARD, LL.D.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, W.C.

ADVERTISE THROUGH THIS AGENCY.

DAVIDSON & CO., Church Magazine Localisers and General Advertising Contractors, HULME, MANCHESTER.

Have a Special Novelty for Church Work. Two Thousand per Month free to each Church. EFFECTIVE RESULTS. No grumbling by Advertisers.

FIRESIDE FABLES

By E. P. BARROW.

Two Vols., 1s. each, post free, from Author, Cecil-street, Manchester.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?

By WILLIAM MATTHEWS. Post free, 2d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £60 EACH. Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application

WINIFRED HOUSE.

CONVALESCENT NURSING HOME FOR INVALID CHILDREN,

WRAY CRESCENT, TOLLINGTON PARK, HOLLOWAY, N.

The ANNUAL AT HOME will be held on Saturday afternoon next, May 5th, from 3 to 5 o'clock, when the Committee and the Lady Superintendent will be glad to welcome any friends interested in the work.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW.
F. H. A. HARDCASTLE, RENEE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (Pro tem.).

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

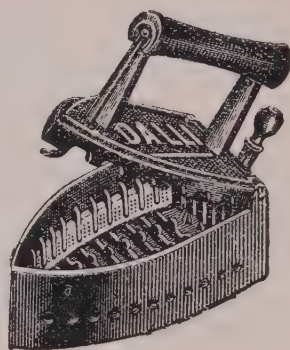
SPACE TO LET

Apply to ELLINGTON, Advertising Office, 10, Fenwick-street, Hulme, MANCHESTER

Effective Advertising by localised Church Magazines throughout the Kingdom.

LONDON DOMESTIC MISSION.—THE ANNUAL MEETING will be held on Tuesday, May 8th, at the Unitarian Chapel, East Hill, Wandsworth at 8 p.m. Chairman, H. B. LAWFORD, Esq. Rev. J. ESTLIN CARPENTER, M.A., the three missionaries, and others will speak.

DUKINFIELD OLD CHAPEL SUNDAY SCHOOL.—Annual Sermons, Sunday, May 6th, 1906. Preacher, Rev. E. GWILYM EVANS, B.A. Services, 10.45, 3.0, 6.30.



Dalli

The best Box Iron. Self-heating with smokeless fuel. No gas, no fire, no danger of explosion. Hot in a few minutes and remains hot. It can be used indoors and outdoors without interruption and does double the work in half the time.

Price of the "Dalli" 6/6, price of the "Dalli" Fuel 1/9 per box of 123 blocks. To be obtained of all Ironmongers and Domestic Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 27, Milton Street, London, E.C.

Beware of worthless imitations.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6
Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, April 28, 1906

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3332.
NEW SERIES, No. 436.]

LONDON, SATURDAY, MAY 5, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	297
LEADER:—	
The Secret of Strength ...	304
ARTICLES:—	
The Education Bill... ..	298
By the Sea of Galilee	299
The Shrewd Way of God... ..	300
The Religion of the Cross	304
Manchester Cemeteries Rota	308
LITERATURE:—	
Short Notices	302
MEETINGS:—	
Temperance Association	301
The Van Mission	302
CORRESPONDENCE:—	
Martineau's Doctrine of Matter... ..	301
THE CHILDREN'S COLUMN... ..	303
NEWS FROM THE CHURCHES	309
OUR CALENDAR	310
ADVERTISEMENTS	310

NOTES OF THE WEEK.

IN the two enlarged numbers of THE INQUIRER, April 21 and 28, we have published all the papers read at the National Conference meeting at Oxford, and as full a report of the proceedings as was possible. This has been done by arrangement with the Conference Committee, and the report will not be re-issued in any more permanent form. We shall be greatly indebted to ministers if they will kindly make this fact known to their congregations, and draw attention to the great value of the papers. Friends who wish to secure extra copies should send in their orders at once.

IN this week's INQUIRER will be found Dr. Hunter's National Conference sermon at Oxford, and the address given by the Rev. Matthew R. Scott at the Friday morning devotional meeting. Also some further reports. We have still the Guilds' Union report to complete.

THE annual meeting of the London Domestic Mission Society is to be held on Tuesday evening next at Wandsworth. The chair is to be taken at eight o'clock by Mr. Herbert Lawford, and among those who are to take part in the meeting are the Revs. J. Estlin Carpenter and W. G. Tarrant, and the three missionaries, the Revs. F. Summers, S. H. Street, and Dr. Read; Mr. P. M. Martineau (President of the Society), Mr. Philip Roscoe (treasurer), and the Rev. H. Gow (hon. secretary).

THIS is the first time that the annual meeting has been held at Wandsworth, and a full attendance of members and

friends is hoped for. For North Londoners we may note that the church in which the meeting is to be held is in East Hill, a few minutes' walk from Clapham Junction, or a halfpenny fare by tram or the green Putney 'bus, both of which pass the door. From Hampstead, we fear, it must be an hour's journey each way, but this is a meeting which ought not to be neglected. The train is: Hampstead Heath 6.32. leave Addison-road, Kensington, 7.17, Clapham Junction 7.28. And to return:—

Clapham Junction ...	9.50	10.5	10.40
Addison-road ...	10.2	10.16	10.51
dep. ...	10.10	10.40	11.10
Hampstead Heath ...	10.35	11.5	11.35

SUNDAY, May 13, it will be seen from an advertisement in another column, is to be "Association Sunday" for the Churches connected with the Provincial Assembly of London and the South-Eastern Counties, and the Rev. Frederic Allen writes on behalf of the Committee, pleading for generous collections throughout the district, as an increase to the funds of the Assembly is greatly needed.

OUR readers will be interested to learn that Dr. S. M. Crothers is now safely installed in Birmingham. The subject of his Essex Hall lecture in Whit-week is "The Making of Religion." The members of the B. & F.U.A. are each entitled to one free ticket (not transferable), if application be made not later than May 29. Non-members may procure tickets at one shilling, if there is room in the Hall. The seating accommodation is limited to 550. Early application for tickets is desirable.

THE April *Cornhill* contains the last of a series of striking papers, "From a College Window," which Messrs. Smith, Elder & Co. announce to be published this week as a volume, with the name of the writer, Mr. A. C. Benson. This last paper is a plea for the simplicity of religious faith, after the mind of Christ, faith in the fatherly Heart of God.

"To express the religion of Christ in precise words," says the writer, "would be a mighty task; but it may be said that it was not merely a system, nor primarily a creed; it was a message to individual hearts, bewildered by the complexity of the world and the intricacy of religious observances. Christ bade men believe that their Creator was also a Father; that the only way to escape from the overwhelming difficulties presented by the world was the way of simplicity, sincerity, and love; that a man should keep out of his life all that insults

and hurts the soul, and that he should hold the interests of others as dear as he held his own. It was a protest against all ambition, and cruelty, and luxury, and self-conceit. It showed that a man should accept his temperament and his place in life as gifts from the hand of his Father; and that he then should be peaceful, pure, humble, and loving. Christ brought into the world an entirely new standard; he showed that many respected and revered persons were very far indeed from the Father; while many obscure, sinful, miserable outcasts found the secret which the respectable and contemptuous missed. Never was there a message which cast so much hope abroad in rich handfuls to the world."

If any partiality was to be detected in Mr. Charles Booth's immense work on "Life and Labour in London; Religious Influences," it was in favour of the Baptists. When the author came to describe the work of these churches, with their membership mostly drawn from the lower middle class, he allowed some glow of admiration to touch the usually severe style of his volume. The Spring Assembly of the Baptist Union does not reflect the rather forlorn mood of hope with which the little congregation in the suburbs must confront the daily problem of existence. The men are the same men, but no longer as units in a small, isolated fellowship. They share in the impulse and uplift of a national gathering; and this is always a large part of the value of such assemblies. When we remember that the President for the year is the Rev. F. B. Meyer, we understand the tone of high enthusiasm which characterised the meetings.

MR. MEYER's presidential address was on the world and the church, and it was marked by the speaker's consuming zeal for two ideals—the ideal of a rather narrow and harsh evangelicalism, and the fervour of social reform and social service. Of the two the latter is the more prominent. The Christian idea of the Son of Man is contrasted with feudalism, or, as we may say, the antithetical forms of humanity and property. But feudalism is largely a thing of the past, and Mr. Meyer was quick to fix on the modern representative of feudalism, which he finds in commercialism. Against this, with its instrument of competition, he erects the banner of Co-operation. The speaker illustrated his general contention by reference to particular evils, such as the absolute inadequacy of women's wages. The oration was distinguished by a rare and noble passion for righteousness that probably

is the most essential note at present in any great religious assembly. The intolerable wickedness of industrial conditions needs to be graven in the Christian conscience. We may doubt whether the precise remedies proposed are adequate. The black list of firms which underpay their workpeople has been tried without much success. But then we do not look to a presidential address for searching economic analysis, although the analysis must follow, and must be searching, if the fervour and moral idealism are not to remain idle.

AMONG the questions discussed when a great religious denomination meets in council some will, naturally, be chiefly of denominational interest, but we are impressed on this occasion by the prominence given to thoughts of larger, and especially of social range. Before referring to some of these, we may notice a doctrinal proposition which we cannot but regret. Notice was given by the secretary, Mr. Shakespeare, of an amendment to the constitution. One clause, which at present reads, *Our Lord Jesus Christ is the sole and absolute authority, is to be altered to Our God and Saviour Jesus Christ is, &c.* Surely, it is an untimely proposal thus to raise the question, in itself an empty piece of intellectual dialectic, of the deity of Jesus. We have recognised the growing attraction of an indefinite and emotional Christology; but we had hoped that even among our orthodox friends the time for fresh credal definitions had gone by.

WE turn now to subjects of thought which do not separate churches. Just as the front place was given to social reform at our own Triennial Conference, so was it in the case of the Baptist Union. "Our responsibility in relation to the child," "Our responsibility in relation to the youths," "Our responsibility in relation to young men and women," such are the titles of a connected series of valuable papers. They deal with questions of deep interest and deserve careful study. At present, however, we can only draw attention to two leading features. The critical importance of the environment gains full recognition. This is one of the directions in which religious discussions have gained most from the accumulating scientific knowledge of life and its development. There is at present a disposition to contest anew some of the particular dogmas which seemed scientific common-places half a generation ago. Be that as it may, and be the issue what it will, the religious mind has come almost imperceptibly to treat the problems of life and religion in the positive spirit. We notice also the deep impress of recent psychology. A great deal of what was said at the Baptist Union on youth sounds like an echo of Starbuck's "Psychology of Religion." For practical purposes the orthodox churches never have overlooked the incalculable importance of the years from 14 to 18. They have even over-emphasised it in respect of a single type of conversion. The general value of the critical period of adolescence for all purposes of life and character needs ever and again to be insisted on. We trace this broader outlook on the meaning of youth in this discussion.

THE EDUCATION BILL.

THE judgment we form of the Education Bill introduced by Mr. Birrell on behalf of the Government will be largely determined by the point of view from which we approach its consideration. If we measure it by our individual conceptions and standards, some of us would have preferred an Education Bill which, so far as the State is concerned, would have established a Secular system; others would grieve to have the Bible and all religious teaching absolutely excluded from the schools of the people.

In framing resolutions embodying general principles, or in setting up a private institution, it is natural and right to give utterance and form to our personal convictions and desires. In seeking to provide for the needs of the community, many of whom take a very different view from ourselves, it may be necessary to sacrifice, or at least to waive, some of our personal views in our desire to promote the common good.

There are, of course, certain fundamental principles of justice and right which we cannot and will not tamper with, even though it could be shown that we might thereby promote the common good. It seems to me, however, that in welcoming Mr. Birrell's Bill as offering an equitable and practical basis for the establishment of a national system of education in England and Wales, we are not guilty of transgressing any broad principle of justice or right, and we are placing ourselves in harmony with the feelings and desires of an overwhelming majority of the parents whose children attend the schools.

Many of the people (including most of the bishops and some Unitarian ministers) who are crying out aloud against the Education Bill, and indulging in very unparliamentary language, appear to be so engrossed in their own institutions or ideas, that they seem to forget about the children, the parents, and the teachers. If only the people of England would be governed by the principles and ideals of any one of the controversialists, the path of the statesman would be smooth and straight. It is largely because Mr. Birrell does not satisfy either the Bishop of London or Mr. Keir Hardie, but simply seeks to meet the needs and desires of the bulk of the parents whose children attend the schools, that the Education Bill becomes a statesmanlike measure.

The Bill is long and complex, consisting of forty clauses, several of which doubtless call for amendment. Its most important provision is contained in the first clause, which enacts that "on and after the first day of January, 1908, a school shall not be recognised as a public elementary school unless it is a school provided by the local education authority." This clause abolishes the dual system, and secures that all schools which receive State and rate aid shall be placed under public management. This is a great and far-reaching reform, and establishes for the first time in English history a truly national system of elementary education. It will, of course, still be possible for church organisations or private persons to carry on efficient schools, but it must be at their own expense, without State or rate aid. I should myself like to see the clause extended so

as to bring schools other than those usually classed as elementary under public management, especially as in recent years there has been a tendency to circumscribe the term "elementary." All schools in receipt of public money should be subject to public control.

In regard to the teachers, the abolition of tests is secured by section (2) of Clause 7:—"A teacher employed in a public elementary school shall not be required as part of his duties as teacher to give any religious instruction, and shall not be required as a condition of his appointment to subscribe to any religious creed, or to attend or abstain from attending any Sunday school or place of religious worship." Unitarians may well rejoice that a principle for which they have contended so long should now be embodied in a Parliamentary Bill backed by the Prime Minister. I am well aware that there are other clauses and sections of the Bill which appear to render the words I have quoted inoperative; but if this be so, they can be amended in Committee, for there can be no doubt that the Government have determined that religious tests for teachers shall be abolished.

In regard to the parents, it has not been sufficiently recognised that they are under no legal obligation to send their children to imbibe either undenominational or any other religious teaching. Clause 6 reads thus:—"The parents of a child attending a public elementary school shall not be under any obligation to cause the child to attend at the schoolhouse, except during the times allotted in the time-table exclusively to secular instruction." If, therefore, the parents really desire secular education they can have it, if Mr. Birrell's Bill becomes law. In view of this clause, it seems absurd to say that the Bill enforces and endows undenominational religion. The Bill puts no obstacle in the way of every school becoming secular in the future, if the people concerned so wish.

The reason why secular schools are made permissive and not compulsory is because the great mass of the parents, I believe, desire that their children should continue to have simple Bible lessons without catechism or creed. It is easy to be critical or even scornful about these lessons. They are often poor and weak, and some astounding dogmas are taught in the name of undenominational religion. But the common instinct or desire of the parents is sound: they do want their boys and girls to grow up with the love of God and man in their hearts, and they like to know that their children can repeat the twenty-third Psalm, the Beatitudes, and Paul's sermon on charity.

If the clergy of the Anglican Church and the priests of the Roman Church would take a prolonged holiday, and if a few militant Nonconformists would accompany them, I should not despair of Mr. Birrell obtaining the support of ninety-nine parents out of every hundred for his simple Bible lessons. The facilities for denominational teaching seem to me generous, and I have serious doubts whether in a large proportion of Anglican schools at the present time more than two mornings a week are devoted to dogmatic teaching.

Clause 4 is designed to meet the peculiar

needs of Jews, Roman Catholics, and other people who wish to keep their children cribbed, cabined, and confined within the boundaries of their sect or creed; it is not one that I personally like; indeed, I dislike it intensely, because it robs children of wholesome companionship with other children, and has a blighting and narrowing influence upon life. But it is an intolerant liberalism which refuses to recognise the facts of life, or withholds consideration and sympathy from people whose principles and ideals run counter to our own. There is no gainsaying that a considerable minority of people in this country cannot or will not appreciate the principles and ideals which seem to many of us so clear and noble. The Clause as it stands provides for extended facilities where the parents of four-fifths of the children desire denominational teaching, and it is open to serious objection: it cannot be reconciled with the principle of public control, and in attempting to carry it out, religious tests must be applied to teachers. I cannot believe that this clause will survive the criticisms which will be directed against it in Committee. Some wiser and safer plan of meeting the Roman Catholic difficulty must be devised.

There are several directions in which the Bill requires amendment. It is very important that the present unwieldy areas and system of administration should be replaced by a more direct and effective system, otherwise public control will become a name and not a reality. Into these questions, however, I do not propose to enter.

In spite of what bishops and archbishops are saying to the contrary, I am satisfied that the Education Bill is an honest and statesmanlike attempt to do justice to all sects and creeds, while its chief aim is to supply the needs of the community as a whole. It is not a Non-conformists' but a Citizens' Bill. The people who receive preferential treatment are the denominationalists; and I venture to say that if a Conservative Government had proposed such generous terms for the hire and upkeep of school buildings, with facilities for denominational teaching, many Liberals would have made a great outcry. That so many Liberals are prepared to accept Mr. Birrell's Bill is an evidence of a sincere desire to bring an irritating and troublesome controversy to an end, if this be possible.

W. COPELAND BOWIE.

TO CORRESPONDENTS: — Letters, &c., received from W. E. A., E. P. B., J. L. H., E. C. J., W. H. J., E. W. L., E. M. S., V. S., A. H. T., E. L. H. T.

CHRISTIANITY must continually begin afresh in the congregation of faithful men and women. No matter how much we may multiply congresses, conventions, convocations, conferences, synods, unless the Gospel lives in the congregation, and lives abundantly, its faith every day made perfect in works, our Christianity is dying. In the congregation as in the germ cell, the mystery of the new creation is unfolded, the promise and the potency of the new heavens and the new earth.—*Rufus Ellis.*

BY THE SEA OF GALILEE.

FAINT rosy bars of cloud lay across the golden flood that rose from the east, fuller and fuller every moment, into the tender blue of a clear sky. Peaceful night was yielding to happy day. The hills across the lake seemed to whisper an echo of the morning greetings that broke from our lips. As we stood on our balcony the little town of Tiberias at our feet took on a beauty before us which, unfortunately, a more intimate acquaintance did not justify. However that might be (and we were already fully prepared for the revelation of dirty byways and much unloveliness of the oriental kind), the two or three minarets, the white domes now gleaming in the sunshine, the few graceful palms, and the long-robed figures already moving to and fro in the open space below us, made a bright picture not to be forgotten. Whether the camera has caught anything like what we saw waits to be discovered, but no accident can mar the memories of that hour of daybreak by Galilee.

This was to be our one full day by the lake. We had come for this; through many a long league we had looked forward to these scenes, already familiarly conceived from descriptions and pictures. Would the realisation fail us? To one group of weary travellers whom we saw late in the afternoon sitting vacantly on the shore there seemed to have come a bitter disappointment. This was all—a large lake, deep among green hills, a broad, shining expanse, shut in to itself, to be shone upon daily and visited by but few sails, bordered by but few places of human habitation. To us, happier and (I trust) more grateful, it was one of earth's most eloquent scenes, its beauty in part obvious, in part suggested by what we knew, and by what we longed to know better. Jerusalem had told us the tale of struggle—should we say defeat? There, pathetic piety, as well as repulsive chicanery, had marked this and that spot for the traveller's pity and pain, telling again the traditional incidents of sorrow and martyrdom. Those city walls, too, and all the hills around them, were so saturated with stories of strife and bloodshed that the mind had to listen very closely to catch, as it were, the strains of that temple music which has witched the hearts of the generations. But here, by the sea of Galilee, the marks of war and outrage had long been covered by nature's gentler growths. It was easier to picture the once teeming villages and towns that fringed the lake, to recall the thousands of boats that, north and south, gleaned the harvest of the waters, or carried the busy traveller from side to side. The morning stillness, the freshening air, the glad sunshine, the rippling water, the pure heavens, cloudless for the most part, all seemed to conspire in bidding us remember that Jesus lived and loved here, that here he spoke his word of cheer and inspiration, that his soul here communed with the Eternal, his Father and our Father, his God and ours.

The activities of the day began soon. We filled a large boat, three of us being travellers, seven boatmen and attendants. There was not much help from the sail, and our strong oarsmen pulled lustily with many a laugh and jest, far on to the breast of the lake. Our programme (perhaps I

ought in fairness to the other two to say "my" programme, but they were very patient with me) included several points of special inquiry, as well as the general inspection of the northern half of the shores. First, then, we made across for "el Mesadiyeh," a place on the north-east bank, about nine miles, perhaps more, from Tiberias. As we got away from the western side the generous proportions of the lake became more evident, and the panorama of the hills around opened more clearly before us. The grassy heights to the east rose to a general level, suggestive of their once forming part of a great plain, but now the mass is scored by valleys and wadies running down, often steeply, to the water's margin. There, says one, lay the "land of the Gergasenes"; there was Gadara, and the guileless young dragoon, himself a native of Nazareth, forthwith gave us chapter and verse for the accounts of the demoniacs in the tombs and the herd of swine. Our unappreciative ears must be excused for the sake of our never-inattentive eyes. See, there is Hermon, far in the north, broad, majestic, some amount of cloud, it is true, upon the summit, but the snowy flanks glorious to behold. Up there is the northern valley of Jordan; the exit from the lake is far behind us out of sight over the silvery waters. To the left as we go, high up, we see Safed, the "city set on a hill"; farther round are the crags of Kurn Hattin, and the cliffs of Arbela. These are high up, and Hattin, "the mount of Beatitudes," indeed, far west from the shore. On the shore itself are hardly discernible points of interest—spots where solitary and much diminished ruins lie, the subjects of scholarly debate. Is this or that the site of Capernaum? Was Bethsaida there or here?

We had come in an hour and a half, or so, to "el Mesadiyeh," about two miles to the south-east of the Jordan's entrance to the lake. According to one authority, the name "Bethsaida" has been heard applied to this place. I cannot think this other than a mistake; and it struck me, as the natives were talking, that the European's ear had been deceived by a rapid utterance of the real name of the place. However that may be, the site appears impossible for any town of the importance of the ancient Bethsaida. The village "el Mesadiyeh," stands on the outer (lake) edge of a wide, marshy flat, the first rising ground being a mile and a half or more away. In rainy seasons the huts can hardly escape flooding. They are rudely stone-walled, for the most part, with mud roofs; but a narrow scrutiny did not reveal any worked stones in the walls, such as ancient buildings might supply, nor were there any signs of old walls or loose stones, or even of mounds, anywhere on the flat expanse around. I feel pretty confident in my negative verdict therefore.

As we pushed along to the Jordan's mouth and up the river a mile or two, we saw many an object of interest: plants, birds, beasts, and a few human beings, yet the scene was, on the whole, as lonely as a creek in Essex. Jordan, when entered, flowed swift and strong around the reedy headlands, where buffaloes grazed, and fishing folk watched their solitary lines.

By-and-by we came to a large Bedouin encampment on the west bank, where we went ashore to barter for eggs (not forgetting to use our camera among the dusky, tattooed "children of Ishmael"—we were assured they were such by our Nazarene). There a little to the north-east lay "Bethsaida Julias"—not to be confounded with the Bethsaida we sought to identify. It is little more than a field of great stones. We got by-and-by into the boat, and went swiftly down stream again under the hot sun.

Three or four miles brought us to Tell Hûm, on the north-west shore, where a welcome surprise awaited us. We were aware that conjecture had long fixed upon this spot as the site of Capernaum, where Jesus lived after leaving Nazareth and beginning his public teaching. We knew, also, that a certain patch of sculptured stones had been spoken of as the "synagogue," where he taught. But we were not prepared for the scene that greeted us after landing and walking through a strip of garden to the little white monastery which is seen from far over the lake:

The so-called synagogue has lately been very thoroughly explored by German investigators. Dr. Torrance, of Tiberias, told me that evening that the more important discoveries were made as late as last year, and that no account of them has been published as yet, nor are any photographs permitted. It was as well that I, expecting but little, had left my camera in the boat! The excavation is truly most interesting. The pavement and boundary walls of a rectangular building, facing the south—some forty-five feet by thirty, I judge—have been laid bare, with the bases of the columns, six on each side, and some of the columns unbroken. There are some smaller pillars also, beautifully carved. The stone is a slightly reddish marble (quite unlike the local rocks), and the sculptures are, in many instances, rich and finely wrought in the Greco-Roman manner. The columns are round plain shafts, about eight or nine feet long and perhaps twenty-four inches in diameter. The bases would add considerably to the total height, of course, and capitals, portions of which are plentiful, have to be added. But the impression given is that of a building of modest dimensions, however skilfully adorned. Ten steps at the south-east angle lead down to what I judge to be the level of the lake. The corner pillars are doubled so as to show a heart-shaped section—a feature novel to me. We saw wreathings, leaves, birds, and other ornamental work, and something like limbs. Dr. Torrance says human figure forms have been found, and also a sun-disk! These details are all I can now give of this most interesting discovery—they seem to render the "synagogue" notion quite untenable. On the other hand, a building so imposing in character and material implies a town or city of no mean wealth and magnitude. Other excavation is going on, however, both here and on the sites of other supposed "synagogues," and no doubt the story of the explorers will, before long, be given to the world.

Much wondering, we put forth again, taking some produce with us from the monks' fields; and in the sunny noon we

came to our rest again, near to the emergence of the "great" stream of "et Tabghah," and there we lunched under eucalyptus trees, by the side of a white beach, composed of small, smooth stones and tiny shells, the water being delightfully clear. The full-flowing stream of "et Tabghah" takes its rise up a little valley not far away, and had time permitted I had hoped to visit the tower where the water's head is found. As it was I had to leave the critical question of its height untouched, and content myself with a careful examination of the so-called "aqueduct" that lies along the hillside close to the lake, a mile or so to the south at a place called "Khan Minia." In the vexed question of the identifications of Capernaum and Bethsaida, respectively, this "aqueduct" plays an important part, but I cannot offer to discuss its bearings now. Simply as a matter of evidence it must be said that if ever the rock-cut passage was a channel for water, the present contours of the hillside, with a track leading to it on each side, are entirely out of level, and I failed to see how any stream of water could have been conveyed that way. On the south side, too, where the ruins are (now enclosed by a Crusaders' wall, as I suppose, a wall which contains abundance of old worked marble) there is no trace of the continuance of the "aqueduct," but the track, cut wide enough through the rock above for a loaded mule, drops easily downward on the stony hillside before reaching the "Khan."

I am afraid much of this will be intelligible only to experts, if to them, and I must hasten on. We came back to our boat by stony yet flowery slopes, by a barley field, and through a drying-up marsh, and set sail for Tiberias as the afternoon sun was low down on the western heights. Literally, set sail—for a wind had sprung up on our starboard. The boatmen hoisted to it, and away we spun at a good pace southward, heeling over, now and again, to the stronger gusts, away past the green and fertile plain of Gennesaret, past the grassy slopes that lead through the valley of Hamam up to the eagle-haunted heights of Hattin, past the tiny hamlet of Magdala at the foot of Arbela, up whose sides the caves, famous in the story of young Herod, were seen. Great Hermon, cloudless now, shone upon us in full glory. The lake took on a deeper tint. And so we came with full heads and hearts to our walled "city" of Tiberias again. But even yet we had an hour before sunset. So away we went a mile or two, first through the dirty little town, and then along the road to the south, through the scanty ruins of old Tiberias, reminiscent of the Talmud and Pliny and what not. We duly felt the hot spring, hot indeed. We tasted it, and here language quite fails.

In the moonlit evening we visited Dr. Torrance's hospital. It was a strange experience at the close of one of life's most memorable days. The sick and fevered inmates slept or tossed wearily in the large and airy dormitories through which we passed, and the man of science, and of Christ-like pity, too, had a word in quiet for this one and that, ordering fresh measures of relief as case might be. We saw the appliances of the surgery, the means of modern miracles, and heard the

amazing story of the number of cases, many of them involving serious operations, dealt with at that house of healing, open alike to all, rich or poor, native or stranger. By-and-by we came out upon a moonlit terrace, shadowed by palms and other oriental trees. We gazed long at the lake, sleeping under that serene haze of light. The farther shore lay obscure, the stars shone bright in spite of the fulness of the moon. Through the night faintly glimmered the broad summit of Hermon like a ghostly thing.

W. G. TARRANT.

THE SHREWD WAY OF GOD.*

BY THE REV. MATTHEW R. SCOTT.

Two summers ago, in the Western Highlands, I came across the phrase "the shrewd way of God" in a book by a new Scotch writer, whose spirit was born among the hills and baptized in the dew of the heather. He tells of a night of pitiless rain and tempest, and the cry of a child new-born in a lonely cottage far up the glen. When the morning dawns the child is there, its cry can still be heard, but the spirit of the mother has taken the long flight far beyond the limits of Loch Awe. With no mother, few playmates, little if any education, what chance can there possibly be for a child thus left? We should answer, None at all. "But," says the writer, "the child grew like a tree in a dream, which is seed, sapling, and giant on one turn of the scythe." Then came that terror of the Highlands, the plague called the "spotted death." Again we should be inclined to say, "That motherless orphan will be the first to catch the contagion." But no; the well-fed and the warm-happed went down before death like hay before the scythe, but "the little one, wild on the brae, neglected, sucking the whey from a tartan rag, gathered sap and sinew like the child of kings." Then comes the significant phrase "the shrewd way of God." It is, indeed, a shrewd way. It does not seem to us the right or natural way. Nay, on the face of it, and at short sight, it seems the wrong way. But the way of the Eternal is not short-sighted; it is keen, penetrating, far-seeing, shrewd. As the prophet put it, "My ways are not your ways, saith the Lord."

We hold in our hand the summer rose. If we knew nothing of the process of how it came to be what it is, so sweet and delicate and seductive, and we were asked to make a guess as to how we thought its beauty was produced, what a romance we should begin to weave of angel fingers and heavenly care! Such perfection, we should say, was never born of earth. It must have been nourished in the bosom of a sunbeam, sheltered, protected, loved, and a spirit from the throne of God must have breathed upon it to give it so exquisite a scent. "But my ways are not your ways, saith the Lord." Not in a sunbeam, but in the dark and seemingly forbidding earth, down through the soil to the cold and clammy clay, there in the clay the rose had its root. Damp and wet and rain gathered about it, the wind blew on it, the sun beat pitilessly upon it, the darkness

* An Address given at the Devotional Service on Friday morning, April 20th, in connection with the National Conference meeting at Oxford.

and blackness of night overwhelmed it, February scowled, March stormed, and when June came, lo! the glory of the summer rose before which the wisest and best are dumb.

† It is, indeed, a shrewd way, the way of God. And it matters not whether it is a rose that is to be reared or a man—man the son of God—the way is just the same. It has often been pointed out that if a line were to be drawn across the earth, dividing it into two, it would be found that the men and nations to the north of that line would be characterised, as a rule, by courage, industry, perseverance, power, enterprise; while the men and nations to the south of the line, as a rule, would be like a different creation—passive, weaker, less reliable, scorning effort, loving ease. Yet look at the difference of opportunity above and below the line. Above, everything against man—frowning hills, winter, ice, snow, the wild and forbidding north. Year in, year out, man is kept at the daily stretch to gain a bare livelihood. He is the son of man with bent back and tense sinews, praying the Lord's Prayer, "Give us this day our daily bread." Below the line man does little, Nature much. She gives him his food, cooks it for him, does everything except just eat it. And the result. The one race is hardy, full of resource, sturdy, independent; the other soft, weak, dreamy, lost to the thrill of purpose achieved through antagonism and opposition. It is the shrewd way of God.

If it lay with us to draw up the programme of the life and death of the highest possible type of man, what a glorious career his would be, and how triumphant his going hence! In youth and boyhood he would carry all before him; as a man he would stride from victory to victory. So impelling would we make his power that none would be able to resist him, and when he came to die, his would be no common passing. We should send him forth in a chariot of fire to be greeted by Cherubim and Seraphim. Isn't that just exactly how men have drawn the pictures of the greatest souls? They were not born as others. A god was their father. They had the world at their feet, and lived lives of miracle working that struck amazement into all beholders, and in death their very bodies rose out of the grave and ascended into heaven. That is our way; and then we turn to the way of God. Jesus is born in a stable. Even at the wayside inn there is no room for him. As a youth he carries nothing before him; he is sorely perplexed by the deeper questions of life. He has much to outgrow, much to attain. The meditation by the lake, the prayer on hill-top and garden, tell their own story to the hearing and sympathetic ear. When the light comes, he goes to his brethren with the larger message, and for a moment it looks as though their hearts were his. It is but for a moment, for one by one they turn away. Heart-weary, he appeals to the few that still remain—"Will ye also go away?" Scribes, Pharisees, priests, people, all against him; and then the cross on Calvary between two thieves. "God in heaven," we cry, "not that way, not that way!" "My son, my daughter, my ways are not as your ways, saith the Lord." The shrewd way of God.

In the physical world men seek certain definite and palpable results, and in rearing roses, and in growing corn they have learned to adopt the way of God. They plough up the earth and take the seed by handfuls and literally throw it away. They dig down to the clay, and they plant the root of the rose right there—just the least likely place on earth if they did not know otherwise. And, in so far as they are faithful to the way of God, the end they seek is sure and certain. But we ministers and representatives of these churches of ours surely seek in God's great world for other than physical results. Ours it is, not to rear roses, but to rear men; men with souls like the soul of Christ, son at once of God and man. But how we shrink from the process, how we draw back from the shrewd way of God! Our way is to be plain, and smooth, and easy; every difficulty is to be cleared away; no rough winds are to blow, no baffling storms are to be encountered. Young men and women are sometimes invited to join the church, because in doing so they will be bettering themselves and adding to their pleasure and happiness. One church tells us that it wishes to keep its young men, and for this purpose a billiard table is absolutely essential. Another stands forth as a rival to the club, and is up-to-date in its sports and amusements. Now, there is nothing wrong with pleasure and amusement. Happiness has its own divine lesson to teach us, as well as sorrow and pain; but, as an inducement to follow Christ, can we conceive of anything so trivial and shallow? Wherever do we find Jesus inviting any soul to become his disciple on grounds such as these? On the contrary, if a man would be his disciple, "let him deny himself, and take up his cross every day." "Leave all and come, follow me. Whosoever cannot leave father and mother, and comfort, and fireside, is not worthy of me." And the end of it all? Jesus did not hesitate to answer—"In the world ye shall have tribulation."

"Is there diadem as monarch

That his brow adorns?

'Yea, a crown in very surety:
But of thorns.'"

"If I find him, if I follow,

What his guerdon here?

'Many a sorrow, many a labour,
Many a tear.'"

Ah! we say, the demand is too high; men will never rise to it. But what is the simple, historical fact? Men did rise to that very call, and they doubled and trebled their moral and spiritual stature. They had sufferings on land and sea, they were persecuted and sawn asunder, and the world that with its lips seems to despise them, in its heart of hearts pays them its deepest homage. There is a latent heroism in every human soul. The flesh shrinks, but the spirit leaps and responds. It is to call that heroism forth, and keep it forth, which is the great function of the ministry and the church. In doing so we are working in line with the divine order. It is the storm that makes the sailor, the battle that makes the soldier; and it is not self-indulgence, but self-denial, that makes the Christian. Not to please ourselves, but, as one of our teachers said at the Liverpool Conference, "to win souls from

hell," is the real call to follow Christ. Poverty, drink, ignorance, moral and spiritual death—these are what appeal to the soul of chivalry to redeem a man from self, and his fellows from sin. It may not be an easy way, but it is a sure way, and it is *the shrewd way of God*. It rears roses and it rears men. In the Kingdom of God, we ask, whence are the noble and lovely lives, the fruits and flowers of the human race? And prophets and martyrs, and our own hearts, answer, "These are they that have come out of great tribulation, and who were led in the shrewd way of God."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

MARTINEAU'S DOCTRINE OF MATTER.

SIR,—Will you allow me to ask what is the evidence for ascribing to Dr. Martineau the view of Matter which Dr. Rashdall did in his recent paper read to the Conference at Oxford? His statement at the time seemed to conflict with my remembrance, and on turning to pp. 406-7 of *A Study of Religion*, Vol. I., I find that Dr. Martineau argues very much on the lines that Dr. Rashdall himself does, against a causality partly in God and partly in Matter, and gives a distinct preference to the view of Boscovitch, which "assuming only space which can do nothing, and Mind which can do everything, excludes all controversy between two self-existences, and leaves the total causality with God."

H. SHAEN SOLLY.

Bridport, May 2, 1906.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

A MEETING was held at Oxford, on Wednesday afternoon, April 18, in connection with the meetings of the National Conference.

The president, Rev. Frederic Allen, was in the chair, and among those present were the President of the Conference, Mr. W. B. Bowring, and the Revs. J. E. Carpenter, C. C. Coe, C. Hargrove, P. H. Wicksteed, H. S. Solly, and others. Dr. Drummond wrote, regretting that he was unable to be present.

Miss Alice Lucas read the paper on "The Development of the Temperance Movement" (published in full in the *INQUIRER* of April 21) by her sister, Miss Clara Lucas, who was prevented by illness from being present.

The CHAIRMAN expressed their gratitude to the writer and the reader of the paper, and noted with satisfaction such points of progress as the issue of the physical deterioration posters by the boroughs; the growth of the number of prohibition areas, the Royal Commission. Even the decline in value of brewery shares indicated that temperance reform was waking up. The best sign of all was in the legislative chamber itself, where there were known to be two hundred abstainers.

Rev. P. H. WICKSTEED remembered

hearing the orator, J. P. Gough, forty-six years ago, and reminded the audience of the taunt, and scorn, and social persecution under which teetotalers suffered in those days. At the present there was need of some courage in order to be consistent. We ought to be able to offer our guests that drink which we advocated, but social customs often defied that principle. Many were prepared to stand the social odium brought upon them by refusing to supply alcoholic drink to their guests. He would advise each advocate to do enough to make himself "distinctly uncomfortable" in society.

Rev. J. ESTLIN CARPENTER said he was always deeply interested in all that affected student life in the University. Last autumn the Bishop of London preached a sermon condemning the drinking habits and customs at universities. The sermon was misunderstood at the time, and had aroused some criticism. For his part, he found enthusiasm among students for temperance work—a sign of the distinct growth of the movement, which made it easier for a man to be known as an abstainer. As to the possibility of an undergraduate entertaining, without providing intoxicating drink for his guests, he thought that a man should not provide "that kind of poison" the use of which he condemned. At Manchester College dinners wine had been provided, for the Principal knowing that "we are not all of one mind" had thought of all; but, personally, he was (as Mr. Wicksteed had said), uncomfortable about it.

Rev. A. A. CHARLESWORTH thought the paper very interesting. Wise and influential methods of educating the young were always necessary. He should like to suggest that in each Sunday School a teacher should be set apart to specialise in the subject of alcoholic abstinence (he knew it was an ideal for each teacher to be an abstainer), and continue teaching that to the classes in rotation. Thus, we might do more than is at present done in temperance societies and bands of hope for the children.

The Revs. C. D. Badland, C. Hargrove, Rowland Hill, J. H. Wicksteed and J. B. Higham also took part in the discussion.

THE VAN MISSION.

A VERY encouraging meeting of those interested in the Van Mission was held at Manchester College, Oxford, on Thursday afternoon, April 19, in connection with the National Conference meeting.

The Rev. CHARLES ROPER presided, and the Rev. T. P. SPEDDING gave interesting details of the coming tour of twenty weeks in the towns and villages of Lancashire and Yorkshire. He reported that during the Conference many more offers of assistance had come from ministers who were anxious to assist; that churches and schools in the neighbourhood of the places to be visited were offering assistance with choirs, bill distributors, and the like; that since the last notice of the work appeared inquiries had come in from all parts of the country as to the possibility of a similar mission in other districts; that offers of suitable literature were plentiful, the British and Foreign Unitarian Association having been especially generous;

that the van would start with sixty thousand of its own hymn papers and leaflets combined; that the Fund also was getting on, being within £30. of the amount required for the season's work. In due course full instructions would be issued to the missionaries, and these gentlemen would be invited to report their impressions, so that the value of the work might be correctly estimated. Mr. Spedding expressed the thanks of the Committee to many friends who had assisted in all kinds of ways, and urged, in conclusion, that subscriptions might be sent in without further applications, so that the time generally consumed in seeking funds might be devoted to the many necessary details for the tour that still required attention.

The Rev. T. PAXTON proposed, and Mr. A. S. THEW seconded, a resolution congratulating the Missionary Conference on this undertaking, and both promising a contribution.

Rev. W. COPELAND BOWIE, supporting the resolution, spoke of the warm interest he had taken in the movement from the outset, and the pleasure it had afforded him to receive that first promise of £100 which gave the van its start. He spoke of the help which the Mission was likely to prove to the men taking part in it, and said that up and down England there are thousands who are not reached by the ordinary religious teaching of the time. They wanted really to help men in their perplexity. That movement might lead them out of their "ruts," and on to the broad highway. He wished it all success, and hoped he might be able to take some personal share in the work.

Miss Gittins and Miss Tagart both spoke warmly in support of the Mission, and were followed by the Revs. C. D. Badland, C. Harvey-Cook, and H. Cross. The resolution was enthusiastically carried.

MANY of our friends saw last year the monument erected to Servetus at Geneva. It is now proposed to erect a still more elaborate monument at Vienne, where the last years of his life were spent as a physician, honoured and beloved of the people, until, in consequence of the publication of his *Christianismi Restitutio*, he was betrayed into the hands of the Inquisition. From the prison at Vienne, indeed, he escaped, but only to fall into the remorseless hands of Calvin, to be again condemned to the stake, and to suffer, October, 1553, his martyr death at Geneva. The monument at Vienne is to be executed by the sculptor Joseph Bernard, and will represent Servetus at the stake, while at his feet a symbolic female figure, representing liberated Knowledge, raises before Youth the veil, which has hidden the secrets of Nature. Youth, in the group, is translated into the image of two beings symbolising Faith in Freedom and Love of Truth. On the pedestal are to be bas reliefs representing episodes in the life of Servetus. The movement for the erection of this further monument has received influential support from the local authorities and men of science and letters. M. J. Brenier, conseiller municipal, of Vienne (Isère), is the treasurer, and M. Albert Monot, also of Vienne, secretary of the committee.

SHORT NOTICES.

A Short Unitarian History, by Frederick Blount Mott, is an attempt, which makes no pretension to completeness, "to give a short account of the historical development of our Unitarian Faith." Most of the chapters are revised from a little book Mr. Mott published in America in 1893, "A Short History of Unitarianism since the Reformation," but there is new material added. The book is written mainly for young people, and it may be found helpful, especially if used in conjunction with Mr. Gordon's "Heads of English Unitarian History"; but it must be used with caution, for it still needs revision. The *Christian Life* has already noted some points in the chapters on Erasmus, Ochino and Sozzini. It is not accurate to say, in the chapter on Theophilus Lindsey (p. 51), that no change has been made since his day in the regulations regarding subscription. The terms were decidedly modified by the Act of 1865. In his account of Servetus, Mr. Mott speaks of Vienne as in Italy, though it is on the Loire. Servetus was there betrayed to the Inquisition, and after his escape was burnt in effigy; but he did not escape "to France" (p. 31), for he was already there. When we read (on p. 38) that "from the date of the Council of Nicæa the power of Rome held the civilised world in its sway" we thought of the Roman Empire, but then saw that the Roman Church was meant; but the Bishop of Rome had by no means at that time secured the supremacy which he afterwards enjoyed, and which could be with some measure of accuracy so described. It is not a connected story that Mr. Mott tells; what he furnishes is a succession of glimpses of individual teachers, Erasmus, Ochino, Servetus, Sozzini, Bidle, Lindsey, Priestley, Channing, Emerson, Parker, Martineau, concluding with a statement from his own point of view of "The Unitarian Faith." Each biographical chapter has a brief appendix, with the most important dates and a note of important works. As an example of Mr. Mott's manner at his best we quote the opening of the chapter on Theodore Parker:—"That the quickening heat born in the bosom of Transcendentalism should reach the people, an orator was needed. That through all the mysticism its 'heart of truth' should pulse into the veins of common life, an *enthusiast* must appear. That the new vision should impress itself upon the visible world, a bold *reformer* must arise. All these was Theodore Parker. If Emerson had been the philosopher, the seer, the source of the new movement, Parker was its proclaimer, its devotee, its realist. Not a metaphysician, not a profound thinker, but with prodigious memory, enormous mental appetite, inexhaustible energy and fulness of life, he carried to the people not only denunciation of the dying creeds, but the magnificent affirmations of the purer faith. Emerson had made revelations; Parker preached them. Emerson had cried, 'Leave behind you all conformity'; and Parker left it behind." (British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand, W.C. 1s. net.)

Among books recently received are the following:—

The Letters of Christ. By Charles Brown. (James Clarke & Co. 1s. 6d. net.)

Thoughts on Education. By Mandell Creighton, D.D., sometime Bishop of London. Cheap edition, abridged. With Introduction by the Bishop of Manchester. (Longmans. 6d. net.)

Disestablishment in France. By Paul Sabatier. With Preface by the translator, Robert Dell, and French-English text of the Separation Law. (T. Fisher Unwin. 3s. 6d. net.)

Andromeda. A Play suitable for Young People. By Amherst D. Tyssen. (5, Farnival-street, E.C. 3d.)

A First German Course for Science Students, comprising a reader and outline of grammar, with diagrams and vocabulary. By H. G. Fiedler and F. E. Sandbach, Professor and Lecturer at the University of Birmingham. (Alexander Moring, Ltd. 2s. 6d. net.)

Vivisection: Doubtfully Useful and Certainly Wrong. By John Page Hopps. (Henderson's, 16, Paternoster-row. 6d.)

The Cambridge Modern History. Vol. IX.—Napoleon. (Cambridge University Press. 16s. net.)

The History of Rationalism in the Nineteenth Century. By Alfred William Benn. 2 vols. (Longmans & Co. 21s. net.)

Man; or, Problems Ancient and Modern relating to Man, with Guesses at Solutions. By William T. Nicholson, B.A., Vicar of Egham. (Sonnenschein & Co. 3s. 6d.)

George Smith of Coalville. A Modern Knight-Errant. By J. S. Brown. (Sunday-school Association, Essex Hall. 8d. net.)

The Sunday-school Code Book and Teachers' Manual. Edited by Marian Pritchard. (New edition.) S.S.A., Essex Hall. 9d. net.

The Upper Goal. The Way Thither for the Bottom Dog. A Review of "Not Guilty," by R. Blatchford. By Alexander Webster. (Hendersons, 16, Paternoster-row. 6d. net.)

Augustus Conant, Illinois Pioneer and Preacher. By Robert Collyer. Vol. 2 of "True American Types" Series. (Boston: American Unitarian Association. 60 cents net.)

Daughters of the Puritans. A Group of Brief Biographies. By Seth Curtis Beach. (Boston: American Unitarian Association. \$1 10c. net.)

The Communion of the Christian with God, described on the basis of Luther's statements. By Wilhelm Herrmann, Professor of Theology in the University of Marburg. Second English edition. Revised from the translation of J. S. Stanyon by R. W. Stewart, and enlarged and altered in accordance with the 4th German edition of 1903. (Williams & Norgate, Crown Library. 5s.)

The Spiritual Teaching of Christ's Life. By the Rev. Professor G. Henslow. (Williams & Norgate. 5s. net.)

Light on the Problems of Life. Suggestive Thoughts from the Teaching of Basil Wilberforce, D.D., Archdeacon of Westminster. Arranged by M. B. Isitt. (Elliot Stock. 3s. 6d.)

A Story of Unrest: A Drama of Dreams. By B. Burford Rawlings. Elliot Stock. 4s. 6d.)

The "Queen" Newspaper Book of Travel. A Guide to Home and Foreign Resorts. Third Year. (Horace Cox, Bream's-buildings, E.C. 2s. 6d.)

The Challenge to Christian Missions. By R. E. Welsh, M.A., author of "In Relief of Doubt." Third edition. (N. R. Allenson. 6d.)

Twelve Sermons. By F. W. Robertson, of Brighton. Third volume. (H. R. Allenson. 6d.)

The Unemployable and the Unemployed. By J. B. Paton, M.A., D.D. New edition. (James Clarke & Co. 6d. net.)

Applied Christianity. By J. B. Paton, M.A., D.D. (Jas. Clarke & Co. 6d. net.)

THE CHILDREN'S COLUMN.

LAST week I told you about the Shakespeare Festival at Stratford-on-Avon, and about Shakespeare's English Historical plays.

I expect that Shakespeare's way of telling these stories from English history is better known to the school boys and girls of Stratford than to any other children in England, for each spring they can see one or another. "Henry V." is a great favourite, and "Richard II.," too, is often represented.

More than once Stratford has had, not only one or two of these plays, but a set of them in their historical order, one night after another. Last year there was "Richard II.," "Henry IV.," and "Henry V."

At the end of the first of these plays, Richard who had neglected England, and spent his people's money on expensive pleasures for himself and his friends is deposed by Bolingbroke, and is killed in prison.

At the end of the next play we see Bolingbroke, as Henry IV., remorseful for his share in Richard's death. Then, too, he is afraid that his own son Prince Hal is going to be like Richard, wasting his life and neglecting his duties.

In "Henry V." we see Prince Hal, having turned from his wild life, winning honour as king and leader of his people.

This year there has been a longer set of plays, carrying the story on in "Henry VI.," and "Richard III."

Is not that a delightful way of learning English history?

Of course, it is only *part* of the history of these old times that we see in these historical plays. Shakespeare picked out of the history books he read just those events that he thought suitable, and left the rest.

Thus Shakespeare shows us Richard II. as "basely led by flatterers," to the harm of all England, and he compares these flatterers to the weeds and caterpillars which ruin a neglected garden.

"Our sea-walled garden, the whole land, Is full of weeds, her fairest flowers choked up,

..... and her wholesome herbs

Swarming with caterpillars."

But Shakespeare tells us nothing of the reformer Wiclif, whose followers were sowing the good seed of his teaching through the land, carrying here and there written copies of the Gospels translated by Wiclif into English.

Shakespeare tells us how Henry Bolingbroke destroyed King Richard and his flatterers, "the caterpillars of the Commonwealth." But he does not tell

us how Bolingbroke, as King Henry IV., tried also to destroy the good seed scattered by Wiclif by persecuting Wiclif's followers, called Lollards.

No one who has seen Shakespeare's historical plays one after the other as they have just been given at Stratford could make a mistake between Richard II. and Richard III., as is done sometimes, nor mix up the three Henrys—father, son, and grandson. Shakespeare makes us like one and dislike another of these kings, admire one and fear another, laugh with one and almost cry with another. And he helps us to know them all. Shakespeare makes the people of long ago seem very real to us, very like ourselves, and he shows us that these stories are more than just stories. The stories have a meaning for England to-day, a meaning for each one of us who call England our home, our country—for all of us together who make up the English people, the English nation.

It is because Shakespeare speaks to us now as a nation, as he did to the English of his own time, that he is our national poet. He helps us to think, not each for self only, but also each for all, and all for each.

What each one of us does makes a difference to other people. It is easier to see this in the life of a king. It seems to matter more to more people. So the stories of kings may be specially interesting. Shakespeare tells their stories so that in each play we feel that what the king does matters very much to England. He makes us see how each in turn, by his strength or weakness, cruelty or gentleness, industry or idleness, makes a difference to the whole nation. All "our sea-walled garden" of England suffers from the neglect of Richard II.

And Shakespeare shows also that it matters very much what each one does—other people as well as kings. When Richard II. is in prison expecting death, and thinking how he had wasted his life, he is brought in his last moments to a gentler mood by music beyond the walls of his prison, played, he guesses, by some one who loves him. He is grateful for the music, and grateful, too, for the visit of a poor groom who has leave to come and visit him—the groom who had tended Richard's favourite horse roan Barbary.

It is easy to see how much the life of Henry V. matters to all England.

As Prince Hal he made his father and other thoughtful people very anxious about the future. They dreaded the time when he should become king, and feared lest some more bad government should lead to quarrelling and fighting.

Prince Hal's wildness made England anxious. Later it made France boastful and careless and eager for war with the nation that was so "idly-kinged."

In the later plays we shall see next week how the later consequences in the life of England and of France of Richard II.'s neglect of England led to much quarrelling and to Civil War.

LILIAN HALL.

It is the man who determines the dignity of the occupation, not the occupation which measures the dignity of the man,—*Channing*.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 5, 1906.

THE SECRET OF STRENGTH.

ONE looks back upon the week of the National Conference meetings at Oxford with a feeling that it has furnished a great wealth of matter for thought and earnest consideration. To this, indeed, our columns, in the last two enlarged numbers bear witness, and this week also we have much to record, and notably Dr. HUNTER's eloquent sermon, here published in full,

This sermon, and Mr. WOOD's on "The Dynamics of Preaching," have a common lesson for our Churches, which they will do well to take to heart. We want to know the secret of strength, and it is to be found in the life of faith and self-forgetfulness, which is with GOD in the world of daily duty, in all true affection, and in secret communion, in the spirit of JESUS. Mr. WOOD reminds us how that spirit searches the deep things of life, and Dr. HUNTER sets before us with great force the truth that the life of JESUS, and above all the appeal of its unselfishness and willing sacrifice, touches us so profoundly because in every feature of it his life answers to ours. He shows us what our life with God ought to be. In his manhood, which must be ours also, we find the secret of strength. And so also with the churches. Their true strength is not in any denominational zeal, or rivalry with other churches, but in self-forgetfulness, in loyalty to truth and justice and brotherly love.

The great purpose of the National Conference is to deepen the sense of common life in the churches, in unity of spirit and true consecration to the highest service. The faculty for business in the Conference, as representing our Free Churches throughout the country, will doubtless be developed, as their common ideal is more clearly apprehended, and the determination to be true to it and work for it grows stronger. At Oxford there was too little time for adequate discussion, but that Free Catholic fellowship, of which Mr. Gow spoke, will yet find fuller utterance, and with the power to speak, the power to work for the Kingdom of God.

THE RELIGION OF THE CROSS.*

By THE REV. JOHN HUNTER, D.D.

Jesus Christ, and him crucified.—1 Cor. i. 2.

LAST week, in a million churches all over Western Christendom, men and women gathered in crowds to re-enact in memory the closing scenes of the life of our Lord. Every resource of dramatic symbolism, of music and speech and silence, was used to impress the lessons which the Cross can teach. The good that is done by this annual commemoration need not, I think, be questioned. It is not wasted time, Mr. Ruskin once said, to submit ourselves to any influence which may bring upon us any noble feeling. It is to be regretted rather, that these memorial days of Christ should not be more widely and intelligently observed, and that by so many they should be allowed to pass entirely unnoticed, save for holiday and amusement.

It is not as ancient history, not as the record of vanished struggles and of sorrows long since comforted, we ought to read the story of the passion and death of Jesus Christ; but as a representation of things which in all their fundamental aspects are for ever true—a revelation of life, of man and of God, which is the same to-day as yesterday. Not merely as fragmentary reminiscences of a few dim years passed long ago in Galilee and Judea, on which we may exercise our critical ingenuity, ought the old, old story to appeal to you and to me, but as suggestion and symbol of universal fact and truth, able to stir within our souls, at each eventful epoch of our days, a new power of life. The temptation in the wilderness, the vigil in Gethsemane, the betrayal, the denial, the public judgment and rejection, the failure and the triumph of the Cross—all these events ought to have for us an immortal significance, and not only, or even chiefly, because they concern the Jesus of history, but because they interpret and express with infinite depth and power, experiences which, on their moral or spiritual side, belong to universal humanity. They have their ideal as well as their historical value. That, indeed, which makes the life of Jesus so inexhaustible in its freshness, so new and wonderful and helpful from age to age, is just the power which it possesses of illuminating our own lives in all their deeper passages. He is ourselves in advance, our representative. The scenes of his life, the closing scenes in particular, only gain their highest meaning when they are translated into moral experiences, and we are able to say with St. Paul, whose source of inspiration was Christ after the spirit, "I suffer, I die, I am buried, I rise, I reign with him."

In "The Secret," a fine but unfinished poem which seeks to represent Christianity as the flower and crown of all religion, Goethe draws a picture of man in his pilgrimage through the world in search of the highest good, coming at last to the Cross:—

He sees, betokening hope and consolation

To all mankind, the sign upraised high:
He sees the Cross, then lowers his veiled eyes,
He feels how great salvation thence proceedeth,
The faith of half a world glows in his heart once more.

In Christendom there is now, as there has always been, no spiritual attraction like the Cross. Not a few here and everywhere, who are proof against many other religious attractions, are drawn by this one. It touches them, some in one way, others in another way, each man according to his temperament, his character, his culture, his experience; but it is only the man destitute of spiritual life, if such a one can be found, who can stand beneath the shadow of the Cross wholly unmoved. We may not make much of it as a visible and material sign in our churches and homes, by our waysides and on our mountain heights. Some things which our fathers thought and said about it, we may not be able to think and say; but in discarding this or that use of it or this or that interpretation of it, we are not of those who wish to make it of none effect. It is still our symbol. The secret of its power is not bound up with any ecclesiastical exposition of it. The men who find in ecclesiastical theory and myth little to attract and much to repel, but who still glory in the Cross, and find the law and inspiration of their life in the faith and spirit of him who consecrated it by his death, are, in our day, a multitude which no man can number. We must not be of that small company of unpoised, unbalanced minds, who are for ever tempted to belittle what has hitherto been be-lauded in ways unreal and extravagant. Let not the exaggerations of men, their dogmatism or their sentimentalism, cheat us for one moment into thinking that we do not revere the Cross, do not love it, and are not loyal to it. Let us do ourselves no such harm! Let us not impoverish our spiritual life and the spiritual life of our churches by slighting this source of inspiration. The supreme office or service of the Cross is to quicken and nourish in the soul certain great emotions, affections, and sympathies; and if, in the solitude and silence of our inner life, and in our associated life as congregations of Christ's flock, it is drawing and keeping us near to man and to God, then assuredly we are not among those who are making it of none effect.

Of all symbols the Cross is not the property of a sect, the monopoly of a school, the badge of a party. It belongs to all as the loveliness of the world, as our great human affections and needs, as our sorrow and sin belong to all. It belongs to all who feel, and rejoice to feel, the healing touch of Christ, to all to whom he is as dear as he was to the disciples who, though they did not understand him, yet followed him, as he was to the women who ministered to him in Galilee, as he was to the outcasts who fell in shame at his feet. It belongs to all who get from it comfort, rebuke, inspiration, some help to holy living and dying. Alas! that men should cover it with their infirmities even when gathering around it seeking salvation. Alas! that at its very foot they should nurse bad tempers, confirm prejudices, and

* A Sermon preached at Oxford, in the Hall of the Municipal Buildings, on Thursday evening, April 19, at the National Conference of the Members and Friends of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other Non-Subscribing or Kindred Congregations.

from behind it shoot forth poisoned arrows, even false and bitter words, against all who do not think of it as they do. Alas! that it should ever have been used to keep alive in the world the same intolerance, the same meanness and wickedness which crucified Jesus Christ. It was not differences of conception and opinion, but self-indulgence and worldliness of life, which made St. Paul denounce many of the religionists of his day as enemies of the Cross of Christ. Not differing thought and theory, but subjection to the senses, slavery to appetite, bondage to worldly custom, moral unfaithfulness, spiritual indifference; these are the things which in the present as in the past make of men and women the enemies of the Cross of Christ.

The Cross of Christ, I have said, does not live merely as ancient history, nor as the centre of an ecclesiastical drama, or of a theological system. It has a message, a real and living message for us, upon whom the ends of an age have come, as much as it had for the men who lived in the first Christian days. It only requires to be taken out of the atmosphere of the schools and sects and to be brought back again into the midst of our human life, near to our human passion and need, for men to feel its wondrous charm and power.

(1) You may have wondered at times why one son of man crowned with thorns and stretched out upon a cross should have made such a deep impression on the heart of mankind: why in a world where there are so many tears shed and so much blood, where thorns pierce so many foreheads, and the cross of anguish is so universal, that year after year, for well nigh nineteen centuries, men and women have gathered around this one sufferer and wept over him, as if the crown of thorns and the cross were alone his. In a paper published in the interests of Labour, I read not long ago an article in which the writer said: "There was a time when in Lent I wept for the Crucified on Calvary; now my eternal Lent is for the miseries of man and the suffering and crucifixion of all the best helpers and heroes of the world." There is much in the suggestion of that sentence which must appeal to us all. Again and again, in moments of deep feeling and clear vision, it must have appeared to us to be almost like an injustice to the suffering human millions in every country and age, a slight on the immeasurable miseries and martyrdoms of humanity, to dwell so much on what happened to one son of man long ago. Why just Jesus? Why the crucified of Calvary alone? Why should his passion and cross be so exalted and magnified? It must surely be because this son of man comes to us in his suffering as the representative of all the sons of men, because his sorrow has a universal significance, because his cross is the centre and symbol, the illumination and consecration of all our human crosses. But our Good Friday and Easter meditations would indeed be vain thoughts were they occupied merely with remote things. It would be a waste of precious feeling to muse and weep over the ancient story of Jesus' woe and to linger before his Cross, unless that Cross has a universal significance, and unless by the contemplation of that sorrow we are made more alive to the pathos of life,

taught and stirred to bear more bravely our own sorrows, and to cultivate a finer and wider sympathy with our afflicted human kind. We may be sure that he who identified himself so closely and completely with suffering humanity in his native Galilee, and who said on his way to Calvary, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children," would not have us spend one thought or tear upon what he once endured were we not brought by that meditation and discipline not only nearer to himself, but nearer to men to-day in all their toils and tragedies and needs.

To purify the emotions, it was said long ago, was the office of tragedy—to lift the spectator to such a high level that he will be ashamed to go home from the contemplation of such struggle and suffering to make much of his own little ailments and troubles. The tragedy of the Saviour's life, to which Christendom has just been directing its thought, is surely being used for its divinest work when it is used to arouse and deliver us from our selfishness and to deepen our sympathy with the wrongs and sorrows and needs of living men. It is as the representative of mankind Jesus hangs there upon the cross. The pathos of the sight is in its appeal to that which corresponds to it in universal human experience, in your life and mine, and in the life of the race.

In some shape the Cross enters into every human life. Do what we may it cannot be escaped. Sorrow and pain pass no man by; and no reasoning can reason them out of existence, or reduce our fight with disease and suffering to a phantom battle—an illusion of "mortal mind." Living in a world where the blows of misfortune are constantly falling; where the ravages of suffering are nowhere long absent; where every joy is every moment exposed to blight; where development yields new pain; where increasing knowledge, increasing refinement, increasing goodness and sympathy mean increasing sorrow, and men and women suffer not for being worse, but for being better than their fellows, it is no wonder that the Cross appeals to human hearts everywhere as the symbol of human life, and holds us under the spell of a solemn fascination. Rejoice as we may, and as we ought to rejoice, in all that brightens and sweetens life, yet the fellowship of suffering is wider and deeper than the fellowship of happiness. A German poet has said that the image of humanity, broken in all its limbs, transfixed in hands and feet and sorrowful unto death, has become distasteful to men; but that can only be true of men in their light, careless, self-indulgent hours. In all our deeper experiences our feet tread the path that leads to Calvary, and we seek the Man of sorrows, acquainted with grief.

Christianity has been called the worship of sorrow, and there is much truth in the saying. It blesses those that mourn, and counts the sensitive and wounded heart of sympathy to be the divinest thing in man. It has not diminished the suffering of the world, but it has given it a new and nobler meaning, made it appear to be no longer God's wrath and curse but God's love and blessing. It has altered its expression, changing it from selfish suffering

into the suffering which comes from aspiration and pity, and growing sensibility to the wants and woes of the world. Our communion with Jesus Christ, if it is a real thing and not a pretence, means that our natures, with all their susceptibilities, capacities, affections, and our lives in all their relations and interests and cares, have been tuned to a higher note, and brought into union with a diviner idea, and therefore many a burden and battle, and many a pain and pang unknown before. We cannot indeed imagine a Christian life at all without this underlying sensitiveness to the sorrow of the world.

Let us lay well to heart, then, this first lesson of the Cross; its revelation of the reality and power of suffering, of sorrow bravely accepted, borne, and so borne that it becomes a means and moment of development—a divine education. Though he were a son, yet learned he obedience by the things which he suffered. He did not suffer that we might not suffer, but rather that we might learn how to suffer. And did we but take to the inevitable ills of our day as he took to his, meet and bear them in his spirit, then would they lose their bitterness and sting; evil would be the minister of good, our struggles would be a discipline of strength, our pain would quicken and refine our pity, our suffering be a bond of sympathy with suffering everywhere, our sorrow a divine joy in the making, our cross the power of God unto salvation.

(2) We are accustomed to hear the crucifixion of Jesus Christ spoken of as the act of the human race; and such, in a very true sense, it may be regarded. A mind prone to dwell on the mere accident and letter of things may say, "I had no part nor lot in it; not in any circumstances could I have shared in it, or consented to it." That may be quite true; yet we have that in us which did it; that in us which not only admires and loves the character of the Crucified, or certain features of it, but that also which, when left to itself, takes sides against Christ, against the things for which He stood, and for which He stands. The crucifixion was the work of men, and we are men. In the little world of the human heart, your heart and mine, what contradictions we find; what capabilities for uncommitted sins, the very seed and substance of the evil which crucified the Son of God.

In thinking from time to time of the great world tragedy of the Divine death, we must not think of it as far away and strange—not only as happening in the Palestine of the first century, but as an actual horror in the England of to-day. The tragedy of the betrayal, the denial, the desertion, the rejection, we see constantly acted over and over again. In reading of Judas and Peter and Pilate, the Jewish priests and the Jewish mob, we are reading of ourselves. The dispositions and passions, the motives and interests which moved them and determined their conduct, have more or less a hold of us all; and in all the critical moments of life they are tempting us to follow their way and take their side. Our Lents, our Holy Weeks, our Easters would indeed be times of solemn blessing did they but open our eyes to the present reality of what seems to have only an historical significance—to the continual betrayal, denial, desertion, rejection, cruci-

fixion of the Son of God; did they but strip the passion and death of Christ of their antiquarian and merely theological aspects, and make us realise that so long as men and women have weak, selfish, worldly, corrupt hearts the Cross and Passion cannot be confined to one land or century.

We shrink back from Judas with abhorrence—but let us not put away from ourselves the thought of ever being guilty of a like treachery. A divided allegiance is itself a treachery. Does not the love of gain, or the love of place, or the love of comfort often induce men, here and now, to betray truth, to betray love? We do not, as Ruskin once said, disbelieve our Christ, but we still sell him. How we blame Peter for denying the best friend a man ever had! How it fills us with a feeling of half anger, half pity, to see him turn coward and liar! And yet the denial of Christ is a very common form of sin. To deny what we know to be the highest, to live and act in another way in profession and trade and society, in Church and State, than the way which we know to be the best way, is to deny the real Christ.

We talk cynically of the Jewish mob crying one day "Hosanna," and the next day "Crucify," but how often do we see the professed followers of Jesus Christ guilty of the same inconstancy—as if mere lip-worship, idle, holiday adoration and the scattering of dead leaves and branches gathered from our theological gardens could take the place of that deeper and more practical loyalty for which our honest Lord and Master alone cares—the loyalty of the life to his Father's will and work.

We condemn Pilate, hindered from doing what was right by a cowardly and criminal fear of jeopardising his own interests; and yet is not his conduct in essence just what people are guilty of every day? Now and for ever the deadly record stands, repeated in thousands of churches, "Crucified under Pontius Pilate"; but have we not that within us all which can do what Pilate did—sacrifice the highest and divinest things in order to please Cæsar, to advance our prospects, or to keep our place in a snobbish society or a worldly church?

We wonder that the moral and religious people of Jerusalem did not lift up their voices against the crucifixion; and yet every day, in every town and village of the land, the Son of God is being crucified afresh—crucified by the selfishness which prefers private interest or domestic comfort to witnessing a good and brave confession for oppressed ideas, oppressed causes, oppressed men.

Certain philosophers of Greece were accustomed to say that if Virtue appeared on the earth clothed in her own native loveliness, all men would fall down and worship her. It is one thing, however, to love Virtue in dreams and visions of the mind, in poetry and fiction, another thing to love her when she appears in our streets and market-places, in our synagogues and temples, rebuking our insincerities and falsehoods. We may admire and worship the Virtue of dream and theory, and yet cry out, "Away, crucify!" to the Virtue of fact—to Truth and Goodness in the actual world of men.

The Cross may, then, be used to-day as yesterday, to produce conviction of sin, to find out where we are in relation to those evil principles and passions which crucified Jesus Christ. What was done by Judas and Peter, by Herod and Pilate, by the priests and rulers and the people of Jerusalem on that first Good Friday ought to start the question in the minds of each one of us, Lord, is it I? God forbid there should come to us the terrible charge, Thou art the man; thou art a Judas, a Peter, a Pilate, a betrayer, a denier, a crucifier of the Son of God. No, this must never be. And yet we know full well that it is possible to be charmed by the poetry, the music, the sentiment of religion, to be deeply interested in speculative theories of the person and death of Christ, even to feel the profound pathos of the Cross, and yet to be in spirit and life the enemies of the Crucified. Let us ever bring our emotions and moods to a practical test. Let us ever seek to nourish in ourselves and in others that love of the law and spirit and character of Christ, and of the things which were dearer to him than life, which sends a man out into the world to be faithful unto death—to follow the True even though it be to our Calvary.

(3) In the Cross of Jesus Christ we see absolute self-consecration to God in life and in death, the loftiest manifestation of the power of man to give himself to God which the world has ever seen. It embodies, it is true, no new principle, no principle which was not clearly illustrated in the years that led up to Calvary; rather is it the fulfilment and crown of the whole movement of His life—of the one principle, the one law, the one purpose, the one great devotion which dominated his being and doing, all his rejoicing and suffering, all his living and dying. It was the glory of Jesus to obey; apart from the Father he had no desires, no purposes, no interests; in the Father only did he live. This absolute dedication of himself to God, this absolute identification of himself with the will of God—a power, no doubt, which he gradually won and possessed in the silent years which lie behind his public career—gives us the key to the understanding of his influence and his place in history. Whatever prophecies there may have been of the Divine Sonship of humanity in the experience of men, it came forth into clear and complete consciousness for the first time in him who said, "I do always the things that please God." It is this perfect realisation of filial union with God that is the central fact of our religion. The divinity of Jesus is the divinity of sonhood. It is the revelation of the Father in the Son. And the Cross is the proof and sign of his perfect obedience to his Father's will—obedience even unto death. His life was not taken from him. In one wonderful saying—the strongest words, surely, which ever fell from human lips—he tells us that he laid his life down of himself, that he had power to control its events and experience, and was not the victim but the master of fate. He will not precipitate, but he will not avoid his destiny. "Master," said Peter, "save thyself"; but if Jesus had saved himself, saved himself by concessions to popular prejudices, and by avoiding the collisions which his devotion to the will

of God made inevitable, he would not be the Christ we love to remember. From much reading of his story and meditating on his spirit we have that idea of him that it disturbs our sense of his dignity to suppose even for a moment that he could have yielded a little, compromised a little, and when his hour was come could have run away from his enemies or have hidden himself. "If thou be the Son of God come down from the cross," but we feel that it is just because he is the Son of God that he cannot come down; it is his filial faithfulness which led him there, and which keeps him there.

If for nothing else but for its example of moveless fidelity, of obedience unto death, we need to place ourselves and our congregations again and again under the inspiring influence of the Cross of Christ—an inspiration which nineteen centuries have not exhausted. In its light, we see at once our defects and failures, our powers and possibilities—that which both shames and stimulates, the mark of our high calling—a glory of obedience and faithfulness which can be realised within the conditions of our common humanity. It is not easy to put all selfish and worldly temptations under our feet, to take and to keep high ground; to say the true word and to do the true thing when it is terribly hard to do it; when obedience and faithfulness mean loss and suffering—a daily crucifying of the flesh with its affections and lusts—but in every tempted moment we see Jesus, the type, the promise, the prophecy of that which we shall yet be, if we faint not.

(4) In the Cross of Jesus Christ we see the revelation and symbol of sacrifice as the law of redemption and progress—as the way of love and redemption always and everywhere. This part of its message to men has been, and still is, much misunderstood and misrepresented; but the abuse of a great truth is no reason for slighting that truth; rather is it a reason all the more commanding for lifting that truth to grounds which are far above abuse and also far above the changing explanations of the shifting centuries of thought. The lifelong sacrifice of Jesus to the will and work of God, and to the good of mankind which culminated in his death, is both the type and the tide mark of the perpetual and universal sacrifice through which the world and man rise ever upward to purer and more perfect life.

It seems at times as though we failed to understand the highest things by seeking to understand them too far apart from our ordinary human experience. The Cross as the revelation and symbol of redemption through sacrifice needs to be brought back to our common life. So far as the principle is concerned, it is right to apply, and we do instinctively apply, all the New Testament phraseology of redemption to parents sacrificing themselves for the good of their children, to patriots suffering and dying for the sacred causes of justice and freedom, to the vast army of labourers who procure for us our necessities and luxuries at the cost of their nobler growth and comfort, and when we do so, all caricatures of the sacrifice of the Cross and all parodies of the Christian Redemption fall away, and we see that Jesus in his living and dying was fulfilling the law to which we

owe all our best blessings, that the great fact of historical religion is the interpretation and transfiguration of the inmost fact of life. Without shedding of blood, blood of body, blood of brain, blood of heart there has been no remission of sins, no redemption from evil conditions, no progress from a lower to a higher state of society. Figuratively, if not literally, men have been crucified, their hands torn, their hearts pierced through with many sorrows, in the interest of every onward step and movement of mankind. It is by the way of the Cross light comes, freedom comes, growth comes now as always.

A modern writer, in a volume of weird sketches, tells the parable of an artist who painted a beautiful picture. There was a wonderful glow upon it, which won the admiration of all his compeers, but which none could imitate. They were eager to find out where he got his colours. They sought rare and rich pigments in far-off lands; but when these touched the canvas their richness faded and died. So the secret of the great artist remained undiscovered. But one day they found him dead beside his picture, and when they came to strip him for his shroud they found a wound beneath his heart. It dawned upon them that he had painted his picture with his heart's blood. Yes! the work which really helps the world—work of statesman and philanthropist, work of poet and painter and doctor, work of teacher and preacher, is work into which men put their life, their hearts' blood. It is this power to give without counting the cost to one's self, this power of suffering and sacrifice, which is the secret of all redeeming work. Putting away sin by the sacrifice of himself is what every truly Christian man here and everywhere is doing. The law of sacrifice which is wrought into the constitution of the world, which was the law of Christ's whole life, and which was uplifted and glorified upon his Cross, is the law that is laid upon every one of us. It is not enough that Christ offered himself upon the Cross of the world's salvation 1900 years ago, that sacrifice has to be prolonged and repeated in the lives of his disciples if the will of God is ever to be done on earth as it is in heaven. It can never cease to be offered until the world is redeemed from its evil and reconciled to the divine order of our human life—the true atonement.

In the sacristy of the Cathedral of Notre Dame in Paris, there is a memorial window to an archbishop who was killed in the discharge of his sacred duties amid the tumult of one of those revolutions of which Paris unhappily has witnessed so many. Beneath the window the words are inscribed, "The Good Shepherd giveth his life for the sheep." The application of the text is a most legitimate and right worthy one. The ideal of the Good Shepherd is the ideal of all true and noble leadership among men; and obedience to its heavenly vision is the sacrifice which God exacts as the price of all high and helpful service and influence. How does your work and mine look when judged by this text, "The good shepherd giveth his life for the sheep," giveth his life daily, hourly, year in and year out, puts all that he is and has into his work, and without reserve and without calculation spends himself in it? Can we, dare we say with St. Paul, "I

count not my own life dear to myself," "I die daily," "I am crucified with Christ"? The Cross is the symbol of the life Jesus lived, and it must be the symbol of the life we are striving to live. Our work must have in it that same quality which makes the Cross divine. We must not preach self-sacrifice and practise self-indulgence. The fellowship of the Crucified is the fellowship of sacrifice, and the Church of Christ the sacred order of the Cross. Good is it from time to time to be reminded of this; good to listen to the message of the Cross; good to place ourselves at the side of Jesus Christ, and him crucified, and to hear him saying to us: Brothers, sisters! let us redeem the world together; together let us bear its burdens; together let us put away its sin by the sacrifice of ourselves.

(5) It is with truth Pascal says that Jesus Christ "took the way of perishing according to human calculations." The Cross is the revelation and symbol of victory, but of victory in failure and because of failure. There never was such an apparent failure as the Crucifixion. Every form of evil seemed to have won a triumph on that first Good Friday. But things are not always what they appear to be. It was the saying of a high-minded man who had striven in vain against an overwhelming majority in a clerical assembly, "When ye say all is over, then that will be the time when all will begin." The Cross was not the end, but the beginning; the beginning of victory—an endless victory to the cause of goodness in the world. Whatever else had failed, the loyalty of Jesus to the work of his life had not failed. The outward defeat was the proof of the moral victory. Had he been less faithful he would have escaped the Cross. There are successes which are sadder than any failures, and failures that are more glorious than any successes. It was by the way of the Cross Jesus went up to power and influence and glory—to the throne of human reverence and love. And somehow he knew and felt that he was to win by losing, to conquer by failing, to live by dying. And the history of all that is best on this earth is one continuous illustration of this law of the Cross. Let us not be afraid of those noble failures out of which have come all the great triumphs of the world. Let God's great cause be dearer to us than any personal or sectarian success. The lives of not a few of the great religious leaders of the last century seemed more or less a failure—Robertson, Maurice, Colenso—but they are having now a second and a better life—the victory which comes after apparent defeat and because of it. Because they were obedient unto death God hath highly exalted them. The path to real power still leads by way of the Cross. Let us, when we are tempted to measure our work by poor, vulgar, earthy standards, recall "the unfinished life that rules the world," that broken body hanging on a Roman gallows, and we thought that it was he who would have redeemed Israel. Edward Irving, when he commenced his ministry in the city of Glasgow, well nigh eighty years ago, resolved that he would "demonstrate a higher style of Christianity, something more magnanimous, more heroic, than this age is accustomed to." A higher style of Christianity is more than

ever our need. Let us attempt it! Let us give ourselves to it. Let it not seem beyond possibility, too great to hope, too difficult to dare. Let courage rise with danger—the courage that will welcome a noble failure rather than be content with a cheap, an easy, a mean success.

(6) In one of the ancient churches of central Italy there is a unique representation of the crucifixion. Behind the Christ on the cross we catch a dim vision of the Eternal Father; the hands of the Father behind the hands of the Son, and the nails which pierce the Son piercing the Father also. We shrink from it at first as coarse and rude, but as we think about it we feel that it is the old painter saying in the only language which he could command, what has been so long and strangely forgotten, if not in form, yet in reality—that God is in Christ, that the Father is in the Son, that His love had not to be won by sacrifice, that it is His love which is embodied in the sacrifice, that the Cross and Passion are the revelation in time and space, in visible and historical form, of the grief and pain of a God who suffers for and with His creation and His children. Little, no doubt did the old Italian painter, or the church of his age, realise the full import of the symbol he used. Mediæval theology was partly Christian truth and partly Pagan and Jewish superstition, and that is still true of much of our theology; but truth is displacing superstition, and the law of the Cross is being seen more and more clearly to be the law of love in heaven as on earth.

It is difficult to account for the strange reluctance to associate the idea of suffering and sacrifice with God. To be Infinite perfection, Infinite goodness and love, God cannot be a mere spectator of sorrow and sin. God and man live by one law. Every man that loveth is begotten of God and knoweth God. Creatorhood and suffering, fatherhood and pain, love and cross-bearing, are joined together, and cannot be put asunder. The Source of all feeling and compassion cannot Himself be devoid of feeling and compassion. It is not a God callous as to suffering, careless as to sin, which the Bible, Old and New, reveals, but a God living in the life of the human race, afflicted in its affliction and bruised and wounded by its iniquity. Everywhere the love of God is seen in suffering and sacrifice. The compassion of man is not the accusation of his goodness but the revelation and proof of it. The sorrows, the sacrifices, the martyrdoms of the world's helpers are his. The sacrifice of the Cross is not made to God, it is made by God, it is part of the universal and perpetual sacrifice God is ever and everywhere making in order to take away the sorrow and sin of the world.

What a Gospel the Cross preaches to men and women troubled by the woes of life! Standing up against the dark sky, it says that God suffers in and with His creatures and His children, that He is the Chief of sufferers, that it is His pity and love and sympathy we see in the pity and love and sympathy of Christ and of all Christ-like souls.

What a Gospel the Cross preaches to men and women troubled by the sense of sin and guilt, tormented by memories of passion and shame! Knowing it to be a

revelation of Divine sorrow and sacrifice, we cannot believe any longer that we have any Divine indifference or hostility to subdue: the notion of an angry God to be appeased by blood is abolished for ever. It reveals a love that seeks and saves to the uttermost—not a God from whom we require to be saved, but a God who is Himself our Saviour. Let not your sins, men and women, keep you from God! You may begin a new life at once with the assurance that God loves you, that He has forgiven you, and that neither things present nor things to come will separate you from His love.

Let us members and ministers of the Church of Christ gather again to-night around the Cross of Christ, and find, as we stand under its shadow, inspiration to live a life of love and sacrifice. Let us hear and obey its call to do what we see God in Christ is doing, to be His fellow-helpers and fellow-sufferers in bearing and taking away the sorrow and sin of the world.

MANCHESTER CORPORATION CEMETERIES ROTA.

THE Memorial, a copy of which appears below, was presented to the Lord Mayor of Manchester, on Thursday, April 26, by a deputation from the Manchester Association, consisting of the Revs. S. Alfred Steinthal, George Knight, W. Bishop, A. Cobden Smith, N. Anderton, Messrs. T. Fletcher Robinson (President), John Dendy, G. W. Rayner Wood, A. E. Piggott, and J. Wigley. The deputation was introduced by Mr. Councillor Marsden, and the Rev. S. A. Steinthal and Mr. John Dendy were the appointed speakers. Mr. Steinthal presented the memorial, together with supporting resolutions from the Lower Mosley-street Men's Class and Sunday-School congregation, and from the Manchester Domestic Mission Society, and the Lord Mayor expressed his general sympathy with the deputation in its objects, and promised to bring the memorial before the next meeting of the City Council, on Wednesday, May 2.

The circumstances which led up to the presentation of the memorial are as follows: At all cemeteries there are a number of funerals each week for which the mourners do not bring their own minister. The practice adopted in these cases varies in different districts, and in Manchester, as in many other places, it was the custom formerly that all funerals not otherwise arranged for should be conducted by the registrars of the cemeteries or by anyone they might appoint. In the autumn of 1904 an announcement appeared in the newspapers that the Park and Cemeteries Committee had delegated to the Manchester, Salford, and District Federation of Evangelical Free Churches the arrangement of a rota of ministers to conduct the Burial Service in the Nonconformists' parts of the Manchester Corporation cemeteries. The Rev. C. Roper, then at Moss Side, noticed the announcement, and at once wrote, unofficially, to the secretary of the Federation inquiring whether our ministers would be included in the rota. In the correspondence that followed it was quickly evident that there was no intention to include our ministers, and an official communication from our Association to the

Federation elicited a definite reply to that effect (see Section 4 Memorial). The Park and Cemeteries Committee was next approached, which, after months of delay, at length replied that it could do nothing (see Section 5 Memorial). No other course was then open to the Association but to appeal directly to the City Council, and this is now being done. It remains to be seen whether the Manchester Corporation, which has freely received the best service of so many men of our communion, some of whom have adorned its highest offices, and which so far has been uniformly fair to all denominations in the community, as Mr. Steinthal out of his long experience testifies, will stand by its traditions. The present difficulty, to which our memorial directs attention, has no doubt arisen unintentionally in the first instance; but, if nothing is done to relieve it, a slur will be cast upon our ministers through "the setting up of a test in matters of religious opinion as a qualification for the performance of a public duty in the city."

NEANDER ANDERTON.

THE MEMORIAL.

To the Right Honourable the Lord Mayor and the Aldermen and Councillors of the City of Manchester.

THE MEMORIAL of the Manchester District Association of Presbyterian and Unitarian Churches

SHEWETH—

(1) That your memorialists are an Association of Christian Protestant Nonconformist Churches in or near to the City of Manchester, of which the following are situate within the said city, that is to say:

Blackley Unitarian Chapel, Mill-street Free Church, Bradford; Wilbraham road Church (Unitarian), Chorlton-cum-Hardy, Cross-street Chapel, Longsight Free Christian Church, Moss Side Unitarian Free Church, Oldham-road Unitarian Church, Platt Chapel, Rusholme; Upper Brook-street Free Church.

(2) In response to an offer made by the Manchester, Salford and District Federation of Evangelical Free Churches, the Parks and Cemeteries Committee of your Council, on June 10, 1904, approved a "Scheme for the Conduct of Burials in the Nonconformist portions of the Philips Park and Southern Cemeteries," which scheme was subsequently adopted by your Council on July 6, 1904, and is now in operation. Under that scheme the said Federation is to be "responsible for, and shall duly provide, ministers to attend daily to conduct the Burial Service as may be required in the Nonconformist parts" of those cemeteries.

(3) The said Federation does not represent the whole of the Nonconformist churches in the city, and in preparing a rota of ministers to take duty at the cemeteries did not take any steps to place thereon ministers of Nonconformist churches not included in the Federation.

(4) Your memorialists brought this matter before the Federation with a view to securing the representation on the rota of ministers of Nonconformist churches who are not members of the Federation. They were informed in reply "that the Federation considers it has no authority under the scheme to arrange for the attendance of

ministers of the Association at interments in the Manchester cemeteries. The scheme provides that 'Annually or as may be desired the Federation shall furnish a complete list of the federated churches whose ministers are to officiate at the services.' The churches in the Association are not federated, and, as you are aware, cannot be under the Constitution of the National Council." Your memorialists have no reason to believe that the Federation has taken or intends to take any steps for obtaining such an amendment of the scheme as would remove the alleged difficulty in the way of appointing on the rota ministers of Churches which are not so federated.

(5) Your memorialists then approached the Park and Cemeteries Committee, to whom both in correspondence and at a personal interview they submitted that provision ought to be made whereby the ministers of all Nonconformist churches should be alike eligible for service on the rota. From that Committee they ultimately received a reply, an extract from the minute of its proceedings of January 13, 1906, whereby it appeared that the Committee approved of a report from its chairman and deputy-chairman, in which it is stated:

"The Committee have no responsibility respecting the rota, and it is not possible for them to include the names of any ministers in it. If the Unitarian denomination were included on the Federation they would thereby obtain representation on the rota, but there does not seem to be any other method by which they can be so represented."

Your memorialists desire at this stage (while not admitting the correctness of the term "Unitarian Denomination") to make it clear that they do not claim representation for any denomination as such, but an equal treatment of all Nonconformist ministers of religion whether belonging to any or to no organised denomination.

(6) It now appears that

(1) The only way under the present system of becoming eligible for appointment on the rota is through membership of the Federation.

(2) Membership of the Federation is refused to all who do not come up to a standard which the Federation deems essential.

(3) That standard is not merely one of character, piety, or ability, but also of theological opinion.

(7) Your memorialists respectfully submit that the Manchester Corporation, by making over its powers in regard to the rota to the Federation, has, no doubt unintentionally, become responsible for and is acquiescing in the setting up of a test in matters of religious opinion as a qualification for the performance of a public duty in the city. And your memorialists further respectfully submit that such a state of things is both an anachronism and an injustice.

(8) It has been contended that, inasmuch as there has been reserved to individuals who may wish to have the services of their own minister the right to bring him to the cemetery, no injustice is done. This contention does not touch the question at issue, which is whether the ministers of certain Nonconformist churches are to be branded as unfit and ineligible to hold the

official appointment on account of the presumed theological opinions of those churches. It is evident that under such a system the ministers of churches in which opinion is free, and of which it could not, therefore, be properly predicated that as churches they adhered to any particular system of theology, must remain so branded and disqualified whatever standard of orthodoxy might from time to time be set up.

(9) Among the Manchester Nonconformist churches whose ministers are thus now disqualified, and some of which are mentioned above, are some of the oldest in the city. From among the members of those churches there have, from time to time, arisen men who have been judged qualified to fill its highest and most responsible offices, and others who have spared neither time nor labour in working for the public good. The names of many such will readily occur to anyone conversant with the history of the city.

(10) In many neighbouring towns and districts it has been found possible to establish rotas which include the ministers of churches similar to those whose ministers are now excluded in Manchester, but who, if they removed to those other places would be admitted to take their share in this duty in brotherly co-operation with all other Nonconformist ministers. Among such place may be named Bolton, Derby, Gorton, Heywood, Macclesfield, Eccles, and Stretford.

(11) Your memorialists, having exhausted all other means open to them of dealing with this matter, respectfully submit for your consideration the above-mentioned facts, relying with confidence upon you as the Chief Magistrate and chosen representative of this great city and of every citizen in it, to remedy what is felt by some of those citizens—small it may be in number, but not on that account to be less respected or considered—as an indignity offered to their ministers and an infringement of that equality of opportunity and right of public service which is the heritage of all citizens alike.

Signed on behalf of the Association, pursuant to a resolution of its governing body,
Dated February 20, 1906.

DENDY AGATE, *President.*

JAMES R. BEARD, J.P., City,
Manchester,
GEORGE H. LEIGH,
CHAS. T. POYNTING,
JOHN DENDY,
PHILIP MARTINEAU HIGGIN-
SON,
S. ALFRED STEINTHAL,
PERCY H. LEIGH,
ARTHUR E. PIGGOTT,
GEO. S. WOOLLEY,
CHARLES ROPER,
GEO. WM. RAYNER WOOD,
J. ARTHUR PEARSON,
GEO. WM. RAYNER WOOD,
T. FLETCHER ROBINSON,
NEANDER ANDERTON,

*Vice-
Presidents.*

*Treasurer.
Hon.
Secretaries.*

THE pleasure of life is according to the man who lives it, not according to the work or place.—*Emerson.*

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good.—*W. Secker.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne (Stone Laying).—In the presence of a large gathering of members and friends from neighbouring congregations the stone-aying ceremony in connection with the new Richmond Hill Church, was performed on Saturday, April 28, by Colonel J. W. Pollitt, V.D., J.P. Among those present were the Revs. Lawrence Scott, B. C. Constable, E. Gwilym Evans, W. G. Price, H. B. Smith, J. E. Stead, W. E. Attack, W. F. Turland, W. Rodger Smyth and Thomas Hooper (Albion Congregational Church, Ashton-under-Lyne); Mrs. James Pollitt, Mrs. J. W. Pollitt, Mr. G. H. Kenyon (Mayor of Dukinfield) and Mrs. Kenyon, Mr. E. B. Broadrick (President, East Cheshire Christian Union), and Mr. T. Davies (Blackpool). The proceedings commenced at 3.30, with a brief Dedictory Service, in which Rev. H. Enfield Dowson, Principal Gordon, and the minister (Rev. H. Kelsey White), took part, Mr. Dowson reading the lesson, and Principal Gordon offering the Prayer of Dedication. At the close of the second hymn (Mr. Page Hopps's "God of our fathers, hear our prayer"), a bouquet was presented to Mrs. J. W. Pollitt by Miss Doris H. Wilkinson (daughter of the church secretary), on behalf of the ladies of the congregation. Mr. S. Moss (warden), then, in the name of the committee and congregation, extended a cordial welcome to all present, and, in concluding his address, introduced Mr. J. A. Grew (Architect), who handed to Colonel Pollitt a handsome silver trowel in commemoration of the occasion. In the course of his remarks, Colonel Pollitt expressed his pleasure at being present, and his sense of the honour which had fallen to him, and spoke of the remarkable progress which had been made by the congregation since its establishment nine years ago, referring especially to the good work done by Rev. W. C. Hall towards the consolidating of the Unitarian cause in Ashton. He had every confidence in the ultimate success of the movement under the present pastor and his able and devoted band of workers. The stone was then "well and truly laid," and a vote of thanks was passed to Mr. Pollitt, moved by Mr. S. Smethurst, seconded by Mr. Samuel Taylor, and supported (on behalf of the school) by Mr. J. T. Draycott. The hymn, "Come, labour on," having been sung, Principal Gordon pronounced the Benediction. Upwards of two hundred afterwards sat down to tea, and in the evening a largely attended soirée was held in the Richmond Hill school-room, Mr. S. Moss presiding. The programme included musical and dramatic items, one of the latter being given by friends from the New Jerusalem Church, and addresses by Revs. H. Enfield Dowson, H. Bodell Smith, J. E. Stead, and J. M. Craven (Congregationalist).

Belfast: First Church (Farewell Presentation).—On Wednesday evening, April 25, a meeting of the congregation of the First Presbyterian Church was held in the Central Hall, Rosemary-street, to make a farewell presentation to the Rev. Douglas Walmsley, at the close of his twelve years' ministry in Belfast. The presentation consisted of an illuminated address, a purse of sovereigns, and a silver salver. Mr. Bowman Malcolm was called to the chair, and spoke in warm appreciation of Mr. Walmsley's ministry. He called upon Mr. James M'Williams to read the address, and then on behalf of the congregation made the presentation. The address recorded the admirable work done by Mr. and Mrs. Walmsley in the congregation, and concluded with expressions of high regard and good wishes. In a letter of reply Mr. Walmsley spoke of the close ties which had bound him to the congregation, and concluded:—"Love your old Church still. Honour her for the faith she has cherished and for the spiritual freedom she has maintained. And by your spirit of piety and charity still serve the cause she exists to promote. Sincerely and earnestly I pray that through many years to come her work may prosper abundantly, for God's glory, for the name of Christ, and for human good." At the meeting he spoke further in the same sense, and said that while he had life and strength he would wish to be spent in the service of that Gospel in which he so entirely believed. Mr. John Rogers and other members afterwards

spoke, and the meeting concluded with a vote of thanks to the chairman.

Braintree.—The annual meeting of the Free Christian Church was held after morning service on Sunday, April 29. There was a good attendance. Mr. B. S. Wood presided. Besides the usual business a resolution of profound sorrow at the loss sustained through the death of Mrs. Sydney Courtauld, who was so true a friend of the congregation, and of sympathy with the members of her family, was passed, also the following resolution:—"We express our sympathy with Mr. R. H. Fuller in the loss of so valuable a helper as Mrs. Courtauld, and our desire to do what we can to make up for the loss by rallying as far as it is in our power to the support of the cause as representing religion untrammelled by dogma. We desire further to express our sincere wish that Mr. Fuller may long be enabled to continue his work in Braintree as minister to the congregation."

Cambridge.—On Sunday, April 29, the first service of the Easter term was conducted by the Rev. J. Estlin Carpenter, at 10, Emmanuel-street. Mr. Carpenter's visit to Cambridge is almost invariably accompanied by a large congregation, but hitherto accommodation has always been provided for all who attended. On this occasion, however, the room in which the services are held was quite inadequate for seating the number who wished to hear Mr. Carpenter, and it is to be regretted that several people had literally to be turned away. In the evening Mr. Carpenter read an interesting paper on the three synoptic Gospels before a large audience at the meeting of the University Nonconformist Union, a lively discussing ensuing after the reading of the paper. Next week the preacher will be the Rev. Gertrud von Petzold, of Leicester, when it is hoped there will be a large attendance.

Denton (Appointment).—Mr. Herbert E. Perry, of Wolverhampton, has accepted the cordial and unanimous invitation of the Wilton-street Congregation to become one of their ministers. Mr. Perry is already well known in many of our churches, where he has been welcomed as an acceptable lay preacher. He was formerly closely identified with the work of the High Pavement Chapel, Nottingham, especially in connection with the Sunday-school. Mr. Perry is a brother of the late Charles Perry, formerly minister of the Hope-street Church, Liverpool.

Kirkcaldy (Welcome Meeting).—A cordial welcome was offered on Monday evening to the Rev. Charles Sneddon as minister of the Unitarian Church in Hunter-street. Mr. H. Melville, who presided, spoke on behalf of the congregation, and the Rev. J. Forrest, of Glasgow, on behalf of the Unitarian ministers of Scotland, gave Mr. Sneddon the right hand of fellowship. The Rev. H. Williamson (Dundee), R. B. Drummond (Edinburgh), E. T. Russell (Glasgow), and W. Wilson (Kilmarnock) also joined in the welcome. Letters of regret for absence were received from the Rev. A. Webster, of Aberdeen, and Mr. Davidson, secretary of the Scottish Unitarian Association. Mr. Sneddon gratefully acknowledged the welcome so heartily accorded to him, and spoke of the extreme kindness which had been shown to him in a trying time, in coming out from the Church of Scotland, especially by Mr. Webster, to whom he paid a warm tribute. He spoke of his high ideal of the ministry and of his thankfulness for the freedom he had gained in a Church which stood for progress, freedom, and reform. He appealed to the congregation to help him to make their church a power in the town. A programme of music and recitation followed, in which Mr. Sneddon, who has great gifts as an elocutionist, took part. A vote of thanks, moved by Mr. Reeves, to all who had contributed to the pleasure of the evening, brought the proceedings to a close.

Pepperhill (near Bradford).—The chapel in this rural village has been recently renovated and re-furnished at a cost of £620. Towards this amount the Yorkshire Unitarian Union made a grant of £200, and the B. and F. U. A. of £25. The remainder has been contributed by members and friends of the congregation and generous donors in different parts of the country. On Saturday, April 28, a tea meeting was held to rejoice in this achievement, and the extinction of the debt. There was a large gathering—a re-union of old teachers and scholars. Heartiness characterised all the proceedings. Rev. John Ellis presided. A resolution of "sin-

cere thankfulness to all who have contributed to the successful issue of the undertaking" was moved by Mr. S. Jagger, seconded by Mr. J. Teal, and carried unanimously. Earnest and stimulating speeches were made by Revs. A. H. Dolphin, E. Ceredig Jones, W. H. Eastlake, and W. Rosling, Mrs. E. C. Jones, and Mr. F. Clayton.

South-East Wales Unitarian Society.—The annual meeting was held on April 23 at Newport, the retiring president, the Rev. W. J. Phillips, in the chair. The annual report showed that good work was being done in the district, although it is sorely hampered by the lack of suitable ministers to fill the numerous vacant pulpits. The death of Mr. Carslake Thompson and the removal of several respected ministers from the district were the subject of much regret. On the other hand, the starting of the new congregation at Newport and other events were full of encouragement. Mr. L. N. Williams, of Aberdare, was elected president, and the treasurer, Mr. E. D. Williams, showed that the finances were fairly good. A resolution in favour of Secular Education in State schools was carried unanimously at the instance of the Rev. Simon Jones. An inspiring sermon was preached by the Rev. G. Critchley on "A Missionary Spirit the Great Need of our Liberal Churches," and the devotional service was conducted by the Rev. J. Hathren Davies. In the evening a public meeting was held, and was addressed by the Revs. W. J. Phillips, A. N. Blatchford, W. Whitaker, and G. Critchley.

Wood Green—At a musical service on Sunday evening at Unity Church selections from Haydn's "Creation" were given, and Dr. Mummery preached an appropriate sermon on the Divine Order of Nature. At the conclusion the congregation adjourned to the lecture hall, where Dr. Mummery, on behalf of the members, presented a handsome silver salver to Mr. J. Sudbery, a tribute of "love and esteem," as the inscription said, for his untiring zeal in the service of the church during the past sixteen or seventeen years. Mr. Sudbery with much feeling acknowledged the gift.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 6.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. W. H. READ.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP. Evening Subject, "Mr. P. H. Wicksteed's Conference Address on 'Social Amelioration.'"
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.

Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Seven Kings, Central Hall, 6.30, Mr. J. C. CHATTERJI, "Christ as Viewed in India."
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Mr. W. W. DAVIES, and 6.30, Mr. T. ELLIOT, Sunday School Anniversary and Flower Services.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worples Hall, 7, Rev. GEORGE CRITCHLEY, B.A., "Sin and Salvation, from the Standpoint of Rational Religion."
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Mr. J. C. BALLANTYNE, of Manchester College.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. J. WORSLEY AUSTIN, M.A.; 2.45, Rev. W. ROSLING.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. GERTRUD VON PETZOLD, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT, U.H.M.C.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Mr. R. J. HALL, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. WILLIAM STEPHENS.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Congre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11 and 6.30, Mr. W. LOFTUS HARE.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO. — TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

WILLASTON SCHOOL, NANTWICH
—An Unsectarian Public School. Next Entrance and Foundation Scholarship Examination, Tuesday, July 10th.—For particulars apply to the HEADMASTER.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS

Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

OLDHAM ROAD UNITARIAN SCHOOL, MILES PLATTING.—Anniversary, May 6th; 10.45 and 6, Preacher, Rev. J. E. STEAD (Mossley). Children's Service at 3; Reader, Miss BARKER (Tadmorden).

PLATT CHAPEL, RUSHOLME.—On Sunday May 13th, the Rev. GERTRUD VON PETZOLD, M.A., will preach, Morning 11 a.m., Evening 6.30, when the Annual Collections will be made on behalf of the Sunday School.

SOMERSETSHIRE.

TO BE SOLD.—An ATTRACTIVE COUNTRY RESIDENCE in healthy, pleasant village, near Post and Telegraph offices. Three reception and five bedrooms, modern convenience; good garden and orchard of choice pyramid apple trees, all in excellent condition. The whole comprising 2a. 1r. 36p. Most suitable to those about retiring. Three miles from station G.W.R.—Apply OWNER, M. B. T., Long Sutton, Langport, Somerset.

BIRTH.

WICKSTEED.—On April 28th, at Win'mill-lane Kettering, to Arnold and Helen Wicksteed a son.

DEATH.

HAYES.—On April 27th, at "The Cottage," Park Hill-road, Wallington, Ernest William, last surviving son of the late W. J. and Mrs. Hayes, and grandson of the late Andrew Aspdon, of London Wall and Rossendale, in his 44th year.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.
It is as nourishing as it is delicious.

"Genuinely wholesome Confectionery"
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.
Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C., INQUIRER Office, 3, Essex-street Strand, W.C.

KANDERSTEG.
TO LET, FURNISHED, A CHÂLET, with two sitting rooms, five bedrooms (10 beds), kitchen, and servants' room; having a magnificent view of the "Blümlis Alp" and the Bernese side of the "Gemmi Pass." Also other Apartments.—For particulars, apply to KARL KLOPFER, Kandersteg, Switzerland.
 References, Rev. LAWRENCE SCOTT, Denton, Manchester.

BRISTOL.
HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.
 Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.
 Prospectus from the Principal, Miss V. A. BLAND.

BRIGHTON, BRUNSWICK PLACE, HOVE.—BOARD AND RESIDENCE in a Superior House. Exceptionally well furnished and decorated. Cuisine unsurpassed. Fine smoke room. Good bath rooms, and all the comforts and advantages of a private home. Telegrams—"Unique, Brighton."

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE, LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.
 Telegraphic Address: "BOOKCRAFT," LONDON.

ADVERTISE THROUGH THIS AGENCY.
DAVIDSON & CO., Church Magazine Localisers and General Advertising Contractors,
HULME, MANCHESTER.
 Have a Special Novelty for Church Work. Two Thousand per Month free to each Church. **EFFECTIVE RESULTS.** No grumbling by Advertisers.

Situations, VACANT AND WANTED.

LADY desires Post as COMPANION-HELP, DISTRICT VISITOR, or place of Trust.—Howell, care of Miss Cox, 40, Withens-lane, Liscard, Cheshire.

ACCOUNTANCY, CANVASSING, COLLECTING, &c., desired by Advertiser. Wide commercial experience. Part time occupied London Mission.—Address, KAPPA, INQUIRER Office, 3, Essex-street, W.C.

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

FRENCH & GERMAN TEACHER.—A young English LADY with six years' Continental Education—thorough French and German—DESIRES ENGAGEMENT. She could take entire charge of young children, or would act as Companion to older girls desiring to perfect themselves in the two above-named languages.—Apply to M. S., c/o Mrs. SAMUELSON, 38, Stanley-road, Hoylake, Cheshire.

HOUSE-PARLOURMAID WANTED in June. Comfortable home, overlooking the sea. Between-maid kept. Good wages.—Apply to A. E. JONES, Esq., Langley House, Dawlish.

WANTED, May 20th, LADY HELP or LADY NURSE for three children, aged five years, four years, and ten months. Must be able to teach a little. Nursemaid kept.—Mrs. LOUIS HYDE, Loughbrigg, Heaton Chapel, near Stockport.

LADY, not above 40, abstainer, to reside with elderly lady and gentleman and their daughter as COMPANION, and to assist in housekeeping and needlework. North-West London Suburb. Two servants and man kept.—Apply, stating how previously occupied, age, salary required, and other particulars, to Mrs. A., 101, Southampton Row, London, W.C.

CERTIFIED MONTHLY NURSE at liberty after June 10th. Terms moderate.—NURSE HENSALL, 7, Oak-road, Sale.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, REN-
 F.S.I. MISS ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (Pro tem.).

JOHN PAGE HOPPS' MONTHLY.
THE COMING DAY.
 ENLARGED. PRICE THREEPENCE.
Contents for MAY.

The Holy Ghost, the Comforter.
 Vivisection: Doubtfully Useful and certainly Wrong.
 Socialism and Society.
 Set an Example and Lead the Way.
 Helotry in India.
 The Staghounds Gangs.
 Charles Voysey on Mobs.
 Grovelling Loyalty.
 Notes by the Way. Notes on Books, &c.

F. R. HENDERSON, 16, Paternoster-row, and all Booksellers.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?
 By WILLIAM MATTHEWS. Post free, 2½d.

Messrs. MATTHEWS, 23, LOWER ARCADE, BRISTOL.

SPACE TO LET.

Apply to ELLINGTON, Advertising Office, 10, Fenwick-street, Hulme, MANCHESTER
 Effective Advertising by localised Church Magazines throughout the Kingdom.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

ASSEMBLY SUNDAY, 1906.

COLLECTIONS in aid of the Assembly's Funds will be taken in the Churches on the Roll of the Assembly on SUNDAY, MAY 13th. If not suitable to local arrangements, the date is subject to alteration.

FREDERIC ALLEN,
 Hon. Secretary.

GENERAL BAPTIST ASSEMBLY.—The 253rd ANNUAL GATHERING will be held in the Chapel at BILLINGSHURST (Sussex), TUESDAY and WEDNESDAY, May 15th and 16th.—May 15th: Divine Service at 6.15, Devotional part by Rev. J. J. Marten; Sermon by Rev. J. Wain; Communion Service conducted by Rev. S. Burrows.—Wednesday, 16th: Devotional Service at 10, followed by the Presidential Address by the Rev. J. Watnough. After which the usual Business Proceedings, concluding with a Debate on Public Questions. Luncheon and Tea, as usual.

Rev. C. A. HODDINOTT, Secretary, Chichester.

NAZARETH (UNITARIAN) CHAPEL, PADIHAM, 1806—1906.—PRELIMINARY NOTICE.—The Centenary Celebrations in connection with the above place of worship will be held on September 8th and 9th, 1906.—G. H. HUDSON, Hon. Secretary.

MISS DREWRY'S EVENING MEETINGS for the study of Browning's Poems will begin on WEDNESDAY, MAY 16th, at 7.45 p.m. Miss Drewry gives Lectures, Readings, and Lessons in English Language and Literature and kindred subjects; examines; reads with private pupils; and helps students by letter and in her Reading Society.—143, King Henry's-road, London, N.W.

FULL REPORT OF NATIONAL CONFERENCE AT OXFORD.

"The Inquirer," April 21 and 28.

- REV. FRANK K. FREESTON**—
Youth and Faith.
- REV. H. GOW, B.A.**—
The Ideal of a Church.
- REV. CHARLES HARGROVE, M.A.**—
The Church and the World.
- REV. L. P. JACKS, M.A.**—
The Outlook for Liberal Religion.
- MISS CLARA C. LUCAS**—
The Development of the Temperance Movement.
- PROFESSOR J. RÉVILLE**—
Separation of the Churches and the State in France.
- REV. DR. RASHDALL**—
The Relation Between Philosophy and Theology.
- GRAHAM WALLAS, M.A.**—
Darwinism and Social Motive.
- REV. PHILIP H. WICKSTEED, M.A.**—
Three Requisites for Social Amelioration.
- REV. T. RHONDDA WILLIAMS**—
The Liberal Movement in the Free Churches.
- REV. JOSEPH WOOD**—
The Dynamics of Preaching.

THE
TWO NUMBERS,
3d.
POST FREE.

"INQUIRER" OFFICE, 3, ESSEX STREET, STRAND, W.C.

Crown 8vo, Cloth. 440 pp. 2s. 6d. net, postage 4d.

MEMORABLE UNITARIANS.

BRIEF BIOGRAPHIES OF WELL-KNOWN UNITARIANS.

There are in this volume nearly 150 brief Biographical Sketches of eminent Unitarians. "Many an inquirer," writes the Editor, "wishes to test the tree by its fruit, and to learn what has been the moral and intellectual calibre of the men whom Unitarianism has produced or has attracted."

"In some of these, who were educated in Unitarianism, the reader will see how noble and devout a spirit that education produced. In others, who were educated in Trinitarianism—like Milton, Locke, Newton, Watts, Porson, Paley—he will see by what acute thinkers, even when originally prepossessed against Unitarianism, the arguments in support of it have been pronounced irresistible."

"MEMORABLE UNITARIANS" is an invaluable handbook for Ministers, Sunday School Teachers, and for all who desire to become acquainted with the lives of the men and women who were the founders or products of Unitarianism.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, W.C.

**FOURTH CITY MUTUAL BENEFIT
BUILDING SOCIETY,**
2, Coleman Street, London.

President:
SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £200 EACH.
Entrance Fee, 2/6. Deposits repayable
at 14 days' Notice, 3½ per Cent.

**SPECIAL FEATURE: DEPOSITS for 3 years
Certain, 4 per Cent., free of Income Tax.**
Prospectus and 43rd Annual Report on Application

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE
HALF-PAGE
PER COLUMN
INCH IN COLUMN

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C. and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 5, 1906.



**SIR
ISAAC
PITMAN
AND SONS
LTD.**

NEW BOOK BY

STOPFORD A. BROOKE

With New Photogravure Portrait, 6s.

"Fired with sincerity, written with distinction, and illumined by thought and insight."—Dundee Advertiser.

"Mr. Brooke's writings cast a spell over the reader."
Belfast News Letter.

"We wish it the wide popularity that it deserves."—Tribune.

LONDON: SIR ISAAC PITMAN AND SONS, LTD.

**THE
LIFE
SUPER-
LATIVE.**

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3333.
NEW SERIES, No. 437.]

LONDON, SATURDAY, MAY 12, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	313
LEADER:—	
A Call to Service ...	320
ARTICLES:—	
In the Academy ...	313
Nazareth ...	314
Is there Only "One Thing Needful?" ...	316
Education, Secular or Religious... ..	318
The Sweated Industries Exhibition ...	324
Musing by a Minister.—XXXIX. ...	325
MEETINGS:—	
London Domestic Mission ...	320
Ministers' Pension and Insurance Fund ...	322
National Conference Guilds' Union ...	323
CORRESPONDENCE:—	
The Bethesda Question ...	316
Dr. Martineau's View of Matter ...	316
London Sunday School Society... ..	325
London Ministers' Meeting ...	325
LITERATURE:—	
Articles in the Reviews ...	314
The British Constitutional Association ...	318
OBITUARY:—Mrs. T. W. Green ...	319
POETRY:—Failure? ...	313
THE CHILDREN'S COLUMN ...	319
NEWS FROM THE CHURCHES ...	325
OUR CALENDAR ...	326

NOTES OF THE WEEK.

AT our Whitsuntide anniversary meetings the American Unitarian Association is to be represented not only by Dr. S. M. Crothers, who, as already announced, will be the Essex Hall lecturer, but also by the Rev. George C. Cressey, D.D., and Mr. Charles E. Ware, who bears a name ever to be honoured in the fellowship of Unitarians.

DR. CRESSEY, after twenty-one years of active service in the ministry, having held pastorates at Salem and Northampton, Mass., and for the last fourteen years at Portland, Oregon, has come to England for some months of rest, but will be glad to preach in our pulpits as opportunity may arise. To-morrow (Sunday) he is to take the services, morning and evening, at Rosslyn Hill Chapel, Hampstead.

THE ninetieth anniversary of the Peace Society will take place on Tuesday, May 22nd. The public meeting will be held in the evening at the City Temple, Holborn Viaduct, E.C. The President, Dr. Robert Spence Watson, will occupy the chair, and will be supported by Miss Frances Thompson (Birkenhead), Messrs. J. McCallum, M.P., P. A. Molteno, M.P., Canon Fleming, B.D., Rev. G. Friedlander (Western Synagogue, Haymarket, S.W.), Rev. T. Rhondda Williams (Bradford, Yorks.), Rev. Thomas Yates (Kensington), and others. Holders of tickets, which may be obtained from the Secretary, 47, New Broad Street, E.C., will be admitted from 6 p.m., and there will be an organ

recital from 6.30 until 7, when the meeting commences.

THE second reading of the Education Bill has been debated this week. Some opinions upon it will be found in our notes on "Articles in the Reviews." This week we publish an article by the Rev. Henry Gow, and for next week we have an article on the Bill by the Rev. C. J. Street.

FAILURE?

FOLLOW the dead
In his dark-plumed hearse
To his lowly bed:
Is it better or worse?

He had his dream
On hill and lea,
By moor and stream
And sounding sea.

He watched the stars
Across the bay,
O'er crimson bars
Of dying day.

He sang his hymns
In morning hours
By brooklet brims,
Among his flowers.

Follow him down
Through lane and street
Of the big, grey town,
To the country sweet.

No hungry quest
For name or fame
Disturbed his rest,
Or brought him shame.

He searched the mine
Of mystery;
His guide, "Divine
Philosophy."

They found him cold
On a bright, warm day;
A locket of gold
Near his verses lay.

"Failure!" one sighs;
Some whisper, "Yes."
A maid replies
"Perhaps success."

FOLLOW the dead
In his dark-plumed hearse
With reverent tread:
Is it better or worse?

J. L. HAIGH.

TO CORRESPONDENTS:—Letters, &c., J. T. D., W. H. D., A. W. F., M. H., O. H. H., W. L., J. E. O., C. J. S., A. D. T., J. J. W.

IN THE ACADEMY.

THE idea of a jumble sale suggested by the Art critic of the *Athenæum* in a first notice of this year's Royal Academy exhibition satisfies an emotion which struggles for expression as one contemplates the strange medley of pictures gathered together at Burlington House. It is idle to ask how certain things could possibly have been admitted. There they are, and scores of others, not interesting enough to excite any astonishment. On the other hand, if in places this year's exhibition is decidedly loud, and never stirs one very deeply, there are an unusual number of landscapes, which it is a pure pleasure to see and for which one would only ask happier surroundings, and also some very fine portraits. Last year we noted Herkomer's great portrait group of the Landsberg burghers as the most interesting picture of the exhibition; this year, while we are inclined to give the first place to the landscapes, there is another very striking portrait group. One sees it at once through two open doors, on turning to pass out of Room II; the four Professors of the Johns Hopkins University, Baltimore, standing out vividly from a sombre back-ground, among them being Dr. William Osler, now Regius Professor of Medicine at Oxford. It is Sargent's finest contribution to this year's portrait gallery (257). Among the other portraits we may mention at once Dicksee's "Mrs. Henry Reiss" (67), Sir George Reid's "Bishop of Salisbury" (103), Briton Rivière's "Professor Frank Clowes" (161), where the man is happy with his dog, and Herkomer's "Dr. Malcolm MacColl" (438). Many friends will be glad of this opportunity of seeing Hacker's portrait of Mrs. David Martineau (424).

There are two pictures to which we have returned most frequently with constant pleasure, Peter Graham's "Morning" (40) and E. T. Compton's "Saleinaz Glacier" (460). In the first there is the delicious freshness of the early morning, and the clear deep waters of the sea about some rocks off the coast. The sun is just up, and touches the rocks with vivid light, and the white wings of the gulls hovering round. The Saleinaz Glacier comes down among the northern slopes of the Mont Blanc range, eastward from Argentière, and Mr. Compton's picture is a wonderful presentment of such a scene. So the great field of ice appears, under a sunny sky with great rolling clouds, and it is unmistakable ice. The air is clear and keen, as one looks across the glacier to the rocks, with snow in all their clefts,

while in the distance is another range of snow-clad hills. Of the other landscapes we must be content to note a few numbers where we have found the happiest effects, often in quite unpretentious pictures: 63, 70, 209, 292, 294, 344, 473, 579, 598, and 796.

If anyone asks for an example of the loudness of this Exhibition, look at 326, the apotheosis of a motor-car, with some stiff portraits attached; and for the grotesque—unwelcome sign of a decadent art—76, 241, and 414. To get back to real life, look at 32 and 43 in the first room.

Of pictures by artists in whom many of our readers have a special interest, Miss Minna Tayler's "Reconciliation" (386) is deservedly fortunate in a good place. We note also Mr. Wetherbee's two pictures, "A Sleeping Shepherd" (5) and "The Wings of the Morning" (697), the latter especially striking, and Mr. Savage Cooper's "Rose softly blooming" (792). In the Water-colour Room Mr. Ernest Briggs has three pictures, 838, 909, and 940, charming bits of Highland scenery; and there is also Mr. Follen Bishop's "The Road up the Glen" (914). In the Black and White Room is Mrs. Basil Martineau's "Friede" (1281).

Among the Sculpture is a model of Sir W. B. Richmond's memorial to Mr. and Mrs. Gladstone, the recumbent figures side by side, to be placed in Hawarden Church; and F. W. Pomeroy's beautiful recumbent effigy in marble, for Rochester Cathedral, of the late Dean Hole, with some of the roses that he loved at his feet.

ARTICLES IN THE REVIEWS.

In this month's reviews the Education Bill naturally holds the first place. The *Nineteenth Century and After* opens with six contributions "For and Against the Bill." The Archbishop of Westminster and Lord Halifax each in turn states his own uncompromising position; Dr. Macnamara warns the clergy of the Established and the Roman Churches against the growing fury of their outcry against the Bill, and warns them, if they persist, that they will drive religious teaching out of the schools altogether; and Mr. D. C. Lathbury, who strongly criticises "undenominationalism," avows himself a convert to the secularisation of the schools. Dr. Guinness Rogers also warns the churches that this will come, if they do not have a care, and advises them to "agree with their adversary quickly." Mr. Herbert Paul strongly supports the Bill, and clearly states that there is no alternative but this secularisation. "The old denominational system is dead and buried. It committed suicide when it laid hands on the rates in 1902." His attitude towards the teaching of religion appears in this passage: "The vast majority of Englishmen are Christians, and there are lessons to be found in the Bible, chiefly in the New Testament, which all Christians hold alike. Commonsense says, 'Teach them to all children alike.' Bigotry says, 'Separate little children at the earliest possible age into rival sects, and let priests of all religions in among them to keep them apart.' The Bill follows the lines of common sense, and is odious to bigots.

The idea that it endows Nonconformity is absurd. Nonconformity is not a creed. It is a purely negative description of those Protestants who dissent from the Established Church. Some Nonconformists differ quite as widely from each other as from the Establishment. But they do not differ from the Establishment, or from each other, about the points which have been taught in Board Schools under the Cowper-Temple Clause since 1870, and it is this common Christianity which, if anything, the Bill endows. Nothing can be more erroneous than the statement that only Dissenters approve of this unsectarian, this Christian teaching. Liberal Churchmen are perfectly satisfied with it, and even freethinkers are in many cases willing that on moral grounds their children should receive it. No phrase in the English language is more frequently perverted than 'the Church.' It is sought to be monopolised by a little clique of ecclesiastical laymen, more clerical than the clergy themselves, Tories in politics, and sacerdotalists in religion, whom the mass of the laity regard with abhorrence or contempt. From these men, and from the Bishops, the opposition to this Bill mainly comes. The Church is no more opposed to it than the nation is opposed to it. An Erastian Establishment is best represented in the House of Commons." In this number Miss K. Bathurst's article on "The Physique of Girls" should be also noted.

In the *Contemporary*, Lord Stanley of Alderley has the first place for an article on the Bill. He would have been glad to see a reversion to a separate education authority, which, he is convinced, must soon come, and he also holds that the secularisation of all public schools is the right plan, with more thorough facilities for religious teaching, at the cost of those who wish to give it, than the Bill provides. He shows in an interesting manner how the Four-fifths clause will not meet the case of some Catholic schools, which ought to be met. Many of our readers will turn with interest to two other articles in this number, that on "The Moral Consciousness of Jesus," by W. J. Mackenzie, and that by Lt.-Col. Pedder on "The Parson and his Flock."

The *Independent Review* holds that when the strong feelings of the moment have subsided, the Education Bill will be regarded "as a courageous and fair-minded attempt to settle the difficult problem of religious education. To have produced a solution which would have satisfied all parties would have passed the wit of man. It is good evidence of a desire to secure a just and lasting settlement to have produced a Bill which does not satisfy any party completely." On the other hand, Mr. J. M. Robertson, M.P., has an article, following the Editorial Notes, strongly urging that the "secular solution" can alone be satisfactory and fair to all parties. Mr. A. Holden Byles writes on "The Elberfeld System in England," and Dr. Rashdall a very interesting review of the Life of Archbishop Temple.

WHEN the power of imparting joy
Is equal to the will, the human soul
Requires no other heaven.—*Shelley*.

NAZARETH.

SUNSHINE lit the hill-tops before six o'clock on Palm Sunday. In a few minutes I had slipped out of the quiet hotel, and up the walled lane on the other side of the main road that runs along the valley. Two or three hundred paces brought me out among the fields to the west, where women were already at work. I turned to take a long look at that scene before leaving it, I suppose, for ever. From where I stood to the spring and "St. Mary's Well" at the other (north-east) end of the town was about three-quarters of a mile. At that point the road rises rapidly on its way to Cana. At my left lay the open country side, less steeply graded, where we came in from Haifa three days before. In front and to the right was the little town itself, rising terrace-wise up the side of a long ridge, the summit of which is out of sight from the streets below.

My companions had not been very favourably struck with their first sight of Nazareth. Compared with some villages in Galilee it certainly has a rather modern unromantic look. The buildings, mostly white, being built of the neighbouring limestone, include some large schools and similar structures which appear more useful than handsome. A little British church lifts its modest square tower among the clustered flat roofs; a single minaret imparts but little of the oriental to the view. Green slopes on the hills around, and along the principal ridge, "the hill on which the city is built;" fringes, and groups of grey-green olives here and there; occasional gardens among the upper houses—all help to relieve the picture. But, with but slight allowances, one could almost take this for a hill-side township in Yorkshire. Yesterday, I noticed a little mill-chimney, and a modest but business-like jet of steam!

The people, like the place, have an air of the West about them, at least in their general cleanliness, attention to work, and absence of picturesque beggary. The oriental dress is there, modified (one thinks) by much contact with missionary teachers, into neat sobriety. The narrow streets are the cleanest in Palestine, so far as I can speak. Even Bethlehem, which, by its evident thrift and industry made a gratifying impression upon us, is not so "tidy" as Nazareth; but then it is better placed for a view, and the abundant plantations on the gentle slopes around it make the southern "birth-place" much more attractive to the spectator. Nazareth's great view is from the hill above, three or four hundred feet higher than its main thoroughfare. The town pushes sideways up the slope of the hill—perhaps a third of a mile covers the breadth of the place. It is said to have over ten thousand inhabitants.

Minutes were precious, and I must needs finish my mental picture, if I would revisit old scenes once more, and find out one or two still remaining to be discovered. I turned north-east, following, on my higher ground, the trend of the valley and the town, which was still on my left. Presently I was among fields in a little valley where tracks come in, from the plain of Jezreel to the south, from Endor to the south-east. Beyond were olive-groves, and a hill stretching southward a mile or so, to a steep bluff which an absurd tradition has identified as

the rock of intended "Precipitation." I turned in among the houses.

Already the townsfolk were astir. Long strings of laden camels—I counted over forty in one train—strode westward. Services were going on at several of the churches. Mourners in sombre dress were returning from the ancient burial-ground behind the (Latin) Church of the Annunciation. I entered as early mass was being celebrated. The principal structure is dignified, almost beautiful with pictures and coloured marbles. A few women were at worship. Beneath the high-altar is a flight of steps leading to the crypt, where is the "place of Mary's meeting with the Angel Gabriel." The house where Jesus lived with his parents is not here, having been borne away (to Dalmatia, afterwards to Italy) by angels some six hundred years ago—so, at least, I am told, and I did not go down to see. Nor did I visit Joseph's workshop, there being literally no reason for doing so. Piloted by a group of boys, whose English was voluble, if not extensive, I did visit the Synagogue. The present little building is evidently old, though, of course, far later than the time of Jesus. Whether it really stands on the site of the veritable synagogue, where he astonished his town's-fellows by his boldness and words of grace, who can tell? Hereabout, I should say, it must have been. It is near the centre of things, the market is close by; and if in ancient times the town was generally speaking higher up the hill-side, and rather more to the west, the range, after all, is not great. Westward and higher up is a scarp of white rock overgrown on the brow with grasses, and with bushes at its base, which intelligent travellers have supposed to be most likely the "rock of precipitation." It is situated behind the Maronite monastery. The kindly *curé* spared no pains to let me see and know all about it, when I visited the place the day before. He stood obligingly once, twice, as I took photographs of the cliff, and only asked that a copy might be sent him. (Alas, it may not be! At Jeida—name evermore bitterly remembered—some accident occurred to my camera; a batch of precious films fell out into the open, and my beautiful pictures, like Milton's eyes, were blinded with excess of light.) Hard by is a block of chalky limestone which men say is the table on which Christ dined with the disciples after his resurrection. I did not visit it, and though in company with my companions, I did visit the Greek "Chapel of the Annunciation" (for there are at least two claims respecting this, as in other cases) it was enough to know that the one authentic spring of the town, whose copious waters still supply "St. Mary's Well," is enclosed in the walls; and, for the rest, to wonder, a little mournfully, that the bishop whom we saw—a fine-looking, grave person—had so pitiful a ceremonial to share in, and so poorly, not to say tawdri-ly, decorated a sanctuary.

Astonishment, also, filled our minds, on the first day we saw Nazareth, to find that among the pilgrims were a troop of sturdy Russians, who at the moment we approached, were mounting the broad steps leading to their church, striding upward to a sort of chant, with swords drawn and uplifted. A leader, perhaps a priest, from time to time spoke a few words, being answered

in loud responses by the crowd as they followed. The excitement seemed to grow as they got to the threshold of the holy place, and not only shouts of triumph, but guns fired irregularly testified to their emotion. What it would be when they got to Jerusalem for Easter, one can only guess. A very different scene, two days later, was the pitching of a camp of ten or twelve tents, for a large party of American tourists *en route* for Tiberias and Damascus. It was close to the Well, and there were the girls and women, filling their water pots and bearing them away on their heads, dignified and even stately of gait, the evening sunshine lighting up the scene.

I shall sooner forget all these things, however, than the sight from the top of the hill. We got there on Saturday afternoon, after a joyous and comparatively easy return from Tiberias by the road we had lately travelled with so much difficulty. Other travellers had shirked that return, preferring to take boat down the lake, and then take train for Haifa across the south side of the plain of Jezreel. One bold pedestrian, a young clergyman, notwithstanding an unpleasant experience with Bedouins, who demanded *bakshish* from him under the shadow of the summit of Hattin (the "Mount of Beatitudes"), risked a long tramp round by Tabor, and did it successfully, coming into Nazareth that evening well-tired with his thirty miles or so. For us, it was good to be coming again over the fields which Jesus must have often walked between Capernaum and Cana, between Cana and Nazareth. These were the hills he saw, these the rivulets of which he drank. Here were the flowers he loved—cyclamens, irises, lupines, daisies; this is assuredly the summit he often climbed, to see the great landscape with the eyes of opening youth, to meditate with the mind of man.

As one stands up there, sixteen-hundred feet above the level of the Mediterranean, that shows blue in two long stretches twenty miles away to the west, the hills of Galilee in complex grouping filling in the picture to the north, white-topped Hermon peeping over them from the north-east, Tabor showing slightly, and "little Hermon" more fully to the east, and blue hills of Moab far to the south-east, there lies in front the great green plain with all the panorama of hills at its back from Gilboa to Carmel again. Who can doubt that this picture was familiar to him? This, I take it, was his playground when, as a boy, he left the village behind and clambered up the bare, smooth and rather slippery cliffs, till the grass and bushy tufts were reached, and he could run about with his fellows, the little Judes, and Simons and Jacobs of his native town, their shouts of glee ringing in the fresh clear air. Here all the patriot in his breast must have stirred as, from the hearing or reading of ancient story in the synagogue down there in the village, he came up to view the scene of battle-field and struggle, and lifted his eyes from the plain to the hills beyond, where lay the road to the city of the great King. If there was the making of a prophet in any young Nazarene, here surely—with Carmel all in sight, and many another storied spot—was his altar of consecration. We plucked our memorial

blossoms from that sacred field, and have brought them down with us, down into the levels of our own lowly daily life.

Before the sun set on that Palm Sunday we had left Nazareth far behind. The birds sang brightly about us, as creatures that knew no thought of farewell. In the glowing afternoon we reached the top of the bold promontory of Carmel, and mounted to the roof of the French monastery there. It is a modern building, and, but for a staggering inscription over a cave "where Elijah dwelt," it should please the most exacting. There is evidence not only of wisdom, but of wit in the quotations from Scripture and the Fathers inscribed over the doors of the cells and other apartments; the chapel is noble, and the library has its supplement in an extensive collection of shells, fossils and other objects of natural history. Upon the roof, among the white pigeons, the worthy monk who attended us pointed out this and that in the vast spectacle around us. Below us a great white wall encompassed a wide area of the mount; it had been recently built, at much cost, he said, to prevent further encroachment by the Germans, who, indeed, appear to be a pushing people in various parts of Palestine. We looked south along the back of Carmel over a fertile valley between the mountain and the shore. Along the shore itself we made out Athlit, with its massive crusaders' ruin; Dor (of old, now Tantura—a dirty spot); and perhaps Cæsarea. To us three travellers Cæsarea was well-known; the story of our acquaintance with it is too long for a parenthesis—we shall keep it for long winter's nights. The "Great Sea" shone blue and wide, and the eye glanced round with glad satisfaction at its beauty and fulness. But what is that coming from the north, past the shores of Sidon and of Tyre—nay, steering in across the bay of Acre? That black spot, with its attendant cloud, is the steamer that to-night will take us away. Still, there is time to drink in a great draught of that marvellous beauty—the deep green-blue of the bay, hemmed in by a bright band of shore circling many a mile; the distant roofs of Acre, the near and cheerful town of Haifa, red and white, many-palmed, prosperous-looking. Away, away, more than fifty miles, shines Mount Hermon once again—we had twice bidden him good-bye, not knowing how far he glances; but this is his final greeting to us. We stand watching the sun and shadow on the many hills of Galilee. "Yonder," says our friend the monk, "is the Hill of Nazareth." With keen look we follow, and among the heights to the east we seem to see one a little above the rest.

It was our last glimpse. We went down into the monastery again, lingering awhile in the warm glow on the hill-top, discoursing of Elijah and many other things; and so turned home, down the long slope of the bushy blossomy hill-side, down to the vineyards and gardens. The sun set; the wind roughened the water of the harbour somewhat, and for a lively quarter-of-an-hour we tossed before we reached the steamer. On the morrow we lay restfully off Jaffa, and the next night brought us over a billowy sea to Port Said in time for the morning train to Cairo.

W. G. TARRANT.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

THE BETHSAIDA QUESTION.

SIR,—Mr. Tarrant's two articles on his Galilee expedition are excellent, and increase my regret that one so well equipped with previous knowledge should not have been able to devote a longer time to personal observation of Scripture localities. There is much, however, to be said on the Capernaum and Bethsaida questions in opposition to the views expressed in his article in your issue of May 5. On the former I may, perhaps, be permitted to send you a line on a future occasion; for the present I confine myself to the latter.

The Bethsaida question is not, I think, so easily disposed of as Mr. Tarrant supposes. Thomson, in "The Land and the Book" (ed. 1866, p. 360) says that in 1855 he heard the Bedawin in the Butaiha apply the name Bethsaida to the place generally known as el-Mesadiyeh. Now, I quite agree with Mr. Tarrant that the good doctor's ear may have "been deceived by a rapid utterance of the real name of the place"; but this does not fully dispose of the matter. It has to be remembered that this deceptive similarity of names is really due to the fact that Bethsaida and Mesadiyeh contain the same Semitic root, both having reference to fishing or hunting. Mr. Tarrant goes on to say that "the site appears impossible for any town of the importance of the ancient Bethsaida." But here I think he misapprehends the question. No one now imagines that el-Mesadiyeh is the site of the town Bethsaida. The only town of the name was Bethsaida-Julias, which is by general consent located at et-Tell, a mound covered with ruins nearly two miles to the N.W. of Mesadiyeh. But Josephus says that Bethsaida-Julias was surrounded by fourteen villages, and the theory is that the Bethsaida of Andrew and Peter was one of these villages. Bethsaida-Julias was some way inland, but the fishermen's village must have been on the coast; the relation between the town and the village being something like that between Hastings and the fishing suburb of Old Hastings, as I knew it in my boyhood; or, between the inland town of Bridport and its harbour, which is on the coast nearly two miles away.

I confess to being disappointed to learn that Mr. Tarrant found no signs of "old walls or loose stones, or even of mounds, anywhere on the flat expanse around." I believe it was at my own suggestion that he sought for these; for, at the time when I myself visited the place, I hardly realised the importance of the site, and did not take such careful notes as I should otherwise have done. But I have before me, as I write, an enlargement from a photograph which I then took, and I find it difficult to believe the further statement, that the Bedawin huts themselves contain no worked stones, unless by "worked" Mr. Tarrant means something more elaborate than I should myself mean by the term. It is seldom that either Bedawin or Felahin use stone at all except in the neigh-

bourhood of ancient ruins. For the most part their huts and storehouses are of mud, for they will not take the trouble to quarry and trim the stone, but when they settle near the old ruins, they will form walls of the ready-made building-stones, and cover them with roofs of brushwood plastered with mud. Such stones always have worn and rounded edges, yet they are sufficiently of a size and sufficiently shaped to be usable for building purposes.

Another important point, in which my photograph agrees with my note-book, is that Mesadiyeh is built upon a bank well above the surface of the lake. It is true, as Mr. Tarrant says, that the village "stands on the outer edge of a wide, marshy flat"; it may even be true that "in rainy seasons the huts can hardly escape flooding"; but this would be less true of Mesadiyeh than of any other village in the Plain of Butaiha, so that Mesadiyeh still has the preference over any other suggested site, such, for instance, as el-Arāj; and it is an important fact that it is safe at any rate from flooding by any rise in the lake. Its situation on this high shore struck me, indeed, at the time of my visit, as being much in favour of its being a permanent settlement. I should have guessed that the spot had been selected expressly as being less liable than others to that flooding from which the whole plain of Butaiha more or less suffers.

One fact much in favour of el-Mesadiyeh being the Gospel Bethsaida is that it has a natural harbour. With the exception of el-Arāj, it is the only place at the north end of the lake which has a harbour of any sort. But here the stream which flows down the Wady es-Saffāh empties itself into a broad estuary known as Wady el-Mesadiyeh, which could accommodate a whole fleet of fishing-boats.

On the whole, I may say, that if the view is correct that the Græco-Roman Julius was connected with a Jewish fishing-village called Bethsaida, then Mesadiyeh has the best claim to be the Bethsaida of the Gospels. But there is an alternative hypothesis which I have never seen advanced, and which yet appears to me worthy of consideration. Bethsaida-Julias had fourteen dependent villages, and it is noticeable that at the present day there is in this same district a second Mesadiyeh. It is inland on the West of the Jordan. Is it not possible, then, that Bethsaida was a district consisting of Julius (et-Tell) and the surrounding villages, and that the two places still bearing the name Mesadiyeh are survivors of those fourteen ancient dependents? If this is the truth of the matter, it is perhaps vain to fix upon any one village in the district as that which was visited by Jesus.

HERBERT RIX.

DR. MARTINEAU'S VIEW OF MATTER

SIR,—Mr. Solly asks, "What is the evidence for ascribing to Dr. Martineau the view of matter which I ascribe to him in my paper at the Oxford Conference? I find," he says, "that Dr. Martineau argues very much on the lines that Dr. Rashdall himself does, against a causality partly in God and partly in matter." This was not exactly the view which I imputed to Dr. Martineau. I contended that if

(as Dr. Martineau holds) there is no causality except in will, matter, considered as something existing apart from mind, must be regarded as an inert thing, essentially distinguishable from and not necessarily endowed with force or energy. It is this conception which seems to me difficult to reconcile with the modern physical speculations about the nature of matter. So far does Dr. Martineau carry this abstraction of matter in itself from its active properties, from the power of doing anything, that he appears not disinclined to accept the old Greek view of a matter which not only exists independently of the Divine or any other thought, but is not, even in the first instance, created by the Divine will. Here is the passage:—

"If anyone objects to the idea of *self-set* problems as applied to the Divine mind, he is not obliged by our argument, though he is permitted, to regard matter as created out of nothing. He may let it remain, if he pleases, in some form like the Platonic, *ἀνάγκη*, as an original datum, under the conditions of which the Supreme intellect works out its designs. Some objective conditions, viz., those of space and time everyone but the pure idealist must admit as present; and that these carry with them also some elementary *ἔλνη*, though involving difficulties of another kind, at least has the advantage of exhibiting the problem of the world as not gratuitously made but really found." ("Study of Religion, Vol. I., 1888, pp. 330 and 331; second edition, pp. 310 and 311). The whole question is not, as it seems to me, one of "evidence" as to what Dr. Martineau explicitly held, as what are the logical implications of his view. It is very probable that Dr. Martineau would have repudiated my inferences, but I do not think I have misrepresented him.

H. RASHDALL.

New College, Oxford, May 7, 1906.

IS THERE ONLY "ONE THING NEEDFUL"?

WE are indebted to the Editor of the *Hibbert Journal* for an observation which is suggestive and valuable in a high degree. He has more than once drawn attention to the importance of comparing two things which are often supposed to be utterly unconnected; these are, progress in religious doctrine and progress in morality (morality being taken to mean both action and the understanding of why we so act). In a sense there has been a "crisis" in theology, which is now being overcome; but we are face to face with a similar "crisis" in morality which we have not begun to overcome. We may think the use of the word "crisis" rests on exaggeration; and, perhaps, it does, if we understand it to refer to morality in general without any special reference to Christian teaching. But if we understand it to refer to *Christian* morality, it must be admitted that the use of the word "crisis" is justified.

In my opinion the comparison made by Mr. Jacks is very valuable, because it suggests that the same difficulties beset the attempt to deal with the needs of Christian doctrine and the needs of Christian morality; that similar mistakes are found in the two cases; and that the means by which the one "crisis" has been over-

come may have something to teach us as to the means by which we may overcome the other also. As far as I know, the question has never been considered in any detail, from the point of view which Mr. Jack's important observation suggests.

Granting that we are overcoming the doctrinal "crisis," let us ask, how is it being accomplished? Perhaps the best way to get at an answer in brief is to ask, how has it *not* been accomplished?

First, clearly it has not been accomplished by *textual theology*. Textual theology professes to found a system of Christian doctrine on texts from the New Testament. What it really does is almost invariably to read certain ideas into the texts in order to get them out again. What it never does is to inquire into anything like a growth in the New Testament writings, or into the possibility of various lines of thought being found there, and the historical relation of these to one another. There is no idea of the comparative value (for doctrinal purposes) of texts from the Gospels, from Peter, Paul, James or John. The defect of the whole method may be summed up in one word—it is utterly *unhistorical*. Some of the doctrines read into the words of the New Testament were never dreamt of until two or three centuries after the New Testament writers lived. We only begin to understand the actual circumstances of the time in which they wrote, and for which they wrote.

It must be admitted that *textual Unitarianism* is equally unhistorical. It has its uses as a partial antidote to textual orthodoxy; but we can no longer put forward, as serious contributions to religious thought, pamphlets on such subjects as "The Apostle Paul a Unitarian," "The Apostle Peter a Unitarian," &c. (published by the American Unitarian Association about fifty years ago).

Our next step is into much more controversial ground. One of the most popular religious theories of the day is expressed in the catchword, "Back to Jesus." Sometimes, this is exactly what is needed; but that is not the point. Taken as a principle, it will not provide the reconstruction of doctrine; it rests on a basis as arbitrary and unhistorical as the last. It consists in a like process of selection, in which particular facts and ideas are taken and accounted the essential and real things, and all the other facts and ideas rejected as corruptions. And even within the limits of the "essential" things—the life and words of Jesus—the same process of arbitrary selection takes place; certain acts and sayings (as the Beatitudes in Matthew v.) are chosen and attributed to "the real Jesus," for no reason other than the impression they make on the reader; and certain other acts and sayings (as in John x., 8) are attributed to the mistaken imaginations of his followers. Sometimes we may have no choice but to fall back on this kind of religious "impressionism"; but, obviously, it will not avail as a reliable reconstruction of Christian belief.

Whatever reliable reconstruction of belief has really been accomplished, is due—apart from the influences of science and philosophy—to a historical understanding of the events out of which the beliefs

sprung. We are familiar with this idea as regards the Old Testament. We know how clear the growth of Israel's religion becomes when we understand the relation of the early law and religion to the prophets and the relation of the prophets and the exilic crisis to the later law and the Psalms. All this is nothing but historical understanding—that is, understanding not simply that such and such things were done and said, but of the *reasons why* they were done and said. And the New Testament is now being read in a similar light. The truth is, we understand Christian doctrine just so far, and only so far, as we understand the religious history of (at least) the first three centuries. I do not say that we cannot *believe* without this historic sense and insight; I say that without it we cannot *understand*.

Now what is the state of affairs regarding our insight into the meaning of Christian morality? Let any one ask What is the standard of Christian ethics, or where is it to be found? The Protestant answer is, of course, "In the New Testament." But this, taken by itself, is almost no answer; can any divergent tendencies in moral doctrine be discerned in the New Testament? For instance, is the application of Christian principles to practical life, in the Epistles to Timothy, exactly what the Sermon on the Mount would lead us to expect? If divergent tendencies are admitted, the usual answer would be that we must fall back on the Sermon on the Mount as fundamental. In fact, as regards the ethical teaching of Christianity we are in the position of the merely textual theology already spoken of; and our position is equally unhistorical, equally arbitrary. I ask the reader to consider whether the difficulties pointed out by Mr. Jacks in his address at the last Triennial Conference, and in the *Hibbert Journal* (January, 1904, p. 255), do not mainly arise from this point of view. At any rate, from this point of view they cannot be answered. We choose out of the New Testament what suits us or suits our ideals, and call it "Christian Ethics"; what is to be made of the remainder? It is just as "Christian" as any other part of the teaching—simply because it is there in the book. Textual morality cannot avoid this conclusion, and the result is disastrous and humiliating. And no general observation about "the letter and the spirit" can make it otherwise.

The following extract is from a London newspaper of about three months ago:—"In —, remarkable reports were recently circulated of the unexampled generosity of a certain gentleman towards the poor. The immediate result was that hundreds of people in need of money went to his house. Not one of them was sent empty away, provided a sufficiently telling story of distress was told. Several hundreds of pounds were thus distributed. . . . Considering the literal interpretation of the command, 'Sell all that thou hast and give it to the poor' to be the act of a madman, the authorities removed the keeper of the open house to the local asylum. . . . Some time ago he was left several hundred pounds by his mother; he has now only twenty pounds in his possession. . . . He has not yet been allowed to return home, and will in future

be made a small weekly allowance by the poor-law authorities." Of course, we agree with the authorities; and we explain the commandment—*away*.

Assuming—what is always taken for granted—that Christian morality is textual morality, there are several possible attitudes found in the modern world. One section of Christendom formally accepts the commandments as divine teachings, and in practice disregards them altogether, and is guided altogether by the average conventional morality of its country and class. Another section (by no means extinct) tries to revive the monastic ideal, which regards the world, and all natural ties and bonds, instincts and desires, as a source of evil; Christian duty is to sever oneself from it all. But there are many earnest souls who, when they confront the modern world, see with deep dismay the radical evils that civilisation suffers from, and yet still retain enough faith in human nature to believe that man can remedy these evils without cutting away the roots of his own life; to them, the "one thing needful" (and they always find only one!) is attainable if men will listen to Jesus. Their view of the "one thing" will depend on their individual experiences; but what almost always happens is, that they read this ideal of theirs into the Gospel teaching, and insist that it alone is the essence of that teaching. A striking example I find in an earnest and thoughtful letter by the late Miss Frances Lee, which appeared some time ago in the *INQUIRER*. To her the one thing that the world needed was to be purified of its selfishness; *self-renunciation* was her ideal. And it seems to me clear that this was the only reason why she took "self-renunciation" to be the heart and soul of the message of Jesus. True, Jesus speaks of "self-denial"; but does he speak of nothing else? And above all, is it not clear that, if we keep to certain famous texts, he carries self-denial to the extreme of self-extinction, of unlimited submission, of giving away, until nothing but life itself is left to give? If "self-renunciation" is understood as a practical antidote to modern individualism and modern selfishness, it is beyond question a great good, but we have no right to say, "This is the whole meaning of Christian morality." With all due respect to the moral enthusiasm which prompted this contention, we must still ask if self-renunciation is the one thing needful, *what* are we to renounce, and *when* and *why*? The answer of the texts is clear: renounce *everything*, renounce *always*. It cannot be denied that there are passages in the gospels which enjoin unlimited almsgiving and non-resistance to violence, and which forbid prudence, forethought, and the possession of any material goods. My contention is that it is impossible to understand the significance of these precepts, or of any others in the New Testament, until we go behind texts to history.

The particular passages which lay down the duties of unlimited renunciation have, as I believe, a special significance of their own, apart from any light that history can throw upon them; but as this interpretation would be widely disputed, I do not introduce it into the main line of argument in these notes on Christian

ethics. There are divergent lines of thought in the moral teaching of the Gospels; and one of these lines (not the most prominent one, but one which is really present) leads to Oriental nihilism. This nihilism teaches that all material (visible and tangible) existence is an illusion; and that all effort and activity, of every kind, is evil because it is an endeavour to dissipate our true life by mingling it with this illusion. Schopenhauer learnt this principle from the study of Eastern thinkers, and made it the foundation of his pessimism. Tolstoy learnt it partly from the Gospels, partly from Schopenhauer. The people who quote edifying passages from Tolstoy do not always realise what a two-edged sword they have got in their hands.

S. H. MELLONE.

(To be continued).

THE BRITISH CONSTITUTIONAL ASSOCIATION.*

THE larger part of this little book is occupied by four lectures delivered by Dr. C. W. Saleeby "during the General Election." But the volume is a composite one. We have first an introduction by Sir Arthur Clay and Mr. M. H. Judge. Then there is an appendix containing remarks by the gentlemen who took the chair at the successive lectures, and, lastly, comes the prospectus of the British Constitutional Association itself, under the auspices of which the lectures were given. Since the book is intended to serve as an invitation to membership in the Association, it may be of interest to cite the sentence in which its object is set forth:—"The Association was constituted November 18, 1895, to conserve the fundamental principle of the Constitution—personal liberty and responsibility—and limit the function of governing bodies accordingly." The aims of the Association are apparently to be furthered by the delivery and publication of further courses of lectures, for the present volume is entitled, "Constitutional Issues, Number One."²

Dr. Saleeby's authority as a biologist is known from the numerous works which have recently issued from his pen; and it can, therefore, be no surprise to find that the author's discussion of the child, the parent, the family, and the individual, is professedly carried out from the point of view of the biologist. In common with other neo-Darwinians, Dr. Saleeby attributes almost exclusive importance to the principle of natural selection; and natural selection seems to be identified with the process of individual struggle for survival. We have nothing to say at present as regards the adequacy of this conception for biology, or reference might be made to the evidence adduced by Kropotkin and others of the importance of Mutual Aid, even in the evolution of animal societies. There is, however, a strong temptation to transfer these biologic conceptions into a sphere in which they can apply only with grave modifications. In a word, the problem of human society is sociological, and the chief defect of Dr. Saleeby's work is in a failure to recognise this. The child or the family, as "seen by the biologist" is not the actual family or child.

Biology is an excellent preparation, but it is only a preparation for the study of humanity.

Dr. Saleeby hardly seems happy in his sources for his study of collectivism, or he would scarcely have drawn his distinction between it and individualism just where he does draw it. Collectivists and individualists are agreed, we learn, in seeking the greatest happiness, "*and individual worth we individualists must add.*" Probably all collectivists who happen to read this book will find points of disagreement from the author. They will certainly dissent from this conclusion. Individual worth is valued by them as much as by Dr. Saleeby himself. The point at issue between the two schools of thought does not concern the value of character. The dispute is real and keen, but it deals entirely with the principles and policy by which the ideal is to be attained. The individualistic argument is stated in its extreme form in Dr. Saleeby's lectures.

B. K. G.

EDUCATION, SECULAR OR RELIGIOUS.

THE large vote given in favour of secular education at the National Conference of our Free Churches at Oxford calls for careful consideration. We must all agree that it does not imply any carelessness about the importance of religion. We all wish that children should be impressed by one means or another with a belief in God. Neither does it imply with most of those voting for secular education a positive ideal which they welcome with gladness. I venture to think that most supporters of secular education in elementary schools are driven reluctantly into this position for two reasons.

First, the practical reason that they despair of any amicable and permanent solution on any other lines. Second, the theoretical reason that they think it impossible to teach any kind of satisfactory religion except in definite denominational form.

The first reason is simply a counsel of despair. It is surely a strange one to accept for any who, like ourselves, desire to be true to an ideal whatever the difficulties involved. Believers in human nature and in the triumph of truth, and in the practicability of the highest good, ought to be very slow to accept a solution as inevitable which is a concession to the weakness of human nature, and which they do not regard as the best. Those who attacked Mr. Bowie's resolution had much to say about the danger of "tactics" and the desirability of speaking out. Surely it is "tactics" in a supreme degree by which men are influenced who support secular education because, in their opinion, it is the only practical course, and not because it is the highest and most complete and best form of education they can conceive. I do not see how it is possible to maintain that a national education is most complete and most desirable which excludes all use of the greatest collection of religious books in the world from our schools, and which forbids the teachers to make any reference to God. It may become a hateful necessity: it may be wise tactics. But men who believe in the

ideal will be very slow to admit the necessity of something which is a maimed and most imperfect realisation of what they feel to be the best and highest form of teaching.

If it is unfitting that believers in and lovers of the ideal should yield to the first reason, it is equally unfitting that members of a Free Catholic Church should yield to the second. Our Anglican and Roman Catholic brethren tell us continually that no religious teaching is possible apart from denominationalism. They tell us, to our amazement, that the reading of the Bible and acquaintance with the life of Jesus is dangerous to their religion, and tends to undermine it, even though the teachers, as is certainly the case in the great majority of instances, are orthodox Christians. To accept that argument is to range ourselves with them as extreme denominationalists, and to assert with them that not even the most elementary religion can be taught except on denominational lines. If this is what we believe, we should aim at a division of school children, from their earliest years, into Roman Catholics, Anglicans, Wesleyans, Baptists, Unitarians, and so forth. But most of us, I should suppose, believe in the possibility of impressing children with a sense of God's love and His claim on them, and with a reverence for Christ and for his teachings, which are truths common to all creeds, and a preparation for them all. It is not in the interest of any form of thought or any sect that we want such truths impressed. A child who has been taught to know something of God, and who has been impressed by the Gospel story, is thereby prepared to become a better Unitarian, a better Roman Catholic, or Anglican, or Baptist, than he would have been if he was left by his school quite ignorant of God and of the Bible. It is for the separate churches to build on the foundation laid by the day schools. That foundation is a sense of the divine, and some knowledge of the simpler portions of those books in which the divine life and love have been most powerfully expressed and realised. We may not be able to convince our Roman Catholic and Anglican friends that such teaching is desirable. Of course, they much prefer the present system by which all expenses are paid by the State, and they are allowed to manage the schools, and teach their own denominational religion, and appoint teachers who all belong to their own sect. But the nation has decided by an overwhelming majority that this state of things is not to continue. If they like to pay for their own schools they can manage their own schools; but if the State and locality pay for them, the State and the locality must manage them, and the teaching posts must be open to all. There are very many who believe that it is still possible for the fundamental truths of religion to be taught in such schools, and that it is good both for the teachers and children that they should be taught. We cherish this belief, not as a counsel of despair, or in the interests of any sect, but because we believe that religion is not identical with denominationalism. That, rather than any creed, is one of the main principles of a Free Catholic Church. Those who believe that religion is inseparably bound up with creeds, if they like the union, demand freedom to

* "Individualism and Collectivism." (Williams Norgate. 2s.)

teach their own creed at the expense of the ratepayers, and if they dislike it, they demand secular education. There is a third party, not apparently in a majority even amongst Free Christians, who deny the truth of the denominational theory, and who desire that all teachers should be allowed to speak of God, and to teach the Bible, not in the interests of any Church, or of any creed, but in the interests of the children and the truth. HENRY GOW.

OBITUARY.

MRS. T. W. GREEN.

THE Dudley congregation has suffered a severe loss by the death, on April 29, of Mrs. T. W. Green (*nee* Sarah Anne Elsom), formerly of the Church of Our Father, Rotherham. Mrs. Green had been eight years in Dudley, where, as mistress in the Parsons' School, attached to the Old Meeting House, she had exerted a powerful and beneficent influence, winning the respect of her pupils and endearing herself to them as one of the most conscientious of teachers and faithful of friends. In the Old Meeting House she was one of the hardest and most valued of workers. There were no movements among the congregation but what she was an earnest participant in them. Her zeal, her good sense, her splendid organising ability, constituted her again and again the stalwart worker on whom others readily leant, and to whom they naturally looked up as to a leader. On Sunday last the Rev. Alfred Thompson, minister of the church, delivered a memorial sermon. The building was crowded with her old scholars and their parents. The preacher passed in review some of her many excellent qualities. First, there was her fearlessness, her immense native courage, which tempted her again and again to undertake tasks for which she had all the aptitude but not always all the physical strength. This remarkable fearlessness served as the basis on which many other noble qualities uprose. Then there was her self-reliance. She leant not on broken reeds, but on the sufficient supports of her own soul, which she knew to be God's provision for the working of His will in her. She had a great belief in the dignity of her profession as a teacher, of which she was indeed an ornament. Out of school hours she carried to many a dark or poor home the light of her sympathy and the wealth of her love. Out of modest means she gave with a rare generosity and a studious concealment. In the pleasures of the young she took a real delight, and gave up many hours to instruct and help them to make the best and happiest use of all their powers. Then she had a virile mind. She had pondered on the problems of life, and had worked out her own conclusions. In theology she faced her doubts, and, when her reading of the evidence forced her to a verdict different from what she would have wished, she never flinched from the truth, never turned away her face, saying, "I will not see it," but braced her soul to accept the shadow as well as the light. Consequently, having won her own positions, as a warrior a footing from the enemy, she stood to them, knew their cost and their worth, and, better than most of us, could give reasons for the hopes that were or were not within her. She possessed a certain

Spartan austerity, which told of a soul of exceptional strength and power. Duty had an imperious voice for her. Though reticent about her inward experience, her industry, her enthusiasm, her self-sacrifice, her devotion to social and religious work told plainly enough that the fear of God was ever before her eyes, that to do the will of God was her life-prayer. Members of the Old Meeting House will look round bewildered for that strong, strenuous, saintly soul, and will long miss her sorely. The loss in its prime of a life so noble is hard to be borne, yet the recollection of its purity and usefulness is a corrective of gloom, and should be an inspiration to effort.

THE CHILDREN'S COLUMN.

IN the set of Shakespeare's English historical plays given at Stratford-on-Avon last week, there was shown the story of English history for nearly a hundred years. It is the story of the reigns of seven different kings, from Richard II. to Richard III.: And Shakespeare tells this not as seven stories of seven kings, but as *one story*.

Some new people come upon the stage in one play after another, but there is no real beginning again. Richard II. dies in prison. He has left the stage, but his deeds live on, and the effects of what he has left undone. Henry Bolingbroke may begin his reign as Henry IV., but his deeds as Bolingbroke still live on. Neither he nor his people can forget that after claiming his rights as Duke of Lancaster, he went on to claim the crown. Nor could it be forgotten that he had a share in Richard's death. Richard's friends stirred up discontent and rebellion. Those who had been Bolingbroke's supporters were discontented that they had not had larger rewards in lands or titles or honour for helping him to win the crown. Discontent grew to rebellion and war, and in spite of all Henry's efforts to restore order in the neglected garden of England, there was yet no lasting order, no real peace.

Henry IV. dies weary and disappointed, and full of remorse, and hopes that his son may make a fresh beginning, and bring happier days to England.

Young King Henry V. wins fame for himself and for England, but no lasting peace for his country.

The play of Henry V. ends indeed with a treaty and a royal marriage. But that is not the end of the story. Henry V. died, but the war with France that he had begun was not yet over. The fighting went on. There was quarrelling amongst the English themselves, first in France and then in England. Quarrelling grew to fighting, and so it went on—quarrelling and fighting, and fighting and more quarrelling, all through the long reign of Henry VI.

Bolingbroke had shown that it was possible to put aside one king and set up another, and others tried to follow his example.

Perhaps what we notice most in Shakespeare's way of telling these old stories is the pity, the harmfulness, the waste of it. It is such a pity, such a waste to quarrel and work against one another,

when we can do so much better by *working together*, each for all, instead of each for himself only.

Do you know the old fable about the bundle of twigs? Whilst they were all bound together they were strong, and could not be broken, for though each twig alone has little strength and does not count for much, yet when they are bound together, the little strength of each helping the strength of the others, the bundle of twigs is strong indeed.

But as soon as the bundle is separated one from another, they can be broken—one at a time.

This fable shows the strength of union the weakness of disunion, division, and Shakespeare in his historical plays shows this strength and this weakness in our life as one nation.

England torn to pieces by quarrelling of any sort or by civil war is as weak as the unbound twigs.

At first King Henry VI. is too young to rule, and the nobles quarrel as to who shall rule for him. Then later the King is too weak to keep order and the quarrelling grows to civil war—the war of the Roses. In all these historical plays people scold one another and quarrel, and get angry. They play tit for tat, and often in their quarrelling they hurt one another, and they also hurt those who have done them no harm. They try to get what they want for themselves, not caring for other people, and so they do harm to England.

People trying to get what they want for themselves only, are like the twigs divided. People bound together by something greater than self, united by their thought for others, by their love of England, are like the bundle of twigs.

It is worth notice that of the seven plays acted last week the only one showing the English nation as united, as working together with one thought, one aim, one purpose, is *Henry V.* And in this play the one thought is not peace but war, the one purpose is the conquest of France.

Does this mean that Shakespeare thought the English so quarrelsome that they could only cease from quarrelling with one another when they united to quarrel with another nation?

Is that Shakespeare's patriotism? Is foreign war to be the bond that unites our national bundle of twigs?

The father of Henry V. thought so, and so has thought many a statesman since.

But not so Shakespeare.

In Shakespeare's plays, given as a set, we see Henry V. in its place in the whole story. We see how short lived was the union gained by the English in their war with France.

If they won fame and victory it was because the French were so disunited, and cared more for fame and plunder than for France. As soon as the French united under Joan of Arc they won back what they had lost, and then the English in their turn, caring more for fame and plunder than for England, not only lost their conquests in France, but honour too.

Shakespeare would have the English nation united in love of England, he would have us patriotic by working together peacefully for the public good.

LILIAN HALL.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 12, 1906.

A CALL TO SERVICE.

WE ask the attention of our readers to the report of the London Domestic Mission annual meeting, which follows this brief note, and especially to that passage of Mr. CARPENTER's address in which he appeals to those who have as yet taken no part in any of our Domestic Mission work to go down and see what is being done there, and how manifold are the opportunities of helpful service for all people of good will. It cannot be too strongly emphasised that in such work is the best training for those who would fit themselves for the great service of social reform. It must bring them into close personal touch with the most pathetic needs, and with the actual human elements of the problem, which must be fully realised by those who would work to good purpose, and avoid the failure of a mere doctrinaire critic of society.

From the report of the Committee we add here a further appeal:—

"The Committee recognise gratefully the devoted and faithful labours of the voluntary workers now connected with our Missions. Many of them give up time and energy which they can ill spare, and sacrifice the rest which they often need. But more teachers and helpers and visitors in every department are required. At Bell-street on Sunday afternoon there is only an average of nine teachers for 160 children. This must mean some ineffectiveness in the teaching, and a great strain upon the teachers. In years gone by many young people in our educated families felt the claims of this work, and were prepared to make some sacrifice in responding to the call. The claims of Domestic Mission work are no less strong to-day; the needs are no less great. The Committee, in closing their report, make an urgent appeal to young people who have had the opportunities of education and culture to make some little sacrifice of time and leisure, and to take a part in Domestic Mission work as Sunday-school teachers or visitors. They believe that nowhere is a more important field of usefulness offered, and that nowhere can higher influence for good be exerted."

LONDON DOMESTIC MISSION. ANNUAL MEETING.

THE seventy-first annual meeting of the London Domestic Mission Society was held at the East Hill Church, Wandsworth, on Tuesday evening. There was a very good attendance of members and friends, including, in addition to those who spoke at the meeting, Mr. P. M. Martineau, chairman of the Committee, Mr. and Mrs. J. F. Schwann, Mr. John Harrison, Mr. H. Epps, the Revs. T. E. M. Edwards and F. Allen, and a good muster of the Wandsworth congregation.

Mr. H. B. LAWFORD was in the chair, and in opening the proceedings, called upon the Treasurer to present his statement of accounts.

Mr. PHILIP ROSCOE presented the accounts, which were printed and circulated beforehand with the reports, and called attention to his statement as to the financial position, embodied in the report of the Committee, as follows:—

"The treasurer laments the necessity which, during the past year, compelled the Society to sell £675 of its consols and realise £602 9s. 10d. capital money thereby to meet its current expenditure. With a debt of £54, brought forward from 1904, a decrease of £103 odd in subscriptions, donations, and collections, and bills for more than £400 for repairs at George's-row and Bell-street, the sale became unavoidable, and the treasurer must hope to increase considerably the subscription list and to restore the Society's investments to their former level before the recurrence of bills for repairs and the perennial excess of expenditure over income again obliges the Mission to draw so deeply on its reserves.

"The Society received a legacy of £500 under the will of the late Mrs. E. M. Davies, which was invested in consols, only to be swallowed up in the sale above mentioned. It was also presented, 'instead of a legacy,' with the sum of £250 on deposit with the East End Dwellings' Company, Ltd."

Annual subscriptions amounted to £689 19s., donations to £144 3s. 10d., and chapel collections to £80 15s. 5s. The year's working expenses for the three Missions amounted to £1,501 8s. 1d. The treasurer therefore could only repeat his constant plea for more subscriptions.

The Rev. HENRY GOW read the report of the Committee, of which the following were the opening passages:—

"The Committee wish to begin their annual report by expressing once again their confidence in the missionaries, and their sense of the invaluable work done by them at their respective stations.

"The effects produced by domestic missions cannot be tabulated in a report. The good influences exerted are essentially of a slow, gradual, continuous character. There are no sensational conversions, no startling events to be described. It is a record of patient, faithful labour, of tireless sympathy, of business management watching over every detail of organisation, but inspired in every part by the fundamental aims of the domestic missionary, which, as stated in our rules, is 'the improvement of the moral and religious character of the poor, and the amelioration of their condition.'

"The committee are, year by year, if possible, more deeply impressed with the importance and usefulness of the work which is being done. They would point out that there are more than 800 children in the three Sunday-schools coming under the influence of teachers whose chief aim is to help them in their moral and religious life. Further, there are some 300 adults attending the Sunday evening religious services. In addition to this several meetings are held almost every week evening at all the Missions, which tend to promote the physical, intellectual, and moral well-being of those who attend. Exact figures as to the numbers of those who attend such week-evening meetings are not available; but, if the social entertainments are included, the number cannot be less than 1,000 every week during the winter. A further very important influence for good is exerted through the visits of the Missionaries and the Provident Visitors in the homes of the people. All those who have had experience in visiting the poor will bear witness to the pleasant relationships which may be established, and to the many opportunities which are afforded for friendly sympathy and helpful influence."

The report then referred to the valuable lectures to women given at George's-row, by a County Council lecturer, and to Mrs. Cash's lectures to women, at Rhyl-street. The report was already in type at the time of her lamented death; but, in reading it, Mr. Gow referred to the great loss it had brought to them. Particulars of the two drawing-room meetings recently reported in these columns were also given, and an earnest appeal made for more helpers. The report concluded by recording the loss during the year of the following nine subscribers:—Mr. J. C. Conway, Miss A. Field, Mr. Arthur Jevons, Miss E. A. Manning, Mr. T. S. Osler, Mr. Alfred Preston, Sir. B. Samuelson, Mr. John Warren, and Mrs. Wyman.

The reports of the three Missionaries, the Rev. F. Summers, of George's-row, Dr. Read, of Rhyl-street, and Rev. S. H. Street, of Bell-street, which were also printed and circulated, were full of interesting particulars of the work.

The CHAIRMAN, in moving the adoption of the report and accounts, offered a cordial welcome on behalf of the Wandsworth congregation to their visitors, and said it was a special pleasure to welcome Mr. Carpenter, because it was he who had preached the first sermon in the room not far away, when they held their first service in Wandsworth, and had also preached for them on the twenty-first birthday of their church. Turning to the work of the Missions, he spoke of it very earnestly as God's work, which ought to be helped by every means in their power, both by direct personal help and support in other ways. They were glad to feel at Wandsworth that under Mrs. Tarrant's guidance the ladies were constantly working to provide clothing for the George's-row Mission. He could not express his admiration for the men who gave their lives to that work.

The Rev. F. W. STANLEY seconded the

motion, as one who knew the good work that was being done, and the constant need of more help. He had come there from the Stamford-street Mission, where a kindred work was being done, and it seemed to him that every year the areas became larger where that kind of work was needed. There was no finer work being done in that great city. He concluded with a tribute to the memory of Mrs. Cash, to whom they had owed so much.

The resolution was unanimously passed.

The Rev. J. ESTLIN CARPENTER moved: "That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the missionaries, the Rev. F. Summers, the Rev. S. H. Street, B.A., and Dr. Read."

No one, he said, could read the tale of labour in the reports of the missionaries without being deeply impressed by the persistence, the fertility of resource, the energy and faithfulness put into the work. The reports, with their splendid list of institutions connected with the Missions, could, after all, give only a very imperfect impression of the actual amount of moral and religious force diffused over the lives of the people; but anyone who took even a small share in the regular operations had already gained some of the needful insight, which would light up those pages with a thousand rays of loving sympathy, moral steadfastness, and courageous endurance with which their honoured missionaries faced the difficulties of their work. They must rejoice at the points of contact which the reports showed with other forms of philanthropic activity in the several districts, as when Mr. Summers sat on the Education Committee, or acted as Secretary of the Children's Dinner Fund, and Dr. Read's medical experience was at the disposal of the Charity Organisation Society. It was certainly of advantage to both sides when the missionaries were brought into friendly relations with those engaged in other ways in the common work. And they had not only the labours of the missionaries themselves; there was also a whole army of workers enlisted for various purposes, to whom, in association with the missionaries they tendered their warmest thanks and grateful appreciation. The report referred to the losses of the past year, especially by the death of old friends. No one could recall such names as those of Mr. Osler, Mr. Alfred Preston, Mr. Warren, Miss Manning, without feeling how lamentable was the loss sustained, when friends so honoured and revered passed away. And he desired especially to pay a tribute of affectionate respect to the memory of Mrs. Cash. When they were planning the Rhyll-street Mission, twenty-one or twenty-two years ago, she took the warmest interest in the work. She attended meetings at his house in Hampstead, and at once commenced those Health Lectures to women which she carried on with such untiring diligence and warm response on the part of the people. She had them to her house, she took them drives, and in many ways manifested the sympathy which was always flowing from her heart. Only those who, like Dr. Read, were

in close touch with the people could know how great a personal bereavement had fallen on the Rhyll-street Mission; the loving help of Mrs. Cash had gone out to so many homes and helped so many lives.

That was the first time, he believed, that their annual meeting had been held in one of the churches in the outer circle of Greater London. They came to tell their tale of work and enlist the interests of friends. It was quite true that the members of that church already had their own work; they had their own societies and agencies for rendering friendly help and sympathy to those around them in need. Yet he would plead that the mighty aggregate, which they called London, constituted indeed one life. No group of persons sharing that mighty life could be indifferent to the duties it laid upon them. Morning by morning from the residential suburbs the men went into the city to their occupations. London they looked upon as the concentration of their Empire, the centre of their political, commercial, intellectual life. But did they remember that the splendour of its wealth and intellectual achievement, the culture which was its finest product, the art, literature, science gathered there in its intensest form, all reposed, under the existing circumstances of society, on the foundation of innumerable lives, with no share, or very little share in those higher productions, who had to struggle from morning to night, from week to week, from year to year, in order that out of the hardness of their conditions, out of the toil and trouble of their lot, those splendid growths might be produced. They were realising now, as never before, the communion of life between all parts of that mighty whole; and the great masses of poverty and suffering at the basis of that life, the inevitable price under existing conditions of those high fruits of civilisation, appealed to them in a new way. It was not only sympathy that was called out, because poverty was distressing and suffering grievous, but they felt they shared a common responsibility for the whole, and had part in the aggregate conditions, of which that was the present outcome. And what did they see? They saw within the last generation enormous efforts, private and public, for the relief of poverty, the assuaging of pain, the lifting up of the ignorant, the healing of social sores, and no one could fail to see that the London of the present day differed enormously from that of thirty years ago. Everyone recognised that statesmanship and philanthropy were wrestling with the great problems which the masses of their poverty and suffering suggested; but also the tremendous difficulties which baffled the hopes of reformers and perplexed the insight of the wisest.

But one set of people were never baffled, never lost heart, were never daunted by the obstacles facing them, and they were the men in all the churches of their great cities engaged in the fight with ignorance, pain, and sin, taking hold of the problem not at the end of great social reforms and public measures, but at the individual end of character and the

souls of the men and women they sought to help. After their recent Conference at Oxford, Mr. Graham Wallas had remarked to him on the pleasure of being among people so cheerful, of such buoyant energy and optimism. That was true pre-eminently of those at work in their Missions, and the reason was that they were engaged in a direct wrestle with problems which always had a moral side, and would always yield in the long run to moral influence. They knew that in the course of Providence there was no moral wrong for which there was not a moral remedy, and that in the teaching and example of Jesus, in the mighty forces in the Christian Church, they had the remedy which could not fail in its application when once brought into direct personal contact with the struggling and sinning. So they were not afraid to go to the idle and dissolute, to the poor home amid scanty furniture, where the very light seemed to have lost its cleanness, and to make to the drunken father, the bedraggled mother, the great appeal of Jesus, "be ye perfect, as your heavenly Father is perfect," God calls you to nothing less, the world needs you as nothing less, for your sake, for the children, for God's sake! And they knew, when the appeal was driven home into the hearts of the degraded, there was something in them that would always respond. So again and again they could tell of those they had lifted out of the slough of degradation, and had seen the beginnings of new and better life. To have done that for one single soul, to have been the means of bringing but to one life strength to meet temptation, to face sorrow, and courage to bear the agony of pain, that was to make it worth while to have lived.

The report stated that the work of the Missions had a double aim, the improvement of the moral and religious character of the poor and the amelioration of their condition. That was the seventy-first annual meeting, and what enormous expansion of aim was implied in the words "amelioration of condition." If they thought of all the agencies called into being in the last generations, they would see how great were the material aids at the disposal of the missionaries. And everyone knew how constant was the action and reaction of the inward and outward, the spiritual and material. Better dwellings and healthier homes were of the utmost importance in promoting a healthy and moral condition of the people. Yet they must not forget that it was the moral causes and powers of life which were the deepest. If they would read the chapter in General Walker's treatise on Wages, analysing the causes which made the labour of the poorest worth so little, they would see that the chief cause was as much moral as economic. In the work of their Missions they laid the greatest stress on its moral and religious side, and that must always be the test. Referring to the report on Vagrancy, as to the effect of the shelters of the Salvation and Church Armies, it was to be noted that while they must honour those Armies for their wrestle with the problem of the unemployed, the almost unanimous testimony of the most trusted workers in

London philanthropy was against the shelters, which were condemned on the ground that instead of strengthening they weakened character, and became sources of moral contamination, and lowered the standard of self-help. That could not be said of any of the operations of their Missions. In them it was assumed that the service of the right was always possible. The conditions of moral temptation and victory were the same in every sphere. Virtue, sympathy, self-denial, steadfastness were no prerogatives of a class. These and courage and cheer were found as much among people struggling on less than £1 a week, as among the well-to-do. So the Missions devoted themselves primarily to the building up of character, the training of mind and conscience, the awakening of affection. The work was slow and apparently inconspicuous, with no sudden results, but it was sure and certain, it lasted and was never undone. He had often recalled the remark of one of the most devoted of their missionaries, the late Mr. Corkran, that no family which his Mission had once lifted up out of the savagery in which he found them ever relapsed. That was the effect of slow education, it was redemption and the victory of good over evil, the triumph of character and the expulsion of the powers of evil. So the many agencies of the Missions combined in one spirit for the training of mind, heart, and soul of the children of God.

He would earnestly beseech those who had given no help to go themselves and see what was being done. There were in their congregations young people who were becoming more and more interested in questions of social reform, and the improvement of the condition of our country. No school of experience was a better introduction to the actual conditions under which those questions must be faced than that afforded by their Missions. There anyone might find opportunity for using any capacity of social service. There they would be able to make friends with those in another rank of life, with different occupations, tastes, social standards, and ways of looking at life, and would get acquainted with their views, needs, and desires, and by give and take in the interchange of opinion would prepare for those larger judgments on human affairs which the social reformer must cultivate. He suggested the taking up of some social study in a reading circle, or the work of visiting for the District Provident Society as especially helpful. It was not simply the collecting of the money which gave that work its value, but the experience which the visitor gathered of the way the poor live, and the friendly sympathies which arose, which brought into their life a new and helpful element. So the ministry of faith and cheer went on, and they made their contribution to the edifice of moral and religious life, which was being built up in their midst.

As there was of old to religious inspiration a Jerusalem above, a pattern that lived in the heavens, so, he doubted not, there was also a London, as seen in the eye of God, which must present to His gaze appalling spectacles of sin and sorrow,

yet a London also of much unseen good and faithfulness, the daily doing of hard and difficult duty, with a spirit such as alone could keep together the multitudinous forces operating through their common life. That London, seen by the eye of God, would gradually take on the brighter and more beautiful forms of the London which they hoped might be seen in earthly reality beside the Thames, a London where some at least of the terrible diversities of the common lot should be overcome, which should be to some extent freed from the tremendous economic uncertainties which now filled so many hearts with anxiety and dismay, where truth, beauty, love, righteousness, which they prized in their homes, should be not only the possession of the few, but be widely diffused through the streets and houses of that vast metropolis, a London of which it could be truly said that its walls should be Salvation and its gates Praise.

The Rev. W. G. TARRANT seconded, and spoke especially of their desire to offer encouragement and express their warm appreciation to the missionaries personally.

The resolution was very cordially passed.

The Rev. F. SUMMERS, in acknowledging the vote, asked for sympathy and help in their work, which was among the very poorest of the people.

Dr. READ made a very earnest appeal for attention to the economic aspect of poverty. The fact that one-fifth of the children born in great cities died under one year of age was terribly significant. But when they saw what poverty there was and how low the standard of living, the only wonder was that in these districts any of the children survived. They ought not to wait till the mere instinct of self-preservation compelled the nation to attend to that matter. It was a shame that the Christian churches did not move. What they might now see in the Exhibition of Sweated Industries must stir them to do all in their power, and to be in dead earnest about social reform. And, meanwhile, at their Missions they must give all the sympathy and help they could to the people.

The Rev. S. H. STREET said that, although formerly he had worked at a Mission in Belfast and afterwards in Manchester, he had never known a district which seemed to call so much for the work of a Domestic Mission as that in Marylebone, where the Bell-street Mission was. The overcrowding was desperate, and was the more painful because surrounded on every side by signs of wealth. In their Sunday-school at the Mission they had a splendid opportunity, which ought not to be neglected, and they were sorely in need of more teachers.

On the motion of the Rev. FELIX TAYLOR, seconded by Mr. H. Eveleigh, the officers and committee (as advertised in another column) were elected, and a vote of thanks to the chairman, to Mr. Carpenter and the other speakers, and the Wandsworth congregation, moved by Miss Anna Sharpe and seconded by the Rev. H. Gow, brought the meeting to a close.

MINISTERS' PENSION AND INSURANCE FUND.

THE triennial general meeting of the donors, subscribers, and members of the Fund was held at Oxford during Conference week, on Wednesday, April 18, the Rev. J. Estlin Carpenter, chairman of the Board of Managers, presiding. The secretary (Rev. C. J. Street) presented the annual reports for the years 1902-5 inclusive, and the treasurer (Mr. Howard Chatfield Clarke) the statements of accounts for the same years. Their adoption was moved by the Chairman and agreed to after discussion, in which Mr. F. Monks, J.P., the Rev. Dendy Agate, and the Rev. C. Harvey Cook took part. Certain small alterations were made in the bye-laws. The following were unanimously re-elected as managers:—The Revs. J. E. Carpenter, W. G. Tarrant, D. Walmsley, and C. J. Street, and Messrs. H. Chatfield Clarke, T. A. Colfox, John Harrison, C. Sydney Jones, William Long, David Martineau, W. Blake Odgers, K.C., and Bryan E. Johnson, and Messrs. Harold Wade and R. M. Montgomery as auditors, on the motion of Mr. W. B. Bowring, J.P., seconded by the Rev. F. W. Stanley.

The following is the report subsequently presented by the Rev. C. J. Street, at the Business Meeting of the National Conference:—

The committee, appointed at the Leicester Conference to carry out the scheme for a Ministers' Superannuation Fund, reported to the Liverpool Conference three years ago that their task was completed, that a fund with a capital of £21,759 18s. 11d., and annual subscriptions amounting to £313 2s. 2d. had been raised, and that a board of managers had been elected in accordance with the constitution adopted at a meeting of donors and subscribers, held on February 26 and March 19, 1902. They also reported that 80 applications from ministers for insurance policies had been granted.

For various reasons some of these applications were not proceeded with. At the end of 1903 the number of policies in force was 71, one of which was subsequently dropped. Six fresh insurances were made in 1904 and 6 more in 1905; but one member, Rev. Richard Lyttle, of Moneyrea, died, to the deep regret of all who knew him, his representative receiving a sum of £250 under his policy, though only three premiums had been paid. During the current year 4 more insurances have already been effected, so that the number of policies running now is 85. Of these 40 are for an old age pension only; the rest include also an insurance for £250 (with or without profits) at death.

Strange to say, only 3 ministers under thirty years of age have taken out policies, though the benefits are far greater for the younger men than for those of more mature years. It is very significant, however, and a crowning proof of the need for such a fund, that no fewer than 46 of its beneficiary members are ministers who were over forty years of age at the time their policies were issued. Fifteen were actually over fifty years of age; but the premiums in such cases are very high, and they soon became prohibitive.

To meet the case of aged ministers, for whom insurance is impossible, and to facilitate their retirement, the managers

have in two cases made pension grants to supplement funds raised specially for these ministers; and other such cases are bound to come up for consideration during the next fifteen or twenty years.

The managers are precluded by the constitution of the fund from assisting *retired ministers*. This has been a keen disappointment to worthy men who have borne the heat and burden of the day, but were obliged to retire, with very narrow means, before the fund was instituted. A fine opportunity is here presented to some generous donor to place a supplementary fund at the disposal of the managers to meet cases of hardship and need not provided for under the constitution.

A generous donation of £2,000 has recently been made to the fund by Mr. Philip H. Holt, of Liverpool, "to be applied, at the discretion of the managers, as an addition to capital, or in aid of ministers on active service, or both." This materially strengthens the hands of the managers in dealing with the older ministers *still in active service* who are contemplating retirement; but there is no fund as yet to provide for ministers who had already been obliged to retire, and are ineligible for benefit from the Ministers' Benevolent Society or the Widows' Fund.

The total value of the fund is £25,085 10s. 10d. The annual subscription list has, chiefly through deaths, fallen to £298. A further loss to the subscription list of £50 per annum will follow upon the generous gift, just received, from Mr. Charles W. Jones, of £500, being the capitalised value of his yearly contribution. This, of course, is an important addition to capital, but it cannot be invested so as to bring in a corresponding annual return. As the original calculations were based on the support given to capital by a subscription list of at least £300 per annum, it is important that new subscribers should be brought in. This is the more urgent inasmuch as the expectations of the managers regarding the early age of the majority of insurers have not been realised, so many older men having come on to the fund, necessitating larger grants toward the annual premiums.

The congregations, whose regard for their ministers may be assumed, and whose interests will be still better served as the financial cares of the ministers are lightened may well be asked to become annual subscribers. A few have done so from the first, but many more might. A resolution urging this course on the congregations will, with the permission of the committee, be brought before the Conference.* All members of the Conference who represent churches that subscribe not less than £1 per annum to the fund are entitled to vote at general meetings.

The fund suffered a heavy loss last year in the death of its founder and secretary Mr. J. Cogan Conway. His heart was thoroughly in the work, and without his perseverance and energy the fund could never have been established. His memory will live in the grateful hearts of the ministers who have benefited by his wise prescience and persistence.

The Rev. C. J. Street has, at the wish of the managers, taken Mr. Conway's place as secretary, and the vacancy on the Board

of management was filled by the appointment of Mr. Bryan E. Johnson, till then one of the auditors, Mr. R. Mortimer Montgomery being elected auditor in his stead.

Quite recently the fund lost, through the lamented death of Mr. David Ainsworth, one of its warmest friends and a trustee from the beginning. Steps have been taken to secure another trustee in his place, and Mr. Richard D. Holt, of Liverpool, has accepted the office.—On behalf of the managers,

C. J. STREET, Hon. Sec.

March 24, 1906.

NATIONAL CONFERENCE GUILDS' UNION.

THE annual meeting of the Guilds' Union was held at Oxford, in connection with the National Conference meeting, on Thursday afternoon, April 19, the President, the Rev. F. K. Freeston in the chair.

In the absence of the secretary, the Rev. Gordon Cooper, who was abroad, the report was read by Mrs. W. Wallace Bruce, a member of the Council. The Treasurer, Mr. H. P. Greg, was also away, on the Atlantic.

The report gave a survey of the past three years' work, since the last meeting of the Conference, at Liverpool, and recorded the other two annual meetings, at Kidderminster in 1904, and at Leicester in 1905, at each of which, as during that week in Oxford, a religious service had been held. At the last annual meeting the Rev. F. K. Freeston had been elected president, in succession to the Rev. Joseph Wood, their first president; and in 1904 the Rev. John Ellis had resigned the office of secretary, which he had held from the foundation of the Union, and was succeeded by the Rev. Gordon Cooper.

The Council had met twelve times during the triennial period. There were now thirty-eight guilds in the Union, the two largest guilds being those at Kidderminster with 165, and Chowbent with 156 members. Local unions had been formed in the Atherton and Teesside districts. Thanks were accorded to the examiners in the essay competitions which, though they had not been taken up as had been hoped, were felt to have been of real service, and the formation of reading circles was also commended.

The *Guilds' Union Year Book and Manual* for 1906, edited by the President (published by the Sunday School Association, Essex Hall, 2d.), copies of which were on the table, opens with an admirable "Message to Guild Members," by the President, on the value and knowledge of our Free Church history, and an exhortation "To All Young People." Then follows the report of the Council for 1905, and various particulars as to Guild work, and some notes on the American "Young People's Religious Union," and a "Service of Church Welcome" for the use of Guild members. A table of the thirty-eight affiliated guilds, with various particulars, occupies ten pages, and then follow the rules of the Union. The hymn-paper of the religious service held on the previous Monday evening in Man-

chester College Chapel is added at the end of the little book.

The PRESIDENT, in moving the adoption of the report, said that they were satisfied with their ideal, but not with the measure of their attainment. There was a distinct need for that movement among their churches, and they had much encouragement. Their present need was not for new plans, but a tightening up of their work all round. He read a letter received from Mr. E. S. Wiers, President of the American Young People's Religious Union, which spoke of the two organisations as kindred, and expressed cordial interest, and the desire for closer fellowship. "Our annual meeting," Mr. Wiers said, "occurs in May, and will mark our tenth anniversary. Dare I make bold to ask you or your president to send us a five or ten minutes' greeting for that occasion? We crowd a large church, and the occasion is an important one. If, perchance, any representative of your movement were to be here, then we should rejoice to put him upon our programme. Both of our movements are small, but profoundly significant, efficient doubtless in your field as in ours, yet promising and growing, and we can, I doubt not, be of some mutual aid."

Mr. FREESTON read the letter he had drafted in reply, which will be presented by the Rev. Joseph Wood in person, as he is gone to America.

The Rev. CHARLES HARGROVE seconded the adoption of the report, and spoke warmly of the helpfulness of Guild work. The resolution was unanimously adopted.

Mr. RICHARD ROBINSON moved, and the Rev. A. H. THOMAS seconded, the election of the officers and council, with Mr. Freeston as president. Mr. Robinson deplored the excessive attention given in many of their schools and churches to dramatic performances, which, though innocent in themselves, were too engrossing, and kept their young people from other and higher pursuits. That was a matter which ought to be seriously considered. Their Guilds maintained a higher standard, and were deserving of all encouragement.

The Rev. JOSEPH WOOD then gave an address commending the Guild ideal to the churches. The Guild idea was not new. More than a thousand years ago there had been many guilds for various beneficent purposes, and then came the guilds of handicrafts, out of which the great London companies arose. They had now taken up the old name and given it a re-baptism. Their great aim was to keep a hold on the young people. Of their churches 38 now had Guilds, with 1,400 members.

[As a matter of fact there must be many more members, for the Year-book table gives 1,390 members of 26 of the Guilds, the other 12 not returning their numbers.] The kindred Union in America had 150 societies and 5,000 members, but they were ten years old, while their own Union was only four years old. It was gratifying to know that real good was being done. He knew of two small churches which had been saved from extinction by their Guild, and in others it was the heart and soul of the work of the churches. He trusted the Guilds would never depart from their

* This resolution was unanimously passed, see the INQUIRER of April 28, p. 285.

fundamental aim—to promote the good life, and to express it in kindly deeds.

Mrs. WALLACE BRUCE also spoke, commending the work of the Guilds, and the Right Hon. WILLIAM KENRICK and Mr. W. B. BOWRING expressed their sympathetic interest.

On the motion of the Rev. J. J. WRIGHT, seconded by the Rev. W. H. ROSE, a resolution of thanks to the Principal of Manchester College for the use of the College chapel on the Monday evening was passed, and the meeting terminated.

The awards in connection with the Essay Competition for the Session 1905-6 are as follows:—

“THE LIFE OF JESUS CHRIST.”

Examiner.—Mrs. Wallace Bruce.

First Prize.—Kate Redfern, Guild of Kindness, Birmingham.

Second Prize.—Florence Clayton, Guild of Kindness, Birmingham.

Third Prize.—Charles W. Finch, Octagon Chapel Guild of Service, Norwich.

“JOSEPH MAZZINI: HIS WRITINGS AND BIOGRAPHY.”

Examiner.—Rev. Charles Hargrove, M.A.

First Prize.—Anna L. Smyth, Mansford-street Guild, London.

Second Prize.—Minnie Twist, Guild of Kindness, Birmingham.

Third Prize.—“Excelsior,” Great Meeting Guild, Leicester.

Junior Section—

Second Prize.—Horace L. Ellis, Octagon Chapel Guild of Service, Norwich.

“THE IDEAL GUILD.”

Examiner.—Rev. John Ellis.

First Prize.—Minnie Twist, Guild of Kindness, Birmingham.

Second Prize.—Margaret S. Butler, Guild of Kindness, Birmingham.

Third Prize.—Lydia Wright, Guild of Kindness, Birmingham.

Certificate.—Arthur Evans, Guild of Service, Swinton.

THE SWEATED INDUSTRIES EXHIBITION.

THERE is nothing new in the exhibition of sweated home industries at the Queen's Hall. That is a fearful and scorching sentence to have to write. The evils here exposed have been exposed again and again. If they were the fresh discovery of some ingenious investigator, or if they were merely facts relating only to a particular period of stress, or to a few specially unfortunate workers, it would be more possible to express the emotion and the judgment which rise up and confront us; but it is nothing of the kind. The miserable destitution and constriction of life known as sweating is as extensive as the range of home industry itself. Here we watch a system which consumes the humanity of a large section of our women workers—a system which is as permanent as the British constitution itself. It continues in years of good trade and in years of bad trade. In course of time modifications may enter here and there. The invention of a paper-folding machine may lessen the number of cheap Bibles which have to be folded by women's hands at sweated rates of pay; but the system itself is unaltered, and all that the present exhibition has to

tell us has been told us repeatedly these twenty years.

At the same time the exhibition will come as a revelation of unknown things to many visitors. For this reason the proprietors of the *Daily News* are to be thanked for having set this most impressive demonstration in the very heart of the luxurious City; and, let it be added, if there is nothing new in the exhibition, the exhibition itself is a new thing. The idea of it is borrowed from Germany. That fact is significant. A generation or less ago England was supposed to lead the world. When men proposed reform they were told the thing is impossible, the reason assigned being the fear of competition from countries where competition was unrestricted. This is no longer the case. Other countries have in some respects improved considerably on our methods for the protection of the weak. We fear German competition still, and that not because we have factory legislation she has not. In this matter of sweating, indeed, our neighbours have, as yet, done little; but they have taught us again to take up the question and look more searchingly for a remedy. From them we borrow the idea of the present exhibition, which, even if it tells us little new, is itself new in one essential respect. Facts which have been long known to students, and published in official reports, are here arranged in such a way as to impress the imagination of those who cannot read Blue Books. People are flocking to see. They must surely go away with keenly quickened feelings. The deepest sentiment is one of awe and dread. A society in which these things are not only possible, but quite ordinary, is an unhealthy body politic.

The value of the exhibition lies in the demonstration it affords of the *human equivalent* of low wages. If the consumer does not pay the full cost of the goods he uses that does not mean that the cost is not paid. It is paid inexorably in the shape of crushed and devitalised womanhood. I have said there is nothing new. We have all of us known that women and girls make chains at Cradley and elsewhere; but here something is added to bare knowledge of a fact—you can handle the chains. Take them up; pass the links through your fingers. A woman made it toiling from 7 in the morning till 8 at night, bare armed, bare chested, round shouldered, old before her time. A woman worked it for 1s. a day. From these chains turn to other articles, and notice the human cost of production of the tops of babies' shoes, of confirmation wreaths, of the box for your fountain pen. Here, again, is a coat and skirt (a silk-lined jacket) which costs the buyer 1½ guineas, for making which the worker received 1s. ! You can watch also the process of manufacture itself, for some of the actual workers are here engaged in their daily trade—military embroidery, matchbox making, trouser making, and many another. Each stall is provided with a card setting forth the hours, prices, and other industrial conditions. The prices earned vary a good deal, but are often not more than 1d. an hour. And here one word may be said as to the workers. They are not chosen as bad specimens. On the contrary, they

look stronger than most you might meet, if you know the poorer purlieus of the town. Moreover, the women have dressed to their best limit, venturing even so far as a new ribbon for the neck. The exhibition does not exaggerate; it could not do so. The sample, if anything, fails to suggest the whole depth and intensity of wrong.

But the exhibition does represent the human equivalent of unfair wages. It appeals to our humanity. There is danger in this. It is so easy to touch kindly sentiment. It is so alluring a temptation to indulge the sentiment, and then dismiss the affair from our minds. The exhibition, as such, does not touch on remedies, but Mr. Mudie-Smith, editor of the *Handbook*, tells us, “I have no hope of any remedy for sweating which is not a radical remedy. Sweating follows unrestricted competition as naturally and inevitably as pain follows disease.” The various sections of the handbook are written by experts, many of them members of the Women's Industrial Council, and some of these do trench on the subject of a cure. To mention here a single one, and that with reference to the advanced policy of our own Australasian colonies. The formation of wages boards, and the fixing of a minimum wage, cannot indeed, be regarded as the last word in reform; but, among the early lessons which we are so slow to spell out, it is a most important one.

To return to the exhibition itself. How may it be most successfully utilised by the members of our own churches? Many of our members will, of course, visit it for themselves. But might not organised congregational parties be arranged? In this way something would be achieved towards bringing home to our minds the real nature of the social problem which we have been discussing at our Triennial Conference. The present writer has for many years had friends among the victims of the sweating system, and has known a good deal of the *real* cost of production. But the exhibition serves to bring home afresh the pressing, massive, various evil. It is one thing to study economics and statistics; it is another to have before our eyes the actual products, the actual processes. It is one thing to know the course of general wages; it is another to reflect: This thing which I handle was made in the one living and dying room of a neighbour, it was paid for at the rate of 1d. an hour. The whole painful implication of such knowledge penetrates the mind of the student. Something of its haunting appeal reaches the spectator who brings not special knowledge but only human sympathy. Knowledge, sympathy. But the exposition will have failed if it do not also stir to a more resolute resolve to follow the path of social justice.

The exhibition will remain open until May 29, and short lectures are delivered each afternoon on various aspects of the sweating system.

B. KIRKMAN GRAY.

THE Present seems trivial in our eyes, but the Present is a King in disguise.—*Emerson*.

THE world must return some day to the word duty, and be done with the word reward.—*R. L. Stevenson*.

MUSINGS.

BY A MINISTER.

XXXIX.

A PAINTER'S portrait of himself is always to my mind a puzzling performance. How much of himself does he see? The cast of his face a looking-glass will show, but its character in self-revealing moments is known only to his friends. He cannot catch himself unawares, and the effect of his effort may be a passable likeness, but is hardly a portrait.

So with literary self-portraiture. Here, too, the artist and the sitter are one; independent observation is impossible, and the result is such faint image of reality as memory chooses to accept and reflect.

I never, therefore, quite know what to think of autobiographical confessions. They are true, but they are not the truth. They are the writer's picture of himself. And this is all that the reader cares to see. Naked truth offends and repels. The confessions must not be those of the confessional. That which is presented must be presentable; the bare facts must be touched with mystery and adventure; must arrange themselves as a plot; and the horror of them must be lost in the pity and the pathos of them. This is the writer's temptation, and before long he thinks, not so much of the tale to be told, as of the effect to be produced, and the product is so much of the truth as will meet the requirements of art.

Nor is nature less exacting. It is not in nature that a man should choose dishonour, and cover himself with contempt. He draws, we may be sure, a distinction in his own mind between his outward reputation and his inner character, and, if he is careless of the former, it is because the latter, he believes, is safe. He never really parts with his self-esteem. He, too, has an innocence that may be injured. Only in this way can we explain the self-complacency of a Rousseau, a Cellini, a Casanova. Rousseau probably thought that a pathological study of himself would be hailed as a revelation of the facts of human nature. As if each man might not read the secrets of nature in his own bosom! Cellini's egoism is even more perverted. He can do no wrong. Like Rousseau, he is always discovering conspiracies against himself; he is the most injured man on earth; and he narrates his crimes with the same cold-bloodedness with which he commits them. Vengeance is always justice—when he is the avenger. Those were days, no doubt, when men were almost forced to redress their own wrongs with dagger and sword, but our hero knows nothing of excuse, needs no defence, and, with three murders to his account, carries himself as a man of honour, and even of religion. Such "Lives," as Frederick Robertson says in one of his letters, entangle the skein of life for those who read them. Casanova's vanity is the more vulgar vanity of a man who cares not what part he plays, so he play it well. Vice has its triumphs, and the admiration which sheer success, even in villainy, compels is a kind of applause. But, like many of his class, he would have the credit of virtue as well. "I have lived," he said, "a philosopher, and I die a Christian," well pleased, no doubt, to have escaped

the irksomeness of living a Christian, and the odium of dying a philosopher.

But there are self-delineations worthier than these. They are worthier because they are inspired by a desire to show that, if sin abounded, grace did much more abound. Yet even in these human frailty comes in with confusing touch. Augustine, we may be certain, meant to tell a plain unvarnished tale. How could he do otherwise, addressing it to God? Yet there are *asides*, which seem to be meant for us. He draws himself as an erring man of the world. And the world still clings to him. There is something of a morbid strain here and there in his Confessions—as his critics have not been slow to discover—something also of stage-effect; he cannot wholly keep himself from far-fetched comparisons, "frigid conceits," "artificial turns." Bunyan, too—how ready he is to pile up accusations against himself, to magnify his offences, to reiterate his lamentations, to taste the bitter sweetness of his sorrow once again! To the end that boasting may be excluded, he will not leave himself one rag of conscious merit. But Bunyan was no Prodigal; neither was Augustine. They had never been bad men, as bad men are known. Self-condemnation in thought is never, perhaps, too strong, but the expression of it is carried too far, when it bewilders the sense of proportion and degree. And the point to which the whole argument leads us seems to be, that the portrait of a soul ought never to be attempted. If any would make the attempt, let them ponder two wise words: "That which I see not teach thou me;" "The heart is deceitful above all things."

If we had eyes to see the whole truth, our hearts would still persuade us that our eyes were deceived. It is better, then, to shut the door, and not to turn the inner chamber into a studio.

LONDON SUNDAY SCHOOL SOCIETY.

COUNTRY HOLIDAY FUND.

SIR,—Your readers may remember that this Society has resumed its Country Holiday movement to the extent of forming a fund to be distributed among such of the London Sunday-schools as are arranging country holidays for their scholars. The society proposes to grant to each school (if its Fund permits) 7s. 6d. for each scholar sent away, the remaining 4s. to 5s. being found by the scholars, and all arrangements with regard to the holidays being made by the different schools.

Inquiries have been made to ascertain the number of children who are saving up for a holiday, and it is estimated that some 360 children are relying upon obtaining a grant of 7s. 6d. from the society. This means that the society must have a fund of at least £135 if it is to meet all the claims which will be made upon it. At present only £33 have been received from former subscribers.

An urgent appeal is accordingly made to friends to subscribe the remaining £102 before the end of June, and so prevent any of the children who have been saving up for their holiday from being disappointed

by reason of the Society's Fund not being sufficient to enable it to make the necessary grants.

In past years the Society's Fund often amounted to over £150 a year, subscribed from over 100 friends living in London and the country. Will those who have not yet sent me their subscriptions for this year, do so as soon as possible, and will other friends who have not given in former years allow their names to be added to our list of subscribers? All gifts should be sent to me not later than June 30th, after which date it is proposed to distribute the Fund.

ELSA L. PEARSON,

Hon. Treasurer,

L.S.S.S. Country Holiday Fund.

Redington Lodge, Hampstead, N.W.

May 9, 1906.

LONDON MINISTERS' MEETING.

SIR,—May I ask the favour of your space to invite all ministers and lay preachers who may be present at the Whit-week Anniversaries to attend our customary meeting, which will be held in the Council Room, Essex Hall, on Thursday in Whit-week, at 3.30? The reader of the paper will be the Rev. S. M. Crothers, D.D., and as we expect a large gathering I shall be glad if all who intend to be present will let me know at an early date in order that proper provision may be made for the brotherly meal to follow.

FELIX TAYLOR, Hon. Sec.

50, Sheen Park, Richmond, Surrey,
May 3, 1906.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Astley.—The annual school sermons were preached on Sunday, April 29, by the Rev. E. E. Jenkins, of Walmsley. Special hymns were sung by the children. Hymns and anthems by an augmented choir were accompanied by a string band. The attendances and collections were not so good as in former years owing to the unfavourable weather. The collections with donations amounted to over £21.

Bolton: Halliwell-road.—The Sunday-school anniversary sermons were preached on April 29 by the Rev. H. E. Haycock, resident minister. Owing to unfavourable weather conditions both the attendance and collection were below those of last year. The latter amounted to £13, and included a sum of £2 15s. raised by a weekly offertory in the Sunday-school.

Bridgend.—The Rev. D. G. Rees has been elected a member of the Board of Guardians by a majority of 42 over his opponent, the rector of the parish (407 to 365). The vacancy was caused by the retirement of the Venerable Archdeacon Edmondson, who had been a member of the Board for thirty years, and chairman for twenty-three. Mr. Rees had to face a good deal of theological and social prejudice and misrepresentation, and is to be the more congratulated on his success.

Chatham.—The closing meeting of the Hamond Hill Social Union, connected with the Unitarian Church, was held at the Masonic Hall on May 2. An excellent company came together; many friends from other sections of the Christian fold being present. One of the features of the evening was the successful representation of W. B. Yeats' "Land of Heart's Desire." The programme for the session included several lantern talks, scientific addresses, literary lectures by the minister, and other interesting items.

Croydon.—The minister and committee of the Free Christian Church have arranged an interesting series of Sunday morning addresses by men with special knowledge of their sub-

jects. Thus on June 10, Mr. H. B. Binns is to speak on "Whitman as a Religious Teacher," and on July 15, Mr. J. A. Hobson on "Physical Force as an Instrument of Social Progress." To-morrow (Sunday), Professor Earl Barnes is to speak on "Where Knowledge Fails." The Rev. W. J. Jupp will conduct the service.

Great Yarmouth.—The sale of work by the Ladies' Society, opened by Mrs. Mottram, of Norwich, was very successful. Councillor A. M. Stevens, of Norwich, presided, and congratulated the congregation upon the progress made during the ministry of the Rev. J. Birks, and upon the promise of still better things to come. Addresses were delivered by the Rev. Alfred Hall, of Norwich; the Rev. W. Birks, of Diss; Councillor J. Willinent, Yarmouth, and Mr. C. J. Selby, of Stalham. Mr. Birks has given two courses of special lectures on the "Position, Principles, and Prospects of Unitarianism," the cost of printing bills and advertising being borne by the British and Foreign Unitarian Association, which also made a grant of books for the bazaar. Much interest was manifested in the subjects. The activity of the social union has been continued for the third season with greater success than ever. Mr. Birks on Sunday last commenced the fourth year of his ministry at Yarmouth with services morning and evening, and at Filbey in the afternoon, where the oldest member is now in his 99th year.

Hinckley.—Under the energetic guidance of the Rev. T. J. Jenkins the Great Meeting Literary Class has had a most successful and helpful session. A closing meeting was held on Saturday evening, April 28, when nearly ninety sat down to tea, and a very successful entertainment of vocal and instrumental music was afterwards given.

Horsham.—On Sunday evening last the fifth of a series of monthly expository lectures was given by the Rev. J. J. Marten, the subject being "Man." At the conclusion of the service a meeting was held in the schoolroom at which Mr. W. J. Hoad, the delegate of the church to the recent Conference at Oxford, gave a careful report of the proceedings, which was followed by a discussion. Then a surprise awaited the secretary, Miss Kensett, for a beautiful oak book-case and reading desk combined was brought forward and presented to her, on behalf of the congregation, by the Rev. J. J. Marten, with words of generous appreciation and kindness which enhanced the value of the gift.

London: Stratford.—On Monday last, in connection with the Band of Hope, some friends from Newington Green gave an admirable concert which included Haydn's Toy Symphony. There was a fairly large attendance, about 120 being present. With the close of the session the membership of the Temperance Society is 70 juniors and 40 seniors, and the outlook is very hopeful. The members propose this year trying the experiment of giving a musical play for three nights in the middle of June.

North Cheshire Unitarian Sunday School Union.—The annual conversation was held at Stalybridge on Saturday, April 21. About 150 sat down to tea, the number being afterwards augmented to 200, the attendance being very good in spite of the heavy thunderstorm over the district during the afternoon. The Committee met in the new Guild room for business, after which the meeting was held in the large room of the school. Books, papers, games and curios were laid upon the tables for the inspection of the visitors. The President, Mrs. Dowson, occupied the chair, supported by Rev. H. E. Dowson and the hon. secretary. The following ministers were also present: Revs. W. Harrison, A. R. Andreae, H. Bodell Smith, W. G. Price, W. F. Turland and H. Kelsey White. An excellent musical and dramatic programme was given by the Stalybridge friends during the evening. The Rev. H. Kelsey White, who also attended as a delegate from the Manchester and District Sunday-School Association, gave an interesting address on the work of the Association, and the President on behalf of the Union, extended a hearty welcome to the Rev. E. G. Evans on his settlement at Dukinfield. Mr. Evans fittingly responded. Votes of thanks to the Stalybridge friends, to the delegates, and the President were duly given and responded to at the close of the proceedings.

Oldbury.—Sunday-school anniversary services were held on April 29, conducted in the morning by the Rev. A. Thompson, of Dudley, and in the evening by the Rev. E. A. Voysey, of West Bromwich, president of the Midland

S.S.A. At a musical service in the afternoon an address was given by Mr. Byng Kenrick, President of the Midland Christian Union.

Pontypridd.—Anniversary services were conducted morning and evening on Sunday, May 6, by the Rev. V. D. Davis, and in the afternoon the Rev. D. G. Rees, of Bridgend, conducted a Welsh service. There was special music at each service. The largest congregation was at the evening service, when over 100 were present. The new church building, which is in a capital situation, is nearing completion, but the Rev. Simon Jones and his congregation have still a large amount to raise, if it is to be opened free from debt.

Pudsey.—Reopening services were held on April 27 and last Sunday, the preachers being the Revs. John Ellis and Alfred Amey. On Sunday afternoon, April 27, the Rev. E. Ceredig Jones came with 40 of his choir from Bradford for a musical service. Last Sunday afternoon the choir gave a cantata, and were assisted by members of Mount Tabor U.M.F.C. choir and Miss Bottom, of Hunslet (Unitarian).

Raloo.—On Easter Monday the Sunday-school teachers of the Non-Subscribing Presbyterian church met at the manse to consider how they could best improve their work in the Sunday-school. In the evening a meeting was held in the church for the purpose of distributing the prizes to the Sunday-school scholars for good attendance during the year 1905. The Rev. John McCleery presided, and afterwards a number of the members of the Bible class entertained the young people with songs and recitations, and the meeting terminated with the Benediction.

Ringwood (Induction and Welcome).—On the occasion of the quarterly meeting of the Southern Unitarian Association at Ringwood, on May 2, the Induction service and welcome into the ministry of the Rev. C. E. Reed, was held in St. Thomas' Chapel. The weather was most unfavourable, but a goodly company, including members of other denominations in the town, assembled both at tea and the service. The Induction service was conducted by the Rev. H. M. Livens; the Rev. C. C. Coe gave the charge to the minister, the Rev. R. C. Moore, the charge to the congregation, and the Rev. James Burton, the welcome into the ministry. Mr. Reed acknowledged the welcome and closed the service with the Benediction.

Rivington.—A fairly successful series of meetings, arranged by the North and East Lancashire Unitarian Mission, was brought to a close by a meeting at Rivington Chapel on Saturday afternoon, May 5, and there was a fairly good attendance. The Rev. R. Travers Herford conducted afternoon service in the chapel, and after tea the evening meeting was presided over by Mr. Andrews Crompton, of Rivington. He gave a cordial welcome to the visitors on behalf of the Rivington congregation, and spoke of the fear of having too much professionalism in religion. He pleaded for more lay workers and speakers. Addresses were delivered by the Rev. J. Bellamy Higham, of Park-lane; Mr. J. M. Barlow, of Bury; and the Rev. M. R. Scott, of Ainsworth. On the motion of the Rev. S. Thompson a vote of thanks was accorded to the chairman and speakers.

Seven Kings.—The special services which have been held, under the auspices of the Provincial Assembly, in the Central Hall during the past four months, were brought to a very successful close on Sunday evening, when about 200 persons gathered to hear Mr. J. C. Chatterji, a highly-cultured Hindu, give an address on "Christ as He is Viewed in India." It was an eloquent exposition of the theory of the Re-incarnation. He maintained that the exalted character of Christ was the result of an evolutionary process, and that the same process had produced other equally great religious leaders and teachers. The same process is going on now, developing higher types of humanity, which will eventually become at one with God, as Christ was at one with Him. The intense earnestness and spirituality of the address made a deep impression on the audience. The services in the future will be held in the Assembly Room, Broadway, Ilford. The transference to Ilford is occasioned by the unsuitable character of the hall at Seven Kings. On Sunday next the Rev. T. E. M. Edwards will speak on "Christ as Viewed in the Gospels." Dr. Bimal Ghosh has promised to give the address on the 20th and 27th inst. The local committee is earnestly co-

operating in this effort to establish a Unitarian church in the district.

Southend.—It will be seen from the advertisement in another column that a bazaar in aid of the new organ fund is to be opened on Saturday next, May 19, by Mrs. W. Wallace Bruce in the Victoria Hall, Alexandra-street.

Southport.—The Ladies' Sewing Circle, under the presidency of Mrs. Mott, held a very successful "sale of work" on April 25 and 26 for the purpose of raising funds for redecorating the church and school buildings. The sale was opened on the first day by Mrs. Tolme and on the second day by Mrs. Foard. The school-rooms in which the sale was held were beautifully decorated with "Yeddo" blossoms and hand-painted tapestry by Mrs. Mott. During the afternoon and evening of each day an excellent programme, including dramatic sketches, music and recitations, was given. The most novel feature of the sale was a model electric railway, designed and constructed by Mr. Barton Mott; the train was controlled from a distant switch board, and attracted much attention on its many journeys into a mysterious tunnel whence it emerged with surprise packages for the purchasers of tickets. The total amount realised by the sale was £250 13s. 11d. Many friends at a distance generously sent contributions both in money and in articles.

Stockport.—The annual sermons were preached on Sunday week by the Rev. H. Enfield Dowson. There were large congregations, and the collections amounted to £22 5s.

THERE is a faith in immortal life which has characterised visionaries. There is an ecstatic confidence of those whose souls have been filled with a sudden glory. But more convincing to most of us is the sober confidence of the simple man who stands in his integrity undaunted by death. He sees no miraculous visions, but he is steadied by his experience, and he takes for granted that he is going on. Such a wholesome spirit appeals alike to the Stoic and to the Christian.—S. M. Crothers.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 13.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11, Rev. GEORGE CARTER; 7, Mr. T. ELLIOT.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Professor EARL BARNES, "Where Knowledge Fails;" 7, W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON, Collections for Provincial Assembly.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.
It is as nourishing as it is delicious.



Truly, wholesome Confectionery
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. G. C. CRESSEY, D.D., of Portland, Oregon.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, 6.30, Rev. T. E. M. EDWARDS, "Christ as viewed in the Gospels."
 Islington, Unity Church, Upper-street, 11 and 7.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. FREDERIC ALLEN.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. G. SKELT.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A., "The Serpent lifted up, or the Philosophy of Human Progress."
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. E. SAVELL HICKS, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. T. ROBINSON.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. J. EWART, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Dr. BEIMAL GHOSH.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. W. AGAR.
 SOUTHELD, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley road, 11, "A Religion for all Time," 6.30, "Do we Believe?" by Mr. G. B. RICHMOND.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SOUTHELD UNITARIAN CHRISTIAN CHURCH.

A FLORAL and USEFUL BAZAAR will be held at THE VICTORIA HALL, Alexandra Street, SOUTHELD-ON-SEA, on Saturday Afternoon and Evening, May 19th, 1906, and will be opened at 3.30 p.m. by Mrs. W. WALLACE BRUCE, of London, introduced by JOHN HARRISON, Esq., President of the London District Unitarian Society. Musical and other Entertainments of a varied description will be given at intervals. Proceeds will be devoted to the fund for the purchase of a New Organ. Admission free. Donations, goods, &c., will be gratefully received and acknowledged by Miss Sloman, Hon. Treasurer, 21, Palmerston-road, Westcliff-on-Sea; Mrs. Lea, Hon. Secretary, Seaside Cottage, Britannia-road, Westcliff-on-Sea; or Mrs. Delta Evans, 62, Leigh-road, Westcliff-on-Sea.

GENERAL BAPTIST ASSEMBLY.

The 253rd ANNUAL GATHERING will be held in the Chapel at BILLINGSHURST (Sussex), TUESDAY and WEDNESDAY, May 15th and 16th.—May 15th: Divine Service at 6.15. Devotional part by Rev. J. J. Marten; Sermon by Rev. J. Wain; Communion Service conducted by Rev. S. Burrows.—Wednesday, 16th: Devotional Service at 10, followed by the Presidential Address by the Rev. J. Watmough. After which the usual Business Proceedings, concluding with a Debate on Public Questions. Luncheon and Tea, as usual.

Rev. C. A. HODDINOTT, Secretary, Chichester.

RIVINGTON CHAPEL.—THE

ANNUAL SERMONS will be preached on Sunday, May 20th, 1906, at 3 o'clock and 6.30 p.m., by the Rev. J. E. STREAD, of Mossley. Tea in the Schoolroom between the Services, 6d. each.

PLATT CHAPEL, RUSHOLME.—On

Sunday May 13th, the Rev. GERTRUD VON PETZOLD, M.A., will preach, Morning 11 a.m., Evening 6.30, when the Annual Collections will be made on behalf of the Sunday School.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

BIRTH.

LAWRENCE.—May 9th, at 67, Salisbury-road, Cressington, Liverpool, the wife of Roger B. Lawrence, of a daughter.

MARRIAGE.

MEAD—BROWN.—On the 5th inst., Guy Fayerman Mead, of Catford, to Alice Marguerite (Daisy), eldest daughter of Mr. and Mrs. Edward Brown, of Brighton.

DEATH.

DAVIDSON.—April 17, Alice Maud Mary, the dearly-loved and dearly-loving wife of James Davidson, Windsor Park, Belfast. Funeral private.

Situations,
VACANT AND WANTED.

ACCOUNTANCY, CANVASSING, COLLECTING, &c., desired by Advertiser. Wide commercial experience. Part time occupied London Mission.—Address, KAPPA, INQUIRER Office, 3, Essex-street, W.C.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Wotton, Birmingham.

FRENCH & GERMAN TEACHER.—

A young English LADY with six years' Continental Education—thorough French and German—DESIRES ENGAGEMENT. She could take entire charge of young children, or would act as Companion to older girls desiring to perfect themselves in the two above-named languages.—Apply to M. S., c/o Mrs. SAMUELSON, 38, Stanley-road, Hoylake, Cheshire.

HOUSE-PARLOURMAID WANTED

in June. Comfortable home, overlooking the sea. Between-maid kept. Good wages.—Apply to A. E. JONES, Esq., Langley House, Dawlish.

WANTED, May 20th, LADY HELP

or LADY NURSE for three children, aged five years, four years, and ten months. Must be able to teach a little. Nursemaid kept.—Mrs. LOUIS HYDE, Loughbrigg, Heaton Chapel, near Stockport.

CERTIFIED MONTHLY NURSE at

Liberty after June 10th. Terms moderate. —NURSE HENSHALL, 7, Oak-road, Sale.

WANTED, a YOUNG LADY as

NURSE for a boy three years old. Must be a good needlewoman. Write, stating age and particulars of previous experience, to Mrs. FRED COOK, 53, Ullet-road, Liverpool, S.

LADY wishes to recommend a LADY

(42) as COMPANION or CHAPERONE. Good reader.—Address, Mrs. T. SITKA, Chislehurst.

USEFUL COMPANION - HOUSE-

KEEPER to elderly lady or gentleman requiring a capable practical lady to generally superintend and assist in their home. Good references.—H. H., 152, Marine-parade, Brighton.

SITUATION WANTED as NURSE

to invalid or care of children. Highly recommended.—Nurse CHRISTIAN, c/o of Mrs. Newman, 99, Victoria-street, Gloucester.

PROVINCIAL ASSEMBLY OF LONDON AND
THE SOUTH-EASTERN COUNTIES.

ASSEMBLY SUNDAY, 1906.

COLLECTIONS in aid of the Assembly's Funds will be taken in the Churches on the Roll of the Assembly on SUNDAY, MAY 13th. If not suitable to local arrangements, the date is subject to alteration.

FREDERIC ALLEN,
Hon. Secretary.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

MISS DREWRY'S EVENING MEET-

INGS for the study of Browning's Poems will begin on WEDNESDAY, MAY 16th, at 7.45 p.m. Miss Drewry gives Lectures, Readings, and Lessons in English Language and Literature and kindred subjects; examines; reads with private pupils; and helps students by letter and in her Reading Society.—143, King Henry's-road, London, N.W.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.
**COMPENDIUM OF SWENDBORG'S
 THEOLOGICAL WRITINGS.**

* * Because Swenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swenborg Society, 1, Bloomsbury-street.

**ARE THE TENETS OF UNITARIANISM WORTHY
 EITHER OF BELIEF OR OF PROPAGATION?**
 By WILLIAM MATTHEWS. Post free, 2/6.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

**FOURTH CITY MUTUAL BENEFIT
 BUILDING SOCIETY,**
 2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £20 EACH.
 Entrance Fee, 2/6. Deposits repayable
 at 14 days' Notice, 8½ per Cent.

**SPECIAL FEATURE: DEPOSITS for 3 years
 Certain, 4 per Cent., free of Income Tax.**

Prospectus and 43rd Annual Report on Application

LONDON DOMESTIC MISSION.

AT the ANNUAL MEETING held on TUESDAY, MAY 8th, 1906, at EAST HILL CHAPEL, Wandsworth, Mr. H. B. LAWFORD (President of the Laymen's Club) in the Chair, the following resolutions were passed:—

1. Moved by the CHAIRMAN, seconded by the Rev. F. W. STANLEY: "That the Report of the Committee and the Statement of Accounts, together with the Reports of the Missionaries, be received and adopted."

2. Moved by Rev. J. ESTLIN CARPENTER, M.A., seconded by Rev. W. G. TARRANT, B.A.: "That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the Missionaries, Rev. F. Summers, Rev. S. H. Street, B.A., and Dr. Read."

3. Moved by Rev. FELIX TAYLOR, seconded by Mr. H. EVELEGH: "That the best thanks of the meeting be given to the Committee and officers for their services during the past year, and that the following be elected for the year 1906-7:—Hon. Treasurer, Mr. Philip Roscoe; Committee, Mr. P. M. Martineau (Chairman), Mr. Howard C. Clarke, Rev. V. D. Davis, B.A., Mrs. Enfield, Mrs. Eveleigh, Mr. J. Harrison, Miss C. Holland, Rev. F. H. Jones, B.A., Mr. I. S. Lister, and Miss A. Sharpe; Hon. Sec., Rev. Henry Gow."

4. Moved by Miss ANNA SHARPE, seconded by the Rev. H. GOW, "That the best thanks of this meeting be given to Mr. Herbert B. Lawford for his conduct in the chair, to Rev. J. Estlin Carpenter and the other speakers, and to the East Hill congregation for the kind lending of their chapel on this occasion."

19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE,
 F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (Pro tem.).

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High,cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from Miss NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C. INQUIRER Office, 3, Essex-street Strand, W.C.

KANDERSTEG.
TO LET, FURNISHED, A CHÂLET, with two sitting rooms, five bedrooms (10 beds), kitchen, and servants' room; having a magnificent view of the "Blümlis Alp" and the Bernese side of the "Gemmi Pass." Also other Apartments.—For particulars, apply to KARL KLOPFER, Kandersteg, Switzerland.
 References, Rev. LAWRENCE SCOTT, Denton, Manchester.

BRISTOL.

HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal,
 Miss V. A. BLAND.

BRIGHTON, BRUNSWICK PLACE, HOVE.—BOARD and RESIDENCE in a Superior House. Exceptionally well furnished and decorated. Cuisine unsurpassed. Fine smoke room. Good bath rooms, and all the comforts and advantages of a private home. Telegrams—"Unique, Brighton."

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

A QUIET, comfortable HOME is offered as PAYING GUEST. A foreign young lady wishing to learn to speak English preferred. References exchanged.—Miss HOWARD TAYLOR, Almonte, Totland, I.W.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
 AND BOARDING SCHOOL FOR GIRLS,
 HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO.—TAN - Y - BRYN.
 (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
 Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
 C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.
 Head Master, Mr. H. T. FACON, B.A.
 Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

WILLASTON SCHOOL, NANTWICH
 —An Unsectarian Public School. Next Entrance and Foundation Scholarship Examination, Tuesday, July 10th.—For particulars apply to the HEADMASTER.

EATON'S TEMPERANCE HOTEL
22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

SHERINGHAM.—TO BE LET until July 25th, an exceedingly comfortable FURNISHED HOUSE, within a few minutes of the Beach, Golf Links, and Station. It contains three sitting and six bedrooms, bath with hot and cold supplies, good kitchen, and other offices. Bicycle house. Terms £3 3s. per week.—U. M., 43, Newmarket-road, Norwich.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6
 Situations Vacant and Wanted,
 20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate, —Saturday, May 12, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3334.
NEW SERIES, No. 438.]

LONDON, SATURDAY, MAY 19, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	329
LEADER :—	
After One Hundred and Fifty Years ...	336
ARTICLES :—	
Is there Only "One Thing Needful"? ...	331
What the Sphinx Said ...	332
The Education Bill ...	333
Essays in Restatement ...	335
Our Free Church History ...	340
MEETINGS :—	
The Octagon Chapel, Norwich ...	336
Attercliffe School-Church ...	338
The Van Mission ...	340
The Ministerial Fellowship ...	340
CORRESPONDENCE :—	
Education : Secular or Religious ...	334
Sunday School Association ...	334
Dr. Martineau's View of Matter ...	334
Anniversary Meetings ...	333
THE CHILDREN'S COLUMN ...	335
NEWS FROM THE CHURCHES ...	341
OUR CALENDAR ...	342
ADVERTISEMENTS ...	342

NOTES OF THE WEEK.

THE *Christian Register* of May 3 brings to us the first detailed account of what our friends in San Francisco suffered in the destruction of their city. "All our friends are safe and hard at work on the relief committees," Dr. Eliot, president of the A.U.A. reported. The First Church was seriously damaged. It was not then quite certain whether the Second Church was destroyed, though on the map it was within the burnt district. The Oakland Church was damaged, and that at Santa Rosa doubtless burnt. Their relief fund stood at the time of writing at \$33,000. "Church wrecked. People homeless and penniless. With faith in God and man, we begin again. BRADFORD LEAVITT." Such was the first telegraphic message received at the Boston headquarters from San Francisco. There the Unitarian headquarters and the office and printing plant of the *Pacific Unitarian* were destroyed. Letters subsequently received from the Unitarian ministers were full of admiration for the courage, hopefulness, and self-sacrifice of the people. Our brethren will now long ago have received the message of sympathy sent by our National Conference from Oxford at the time of the disaster. It is not only sympathy but a rejoicing admiration we must feel for them.

THOSE who visited Amsterdam on the occasion of the meetings of the International Council will remember the old Walloon Church in that city where the

religious service was held, and they will be interested to learn that among the foreign delegates appointed to attend the anniversary meetings of the British and Foreign Unitarian Association in Whit-week, Pasteur Etienne Giran will represent the Walloon community. He has recently taken an active part in the preparation of a series of popular tracts in Dutch and French for circulation in Holland. In addition to the representatives of the American Unitarian Association already mentioned, it will be a pleasure to welcome also the Rev. T. L. Eliot, D.D., Portland, Oregon. It is thirty years since he last visited England. Dr. Eliot has a son now studying at Oxford as one of the Rhodes scholars.

THIS year's Summer Session for Sunday-school Teachers, to be held at Manchester College, Oxford, from Friday, June 29, to Saturday, July 7, promises to be of great interest. Attendance is open to teachers and others practically connected with our Sunday Schools, and young people about to take up the work. The object of the Summer Session is—1st, to endeavour to raise the ideal of Sunday School teaching by infusing that enthusiasm which naturally results from the union of those who have interests in common; and by the devotion of a certain time to the study of subjects bearing upon their work. 2nd, to give the members the opportunity for visiting the colleges and other places of interest in Oxford, and for meeting together in friendly intercourse. Teachers and others who have attended any of the four Sessions already held know how well calculated they are to secure these ends. The letter from Mr. Ion Pritchard, which will be found in another column, draws further attention to the opportunity thus offered.

THE Sunday morning service is to be conducted by the Rev. J. Edwin Odgers, who will also lecture on the following Monday on "The Teaching of the Twelve Apostles." The Rev. Charles Hargrove is to give two lectures on "How the New Testament Grew," and Mr. Ion Pritchard one on a "Visit to Palestine." On the last Friday morning Dr. S. M. Crothers is to speak on "The Teacher as a Learner." Other lectures will be given by Miss Marian Pritchard, Mr. F. E. Davidson, H.M.I., the Revs. H. D. Roberts, J. L. Haigh, Alfred Hall, Thomas Robinson, J. J. Wright, and W. L. Schroeder.

MR. JOWETT, in his address as chairman of the Congregational Union, has treated a subject, than which none can be more vital for any religious assembly, in a

spirit of modesty and at the same time of bravery. The speech is founded on the obvious contrast between the force of the Pentecostal Church and the ineffectiveness of its modern representatives; "Round us are the hurrying multitudes of this modern Jerusalem, with intensity and absorption stamped upon every face—members of all nations, and peoples, and kindreds and tongues. What impact shall we make upon them? What will be the consequent influence of our assembly upon the predominant movement and life? . . . But the multitude do they know that we are about? Is there any awed and mesmeric rumour breathing through the streets, stirring the indifferent hearts into eager questionings? . . . I think that even the most optimistic of us will feel obliged to confess that the general tendency is undisturbed, that we do not generate force enough to stop the drift, and that the surrounding multitude remains unmoved."

WE are all conscious of the truth of this confession, and aware that the lack of power is not confined to one sect. All the churches are or might be saying as much. It is worth while to follow Mr. Jowett's argument further, and to consider his analysis of the types of people who are alienated from the Church:—(1) "First of all, there are those who never think about us at all. . . . We contribute no thread to the warp and woof of their daily life." (2) "And then, secondly, there are those who have thought about us, and as a result of their thinking have determined to ignore us. For all simple, positive, and progressive purposes we are no longer any good." In illustration of this type Mr. Jowett refers to the labour papers, and there can unfortunately be no shadow of doubt that he has accurately summed up the significance of these expressions of organised labour to the Christian Church. (3) There are those who think and are constrained into fiercest opposition to the Church.

THE cause of this indifference and opposition is essentially the failure of the Church to reach and stir and consecrate the energies of the community. Mr. Jowett pursues the theme into particulars, and the causes he assigns are true causes, although we do not find his analysis of the reasons so convincing as his analysis of the facts. The Church lacks reverence, and has largely lost the sense of awe. Moreover, it has exalted the one man ministry, and lost the power of mystic fellowship. It is interesting to find that

Mr. Jowett points his fellows to the "rich and enriching history of the Society of Friends." The Church is in want of strong, irresistible men, and this because its popular God is not a mighty God.

If such are the facts and such the causes, what is the remedy? Nothing less than a "powerful and athletic Church." Mr. Jowett believes this to be still a possibility, and given that, he holds with full faith the conviction that the Church may again lead the world. His confident assurance is buttressed on two thoughts. The world is in mortal need of a great guidance towards the highest ideals. A Church baptized into the fellowship of the sufferings of Christ can give the impulse and the power for which humanity craves in its vast enterprise.

REGARDED apart from the worth of its argument, Mr. Jowett's address is noteworthy on two grounds. His numerous quotations from the Old Testament explain his strong disrelish for much modern hymnody. The following lines are described as "a light and telling song with very nimble feet":—

"O, that will be glory for me,

When by his grace I shall look on his face,

That will be glory for me."

And then by way of comment we have "The Lord is in his holy temple; let all the earth keep silence before him."

THE declaration about revivals is most refreshing. "I speak not now of the wonders of spasmodic revivals; and, indeed, if I must be perfectly frank, my confidence in the efficient ministry of these elaborately engineered revivals has greatly waned." It is true that revivals are alien to the abiding mind of Congregationalism. Unhappily of late years this historic denomination has been too much represented by a heady and excited evangelicalism, and one would fain hope to find in this pronouncement of the chairman a sign of a returning sobriety accompanied by a deeper and more thoughtful zeal.

AN interesting, and perhaps important discovery of early gospel material has been announced this week by Drs. Grenfell and Hunt, the scholars whose labours at Oxyrhynchus (a hundred miles above Cairo) have already been extremely fruitful. In a letter to Monday's *Times* the learned explorers state that the season just closed, the fifth of the series, has yielded the most precious results. A hundred and thirty-one boxes of fragments of papyrus, and other manuscripts have been found in the rubbish heaps which have rendered the name of the place famous. The writings range in age from the second to the sixth century. Many exist in but small pieces, and it is questionable how far the original documents can be reconstructed. Happily there are a considerable number in better condition, and these include, in addition to copies of already extant works by Plato, Demosthenes, Isocrates, and others, some notable additions to the known verse of Pindar, Euripides, and other poets. Important new historical writings

have also been found; and a large quantity of material still remains awaiting decipherment.

THE gospel material referred to consists of a vellum leaf (of the fourth, fifth, or sixth century) containing forty-five lines, from "a MS. of a lost Gospel. The subject of this," the discoverers say, "is a visit of Jesus with his disciples to the Temple of Jerusalem, and their meeting with a Pharisee, who reproaches them with their failure to perform the necessary ceremonial of purification before entering the holy place. After a question and answer, in which the Pharisee describes in some detail the formalities which he had himself observed, Jesus makes an eloquent and crushing reply, contrasting outward with inward purity." Admitting a certain resemblance between this passage and others in Matthew and Luke, the writers maintain that "the whole incident, of which the account is practically complete and very striking, is quite different from anything recorded in the Gospels. Among the most remarkable features of the fragment are its cultivated literary style, the picturesqueness and vigour of the phraseology, which includes several words not found in the New Testament, and the display of a curious familiarity—whether genuine or assumed—with the topography of the Temple and Jewish ceremonies of purification." They add the opinion that "the question of the nature and value of the Gospel to which this fragment belongs is likely to provoke much controversy." Readers will remember the great interest stirred by the discovery of the "Logia," or sayings of Jesus, at the same spot some years ago.

No lover of art will wilfully miss seeing the beautiful collection of early Flemish pictures now being exhibited at the Guildhall. The paintings are only on loan, and consequently a first visit should be made without delay, in order to allow opportunity for coming back to this fair resting place of fair and wondrous things. To enter and linger there is in the nature of a sacrament. There is something so intimate, so tender, so full of grace and the charm of consecrated common life. The work of Memling especially reminds us of the sanctity of common things in a society which had felt and conserved the influence of the Beguines:

THESE women were the sisters of the secular life. Feeling the appeal of the religious life, they responded also to the call of their fellows. They strove, and strove with admirable success, to combine the charm of spiritual intercourse with the exact and large discharge of daily duties. Again and again we find ourselves recalling memories of this influence in these pictures. As compared with the more familiar Italian traditions of sacred art, the Flemish workers who followed the Van Eycks are more simple and homely. The incidents of the pictures are closely akin to the life of the people. The landscapes are exquisite. Here we seem to behold the real country in which common men and women moved, even though the land is touched with a rare delight beyond the vision of its ordinary

denizens. The aim, so far as conscious didactic aim may be imputed, is to represent the sacred in the secular. The portrayals of the infancy of Jesus suggest the joy and dignity of motherhood and childhood in the Netherlands of the fourteenth and fifteenth centuries.

ONE picture may be referred to in illustration of the nearness of these artists to ordinary affairs. There is a Last Supper which was at one time ascribed to Dürer, but is now given to a Pictor Ignotus. At first sight it disappoints us, for it looks like any supper table. The rather disordered array of food and furniture of the meal is so unlike the stately simplicity of the typical Last Supper. The figures of the guests are so vigorous, we had almost said carnal, that we are convinced they must be portraits. Nothing is softened from reality. We look again, and are won by the central group of the three disciples who are so keenly aware of the presence of the Master. Here is a precious flash of Gospel interpretation. How various is human nature! How blind are we men to life's finest issues! Yet how glorious the response of those who have the soul to perceive, even though the senses are at ease. Nothing startles the eye, but the selective presence of the spirit claims those who are its own.

AT the presentation of graduates to the Vice-Chancellor at the University of London on May 9, 25 students of Bedford College for Women were presented for degrees in Arts, 7 for degrees in Science, and 13 for the post-graduate diploma in Pedagogy. A reception was held afterwards at the College and attended by about 500 guests, including representatives of the University, a large number of distinguished guests and many former students. The guests were received by Mrs. James Bryce and the Hon. Mrs. Bertrand Russell and the Principal, Miss Ethel Hurlbatt, M.A. The Fishmongers' Company has given one hundred guineas to the College Site and Building Fund. The Council have appointed a former student, Miss Ethel Strudwick, M.A., to the Staff of the Classical Department of the College.

AN account of the arrival of Dr. Tudor Jones at Wellington, and of the welcome meeting and the first Sunday service we shall publish next week. Also the report of the Western Union meetings at Sidmouth, which we are sorry to be obliged to hold over.

LONDON MINISTERS' MEETING. — The address to be given by Dr. S. M. Crothers at the meeting on Thursday in Whit-week is to be on "Some Guiding Principles for the Church Militant."

ABOUT 80 copies of the Essex Hall Hymnal will be placed at the disposal of any church requiring them. Apply to the Rev. Gardner Preston, Hastings.

WE are lifted by the souls of mightier wing; and are set where otherwise our feet would not have climbed.—James Martineau.

IS THERE ONLY "ONE THING
NEEDFUL"?

II.

UNDER this title I have introduced a series of notes on Christian Ethics, with the contention that we cannot understand the ethical teaching of the New Testament until we get behind the texts to history.

It is beyond doubt that what we read in the New Testament rests on one central fact—the communication of a deep moral impulse by a Personality of unique power acting on men of a more ordinary type. The moral influence, proceeding from Jesus and received by his followers, was expressed *by them* in forms and in ways suited to the situations which they had to deal with, and the immediate needs of the surroundings in which they worked. Parts of the Gospels and all the rest of the New Testament consist of these *secondary expressions* of Christ's influence. The *primary expressions* of Christ's influence—that is, the forms in which he himself actually expressed it—are embedded in other parts of the Gospels.

The tendency of liberal theology at the present day—especially (under the influence of Dr. Martineau) among Unitarians—is greatly to undervalue the secondary expressions of the impulse given by Jesus, and to concentrate attention on an attempt to get at "the original gospel" divested of everything that anybody but Jesus said about it.

I venture directly to reverse this "canon of criticism"—if such it can be called, for it is only a piece of glorified religious impressionism. The assumption is, that we must at all costs get at the teachings of Jesus in the form in which he actually presented them, because only so can we know him. This would be true if Jesus were only a *moral lecturer*, or (whatever he was) if he had come only to replace old creeds by a new creed, and old codes of law by a new code. Was it so? The question brings us to the root of the matter. Those who assume that this was the purpose of his coming may be left to make what they can of the new creed and the new code.

I believe the real question with regard to Jesus is this: What is that deep moral impulse which is the root and germ of the whole movement set forth in the New Testament? In every sphere of life we find that *a thing is what it does*. The meaning of the moral impulse given by Jesus is shown in its results, and its first results are found in those "secondary expressions" of it which make up most of the New Testament. In these we see it as a *living influence* passing from person to person—being interpreted, tested, applied—receiving from and giving to Jew and Greek alike. The different ways in which all this was being done are revealed to us in the great Pauline Epistles, in the Apocalypse, in the Gospel and Epistles of John, in the Pastoral Epistles, in the Epistles of James and of Peter, in the Epistle to the Hebrews. The ethical significance of these will come out when we ask, concerning any of the writers, What is the historical situation that he appears to be grappling with? And what light does he desire to throw on it? To discuss this method any further in general

terms would be useless. I hope to give one or two partial illustrations of it in the sequel.]

Meanwhile we may call to mind the two earliest authentic references to Christianity which are found in Roman writers. Tacitus speaks of it as a "deadly superstition," and of Christians as anarchists of a dangerous type. It is very likely that, considering what the government of the day really was, there was some outward ground for the charge of anarchism. It was evidently not an anarchism of violence, but the authorities found nothing reassuring in that. The younger Pliny has more to tell. He says there were "illicit societies of Christians" in his province. Their custom was to meet on a fixed day, when they said a form of words (a prayer or hymn) to Christ, "as it were to a God." It is impossible to tell exactly what Pliny meant by this last phrase. "Then," he continues, "they bound themselves by a solemn asseveration, not for mischief, but to the effect that they would not commit thefts, robberies, adulteries, would not deceive, would pay lawful debts." After this they separated; but there was another meeting at which they shared in a common meal, all ranks and sexes taking part together. He adds that their ideas seemed absurd, fantastic, and fanatical, as far as he could discover.

This shows how morality was a prominent feature in primitive Christianity, which was a religion more decidedly ethical than any other that the Romans met with. Notwithstanding this, there was an element of *secrecy* in the customs of the Christians, and a feeling on the other side of danger in the secrecy. The authorities were possessed by the idea that there was some unknown and dangerous element involved.

What, then, was the moral condition of the world which found primitive Christianity a "deadly" or a "fantastic" superstition? We are familiar with the way in which this question is usually treated.

"On that hard Pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

In his cool hall, with haggard eyes,
The Roman noble lay;
He drove abroad, in furious guise,
Along the Appian way,

He made a feast, drank fierce and fast,
And crowned his hair with flowers—
No easier nor no quicker passed
The impracticable hours."

Writers like Farrar fill whole pages with charges of infamy and brutality, such that, if they were the whole truth, Rome could not have existed for a year. Can we not give any intelligible, definite account of what was wrong? As a recent thoughtful writer has most justly said: "Amid the deep disillusionment and despondency which had overtaken the Roman Empire, all thoughtful men were labouring to find some remedy for what seemed like a mortal sickness. With a true diagnosis men turned to those problems which arise immediately out of the two great primary instincts—self-preservation and reproduction. The old civilisation had been recklessly wasteful in both these matters,

attaching very little value to human life, and permitting every kind of abuse in the indulgence of appetite." The result was a gradual depopulation of the Empire, on the one hand, by infanticide, suicide, gladiatorial shows, military massacres; on the other, by the discovery of unnatural means of satisfying natural instincts. In the second century—and, in fact, *until its alliance with the imperial power*—Christianity organised communities which were sources of moral health in a dying civilisation. To define their attitude to this "civilisation" was the first necessity felt by the Christian missionaries as their influence spread; and the character of early Christian ethics partly (but directly) depends on this fact. Directly, from the impulse of Jesus, they derived their conviction of the value of every human life as the vehicle of a soul having eternal destinies to fulfil; and against the unbridled indulgence of animal instincts, they inculcated abstinence and self-control.

The *self-denial* which plays so great a part in the Christian teaching of the first three centuries has special reference to this particular fact of human nature. It is clear that many Christian teachers were driven by the unbridled indulgence which they saw around them to the extreme of holding up entire abstinence as the perfect condition, and regarding even monogamous marriage as a necessary evil. The same views were taken by many pagan "philosophers" (that is, moralists) of the day. More moderate views are also found, and a new virtue (or special duty) begins to be inculcated—self-control; and along with this there grows the idea and ideal of human *purity*. Both of these rest on a conviction of the superiority of the spirit to the flesh—a conviction that the business of the flesh is to realise the superiority of the spirit, to be subordinated, not disregarded. In a sense, our nature is our enemy until we have it *under complete control*; and the historical origin of the Christian duty of "self-denial" has, I repeat, special reference to the natural instincts of our bodily life, on which the preservation of the individual life and the life of the race depends—but which, uncontrolled, become the deadliest enemies of both.

We see, therefore, that to assert "self-denial" as *the one thing needful* rests on historical ignorance and moral confusion. "Self-denial" stands forth, none the less, as an indispensable condition of individual and social health and moral progress; and the feeling of the guiding minds in the early Church on this subject is seen to have been at bottom sound and true.

It appears, then, that, instead of speaking of "self-denial" or "self-renunciation" as a principle of Christian ethics, we should speak of "self-control" or "self-mastery." We may, of course, give to the idea of self-mastery a wider scope than it had in the early Church; in fact, we must do so in view of the greater complexity of modern life. And though, even then, it is not to be identified with the whole Christian ideal, it remains as one of the foundation pillars of the manhood which is built up in the light of that ideal; and the famous saying in the Gospels seems not to lose, but gain in force when we read it thus: "If any man will come after me,

let him become master of himself." Whatever follows, whatever the Cross may or may not be, that is the first step.

(To be continued.)

S. H. MELLONE.

WHAT THE SPHINX SAID.

OUR little peep at Egypt was in the nature of an uncovenanted mercy. Only the exigencies of steamer arrangements brought us to African shores at all. Perhaps it is enough for five or six weeks to go sight-seeing in two continents, but we must needs visit a third, and so from Tuesday morning to Friday afternoon (exactly the time allotted for the Conference at Oxford the following week, we remembered) we saw what we could of the Nile country.

Port Said had been described to me in uncomplimentary terms, and I cannot honestly reverse the verdict. Perhaps the best that can be said of it is that it abounds with signs of energetic life. It is the creation of the Suez Canal, which, in its turn is a monument of genius and courage. The vast traffic was made evident at a glance. The harbour and docks crowded with steamers, the warehouses and other business premises, the alert and busy population, all contrasted strangely with the general slackness of Syria. We reflected that we were now under British supervision, and we took comfort. For a time we needed it.

The railway ride, of five hours or so, to Cairo was by no means agreeable. There were objects of interest, of course—the great canal itself, by the side of which we ran for a good way, noting its structure and huge apparatus; the occasional steamers (including a large Russian vessel from the East, apparently, densely crowded with ragged passengers); the desert itself was a novelty. But when there is a strong wind that blows sand, sand into the air one breathes, and rather accentuates than lessens the heat, there comes a limit to the charms of such a journey. By and by we reached Ismailia, then Tel-el-Kebir (familiar name), and one station after another on the delta, where occasional clumps of palms suggested cheerfulness, and the whole land grew greener; but even Cairo itself seemed but little attractive as we drew into it at last. Gladly we got out of the train but in my hurry I left a notebook behind, and regretted it. (It has somehow reached me at home, after all!)

The hotel was cool, at 71 degrees in dense shade, and a few hours later we were strolling about that wonderful city of Cairo as if we had often been there. It is a marvel of colour and costume. I think every bright tint but green comes prominently into the dress of the people. Why that exception? The Western, almost Parisian, style of some shops could not deceive us. True, the traveller is an important element in the life of the city; but just as some millions remain in London in the holiday season when everybody is "out of town," so there is evidently a great and populous Cairo that lives its own life, little affected by the transient sight-seer, and subject to the permanent pressure of Western ideas only so far as they are embodied in government and commerce. I was assured on every hand that under

British control the prosperity, not only of Cairo, but of the whole country has reached a height unprecedented in recent times. Some go so far as to assert that the poor especially were never so well off in Egypt since the dawn of history! There are signs enough, at any rate, that men are thriving all around, though the poverty of the very poor is still evident.

On consulting with various friends, and especially with Hassan Omar, our intelligent dragoman, whose only defect was omniscience, we determined to plunge into the desert on the first of our available days, and the morrow saw us driving off at a great pace through a part of the city abounding in fine residences and public buildings, and across the great bridge of Kasr-el-Nil, a structure which ought to make every Turk blush when he gets back to the crazy bridges of Constantinople. On the far side (left bank) of the river an electric tramway begins. We were lucky enough to catch the eight o'clock car. The line runs straight for eight miles or so, first through suburban and park-like districts, then among wide-spreading green fields, which at flood are beneath the water, but now were rich in crops. Camels with preposterous-looking loads of clover and grass came up from the fields and along the acacia avenue of the great road from Ghizeh to Cairo. By and by almost all the carload of passengers had been dropped (notices in English, French, Italian, Greek, and Arabic tell how to stop the car), and a few travellers like ourselves went on to the terminus. Here is an hotel, and accommodation for those who mean to ride around or beyond the great Pyramids.

These vast structures were, indeed, close at hand. For a long time they had grown in the perspective as the gradually rising road led up to them from the river level. They stand on the rocky side of the original river gulf. Beyond Cairo, on the east, one sees the corresponding line of cliffs and hills, and judges the width of that ancient estuary before the delta had been formed. We are dealing now with huge periods of time, almost "geologic"; but it is the best introduction to a consideration of those ancient monuments of Egyptian civilisation by the side of which Hebrew antiquities, even the most remote, are comparatively modern. The Pyramid of "Cheops" is too large to realise by itself, and standards of comparison are not at hand. The Londoner may build it up in his imagination by providing a base the size of Lincoln's Inn Fields, and rearing an apex fifty feet higher than the cross of St. Paul's. We did not climb it or enter it. We had other uses for our time and strength. Having traversed three sides of it and mounted a course or two, we felt we knew something sufficient about it to give actuality to our previous (and future) reading, and so we pushed on to the Sphinx.

What did it say, that most marvellous relic, marvellous alike in the boldness and majesty of its conception, in the strange persistent look that it wears in spite of the ruin of ages, and in the memories of famous men who throughout history times have successively gazed into its face? Hewn out of the living rock, apparently before the exhausting ambition of kings reared any of the three enormous Pyramids close by, no man can name its sculptor or

even fix its date. It looks across the wide valley where the belt of green has shrunk and widened with the thought and industry of man, where now it yearly widens more and more; it seems to see the quarries beyond the Citadel of Cairo, whence the blocks were brought (they say) to build the Pyramid of Cheops; and as it lifts its eyes above the stream of mortality that flows between there is an awful humanity in its glance. It is truly eloquent to him who hath ears to hear; he understands, and is silent.

Close by is a temple, hollowed out deeply so that one sees not only what that particular edifice was like and the colossal magnitude of its stones, but also gauges the original level of the earth at this spot; and then, and then only, one is able to estimate the magnificent proportions of the Sphinx before the sands crept up about its base to dwarf it. How puny are our cameras before such objects! Nevertheless, I duly tried to take away some filmy memoranda, and then mounted for fresh adventures.

The indulgent reader, who has not ridden for several hours on the back of a dromedary on the desert sands must endeavour to conceive what this means to the rider who rarely mounts anything more exciting than a motor omnibus. Must I plead guilty to such pride when raised "to that bad eminence," that although I saw, to my interest and wonder, two kinds of blossom actually trying to gem the Sahara, a blue flower and a golden, I did not dismount to ascertain their species and secure specimens to keep? Alas! such is the fallible temper of man—and after such deep communings, too, with the Sphinx! (Or was it fear lest I should not get up again so easily next time?) Thus merrily we ambled on under a blue and hot sky, leaving the Ghizeh group of monuments behind, and making southward for the equally interesting group of Sakhara.

There is a gap of some ten or twelve miles' distance between Ghizeh and Sakhara, and of I do not know how many years between the "Step Pyramid" at the latter place and those that stand by the Sphinx. According to experts this "Step Pyramid" is the oldest of them all, and it has been dated more than 4300 B.C. After six thousand years it may well have a rugged aspect. Other pyramids are near, and, indeed, there is a long range of them still extending south. Where we halted there is a rude but efficient "house," named after Mariette, the famous French explorer, who built it more than half a century ago to live in during his long and fruitful labours among the buried antiquities of this Necropolis of Memphis. We entered several of the excavated "tombs"; they consist in each case of a numerous suite of chambers, and suggest purposes of worship as well as interment. In connection with the Serapeum, Mariette found not only the tombs of the Apis-Bulls, but chapels, statues, and votive tablets. We followed in his steps among the huge sarcophagi that once contained the remains of the sacred animals, candles and magnesium wire being needed. In two other tombs which we entered the roofs of the chambers are so near the surface that the sand has been cleared away, and skylights (looking very singular amid the

desert scene) show here and there that wonders are below.

I must not try to describe those wonders. It must suffice to record our ever-growing marvel at the delicacy and precision of the sculptured walls, whether in relief or incised. Even Greek artists surely never exceeded the grace of some of these outlines of birds, animals, plants, and human beings. At a turn we came suddenly face to face with the statue of King Méra (2500 B.C.), almost as fresh, it seemed, as the day it was erected. Near by was a bas-relief of his queen, her hair deftly caught and tied with a bow. In this tomb (discovered in 1893) and another famous one near at hand, made for a great official, we were struck with the fidelity with which many daily scenes of those ancient generations were rendered—scenes in the fields, houses, temples, and by the river-side. Enough, and more than shall be lightly spoken of. We have fed mind and body, the beasts are rested, and so away we go once more, now striding towards Memphis itself.

Rather, we stride to where Memphis was. Now there is a mud-built village by the site of the old capital; a few ruins testify that here was the seat of great monarchs and the home of busy multitudes. Thousands of palms grow around, for we have left the desert behind, and by huge banks and dykes have threaded among the fields and plantations a mile or two. We duly inspect the two colossal statues of Rameses II., lying there with placid look, crisp-carved, broken, but not crumbling. Otherwise looks his poor mummy, with its crossed arms upon its breast, yonder in the great museum at Cairo.

The name brings one back from gossip that threatens to be endless. We took train to the city after a long but amusing wait at Bedrechin Station, where a silk-robed sheik sat in all his glory, being fanned now and again to keep the flies away. Next day we saw mosques, and bazaars, and the museum—itsself worth all the journey to see—and so the hours wriggled from our grasp till all were gone. In the evening we visited the Citadel, and admired its splendid alabaster mosque: From the terrace we surveyed the great city, stretching far and wide beneath. Far off, in the dusky glow of evening, we saw the great Pyramids and the Sphinx once more. The fourth day saw us at Alexandria; we said good-bye to Africa, and, on a bright sea, drew homewards. W. G. TARRANT.

ANNIVERSARY MEETINGS.

SIR,—May I ask through your columns that ministers who purpose attending the anniversary meetings in Whit-week, especially those who desire hospitality, should send me word, if possible, by Tuesday next, May 22? I am now applying to members of our churches in London for offers of accommodation, and I should like to know without delay how many ministers will have to be provided for during the meetings. Already nearly 70 ministers have asked that tickets for the Essex Hall lecture and the conversazione should be reserved for them.

W. COPELAND BOWIE.

Essex Hall, Essex-street, Strand, W.C.
May 16.

THE EDUCATION BILL.

To say that we are prepared to accept the Bill as the best we can get under present circumstances is one thing; to suppress criticism, withhold the expression of our sense of what is right and fair to everybody, and thank the Government for such mercies as they are willing to give, is quite another. Undoubtedly, the Bill is a vast improvement on the present system, and, with all its faults (and some of them are serious), I would accept it if I can get nothing better; but, for all that, my voice shall be raised now, as it has been since the controversy of 1870 in my youth, for the principles of the old National Education League, which will yet be adopted in full as the law of the land—"National Education, free, secular, and compulsory." We have got the first and last, the second is fast coming, and the agitation against this Bill from Church and Catholic quarters—an agitation quite intelligible and largely justifiable—is helping it on. While extravagant and impossible demands are being made by the denominationalists, it is a grave mistake in tactics, if not in principle, for those who repudiate the right of the State to interfere in matters of religion to acquiesce in a proposal to establish and endow an "Undenominationalism," which is as offensive to the dogmatist as his dogmas are to us. No doubt the Government will steer a middle course, but let it not be between their present proposals and those of the denominationalists. For the sake of the three valuable principles asserted in the Bill—the unification of the school system, the abolition of tests for teachers, and a genuine conscience clause—I am prepared to forgive much. As the 1902 Act contained the germs of the present Bill, so this Bill is an indication of the still better things that shall be.

To abolish the distinction between Council and "Voluntary," provided and non-provided schools, and establish at last a truly National System of Elementary Education, is great gain. Yet the Four-fifths Clause is calculated to spoil this excellent piece of work. It is being bitterly opposed by the High Churchman and the Catholic as conceding too little; it is equally obnoxious to the Evangelical as conceding too much. Let the religious teaching be taken out of the time-table, and a way out of the difficulty, which would do justice to the denominationalists whose schools are being taken over and no injustice to anyone else, might easily be found. Why should not the Catholic, the Churchman, and the Wesleyan be allowed then to teach his denominational formularies out of school hours every day if he wishes, in the school, urban or rural, which he has built, on condition that he gives facilities for such other alternative religious teaching as a sufficient number of the parents may desire? So, too, in the schools built by the local authority, let the right of entry be given, out of school hours, to denominationalists and undenominationalists, if they can secure sufficient authority from the parents. The denominationalist will be able to use, as payment for special teachers, the rent he receives for his schools.

In my opinion, too much satisfaction is being expressed about Clause 7, Section 2,

which is supposed to give emancipation to the teacher from religious tests. It does nothing of the kind, whatever the intention may have been. It amazes me that no one, so far as I have seen, has yet pointed out that under this section there is nothing to prevent the managers, in appointing a teacher, from questioning him about his denomination or his faith. They are not allowed to require him "to subscribe to any religious creed," but that is far from enough. This is not a usual method of procedure now. We know how much theological teaching has been admitted into the schools on the plea that it is not a denominational formulary, since it is common to several denominations; and even the Apostles' Creed is held to be permissible for this reason. In like manner, unless this clause is considerably modified, it will be very easy for managers to evade its spirit and apply a test after all.*

Moreover, as the training colleges are left alone by this Bill, though they are mainly supported by public funds, and most of them impose ecclesiastical and theological tests for admission, it is idle to talk about the teachers being emancipated. The tests are, and will be, actually applied in the majority of cases before a candidate can become a qualified teacher. And have I not seen how easy it is for sectarian managers to secure the kind of teacher they want by noting which college he has been trained at—though I have also known some amusing mistakes made in this way.

As regards the Conscience Clause, it has been a dead letter hitherto, and was likely to be, if it meant that the poor little child of an objecting parent was to be separately instructed on some secular subject while the religious teaching was being given to the rest of the children. Lord Londonderry, however, on behalf of the late Government, introduced a model by-law which gave the option to a parent of keeping his child away from school during the time of religious instruction. This change has not been sufficiently appreciated or known. The present Government, however, give effect to it in the Bill in Clause 6. As it now stands, it is a bona fide Conscience Clause, and there is no reason in the world why a parent should send his child to be taught a religion of which he disapproves. Some, however, have been shrewd enough to see that, if attendance at school during the hours of religious instruction is not obligatory, it will not be long before none is required. I hope the Government will not yield to any pressure on this point, as it would stultify the Conscience Clause, make it as inoperative as heretofore, and

* The foregoing sentences were written before one of the shrewdest Parliamentarians, Mr. Balfour, put his finger on this weak spot and asked Mr. Birrell whether this section excluded, or was intended to exclude inquiries as to the fitness of the teachers to give the religious instruction given under the Bill. The reply was that no restraint is intended to be placed on the local education authority in satisfying itself that its teachers who undertake to give religious instruction are not unqualified for doing so. That being so, what becomes of the freedom from tests? No teacher is compelled to give religious instruction; but the local authority may, and generally will, decide that religious instruction shall be given; it must be given by the teacher; some teachers must therefore be found who are willing to give it; and any teacher may be questioned as to his fitness to give it. This is the absurd maze to which the establishment of undenominationalism leads us.

perpetuate an injustice on objecting parents and their children:

This Bill, if it passes in anything like its present form, will not be a final settlement of the religious problem: You may delay for a while longer the dissociation of the State from religious instruction, but it is bound to come, for religion is too personal and sacred a province for the intrusion of State machinery: No doubt it is to the interest of the State that a grounding in the principles of morality should be given in every one of its schools; but this can be done without the importation of theology or the use of the Bible. If Unitarians had the drafting of the syllabus of Biblical teaching, I daresay they might be trusted to confine it to such helpful passages as "the 23rd Psalm, the Beatitudes, and St. Paul's sermon on Charity"; but what would the High Churchman and the Catholic say to this as an adequate representation of Christianity? Any kind of a compromise will give as much reasonable excuse for passive resisters as there ever was. As for the parents, the great mass of them are utterly indifferent about the religious instruction of their children; they themselves avoid the churches and chapels as though they were fever hospitals. Mr. Gladstone was right in 1870, and the nation will still have to come round to his position: let the State avoid responsibility for religious teaching in the schools, but give the right of entry to the denominations:

C. J. STREET.

Sheffield, May 9, 1906.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

EDUCATION: SECULAR OR RELIGIOUS.

SIR,—In his Oxford address on "The Ideal of a Church" (INQUIRER, of April 28), I recognised my friend Mr. Gow at his best in this terse and profound aphorism:—*A Greatest Common Measure is not an Ideal; it is a residuum.* In your last issue I find an article over his signature and under the above heading, which I cannot easily reconcile with the truth so admirably expressed.

His surmise is probably correct that not many of those who voted at the National Conference for secular education in the State schools can have regarded it as a positive ideal to be welcomed with gladness. Certainly I do not, though I should have voted for it had I been there. But the puzzle is, how those who "believe in the ideal" can willingly tolerate for a moment, can even welcome as a step in the right direction, a form of Biblical teaching which is nothing but a Greatest Common Measure, and not even that correctly applied, seeing that the views of those only are taken into account to whom the whole of modern criticism is a sealed book. It is a "residuum," not of the ideas common to all the ratepayers at whose expense it is to be given, but only of the ideas common to the less instructed majority. For instance, I read on the very same day in my *Daily Chronicle* some "samples of questions" set at the annual

examination in "religious knowledge" of L.C.C. scholars, one of which was as follows:—

"Write from Isaiah the passage beginning, 'Behold my servant,' down to 'consider.'" There is surely some mistake on the part of reporter or printer as regards the word given at the end of the passage; but, be that as it may, the answer evidently expected is that indicated by the head lines prefixed to Isa. xlii. in the Authorised Version, namely, that the reference is to Jesus Christ, whereas most of your readers must know quite well that it is nothing of the kind. If this is the sort of foundation on which the Unitarian (or, as Mr. Gow would say, the Free Catholic) is to build in the Sunday school, or in the two week-day half-hours left at his disposal by the Act, the time will barely suffice for the necessary work of taking up and relaying it, and there will be none left for building on it. Meanwhile, the practical lessons impressed on every certificated teacher will be, that if he has any regard for his worldly advancement the very worst thing he can do is to study his Bible conscientiously with the aid of the best modern helps. If he teaches according to his knowledge he will be a marked man; and he will be equally a marked man if he avails himself of clause 7 (2) of the Act and declines to give any religious instruction.

Once more, it is not because we Voluntarists cherish lower educational ideals, nor because we have less faith in human nature, but because reason and experience assure us that human nature will show itself at its worst and vilest in coerced, and at its best in uncoerced, association; because, the more sacred and delicate the subject-matter, the more fatally is it injured by the coarse manipulation of politicians, that we vote in the present crisis for the purely secular solution, not as intrinsically good, but as the least bad of the alternatives just now within the range of practical politics. The very fact that such an education is obviously incomplete, and that it must therefore involve (whatever may be thought or said to the contrary at the present moment) a corresponding curtailment of the time-table, thus affording wider scope for the influences of the home and the church, is to us its chief recommendation. It sets up a barrier behind which free associations, with well-defined ideals, may in time gather strength for the rescue of another, and yet another, educational province from the dull domination of the Rule of the Greatest Common Measure.

R. K. WILSON.

May 15, 1906.

SUNDAY SCHOOL ASSOCIATION.

OXFORD SUMMER SESSION FOR SUNDAY SCHOOL TEACHERS.

SIR,—Will you allow me space to call attention to the Session for Sunday School teachers to be held at Manchester College, Oxford, from Friday, June 29 to Saturday, July 7.

The arrangements have now all been made, and a complete programme of the lectures and proceedings will be sent out to the school correspondents next week.

It is to be hoped that very many schools will take advantage of this course of instruction, and be represented by a delegate who, on returning, will bring back some of the fruits—instruction, enthusiasm, devotion—gathered during his short stay at Oxford.

I would remind students who attended the last gathering that they passed with acclamation a resolution pledging themselves to make known at their various centres the advantages to be derived from these Sessions, and to induce as many as possible to take part in the next one. If each one will do his best in this direction the Session for 1906 will be as successful and as good as any of the previous ones.

ION PRITCHARD, *Hon. Sec.*

DR. MARTINEAU'S VIEW OF MATTER.

SIR,—I am much obliged to Dr. Rashdall for his reply to my letter. His point is that if you accept Martineau's identification of Causality with Will, "Matter considered as something apart from Mind must be regarded as an inert thing, essentially distinguishable from, and not necessarily endowed with, force or energy." My point is that Martineau did not consider Matter apart from Mind. Dr. Rashdall says it is not a question of evidence but of inference, and admits that Martineau would probably have repudiated his inferences. Dr. Rashdall's quotation does not show that Martineau would have accepted the premises. It is from a chapter where Martineau is not dealing with the problem of Matter, but with teleological theism; he says that his argument permits though it does not oblige us to regard Matter as created out of nothing. He points out that the assumption of an elementary matter carries with it difficulties, and only notes that it relieves the difficulty of regarding the problem of the world as gratuitously made. He certainly does not here accept any such theory of Matter as an essential feature in his theory of Causation. Of a somewhat different character is the passage I quoted, giving a distinct preference to the view which "assuming only space which can do nothing, and Mind which can do everything excludes all controversy between two self-existences, and leaves the total Causality with God." In this chapter he is directly dealing with Matter and Causality, and I venture to think we should regard this as the authoritative expression of his latest views.

I seem to recollect, though I cannot verify the recollection from his published works, that he taught his students a theory of Matter which regarded it as ultimately consisting of points in space which are centres of force, and thus, apart from Time, all things are reduced ultimately to Space, plus force which is itself ultimately Mind plus all other forms of Mind. Certainly, in some of Martineau's earlier lectures, he drew a distinction between the primary and the secondary attributes of Matter which he afterwards abandoned; and altogether I believe Dr. Rashdall may count him, as well as Berkeley, as an ally, not as an opponent in the main contention which was set before us so powerfully at our Oxford Conference.

H. SHAEN SOLLY.

ESSAYS IN RESTATEMENT.

"What is really wanted is not the expulsion of religious doctrine, but the formulation of a body of doctrine fitted to contain those ideas of religion which are vital among us, and to present them in a form which shall be suited to modern ways of thought."—

PERCY GARDNER.

I.—SCIENCE AND RELIGION.

SCIENCE is knowledge systematised, knowledge reduced to order. Physical science deals with those phenomena which can be brought under observation and experiment, those appearances which lie within the range of the senses. It deals with the effects of force acting upon matter; it does not profess to be able to account either for force or for matter. Similarly with life; the forms and manifestations of life it studies and classifies; life itself and the origin of life it leaves unexplained. So, too, with regard to the phenomena of mind; it marks the physical changes which accompany mental activities; it does not pretend to show how material changes pass into non-material activities—how vibrations of nerves and rearrangements of atoms become thought, feeling, will.

Nor is natural science able to do more than give a very imperfect account of natural law. Law is an observed regularity in the sequence of phenomena; a convenient name for generalisation founded upon experience; a statement of the way in which things may be expected to happen. But regularity of sequence in the happening of things cannot itself be that which makes them happen. To say that the universe is governed by its laws is as much as to say that a clock is governed by its regulated movement. What makes the movement before it is regulated? Law is not itself a motive power, and throws no light on causation.

Nor does science claim acquaintance with more than a limited number of laws. There is every reason for thinking that there are processes in nature so subtle as to escape detection, and, if we know nothing of the processes, we can affirm nothing of the laws by which they are directed.

The materialism which assumes that matter exists of itself, is dead or living of itself, and involves in itself all the possibilities of life, from the lowest form to the highest—that blind force has by mere persistence, without directive intelligence, produced every observed result—is in the highest degree unscientific, for it goes beyond the assumptions of science.

From science proper religion has nothing to fear, for religion is concerned with realities distinct from those which come within the field of the senses. Science and religion lie in separate spheres.

B.

WITH the living God to lead them on the centuries must brighten as they roll, or if darkness broods over them, must burst into richer sunshine after the passing storm.—*James Martineau.*

A MAN who wakes up to the consciousness of having been created for progress and perfection, looks with new eyes on himself and on the world in which he lives.—*Channing.*

THE CHILDREN'S COLUMN.

CHILDREN'S FLOWER FUND:

SOME of you, I daresay, already know about this Flower Fund, but I want to tell the others. It is for sending boxes of wild flowers regularly to the children in London schools.

The plan is for children who live in the country or in country towns, where they can easily get plenty of wild flowers, to undertake to send boxes of flowers regularly, at least once a fortnight, to the children in some London school. A good many country schools are now doing this, but more are wanted to help in this good and pleasant work.

Think how much pleasure it must give to the children who live in crowded parts of London, often in very poor and miserable houses, with miles and miles of town all round them, to have these boxes of flowers coming in fresh from the country once every week or once a fortnight, and how they must look forward to "flower morning," when the box arrives and is unpacked. Sometimes the children in a country school who do this, write letters to the children in the London school, and the town children write letters back, so that they get to be quite friends, and it is all the more pleasure to both of them.

In the year 1902 there were 738 boxes of flowers sent by those who joined in this work, but next year only 663, because there were not so many to help, and in 1904 there were 667. How many were sent last year I have not heard, but certainly more helpers are wanted.

It is very nice when the children in a country school agree to do this, and they enjoy doing it, I expect, quite as much as the London children enjoy having the flowers. But the children in any of our country Sunday schools might very well take up the work (or shall we call it play, or pleasure?) if one of the teachers would see to the arrangements; or the children of two or three families who live near together might do it, or even the children of one family living in the country. It would be a good piece of guild work, too. But they ought not to undertake to do it unless they feel that they can keep up sending the boxes regularly during the school terms.

Anyone who would like to do this, or wants to know about the work, should write to Miss M. S. Beard, 20, Christ Church-road, Hampstead, London, N.W., who will be glad to tell you all about it, and send a paper of directions as to the packing and sending of the flowers.

Tin boxes are best, and biscuit tins (7 lb. to 2 lb.) do very well, and if you send a stamped and addressed label the box can be sent back each time. The Flower Fund will pay the expenses of sending the boxes, but of course where schools or families can afford the expense themselves it is all the better: While the children are asked to gather and send the flowers, those who cannot do this can also help by subscribing to the fund.

The object of the fund is to show the children wild flowers, but when these cannot be obtained garden flowers may be substituted. Leaves and flowers of trees—and in the autumn, berries and nuts—are most acceptable to the schools. As large a quantity as possible of one kind of

flower should be sent whenever any particular flower is plentiful (*e.g.*, cowslips and blue-bells in many parts of the country): When several species are included in one box, or anything uncommon is sent, the teachers are glad to have the names enclosed. In packing, it should be remembered that it is hardly possible to fill the boxes too full: It very rarely hurts flowers to be packed tight, but to be shaken about in the box is fatal to them: If there is time, they should be put in water for a short time before packing: Small flowers (primroses, violets, &c.), should be tied in bunches. A little damp moss round the stalks helps to keep the flowers fresh. Shells, and other natural objects may also be sent in addition to, or occasionally instead of, flowers.

Here is a list of wild flowers, &c., arranged according to the months in which they are most generally to be found, which may be of use to flower-senders. The list has been made as full as possible, so as to be applicable to different parts of the country, and each sender will, of course, make selections from it according to the neighbourhood in which she or he lives:

January-February:—Ivy, moss, lichen:

February-March:—Ivy, snowdrops, catkins (hazel), palm (buds of willow and sallow):

March-April:—Gorse, daffodils, celandine, wood anemones, sweet violets, dog's mercury, allium (wild onion), arums (lords and ladies), blackthorn (in bud), larch flowers ("rosy plumlets"), primroses, dog violets:

April-May:—Cowslips, purple orchises, bilberry flower, sweet-gale flower, globe flower, blue-bells (wild hyacinth), fritillaries, daisies, milk-maids (lady's smock), marsh marigolds, meadow saxifrage, yellow iris (in bud), flowers and leaf buds of oak, ash, beech, elm, birch, maple, &c.

May-June:—Hawthorn (in bud), broom, dyer's greenweed, orchises, campion, buttercups, woodruff, lilies of the valley, crab blossom, bird-cherry, wild cherry, moon-daisies, sorrell and grasses, water avens, bladder campion.

June-July:—Forget-me-not, butterfly-orchis, sweet-orchis, bistort, clover (red and white), meadow-vetch, meadow-vetchling, meadow-sweet, meadow rue, drop-wort, purple loosestrife, yellow loosestrife, creeping jenny, wood-sanicle, lady's mantle (alchemilla), bird's-foot trefoil, wild roses (in bud), lady's fingers (kidney vetch), yarrow and sneezewort (archilleas), bed-straw (yellow and white), great burnet, salad burnet, heath, milkwort, bog asphodel, wild guelder rose in flower, cornel (dogwood) in flower, whitebeam in flower, leaves of various trees.

August-September:—Heath and heather (ling), sweet-gale, grass of parnassus, scabious, wood-sage, ragwort, knapweed, corn-marigold, sea pink, wild clematis (traveller's joy), black briony, hazel nuts.

September-October:—Leaves and berries or fruit of mountain ash, guelder-rose, hawthorn, rose, dogwood, sloe, beech, oak, ash, maple, alder, Spanish chesnuts, spindle, privet. Coloured bramble leaves with berries. Wild clematis (seeds).

November-December:—Seed-vessels of umbelliferous and other plants: Holly, ivy, and other evergreens.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 19, 1906.

AFTER ONE HUNDRED AND FIFTY YEARS.

THE celebration last Sunday and Monday of the hundred and fiftieth anniversary of the opening of the Octagon Chapel at Norwich recalled some of the greatest memories in the history of our religious fellowship. Two classic utterances within its walls, of the loftiest and most catholic Christian faith, separated the one from the other by a hundred years, mark the association of the names of JOHN TAYLOR and JAMES MARTINEAU with the chapel, and the history of the congregation goes still further back, even to the earliest days of toleration. The Rev. ALFRED HALL, the present minister, rightly recalled at Monday's celebration the name of PETER FINCH, who was minister of the Norwich congregation in its earlier chapel for sixty years, and died in the year in which they began to build the Octagon: The son of an ejected minister, he was the first of RICHARD FRANKLAND's pupils at Rathmel, and thus stood at the beginning of the great tradition of our free schools of theology, now represented by Manchester College at Oxford. PETER FINCH was an earnest minister, characterised above all things by the spirit of true Christian charity which animated his life. There is a saying of his which is cherished among the best traditions of the Octagon: "Follow Peace. No point any party among you may possibly gain can be an equivalent for the loss of peace and concord."

The great words of Dr. JOHN TAYLOR in his sermon at the opening of the chapel in 1756 are well known: "We are Christians and only Christians. . . . Episcopalians, Presbyterians, Independents, Baptists, Calvinists, Arminians, Arians, Trinitarians, and others, are names of religious distinctions. But, however we may commonly be ranked under any of these divisions, we reject them all. We disown all connection excepting that of love and goodwill, with any sect or party whatsoever. We are a society built and established, not upon

any human foundation, but only upon the foundation of the Prophets and Apostles, of which JESUS CHRIST is the chief corner-stone. We are Christians, and only Christians; and we consider all our fellow Protestants, of every denomination, in the same light—only as Christians—and cordially embrace them all in affection and charity as such. . . . We refuse communion upon the same Catholic foundation with none of them."

Dr. MARTINEAU's sermon at the centenary, on Whit Sunday, 1856, was in the same spirit. It is reprinted among his collected Essays and Addresses, the sermon on "One Gospel in many dialects." "For myself," he said, "I indulge the joyful hope that the next century of Christendom will be nobler than the last; that the great Faiths which have struggled separately into the light of the one will flow together on the broader and less broken surface of the other. . . . Depend upon it, Unity lies in profounder strata of our nature than any tillage of the mere intellect can reach. Sink deeply into the inmost life of any Christian faith, and you will touch the ground of all. Did we do nothing with our religion except live by it; did we forget the presence of doubt and contradiction; did it cease to be a creed about God, and become simply an existence in God; did we exchange self-assertion before men for self-surrender to Him,—we should find ourselves side by side with unexpected friends; should be astonished at our petulant divisions; and replace the poor charity of mutual forbearance by the free consciousness of inward sympathy."

In such words, and the ideal of religious life and fellowship which they represent, the congregation of the Octagon Chapel has a great heritage, in which we may all thankfully claim a part.

Our readers will remember that on April 21 we wrote of the Martineau Centenary Memorial to be erected at Norwich, and noted that of the sum required there was still £1,600 to be raised. The hope that we then expressed that the celebration of the 150th anniversary of the Octagon Chapel might be rendered memorable by the announcement that the whole amount had been given was not realised. We learn, indeed, that including Mrs. RUSSELL MARTINEAU's generous promise of a further gift of £100, some £360 towards the balance has been secured, but we must still look with hope deferred for the adequate completion of the fund. Perhaps when the foundation-stone is laid, early next year, we shall be able to announce that it is accomplished. A first sketch of the proposed Memorial by Mr. H. Chatfield Clarke, promises a building thoroughly in keeping with the fine old chapel, and admirably adapted to the purposes to which it will be devoted.

THE OCTAGON CHAPEL, NORWICH.

ONE HUNDRED AND FIFTIETH ANNIVERSARY.

FIFTY years ago, on Whit-Sunday, May 11, 1856, the centenary of the opening of the Octagon Chapel at Norwich by Dr. John Taylor was celebrated. The preacher at the morning service was the venerable Thomas Madge of Essex-street Chapel, London, who had formerly been minister of the Octagon; the evening preacher was James Martineau, minister of Hope-street Church, Liverpool, who thus returned to his native city and to the chapel with which his family had long been closely connected. On the following day, which was the actual anniversary of the opening of the chapel, on May 12, 1756, the celebration was continued by a dinner, mid-day, at which a great-grandson and namesake of Dr. John Taylor presided, and an evening meeting, at which the Rev. David Davis, who was then minister of the Octagon, was in the chair, and addresses were given by the Revs. James Martineau, John James Tayler, Thomas Madge, Edward Tagart, J. H. Hutton, Charles Robberds and Mr. John Withers Dowson.

Last Sunday, May 13, the Octagon congregation celebrated the 150th anniversary of the opening of their chapel. The preacher, morning and evening, was the Rev. H. Enfield Dowson, of Gee Cross, who was at school in Norwich with his uncle, John Withers Dowson, and was present at the centenary in 1856. The service in the morning was conducted by the Rev. Alfred Hall, present minister of the chapel, and the lessons were read by the Rev. V. D. Davis, whose father was the minister in 1856. In the evening Mr. Davis took the service, and Mr. Hall read the lessons. There was an afternoon service for the children also, at which Mr. Hall gave an address.

THE COMMEMORATION SERMON.

Mr. Dowson's morning sermon was from the text, I Kings viii. 57, 58: "The Lord our God be with us, as He was with our fathers: let Him not leave us, nor forsake us; that we may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments which He commanded our fathers." It was devoted chiefly to the memory of the ministers and other friends whom he had known at the Octagon in early days and at the time of the centenary.

Coming there, he said, he returned to the religious home of his boyhood, to which he owed more than he could tell, which had given him his call to the ministry, which for forty-three years had been the joy of his life. Ever since he entered the house of his uncle, John Withers Dowson, as a schoolboy nearly sixty years ago, the Octagon had been to him one of the dearest spots on earth. There he saw and heard for the first time the great son of the Octagon, James Martineau, when he preached at the centenary that inspiring sermon on "One Gospel in Many Dialects." "Who am I," said the preacher, "to venture to stand where he stood? I can only answer, I have nothing to bring here but my affection, a pilgrim's love of the shrine

sacred to him." And he went on to say that he should speak not of the hundred years which the centenary commemorated, but of the last fifty years, and not of the ministers alone, but of numbers of dear old friends, who breathed about his boyhood an atmosphere like the breath of heaven.

Great changes had come over their modes of thought during those fifty years. They no longer held the views their fathers held on the authority of Scripture, or of miracle; what remained with them was the true spirit of Christian discipleship. What an inspiring voice was that of Joseph Crompton, who had been a true friend to him and by many an utterance carried his soul away into realms of high thought and feeling—a disciple of that grand prophetic soul, Frederick Denison Maurice, whom it had been his privilege also to know later in London. Joseph Crompton overleapt all sectarian bounds in a spirit akin to that which breathed in the Centenary sermon of Dr. Martineau and in that of the founder of the Octagon, Dr. John Taylor—a spirit which sounded also the keynote of their own religious life to-day. Another beautiful and truly Catholic spirit was that of Joseph Henry Hutton, son of the venerable Dr. Hutton, whose services at Carter-lane he had attended. Nor should he ever forget the true Christian gentleman, whose son was with them that day, fitly taking part in that service, David Davis, with his much loved wife, who maintained the high and pure religious tone of Christian charity, which marked the Octagon fifty years ago. Of John Withers Dowson he had an opportunity before of speaking, but must again recall his memory. To have lived with him, as he did as a boy, was in itself a religious education. In him religion spoke in every word and look, its spirit permeated all his waking hours. He spoke also of Mrs. Withers Dowson, who was a second mother to him, and a granddaughter of Dr. William Enfield, and of Travers Madge, who lived with the Dowsons, two of the most beautiful religious souls he had ever known. Travers was a saint upon earth. When he saw him in his bright youth and heard him preach, face and voice were to him like an angel's; the light of God seem to shine in his look. Many others there were, whom he would have been glad to recall, but he could only mention two other names, of young men who owed a great deal to his uncle's influence, Charles Corkran, who afterwards did such splendid work in the London Domestic Mission, and Mark Wade, who also went to London and carried the enthusiasm for Sunday-schools which he had gained at the Octagon to all parts of the country. In such lives they saw the true spirit of Christian service and discipleship, and he prayed for the congregation and their young minister, who had so noble an inheritance in the Octagon, that they might be worthy of it, and have the same devout spirit, in communion with one another, with Christ, and with God.

The lessons at the morning service were Psalm lxxxiv. and 1 Cor. iii. The hymn before the sermon was William Enfield's "Behold, where in a mortal form," and at the end, Watts's "O God, our help

in ages past." The other two were Luther's hymn "A mighty stronghold is our God," and a special Octagon hymn "Blessed Sabbath of the Lord," by John Taylor, grandson of the first minister.

The evening service opened with T. H. Gill's hymn. "We come unto our father's God." The others were Martineau's "Where is your God? they say," Blatchford's "Within this temple reared of old," and a closing hymn by John Withers Dowson, of which this is the first verse:—

Now at the Sabbath evening's close
O Father, ere we seek repose
Accept our heartfelt praise,
For rest and peace and holy joy,
For all the means thou dost employ,
To bless this day of days.

The sermon was from John xiv. 6, "I am the way, the truth, and the life," and was an exposition of the religion of Jesus and the Unitarian conception of his life and character.

MONDAY'S COMMEMORATION.

A number of friends had tea together on Monday evening in the large room of the Octagon Institute, which demonstrated to the visitors what the congregation well know, how sorely they need that better accommodation for social gatherings, as well as for school and other work, which the Martineau Memorial buildings are to supply.

Later in the evening a public meeting was held in the chapel, and was well attended. Mr. G. A. King, chairman of the congregation, presided. Among those present, in addition to the speakers, were the Rev. Jabez King (President of the Free Methodist Conference of England and Wales), the Rev. Lucking Tavener (of Ipswich), and Mr. B. E. Scarles (President of the Norfolk Congregational Union).

The meeting opened with the singing of Emerson's hymn, "We love the venerable house," and prayer by the Rev. Alfred Hall.

The CHAIRMAN said it was difficult for them to realise what the life of their fathers was a hundred and fifty years ago, when the Octagon was built, and in the meeting-house before that; but they had in that chapel no mean outward presentment of the effort after truth, beauty, and endurance which characterised the people of that time. Especially was that so on the intellectual and spiritual side, and it was something very appropriate that the beauty of that place was an inward beauty. It did not appeal to them on the outside, but when they came within. So the teaching given there during those 150 years had never so much appealed to men from the outward presentation of it, as by its inward force appealing to their intellect, and the better part of them. It had met the spiritual need of the time among a certain order of mind.

While that chapel was being built and for years afterwards there was in England that great religious revival associated with the names of the Wesleys and Whitefield, which had made a lasting impression on the life of the people to the present time, a great moral uplifting, an impetus to the forward march of man. Yet at the

same time the movement inaugurated in that chapel was part of the great intellectual and spiritual movement, [which had its expression in the liberal thought of to-day. Looking at the dates of the opening of the chapel in 1756, of the centenary and that 150th anniversary, they marked periods in their life as a people, not in that chapel alone, but in their life as Englishmen. Each period indicated a new social movement. About 1756 there was undoubtedly developing a new social movement marked by the discovery of the use of steam and the invention of machinery for spinning, a great intellectual and also a social advance. Then 1856 was marked by the rejoicings (as he well remembered as a child) over the treaty of peace after the Russian War, and the hopes which the Great Exhibition of 1851 had kindled for social peace and advancement. And now at the end of another fifty years they were surely face to face with as great a crisis in English history, a great intellectual advance and social upheaval. There was a marked change in the attitude of the churches towards social movements, so great that it seemed the advance of 150 rather than only of 50 years they had witnessed.

Those who built that chapel stood for truth, beauty, and endurance in matters of the spiritual life. It was for the worship of God, in the footsteps of the teaching of Jesus Christ, not fettered by dogma but in the simple faith expressed in the formula, the Fatherhood of God and brotherhood of man. That confession was undoubtedly renewed in 1856, by those who at that time took their part in social and civic work in the city. And now they must ask themselves what influence their belief had on the city and the nation of which they were a part. There were wrongs to be righted, social injustices to be swept away, and people asked of them, *Where is your Church?* They must carry on their worship in the simplicity of John Taylor, true to the ideals that had come to them from their fathers and those revealed by the Spirit of God. The religious life fostered there by weekly worship must be such that they felt it not to be alone, circumscribed by that single duty of the worship of God, but with the larger duty, to go and do their best in the world. The very fact of their worshipping there must reveal to them the things that were unjust, and gain for them a nobler moral atmosphere, in which they would believe altogether in the brotherhood of men.

The Rev. F. K. FREESTON, in a very interesting address, spoke of the general movement, of which the history of the Octagon Chapel was a part, and of the great value of a knowledge of that history, especially to their young people, for a true understanding of their faith. Mr. Freeston in this part of his address followed the lines of his "message to Guild members" which will be found in another column. He said they wanted a popular revised edition of Calamy's history of the ejected ministers, and referred to the great interest of the Bunhill Fields burial ground, which Southey called the Campo Santo of Nonconformity, as helping them to realise their heritage. Some thirty or forty of the ejected, refused

interment in the city churches, were there buried, and there were the graves of Bunyan, Defoe, George Fox, Owen, Evelyn, Lindsey, Belsham, Price, Lardner, and Kippis; and many others. There Presbyterian, Independent, Baptist, Quaker were at peace side by side, and they could realise the greatness of their history. Why was it of such interest? And why ought they to take such pains to bring it before their young people? What did they owe to the ejected? They had secured liberty of conscience as against the demand for uniformity and ecclesiastical authority. It was a very precious principle, and the classic enunciation of it was in Dr. Taylor's sermon at the opening of the Octagon. Another parallel utterance he quoted from William Turner, of Newcastle-on-Tyne, expressive of the broadest and most catholic religious sympathy. And, further, they secured the right of private judgment and free inquiry, as against the thought of theological orthodoxy, and so led on to the new period of reconciliation, in which they found their present duty to look for the underlying meaning in the various doctrines of the churches and help to bring about a true Holy Catholic Church.

The Rev. H. ENFIELD DOWSON having told of the happiness with which he had that day revisited Geldeston, the village from which John Withers Dowson came, and his own birthplace, spoke of the great principle of freedom enshrined in their chapels, and what it had meant to him in his ministry. During the past fifty years there had been great changes in their views of religious truth, but what remained with them was the religion of Jesus, not received on authority, except that of the living conscience under the touch of the living God. That was the faith of their churches to-day. He then spoke of the social aspirations of the time and of himself as a Christian socialist, and took the opportunity of explaining why, to his great regret, he had not been able to sign the appeal on the duty of our churches in the matter of social work, promoted by Miss Gittins. The real work of the minister, he was convinced, was in the pulpit as the inspirer of his people, to go out from the Sunday worship to enter with their brothers and sisters of all churches into work for the good of humanity. He hated sectarianism and divisions, and if in a common cause under the spirit of Christ he could hold out a hand of fellowship that they might work together, he would rather do that than work simply with the members of their own church. Their churches with all other churches of the land must help to make good citizens, fellow-citizens. The churches must forget themselves in the service of the Kingdom of God. Churches might rise and fall, but to bring nearer the Kingdom of God was something greater than them all.

The Rev. V. D. DAVIS also spoke as a child of the Octagon, having been christened on that centenary Whit-Sunday after the morning service. His father was minister of the chapel at that time, and they would understand how deeply he felt that occasion, and the references which had been made to his father's

work, and to his mother. He quoted from the INQUIRER report of the dinner on May 12, 1856, a passage from Dr. Martineau's speech, in which he said that their religious liberties were for the most part secured through the hard-fought battles of their forefathers, and now it was for them to go on to the practical application and throw themselves into work for the improvement of their neighbourhood and city. So they would find themselves drawn nearer and nearer to their fellow Christians of other denominations. And after fifty years that was still their aim. His father at the Centenary dinner had acknowledged that he felt unworthy to stand in the Octagon pulpit, in succession to the distinguished men who had been before him, but found comfort in the thought that there was a new spirit of common work, which united minister and congregation together in self-forgetting service. In that spirit the Octagon congregation and their minister were now united, and they were looking forward to entering before long upon larger opportunities of service in the Martineau Memorial buildings. That memorial would stand not simply as a memory of the past, but as a new impulse to greater faithfulness in work for the welfare of their people, and in that they would surely find the Divine blessing.

Mr. JAMES MOTTRAM, whose family has been connected with the congregation from the very first (John Mottram was one of those who took part in the conveyance of the land and the building of the original chapel in 1687), then moved:—"This meeting of members of the congregation worshipping in the Octagon Chapel heartily thanks the Revs. H. Enfield Dowson, F. K. Freeston, and V. D. Davis for their inspiring addresses, so ably reminding them of the worthy traditions connected with this place, which was erected and dedicated to the Worship of Almighty God and fettered by no theological trust. They rejoice in their inheritance, and pray that those great principles which characterised the faith of the founders of this Meeting-house, the 150th anniversary of which they have met to celebrate, may be held sacred by them, and passed on to future generations, a most cherished possession." Mr. Mottram said that had there been time he might have recalled many old memories, and, referring to the present controversy on the subject of religious teaching, he spoke of the old bequest of Joanna Scott in connection with the Octagon, and the system of scholarships under which no inquiry might be made as to the religious beliefs of the parents or the children who benefited.

Mr. W. H. SCOTT seconded, and said they must be grateful for that inspiring celebration. Every congregation had its ups and downs, and he believed they were now going to have their ups. The Martineau Memorial was assured, and they would have the means of doing better work, which was essential to success.

The Rev. ALFRED HALL supported the resolution, and said that in looking back on the long line of their ministers, while he also might well feel unworthy to follow such men, he was thankful to know there

had been two types of minister—those who had been known for literary power, scholarship, and intellectual force, and those who had done no less valuable work in the city and congregation, whose only claim to minister there was that of simple, unassuming Christian character. Such a man was Peter Finch, who was minister for sixty years at the time when that congregation was being built up, and who died two years before the Octagon was opened. He also recalled the memories of Samuel Bourne and Edward Crane as part of their heritage. They might claim in that celebration that they were true to the spirit of John Taylor and James Martineau, and recognised the duty of which Mr. Freeston had spoken, of being reconcilers. They pleaded for toleration, but the toleration of enthusiasm, not of indifference. He was thankful to the speakers, and felt that it, had been an inspiring time.

The resolution having been passed, Dr. Savage's hymn, "Up the pathway of the ages," was sung, and Mr. Dowson pronounced the Benediction.

ATTERCLIFFE SCHOOL-CHURCH.

OPENING SERVICE AND MEETING.

THE new school-church built for the Unitarian congregation at Attercliffe, Sheffield, was opened on Thursday afternoon, May 10, by Mrs. Ceredig Jones, of Bradford. The building, which is in Shirland-lane, a few yards from Attercliffe-road, includes a hall, 40 ft. by 30 ft., with two classrooms, each 16 ft. square, and the whole, by means of sliding screens, can be thrown into one for large meetings. There is also room on the land acquired for a further church building, when the time comes. The cost, including the land, is £1,828.

At the opening ceremony, Mr. M. J. Hunter, the chairman of the trustees, handed a silver key to Mrs. Ceredig Jones, with which she opened the door; and the Rev. H. Dawtrey, the assistant minister at Upper Chapel, who has charge of the mission, offered prayer. The assembly then entered the building, which was well filled, and Mrs. CEREDIG JONES gave the opening address.

They had gathered, she said, to celebrate an important event. The opening of the school-church was to them a cause for thankfulness. As they looked into the past they felt thankful that the labour of many months had been at length brought to completion, and that God had blessed the work. They looked with thankfulness towards the future, because they felt that this was not the end, but the beginning of a still greater work. It was a day of rejoicing, because it was a day of fulfilment; it was a day of hope because it was a day of promise. Again, it was a day of rejoicing because one more church had been erected for worship and for work. For did not every church stand as a witness to the truth of the higher things in life? It stood as an outward symbol of the belief in spiritual things in an age of materialism. It stood for the pursuit of righteousness, and as a protest against being content to follow expediency; it stood for the belief in the nobility of man, which must conquer his baseness; it stood for hope in spite of

the pessimism which sometimes surrounded us. That day saw the fulfilment of many hopes and plans, the completion of much labour and many strivings. But it was also a day of hope because they looked forward almost more than they looked back. They looked on all that had been accomplished in the building of the place chiefly as a happy augury of what might be done in the future. The church building was now finished; the church life was about to begin. There had been needed to complete the church building thought, skill, painstaking care, the hopefulness to plan, the courage to attempt, the perseverance to overcome difficulties, the self-denial not of the few only but of the many; there had been a union among the workers to carry the whole to so successful an issue. And were not the same gifts needed in the future: hope, courage, perseverance, self-sacrifice, union for work—these were the foundations of all true church life. They came to dedicate the building as a house of God, to dedicate it to God's service for worship and for work; and might not this be a symbol of the dedication required of each one of them—the dedication of the individual soul to the service of his Father. Her prayer was that the worship in that church might be very real and true, and that nothing unworthy would come into the life of the church, that jealousy and evil-speaking might be unknown among its members, but that a desire for the common good and burning love of service would animate all its workers and helpers; that the words spoken there might guide and inspire the young, comfort the sorrowing, rouse the sinner to repentance and give him hope of the possibility of a nobler life; cheer those on whom life had imposed heavy burdens, and hold up to all the highest ideals. Then would it, in truth, be a house of God.

Service was conducted by the Rev. E. CEREDIG JONES, of Bradford, and the sermon was preached (in the regrettable absence through illness of the Rev. Charles Hargrove) by the Rev. W. G. TARRANT, of Wandsworth.

The sun shone that day, Mr. Tarrant said in the course of his sermon, but he had seen the sky over Attercliffe darkened by a pall of black cloud of smoke that made one wonder if it was possible that people could exist there in those homes; but a far greater cloud, a more awful cloud, overhung the lives of many people; it was the cloud that came into human lives from drunkenness, viciousness, ignorance, and such things. It should be the aim of those connected with the church to bring about in every way possible harmony in human lives; to render less possible those disasters that ruined not only individual lives, but homes. How was that aim to be fulfilled? Surely by the imparting of knowledge. They must get the people around them to realise the great principles, and get them to apply them to themselves and learn the simple rudiments of knowledge which enabled them to live amid the many trials that beset them. They must get people to have aspiration for higher things. They must bring about a divine discontent in the hearts of men and an aspiration towards the infinite.

After tea, to which about 150 sat down, a public meeting followed in the evening,

and the spacious room was crowded, the Rev. C. J. Street presiding. Letters of apology were read from the Revs. William Blazeby, and Charles Hargrove.

The CHAIRMAN congratulated the Unitarians, not only of Attercliffe, but of Sheffield, on the most satisfactory completion of their task to which they had cheerfully and faithfully set their hands. He was full of pride and joy that day. The Upper Chapel congregation had responded splendidly to his appeal in the subscription list, to which there were over 150 contributors; the Upperthorpe congregation had rendered excellent assistance in the recent bazaar; and the Attercliffe Mission congregation, small as it was, had given of its substance and still more in work. For himself he did not deserve all the credit for this movement that was sometimes given to him. He had only watered, but his predecessor at Upper Chapel, Mr. Manning, and Mr. Ellis while he was at Upperthorpe, had done the planting. Might God give the increase, as He surely would if the people themselves were faithful to their high trust. As nearly as could be calculated the total cost of this enterprise was £1,828. This included not only the building and the furnishing, but the cost of freehold land, on which there was room to build a church at some future day when the present building might become the school; also the purchase of a supposed right of light and provision for the erection of a boundary wall to enclose the vacant land. Towards this amount there had been subscribed £1,455 11s., nearly all of which had been paid, including £250 from the Yorkshire Unitarian Union, and £50 from the British and Foreign Unitarian Association; the balance from the recent bazaar was £320; and the collection that day had realised £12 1s. 5d. This left about £40 short, but that would be met by a further generous contribution from the British and Foreign Unitarian Association, the Committee having kindly promised to pay such proportion as might be needed of the last £50. This announcement, which came as a surprise to the audience, was received with great manifestation of delight, which was renewed when Mr. Street declared the new School-church opened free of debt. This was a splendid gift to Attercliffe—not merely to the Attercliffe Unitarians, but to the whole district, for their cause must be a missionary one, doing good service to the community around. He trusted that the congregation would carry on the work with as much zeal and determination as had been shown in the raising of the money for the building; that it would steadily increase in numbers and influence, and progress towards independence, so that the funds from Upper Chapel at present necessarily devoted to the maintenance of the ministry of the Mission congregation, might ere long be released and applied in some other part of the city.

Mr. A. J. HOBSON, J.P., in proposing a cordial vote of thanks to Mrs. Ceredig Jones for opening the new building, intimated that the Upper Chapel Trustees held the trust of the premises in such a way that as soon as the Attercliffe congregation was able to go alone, or nearly so, they could and gladly would hand it over to trustees appointed by the congregation. The trust

deed was as free and open as that of Upper Chapel itself, though the congregation, properly enough, being Unitarian, had chosen to describe itself by that name. He also expressed the opinion that the work and the giving to which Mr. Street had called the Upper Chapel Congregation had done them as much good as they could do for Attercliffe.

The Rev. A. H. DOLPHIN seconded the resolution, and spoke of the happy relations which existed between the Sheffield congregations, not omitting to remind the audience of the Upperthorpe Jubilee scheme of removing their church to a more suitable neighbourhood. He thought Yorkshire was to be congratulated, as Mr. Jones himself must be, on the great accession of strength its Unitarianism had received in the personality of Mrs. Jones.

The resolution was heartily carried and Mrs. Jones made an appropriate acknowledgment.

A vote of thanks to Mr. Jones for conducting the service, and to Mr. Tarrant for preaching, was moved by Mr. H. R. BRAMLEY, who recalled the fact that his grandfather had presided over the meeting at the opening of the Upperthorpe school in 1860, and reminded the audience that the scheme for the erection of the Attercliffe building had only been decided upon at a meeting of the Upper Chapel congregation on February 20, 1905, so that a great deal had been done in a very short time.

The Rev. W. STEPHENS seconded, and the Rev. E. CEREDIG JONES spoke in response to the vote.

Mr. J. P. ROSS, treasurer of the Attercliffe congregation, moved a resolution of thanks to the British and Foreign Unitarian Association and the Yorkshire Unitarian Union for the support which they had given, and without which they could not have opened the premises free of debt. Little hope had he, two years ago, of their having a beautiful home of their own like this, but it was due to the energy and persistence of Mr. Street.

Mr. HAROLD FISHBURN, until recently secretary, seconded the resolution, which was heartily adopted.

Rev. W. G. TARRANT responded for the British and Foreign Unitarian Association in a humorous speech, and said that the Association spent so much money in helping disappointing causes that it was a pleasure to find their gifts so well applied, and so much appreciated as in this instance.

Rev. JOHN ELLIS recalled the early days of the movement, and, speaking for the Yorkshire Union, said the Committee, when they realised what good work was being done, and that there would be no appeal for subscriptions outside Sheffield except to the two associations, gladly made a substantial grant, and thought it money well spent. A vote of thanks to the painstaking architect, Mr. J. R. Wigfull, A.R.I.B.A. (himself one of the trustees), who had designed a building that gave satisfaction to everyone, and had watched over every detail of the work so carefully, and to the contractor, Mr. Freckingham, with his sub-contractors (including Mr. J. W. Steers and Mr. T. Rule, members of the Upper Chapel congregation), was proposed by Mr. GEORGE H. HUNT, treasurer of the Building Fund, and seconded by Mr. ROBERT SIMPSON. Mr. WIGFULL was

most warmly received on rising to respond. A further vote of thanks to Mr. Street for presiding, and still more for all that he had done to bring about such a successful issue, was moved by the Rev. A. H. DOLPHIN, seconded by Mr. A. J. HOBSON, and Mr. STREET received a remarkable ovation on rising to respond. The choir, who sang two glees, and soloists, of whom the Rev. Henry Dawtrey was one, contributed to the enjoyment of a most interesting and happy day.

THE VAN MISSION.

THIS new Mission was opened on Monday evening, May 11, at Lymm, Cheshire. The van left the Home Missionary College, Manchester, in the morning, in charge of Mr. Bertram Talbot, who will travel with it until the end of the tour on September 30. Later in the day the missionaries for the week, the Revs. T. P. Spedding, of Rochdale, and Chas. Peach, of Manchester, joined the van. At seven o'clock the first meeting was held at Lymm Cross. The Rev. T. P. Spedding opened the Mission with the hymn, "Come, let us join with faithful souls." The Rev. Harvey-Cook then took the position of chairman for the week. He brought with him a large contingent of singers from Warrington. There were also present the Revs. G. A. Payne, of Knutsford, and W. L. Schroeder, of Sale, who was accompanied by a large party of cyclists. On Tuesday evening these gentlemen were again the speakers, and addresses were also delivered by Mr. Flint, of Sale, and Mr. William Long, of Warrington, who spoke warmly in support of the movement, and in high appreciation of those who are determined upon its success. In addition to the three hymns for each evening—which were sung three times over—Mrs. Pearce, of Sale, gave a magnificent rendering of "The Better Land." The number of Unitarians from the surrounding district each evening would be from 50 to 70. The Lymm people were a little shy on the Monday, but about 70 of them were within hearing distance, most of them standing against the houses and shops on the opposite side of the little square. This, it was afterwards ascertained, is the invariable custom, even when orthodox religious services and missions are held. On the Tuesday night a little of the shyness had worn off, and much larger numbers were attracted. On this night, too, over 250 hymn papers were distributed at the meeting, and on both evenings large numbers of leaflets were given away. The attitude of the people has been particularly sympathetic, and the missionaries have found plenty of interest in the work and goodwill. Several inquiries have been made at the van during the day. The weather has been fine, but bitterly cold, and on Wednesday afternoon rain was falling so heavily that it was questionable whether a meeting could be held. The addresses have been marked by a fine spirit, and the missionaries are deeply indebted to the ministers and friends who have come out to join them. The presence of Mr. Long was greatly appreciated, and betokens

something of that widespread interest in the movement of which the promoters have had constant evidence during the last few weeks.

The van will be in Prescott and Walton next week. To-morrow (Sunday) it returns from Earlstown to Warrington, in order that the Cairo-street friends may use it for two special services in their town.

THE MINISTERIAL FELLOWSHIP.

THE seventh annual meeting was held in the Memorial Hall, Manchester, on Monday, May 13, the Rev. J. Crowther Hirst, president, in the chair. There was a good attendance. Twelve new members were admitted, bringing the number on the roll up to 137. Resolutions were passed regretting the death of the Rev. Richard Lyttle, and sympathising the Revs. Professor Upton, E. W. Lummis, and Hugon S. Tayler in having been laid aside from work through illness.

The annual report and financial statement showed that the society had steadily progressed in membership every year since its foundation. Five members had during the year been in receipt of benefit while without ministerial charge; two additional grants had been voted from the auxiliary fund; and the balance in hand was £20 3s., besides investments which cost £398 7s. 3d. Satisfaction was expressed at the inclusion in the Year Book of information as to settlements in the various congregations for the past 25 years, in accordance with the request made by the Fellowship. In connection with the Settlements Bureau much useful work had been done, six settlements having been brought about in this way, and 18 ministers and 12 churches being at present on the books. Cordial thanks were voted to the officers for their services during the year. The Rev. J. Estlin Carpenter was appointed president; the treasurer (Rev. Dendy Agate) and secretary (Rev. C. J. Street) were re-elected. Mr. Street having signified his resolve to retire from the secretaryship of the Settlements Bureau, the Rev. J. Crowther Hirst was appointed to that office with every mark of confidence. Mr. Hirst and the Rev. A. H. Dolphin were elected to fill vacancies on the committee, and Mr. A. E. Piggot, F.S.A.A., and the Rev. W. R. Shanks were re-elected as auditors.

An open conference followed, chiefly on the subject of ministerial settlements, and suggestions thereon recently advanced. A prolonged discussion took place, every aspect of the question being considered. In the end it was unanimously resolved:—"That the members of the Ministerial Fellowship, in annual meeting assembled, having regard to the useful work already done by the Settlements Bureau, and to proposals that the National Conference should take over the work and apply its benefits to all the ministers on the roll of the Conference, hereby declare that it is clear that the work must, for the next three years, be carried on along its present lines and under the management of the Fellowship. Meanwhile, the committee is authorised to confer with the Conference Committee, if invited, and requested to report to the next annual meeting, or to a special meeting."

It was also resolved that the committee be instructed to consider the practicability of extending the membership of the Fellowship, so as to include for all purposes but benefit ministers so desiring at a smaller rate of subscription; and of holding each year an interim meeting of the Fellowship at some other centre than Manchester.

OUR FREE CHURCH HISTORY.*

BY THE REV. F. K. FREESTON.

WE are all of us, whatever our age, always facing two ways—to the future, and to the past. And the truest wisdom lies, both for ourselves and our churches, in understanding their related meaning, and in being faithful to their joint appeal.

Some persons, and some churches, cling to the past too much, praising alone a time that is gone, and hence taking little part in to-day's thought and work. Others make the opposite mistake, and are impatient with the old, call it dead and done with, and act as though the modern man could ignore everything that has gone before him, regarding the new as the only true. This is the time to rebuke such unwisdom. The past is still living, though the future is calling: the old is not dead, and the present is its child. To neglect either one and the relation between them is to call down confusion upon our thinking and our working. Dr. Martineau said once, "I cannot rest contentedly on the past: I cannot take a step towards the future without its support." There lies the truth: we must take it more to heart. And we must apply it to our church life. To the younger members of our churches, and to all our guilds, especially, may I therefore say:—

Know the Story of our Free Church History. Do not yield one inch to the scorn of the past, to the lack of the historic sense, to the pride of separateness, which attempt to pass for superior knowledge. Regard instead the religion of England in its various churches as a fine old oak with many branches, and with deep-set, broad-grasping roots. Each church may feel that its own branch is of most importance; but each branch should never forget that it also goes back for its life to the root. We must remember that we are truly a branch with a very living history, but also that we belong to the whole tree. Whenever, therefore, we speak of "our" churches we do not, or should not, mean ours as opposed to all others, or as lopped off from the rest, or as planted apart with a separate life, like a little shrub on its own account; but always as ours amongst others, our share in the common stock; our part in the whole movement, our branch of the old oak. Then we shall escape the sectarian spirit, and know how our churches have come about.

For we ought to know ourselves, and others will surely ask us, "What then exactly is your relation to the rest of the tree? Where about did you first branch off, and why? Why are you called Protestants, why Protestant Dissenters, why Non-Subscribing Protestant Dissenters?"

* The President's Message to Guild Members, in the Guilds' Union Year Book and Manual for 1906. Published by the Sunday School Association, Essex Hall, 2d.

Why do you call your churches Free Churches? Free from what? What is your form of Church government? Why do you worship in many cases in old chapels which were built by men holding different doctrines? What are Free Trusts? Why have you no collective creed or official statement of belief? In short, what is the meaning of your church and the reason of your faith?"

The reply lies in one sentence, but includes many others. *The Reason of our faith is the knowledge of our growth.* The answer to all these questions depends, not only on what we believe and think to-day, but on what our fathers and forefathers believed and did yesterday, in other words, upon our religious history. So that if we would make history ourselves, as we boast sometimes, we must realise first how history has made us. If we want to take a forward outlook, we must first glance back. Stand near the start of our movement: trace its development from point to point: get into touch with those whom it has inspired to great things. Read the records of its struggles, the archives of its early days, the biographies of its brave confessors, the productions of its scholars the dreams of its enthusiasts, the deeds of its saints. In other words, feel the force and impetus which have carried this movement onwards, and which, if true to itself, must now be stirring its inner life. Desire with all your heart that this movement may have its helpful part in the larger life of the world of thought, that it may make for that goal, the Church Universal, whose motto shall be, "In things essential unity, in things doubtful liberty, in all things charity." Realise that others, in different ways, but with the same ideal, are also contributing to that Church Universal. Make acquaintance with those who, outside our churches and labels, are accepting and applying the same liberal principles. For larger meanings, nobler interpretations of divine things, are all around us, some revealed to one mind, some to another's: the seeking and the finding which are always going on are the very breath of our being and the explanation of our position. The old is ever opening into new form and expression: but all the time the permanent things that do not change through the ages are appealing to us with the solemn voice of the past. We need then all the knowledge, all the helpfulness, all the reverence, which we can gain and others can give; we need to understand and to be understood. Therefore, let the New and the Old go hand in hand, the look forward and the look backward, the promise of the future with the remembrance of the past, the Christ that is to be with the Jesus of Galilee. Know the story of our Free Church History—and feel the movement of advancing Free Thought.

DIFFICULTIES are meant to rouse, not discourage; the human spirit is to grow strong by conflict.—*Channing.*

THE LAYMEN'S CLUB.—Members are requested to note that the dinner on Wednesday next, the 23rd inst., with which the annual meeting is associated, is at the Inns of Court Hotel, at 7 for 7.30 o'clock.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackpool: South—Shore.—Anniversary services were held on Sunday, May 6, when the Rev. W. T. Bushrod, of Chorley, preached. There were good attendances at all the services, and the collections were very satisfactory.

Colne.—Dr. Dharmavir, of Padiham (formerly of the Brahma Samaj, India), preached at the evening service on May 6 an eloquent sermon against mammon worship. He pleaded for greater devotion to the Christ ideal of life. A congregation of over 200 was present. On Sunday evening, May 13, a service in recognition of new members was conducted by the Rev. John Evans, who has just completed a year's ministry at Colne. Twenty-three persons were admitted as members of the church. Mr. Evans, in the course of a very impressive sermon, emphasised the moral and spiritual meaning of the principles for which the church stood, and heartily welcomed those who had consented to join fellowship with the congregation.

Dover.—Anniversary services were conducted on Sunday, May 13, by the Rev. C. A. Ginever. After the services the members were asked to sign a parchment roll, as it had been deemed well to keep a record of the names of those belonging to the church. At the end of the evening service, before the benediction, a short address was given to welcome the new members.

Halifax.—The Sunday-school anniversary services were held at Northgate-end Chapel, on Sunday, May 13, when the Rev. J. Estlin Carpenter, of Oxford, preached morning and evening, and in the afternoon the Rev. F. E. Milson gave an address: there was special music by the choir and scholars, under the direction of Mr. A. Wilson, the organist. In connection with the anniversary, the Rev. P. E. Richards gave a lecture on Monday evening, on "Tales from Plutarch." The collections at services and lecture amounted to £28 11s. 6d.

Horwich.—The annual Sunday-school sermons were preached last Sunday, May 13. The day was perfect. In the morning a scholars' service was conducted by the Rev. H. E. Haycock, of Halliwell-road Free Church, Bolton. The preacher in the afternoon and evening was the Rev. J. H. Weatherall, of Bank-street Chapel, Bolton. There were large congregations, especially at night. The collections, including several donations, amounted to nearly £15, an advance on last year.

Ilminster (Resignation).—The Rev. Edward Parry, B.A., has sent in his resignation as minister of the Old Meeting, to take effect at Midsummer next.

London: Lewisham.—On the second Sunday in May this congregation again celebrated the anniversary of the founding of the church. The weather was glorious, and everybody was happy. The morning service was well attended, and in the evening the building was comfortably full. At 3 p.m. was a children's flower service, when twenty-five children with their teachers attended from Avondale-road, Peckham, by special invitation. Hymns suitable to the occasion were well sung, a few of the children contributed recitals and solos, and short addresses were given by two members of the congregation. On Wednesday, 16th, the annual public meeting was held. Mr. John Harrison, president of the London District Unitarian Society, presided, and members were invited to meet him previous to the meeting. The speakers included the Rev. E. Savell Hicks, G. Carter, W. W. Chynoweth Pope, Messrs. C. Vogan, A. G. Warren, Jenks, and Peppercorn.

Manchester: Broughton (Appointment).—The Rev. Henry Dawtre, B.A., who has been for nearly two years assistant minister to the Rev. C. J. Street, M.A., LL.B., at Upper Chapel, Sheffield, and minister in charge of the Atercliffe Unitarian Mission, has received and accepted a unanimous invitation to take charge of the newly-formed congregation at Broughton, and will enter upon his duties on Sunday, September 2.

Manchester: Platt.—The Rev. Gertrud von Petzold, of Leicester, preached two earnest and eloquent sermons on Sunday, May 13. They were listened to with great attention and appreciation by large congregations, every seat being

occupied. The collections were for the Sunday school.

Mansfield (Appointment).—The Rev. F. Heming Vaughan, B.A., of Hull, has accepted the unanimous invitation of the Old Meeting House congregation to become their minister, and will enter upon his ministry on the first Sunday in August.

Middlesbrough.—At the anniversary services on May 13 the Rev. W. H. Lambelle was heartily welcomed back to his pulpit after an absence of nine weeks through illness. On Monday evening a conversation was held in the schoolroom, presided over by the minister. The Rev. W. Rosling (Bradford) and Rev. R. H. Maister (Stockton) both gave short and interesting addresses. Vocal and instrumental music made the gathering most enjoyable.

Rawtenstall.—On Sunday, May 13, the Sunday-school anniversary services were held. The special preacher was the Rev. M. R. Scott. In the afternoon and evening all the available space in the church was occupied, even in the aisles and inside the communion rails, and some persons were crowded into the vestries. The collection was £50 7s. The "At Home" held on Good Friday was opened by Alderman T. Holt, J.P., of Bury, Mr. James Shepherd presiding. On the following Saturday the children of the school conducted the opening ceremonies. The proceeds, which amounted to £40, will be devoted to repairing the vestries.

South Shields.—Anniversary services were conducted at Unity Church on Sunday, May 6, by the Rev. Albert Thornhill, of Carlisle, who preached in the morning on "God in Man," and in the evening on "A Faith for Today." He also addressed the Sunday-school in the afternoon. The annual party was held on Wednesday, May 9, when upwards of 100 sat down to tea. A public meeting was afterwards held in the church. Mr. Blues (president of the church) occupied the chair, and gave a very hearty welcome to the visitors. Addresses were delivered by His Worship the Mayor of Newcastle-on-Tyne (Ald. J. Baxter Ellis) the Revs. W. H. Lambelle (president of the Northumberland and Durham Unitarian Christian Association), Frank Walters, Francis Wood, and G. A. Ferguson.

UNITARIANS were well represented at the recent May Meetings of the Vegetarian Society. Among the speakers were the Rev. James C. Street, of Shrewsbury, Mr. William E. A. Axon, LL.D., and Mr. William Harrison, of Manchester. On Sunday, the 6th inst., at Bayshill Unitarian Church the address at the morning service was given by Mr. Albert Broadbent, secretary of the Vegetarian Society, and in the evening by Mr. William E. A. Axon. The Rev. Fisher Jones conducted the devotional part of the services.

"TO-MORROW," says this week's *Guardian*, dated May 16, "will be the twenty-fifth anniversary of the publication of the Revised New Testament. . . : Whatever the defects of the Revised Version, it does unquestionably bring us nearer to the original writings. It can hardly be doubted, indeed, that it has helped materially to the more intelligent reading of the New Testament, and that it has greatly stimulated the comparative study of the wonderful literature which has entered into the very texture of Western thought and affected the outlook upon life even of those who are least conscious of being influenced by it. Apart from higher considerations, the Revised Version was a great literary achievement which will ever stand to the credit of the last quarter of the nineteenth century."

TO CORRESPONDENTS:—Letters, &c., F. A., R. B. B., J. C., H. M. J., F. L., H. R., P. E. R., S. B. R.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 20.

Acton, Central Auction Room, Market-place, High-street, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort - road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. B. KIRKMAN GRAY.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, J. H. WICKSTEED, M.A., "Truth and Poetry; or, Religious Light and Religious Warmth," and 7, W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Mr. BIMAL CHUNDR GHOSH, M.A.: "Nunquam in Ancient India, The Hindu's Solution of Nunquam's Difficulty."
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. CHARLES ROPER, B.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. E. CLEMENT PIKE.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Mr. W. R. MARSHALL, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A., "New Testament Miracles."
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. EWART, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. Dr. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. H. MORGAN DARE.
SOUTHELD, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TENTERDEN, Ashford-road, 11 and 6.30, Rev. S. BURROWS.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Rev. T. E. M. EDWARDS.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11.

CARF TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

BANK STREET CHAPEL, BOLTON.
—The ANNIVERSARY SERVICES in connection with the Sunday School will be held on SUNDAY, MAY 27TH: Morning, 10.30; Evening, 6.30. Preacher: Rev. PHILIP H. WICKSTEED, M.A. In the afternoon at 2.30 there will be a SCHOLARS' SERVICE, conducted by Rev. H. E. HAYCOCK, of Halliwell-road Free Church, Bolton. Collection at each service.

SAMUEL JONES' FUND.—The Managers meet annually in October for the purpose of making Grants. Applications must, however, be in hand not later than June 16th, and must be made on a Form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton Arcade, Manchester.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. a year; 6d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

DEATHS.

BEETON.—On May 6th, at Amadale, Weston-super-Mare, after a few hours' painless illness, Louisa, the wife of Henry Coppinger Beeton, aged 73.
MITCHELL.—On May 9th, at 28, Leigh-road South, Clifton, suddenly, James Cann Mitchell, in his 80th year.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

HOUSE-PARLOURMAID WANTED in June. Comfortable home, overlooking the sea. Between-maid kept. Good wages.—Apply to A. E. JONES, Esq., Langley House, Dawlish.

WANTED, May 20th, LADY HELP or LADY NURSE for three children, aged five years, four years, and ten months. Must be able to teach a little. Nursemaid kept.—Mrs. LOUIS HYDE, Loughrigg, Heaton Chapel, near Stockport.

CERTIFIED MONTHLY NURSE at liberty after June 10th. Terms moderate. —NURSE HENSHALL, 7, Oak-road, Sale.

WANTED, a YOUNG LADY as NURSE for a boy three years old. Must be a good needlewoman. Write, stating age and particulars of previous experience, to Mrs. FRED COOK, 53, Ullet-road, Liverpool, S.

LADY wishes to recommend a LADY (42) as COMPANION or CHAPERONE. Good reader.—Address, Mrs. T. SITKA, Chislehurst.

SITUATION WANTED as NURSE to invalid or care of children. Highly recommended.—Nurse CHRISTIAN, c/o of Mrs. Newman, 99, Victoria-street, Gloucester.

CAN ANY LADY RECOMMEND an EXPERIENCED NURSE, age about 30, to take charge of five children, ages 8 years to 10 months. Two eldest at school in daytime. Nursery maid kept.—Mrs. ARCHIBALD KENRICK, Harborne House, near Birmingham.

WANTED, a good PLAIN COOK. No kitchen maid kept.—Apply to B. NEALE, 69, Edgware-road, W.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (Pro tem.).

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

The Children's Treat
A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making
Callard & Bowser's BUTTER-SCOTCH
are pure and wholesome.
It is as nourishing as it is delicious.
"Truly, wholesome Confectionery,"
Lancet
Every Packet bears their Trade Mark.
MANUFACTORY: LONDON, W.C.

The Sunday School Association.

[JUST PUBLISHED.]

JAMES MARTINEAU.

The Story of His Life.

By ALFRED HALL, M.A.

This little book has been written in the hope that it will be welcome to young people who ought to know something of James Martineau, whose thinking has had and continues to have a powerful influence upon the best religious life of our time; also to busy people who have not time to read the larger biographies published.

Cloth, gilt top, 114 pp. with Portrait, Price 1s. net. Postage 2d.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.
Manchester: H. RAWSON & CO., 16, New Brown-street,
Liverpool: THE BOOKSELLERS' CO., 70, Lord-street.

ARE THE TENETS OF UNITARIANISM WORTHY EITHER OF BELIEF OR OF PROPAGATION?

By WILLIAM MATTHEWS. Post free, 2d.

Messrs. MATTHEWS, 28, LOWER ARCADE, BRISTOL.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £20 EACH.
Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO. — TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local, Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

WILLASTON SCHOOL, NANTWICH

—An Unsectarian Public School. Next Entrance and Foundation Scholarship Examination, Tuesday, July 10th.—For particulars apply to the HEADMASTER.

OPEN SCHOLARSHIPS FOR THE NONCONFORMIST MINISTRY.—Dr. WILLIAMS'S TRUSTEES offer for open competition, Undergraduate Scholarships, tenable in the University of Glasgow only; and Divinity Scholarships for Graduates, tenable in any approved School of Theology or University. The Scholarships are open to students of all Denominations preparing for the Nonconformist Ministry. For particulars apply to the SECRETARY, DR. WILLIAMS'S LIBRARY, Gordon Square, London, W.C., before June 1.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tuck," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

WESTCLIFF-ON-SEA.—Furnished Apartments. Near Station and Sea. Highly recommended. Terms moderate.—Apply, N. C. INQUIRER Office, 3, Essex-street Strand, W.C.

KANDERSTEG.
TO LET, FURNISHED, A CHÂLET, with two sitting rooms, five bedrooms (10 beds), kitchen, and servants' room; having a magnificent view of the "Blümlis Alp" and the Bernese side of the "Gemmi Pass." Also other Apartments.—For particulars, apply to KARL KLOPPER, Kandersteg, Switzerland. References, Rev. LAWRENCE SCOTT, Denton, Manchester.

BRISTOL.
HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal,
Miss V. A. BLAND.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

NINE-ROOMED VILLA RESIDENCES; outskirts of Horsham. £24 and £25. Ten minutes from station.—Apply, Miss KENSSETT, Barrington-road, Horsham.

Near the British Museum.

KINGSLEY HOTEL
HART STREET, BLOOMSBURY SQUARE, LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

RIVINGTON CHAPEL.—THE R ANNUAL SERMONS will be preached on Sunday, May 20th, 1906, at 3 o'clock and 6.30 p.m. by the Rev. J. E. STEAD, of Mossley. Tea in the Schoolroom between the Services, 6d. each.

ASPARAGUS.—124 buds, postage and package free, 2s. 9d. Weekly supplies for 6 weeks at 2s. 6d. cash. Illustrated price list free on application.—FRED. THORNELY, Evesham.

UNITARIAN CHURCH, STALYBRIDGE.

AN APPEAL.

THE Committee, Teachers, and other workers at Stalybridge are making an effort to strengthen the attachment of their Young People to the Sunday School and Church. Our scholars are numerous, and as a large proportion of them have reached an age when the ordinary ties of the Sunday School begin to weaken, it is our desire to create in these young people new and binding interests in the cause we have at heart. With a view to this end an Elder Scholars' Guild has been formed. The work of the Guild is the provision of interesting gatherings during the week, meetings for social intercourse, physical recreation, mental instruction, and worship. A religious service is held monthly, and a lecture—generally of a literary character—is provided fortnightly, attendance at these, especially at the service, being insisted upon as a most important condition of Guild membership.

To meet the requirements of such an institution we have been forced to a considerable outlay. Our ordinary school buildings are used as a day school, and it is obviously impossible to arrange them for the purpose of a permanent reading room, gymnasium, &c. At the rear of the school stands a commodious building formerly used as a stable. This was purchased some time ago at a cost of £300, and now we propose to convert it into a suite of rooms suitable for carrying out the objects of the Guild. One room is already completed, and we only await the encouragement of the help of our friends to proceed with the full scheme.

The estimated cost of the work, apart from the purchase money, is £250. Towards this sum about £127 has already been raised, as acknowledged under. The congregation and scholars are making further efforts to increase the Fund, but, as the congregation is essentially of the working-class, we still feel largely dependent upon outside friends for the full success of the scheme. We therefore venture to make our case known, in the hope of enlisting the sympathy and help of distant friends in a work which we believe to be needful to the welfare of our young people and our church life.

The amount already raised is made up as follows:—

Congregation and School	£70	0	0
B. and F.U.A.	25	0	0
Sir John T. Brunner, Bart., M.P.	20	0	0
Rupert Potter, Esq.	5	0	0
John Harrison, Esq.	1	1	0
Edwin Clephan, Esq.	1	1	0
Franklin Winsor, Esq.	1	1	0
Henry W. Cair, Esq.	1	1	0
Rev. H. Enfield Dowson, B.A.	0	10	0
Miss L. S. Leigh	1	0	0
Miss Louisa Jones	1	0	0

Total£126 14 0

WILLIAM THOMPSON, Vice President.
SAMUEL LIVESEY, Secretary.

W. G. PRICE, Minister,
18, Cheetham Hill-road, Dukinfield.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6
Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

THE BRITISH & FOREIGN UNITARIAN ASSOCIATION

AND

THE SUNDAY SCHOOL ASSOCIATION.

Anniversary Meetings, Whit = Week.

London, June 4th to 8th, 1906.

A cordial invitation is extended to Congregations and Sunday Schools to be represented as largely as possible at the above Meetings. Unitarian Ministers, Teachers, and Congregations are often compelled to live and work isolated from those of like mind and purpose, and the Annual Whitsuntide Gatherings are a time for sympathy and encouragement.

Programme of Proceedings.

MONDAY, JUNE 4 (Bank Holiday).

Excursions to Kew Gardens, Richmond Park, Hampton Court, and other places of interest, to be arranged for Sunday School Teachers and members of Congregations in the Country visiting London.

TUESDAY, JUNE 5.

- 9.30 Visits to Guildhall, British Museum, National Gallery, Natural History Museum, St. Paul's Cathedral, Westminster Abbey, &c.
- 11.30 MEETING of Delegates of Sunday School Unions and District Societies, at Essex Hall.
- 1.30 LUNCHEON at the Holborn Restaurant : Sunday School Association.
- 3.15 **ANNUAL MEETING**, Sunday School Association : Rev. Charles Hargrove, M.A., President.
- 4.30 AFTERNOON TEA at Essex Hall.
- 5.15 PAPER by Rev. Arthur W. Fox, M.A. : "A Hill-side Sunday School."
- 8.0 **ESSEX HALL LECTURE**, by Rev. S. M. Crothers, D.D. : "The Making of Religion."

WEDNESDAY, JUNE 6.

- 11.30 **SERVICE** at Little Portland Street Chapel, by Rev. J. M. Lloyd Thomas ; SERMON by Rev. James Drummond, M.A., LL.D.
- 1.15 LUNCHEON. Visits to places of interest in London.
- 3.0 MEETING OF UNION for the Study of Social Questions.
- 4.15 **ANNUAL BUSINESS MEETING** of the British and Foreign Unitarian Association.
- 5.45 TEA in the Council Room at Essex Hall.
- 7.30 **PUBLIC MEETING** at Essex Hall, Mr. C. F. Pearson, the President, in the Chair. Speeches by Rev. J. Worsley Austin (Birmingham), Dr. John Campbell (Belfast), Dr. S. M. Crothers (Cambridge, U.S.A.), Rev. H. D. Roberts (Liverpool), Rev. T. P. Spedding (Rochdale).

THURSDAY, JUNE 7.

- 10.0 DEVOTIONAL SERVICE at Essex Hall : Rev. W. Chynoweth Pope.
- 10.30 PAPER by Rev. Gertrud von Petzold, M.A., on "The Service of Woman in the Early Christian Church and her Work in the Church of To-day." Discussion opened by Miss Helen Brooke Herford.
- 11.30 PAPER by Rev. J. J. Wright, on "Education in Relation to the State, the Church, and the Home." Discussion opened by Mr. A. J. Mundella.
- 1.15 LUNCHEON. Visits to Picture Galleries.
- 2.15 MEETING of the Central Postal Mission.
- 3.30 MEETING for Ministers only, with an Address by Dr. Crothers.
- 8.0 **CONVERSAZIONE** at the Portman Rooms, Baker Street. Tickets, 1/-

FRIDAY, JUNE 8.

- 10.30 CONFERENCE of Delegates of Local and District Unitarian Societies.
- 1.15 LUNCHEON. Visits to places of interest in London.
- 4.30 CONFERENCE of Temperance Workers at Essex Hall. Tea at 6 o'clock.
- 7.15 **ANNUAL MEETING** Temperance Association : President, The Earl of Carlisle.

There are many Sunday School Teachers and Workers in connection with Unitarian Churches in different parts of the country who have never visited London, and yet London is the greatest and most interesting City in the world. At Whitsuntide nearly all the Railway Companies arrange for Excursions to London, and many people have a few days' holiday at that time. For the convenience of sight-seers it is necessary for visitors to reside in a central part of the metropolis. There are excellent Temperance Hotels which provide Bed, Breakfast, and Attendance at 5/- a day, and several where the charge is a little less. The Whit-week Meetings afford opportunities of social intercourse among friends and fellow-workers, while the speeches and papers by well-known Ministers and Laymen will prove interesting.

Early application should be made for Tickets for the Essex Hall Lecture and the Conversazione.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3335.
NEW SERIES, No. 439.]

LONDON, SATURDAY, MAY 26, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	345
LEADER:—	
The Moral of the French Elections ...	352
ARTICLES:—	
Is there Only One Thing Needful?—III.	347
Essays in Restatement—II.	351
Arrival of Dr. Tudor Jones at Wellington, New Zealand ...	352
Towards Social Reform ...	354
The Van ...	356
Musings by a Minister.—XL.	357
MEETINGS:—	
Western Union of Unitarian and Free Christian Churches ...	356
General Baptist Assembly ...	357
CORRESPONDENCE:—	
Residuum or Foundation? ...	350
London in Whit-Week ...	350
The Capernaum Aqueduct ...	355
Mesadiyeh and Khan Minyeh ...	355
LITERATURE:—	
Short Notice ...	346
The Beginning of Hindu Philosophy ...	348
The "Hibbert Journal" ...	349
The Growth of Christian Faith ...	350
OBITUARY:—Mr. Frederic John Broome	355
Mr. A. S. Wright ...	355
THE CHILDREN'S COLUMN ...	351
NEWS FROM THE CHURCHES ...	358

NOTES OF THE WEEK.

AT the annual business meeting of the British and Foreign Unitarian Association on Wednesday, June 6, the Rev. H. Enfield Dowson will submit a resolution dealing with the Education Bill. We hope to publish the resolution next week, so that the members of the Association may have an opportunity of studying it beforehand. Mr. Dowson has deferred drafting his resolution until he learns the decision of the House of Commons in regard to Clause 1. The annual report of the executive committee, along with an agenda of the business meeting, will be posted to every member of the Association this week, but it was not possible to give the terms of Mr. Dowson's resolution.

THE debate on the Education Bill, which entered on the Committee stage this week, has centred in the all-absorbing question of religious instruction. On Tuesday Mr. Fred Maddison, in a strong and manly speech, moved an amendment providing that no religious instruction should be given at public expense or in ordinary school hours. This principle evidently has the support of the Labour members, as well as of a considerable section of Ministerialists. The policy of the Government, however, will not admit this heroic way out of its difficulty, and many minds have been exercised as to the extent to which the amendment will withdraw support from Mr. Birrell's measure as it stands. Mr. Chamberlain, in a curious

speech, supported the principle of the amendment, so far as vetoing public outlay on religious instruction, but he would leave the ordinary school hours open to voluntary lessons by all varieties of religious propagandists. Mr. Balfour has declared that he would prefer this arrangement to that of "undenominational" teaching. The debate is to be continued next week; but the holidays will soon intervene, and it is clear that a lengthy and tedious warfare of words is before the House.

MR. BALFOUR, speaking in the City last week, was quick to seize upon a point which certainly tells against the "Undenominational" argument in regard to the schools. Our readers will remember that our churches in Manchester recently memorialised the City Council against the arrangement by which the Free Church Federation, excluding Unitarians, is to act as representing Nonconformists at the public cemeteries. The Federation objects to the inclusion of Unitarians on their rota of chaplains, though it is careful to state that individuals still have the right of selecting a Unitarian minister for funerals if they desire. It contends that "the duty in question is of a nature which requires some presumptive guarantee of suitability in point of religious conviction." Well, replied Mr. Balfour, justly enough; if the public office of cemetery chaplain is to be held subject to a religious test, how can Free Churchmen consistently oppose those who wish to secure "suitability in point of religious conviction," in those who are to give religious instruction in the schools? We have not seen any adequate reply, and we are still curious to learn what the Manchester City Council will decide in this delicate matter of the cemeteries.

THE great Norwegian dramatist, Henrik Ibsen, has passed away this week at the age of seventy-eight. His work was done, and for some time he has been quite broken in health. To the general average of reader and playgoer in this country Ibsen's works do not appeal successfully. In addition to strange material, he introduces strange methods, and the last thing he sets out to do is to please. While the majority pass him by, unheeding or merely scoffing, he has found his audience in those who are not to be deterred by rugged ways or repelled by the characterisation of abnormal types. Some enthusiasts, indeed, have gone very far in proclaiming his greatness; a just estimation is perhaps hardly possible yet, but no thoughtful man or woman can rise from his "Brand" or "Peer Gynt" without a sense of having communed

with a high spirit on spiritual themes. Ibsen's special interest for many, however, lies in his bold discussions of social problems, and in this aspect many of his plays will remain as a permanent illustration of the agonies of the nineteenth century.

OUR United States correspondent, the Rev. C. W. Wendte, writes:—"An item of denominational intelligence which will surprise and sadden many of our co-religionists in Great Britain, as it has grieved us in the United States, is the resignation of Rev. Dr. Minot J. Savage from his important charge, the Church of the Messiah, in New York. For several years past Dr. Savage has been suffering from the effects of overwork. It was hoped a change of pastorate from Boston to New York would give him much-needed relief. But a few months since he was compelled to seek in Southern California a milder climate and absolute rest from study and ministerial labours. It has become evident that he must not undertake any regular professional work for some time to come. Hence his surrender of his New York pulpit. There is every reason to believe that entire rest and a life close to the heart of Nature will restore our friend and fellow-worker, and give him back to us for years of useful and eminent service to the cause of Liberal Religion, of which he is one of the brightest ornaments and most distinguished leaders. Our debt to Dr. Savage is great. Equally great should be our gratitude, and fervent our prayers for his speedy recovery." We cordially associate ourselves with our correspondent's tribute and hopes for Dr. Savage's recovery.

WE have watched the Russian people in the agony of their struggle against an oppressive ruling class, and we have spoken of the years which were to elapse before the victory should be achieved. Sometimes we have heard of periods which must be measured rather by the generations of the lives of men than by years. Yet out of this vast range of lands so little known, and this great complex of strange peoples, the unexpected always seems to spring. To-day men are asking in surprise whether the Russian Revolution has not already taken place. Massacre was followed by proclamations of peace and a constitution; proclamations passed by sudden change to edicts of butchery again. Then came a pause—not, indeed, any cessation in the dread drama itself, only the thought of the Western people was turned for a time from the ordeal of Eastern Europe. Now

in a moment the constitution is a fact. The Russian Duma has met.

WHAT an assembly this first Parliament of the Russias is! Professor Kovalevsky entertains it with learned little lectures on the constitutions and constitutional forms of England, which he has studied so closely, of Prussia, or of the German Empire. To the Constitutional Democrats who form the dominant party in the Duma the instructions of the Professor doubtless come with welcome force. The assembly is also largely composed of Jews, and these, being men of keen intellect, are familiar with the laws and methods of other lands. But there are other forces represented. There are peasants there—men, well-to-do peasants from the black corn lands of the South, and others who come from the stern wrestle of life in the frozen North, or from the settlements in the shy, dark forests. What are they thinking? Did we but know their thought, the course of Russian history would be clearer to us. There are also representatives of the workmen in the growing factory towns. What are they thinking? They, at least, are more articulate, for they belong to the general European democratic labour party. One of their spokesmen told the members: "We working men only number fourteen in the Duma, but the Duma is not going to settle matters. Our comrades in the streets, who have borne the brunt of the fight for freedom, will carry it out to the bitter end."

If we turn from the parties which compose the Duma to the proposals which it unanimously adopts, there is equal food for reflection. Its measures are to cut deep. One would expect keen differences of opinion to become manifest directly the discussion comes to details. For all that we expect, we know not what to allow for the unifying influences of a people which for the first time has awaked to free speech. At present all seems agreement. Complete amnesty for all political offences, even offences of violent action, is demanded. An amendment is introduced into the Address, calling for women's rights. Labour legislation, free education, are asked for. The most important resolution, in view of the agrarian state of Russia, is the one dealing with the land. The compulsory expropriation of private landed property, and the holding of State, Church, and Monastic domains for the use of the peasants, with security of tenure, constitute a large change. Yet the movement is less a revolutionary than an anti-revolutionary one. Upholders of the rights of property are relieved to learn that the land is to be bought, not taken, but bought at a full price. Those who fear revolutionary politics notice with satisfaction that the proposed measures are expected to withdraw the peasants from the socialist propaganda of the proletariat. Others may ponder on the tendency for a movement when once it is started to acquire momentum as it proceeds.

So we watch the work and the personalities of the Duma. Its proceedings have been marked by extreme quiet and dignity. The new men are not awkward. Altogether it is a marvellous fact in modern

life. Old names fade. If Trepoff remains, M. Durnovo and Count Witte have gone under. M. Mouroumskeff is President of the Duma, and already peasant orators, such as M. Rephko, who asks for Female Suffrage, and M. Zhilkin, are making their mark. To representatives of workers on the lands, and to delegates, such as M. Mikhailicheuko, of the workers in the cities the destinies of Russia are passing. Meantime, the old régime of execution and counter-execution continues. Each day brings its report of a thrown bomb, and the Government puts its opponents to death at the rate of a hundred a month. It is a world of contradictions and enigmas. Out of it all, one thing is clear—mighty nations are uprising towards freedom and national well-being.

MR. WHITELAW REID, speaking at the dinner of the Newspaper Press Fund last Saturday, made some remarks on journalism which have, in the main, been fairly reported. One point, however, in his address strikes us as worthy of greater prominence than has been given to it. If he might offer a word of exhortation, he modestly said, to those who were always exhorting others, he would suggest a quotation from "that fine old combination of the Hebrew prophet and the Massachusetts Yankee who honoured the United States Senate by serving as its chaplain—Edward Everett Hale. His words should ring in the ears of would-be leaders in the Press—at least, in the Press of all English-speaking peoples under whatever skies—"You can never lead unless you lift." That motto is in the spirit we should like always to pervade these columns; and we commend it no less to our brethren of the pulpit.

OF the Rev. Charles Hargrove's sermons on "The Rights of Man" now appearing in the *Mill Hill Pulpit*, the second, in the May number, is on "Rights of Brotherhood." The claims for denominational teaching at the State's expense, and of the right to have work similarly provided for all, are touched upon, and then, after a consideration of right comes in the thought of Love, and what genuine charity will do. The sermon concludes as follows:—"Forbear and eat no more till I and my affairs are answered," is the uncivil command of hunger, not to be met of true gentility by angry or contemptuous rebuff—if Shakespeare be allowed as judge. "What would you have?" is the Duke's reply to him who so interrupts the meal.

"Your gentleness shall force
More than your force move us to gentleness."

"The lesson is for us to-day. We are met on every side with rude demands; our policy not rudely to reply, but patiently to consider and remember the example of him of whom it is written that 'when he was reviled he reviled not again, but committed the cause to him who judges righteously.'

"Justice has its strictly defined boundaries. Charity has no limits. We can pay all other debts to the full. The debt of love is ever owing. We owe it to all and always. We owe it, if occasion demands, 'to lay down our lives for the brethren,' as brave men and women are

doing every day on sea and land—and then only shall we have paid our debt."

THERE is a project on foot, we hear, for the formation of a Unitarian Laymen's Club for Yorkshire, a county where there is certainly no lack of men of position and ability, whose closer co-operation should bring strength to our movement throughout the district. The Laymen's Club in London has undoubtedly done good work already, and we may expect it still to prosper. On Wednesday Mr. H. B. Lawford, the retiring president, received hearty and well-deserved thanks for his year's service, and Mr. Harold Wade was elected to succeed him. The Women's Social Club, we understand, has given substantial help in the arrangements for hospitality to the Whitsuntide delegates.

LONDON Unitarians have an opportunity of being present to-morrow (Sunday) and Monday at the opening of a new church. The Acton congregation, under its vigorous young minister, the Rev. Arthur Hurn, has closed its tenancy of temporary premises, and the services to-morrow will be held in the new building which has been erected in Creffield-road, Acton, opposite the Haberdashers' School. On Monday evening Mr. John Harrison will preside at a public meeting, at which, as well as at the services, the presence of visitors will be cordially welcome.

SHORT NOTICE:

James Martineau and Francis William Newman as Religious Teachers. A Centenary address by Sydney Herbert Mellone, M.A., D.Sc. This is the address given by Dr. Mellone last Whitsuntide in commemoration of the two teachers and friends, who were born on April 21 and July 27 respectively, in 1805. The main purpose of the address is to show what answer these two gave to the great central question, *What, essentially, is Religion?* And while there were differences in their apprehension, Dr. Mellone shows how closely Martineau and Newman were united in their conviction of the truth that religion represents the greatest spiritual fact of life, the union of God and man in our deepest experiences, what Martineau called the Universal Incarnation; an incarnation "true, not of Christ exclusively, but of man universally and of God everlastingly." So also Newman, says Dr. Mellone, "defines religion as the experience of personal communion with the Eternal"; with Martineau he bases on this a conception of the indivisible union of the human spirit with God, of whose Being, indeed, it partakes. Dr. Mellone's address, with full references both to the writings and passages in the life of Dr. Martineau, will be found a valuable guide to the study of this great question; and we would call attention especially to his warning against attempting a merely logical road to God. "If God is not found *with* the human spirit. If His presence *within* is denied, he will never be found *without*." And to the concluding word on "Martineau's great and lasting contribution to theology to-day: the self-revealing Presence of God in all souls." (Philip Green, 5, Essex-street, Strand, W.C. 3d.)

IS THERE ONLY ONE THING
NEEDFUL?

III.

WHAT we have implied, though not explicitly stated, in previous papers under this title is that the question (as applied to Christian ethics) cannot be answered in the affirmative. There is no *one* moral idea, no single definite principle which sums up in a word the whole practical meaning of the Christian Ideal.

In further illustration of this truth, let us look carefully at a well-known fact. It is admitted that the earliest Christian teaching was deeply influenced by a conviction which the first missionaries believed to be derived from the Master himself—that he would come again, when the whole present order of things, and all earthly powers, would be miraculously transformed into a new order, over which Christ and his faithful followers would reign. It is the old Jewish hope in a Christian setting. "A monstrous mythology," Dr. Martineau has somewhere called it. I venture to suggest that, though the details in which it clothed itself were many times fantastic and absurd, it remains a splendid and pathetic example of a passionate faith, laid low at length by the inexorable logic of history and fact, yet containing within it something that humanity will not willingly give up—the hope of a *kingdom of heaven on earth*.

In its earliest form, the hope of Christ's "second coming" rests on the conviction that *there can be no reconciliation between Christ and the actual world*. The victory of Christ is the destruction of the world, the victory of the world the destruction of Christ.

To illustrate the conviction of this antagonism in its most intense form, I take the Book of Revelation. The attitude of the writer is perfectly intelligible. The "world" is Imperial Rome, whose irreconcilable opposition to everything for which Christ stood is summed up in the demand which she made, that divine honours be rendered to the Emperor. The passion of loathing and detestation which Rome inspired in the prophet's mind, as expressed, for instance, in chapters xvii. and xviii., is abundantly intelligible from our knowledge of the world in which he lived. His work dates from the death of Nero (A.D. 68). Part of it was written before the destruction of Jerusalem by the Roman army under Titus (A.D. 70; see chapter xi.). The author is acquainted with the atrocities of Nero against innocent men in Rome, "drunken with the blood of the saints and the martyrs of Jesus" (chapter xvii. 6; also xiii. 7, xviii. 20 and 24). The beast with the seven heads means the Roman Empire and seven Emperors (chapters xiii. 1 ff., xvii. 3 ff.); the Woman (chapter xvii. 3 to 9) is the city of Rome; and the ten horns (chapters xiii. 1, xvii. 3 and 12) are imperial governors. The details of chapter xvii. (especially vv. 8 to 11) correspond to history and popular belief. Five of the seven are fallen—that is, Augustus, Tiberius, Caligula, Claudius, Nero; "one is," i.e., Galba, during whose short "reign"—if such it can be called—this part of the book was written (A.D. 68-9). The head that was wounded to death, and was healed, and disappeared amid the wondering of

the world (xiii. 3) is afterwards (xvii. 8 to 11) spoken of as the fifth, and is identified with the whole beast, which was, and is not, and will come again. Nero was the fifth Emperor; and only of Nero was it believed that he was not really dead, but would come again from the East to perpetrate new cruelties. The writer was convinced of the truth of this, and therefore speaks of Nero as "the eighth, one of the seven." In Vespasian's reign, a false Nero actually appeared in the East and secured a following amongst the Parthians (about A.D. 75). Vespasian may be meant by the sixth Emperor, and, if so, this part of the book was produced a few years later than the date mentioned above. Other parts of it were probably written during the reign of terror in the last three years of Domitian's reign (A.D. 93-6), when we find a madman, possessed of absolute power, occupying the imperial throne.

With the utmost impatience the prophet longs for the end. "His purpose is the same as that of all Apocalypses—to confirm and strengthen the little family of believers in their patience, their courage, their confidence, by urging that the sufferings of the time will last only for a little while, and that the present troubles are already the beginning of that end when sorrow and suffering will in a moment be transformed into glory unspeakable."

The moral teaching arising out of this view of things is *pure anarchy* as far as any earthly order is concerned. Such a State, such a Government, drove men to desperation, and in their desperation they became anarchists—not anarchists of terrorism and violence, but anarchists to this world in faith and hope of another (not the Christian "heaven" of later tradition, but the *transformed earth*). Nothing is further from the author's mind than open rebellion (chapter xiii. 10); "this is the patience and faith of the saints." The war against the diabolic powers embodied in "the world" (that is, the State) is, under God, all in the hands of Christ and his angels, not in the hands of men. Men cannot improve the world. But each one can keep watch over himself; for by their own works men are judged. Each of the seven letters (chapters ii. and iii.) begins with the significant warning: "I know thy works." Conduct alone is the test of salvation (chapter xx. 13, 14). In the mystic marriage of Christ with the body of the faithful, the wedding garment is "the righteousness of the saints" (chapter xix. 8). What is required of men is to refuse to "worship the beast" (the imperial power typified in the Emperor), and to be steadfast under persecution, even unto death; to resist the enticements of ease and wealth, and avoid like poison the pernicious teaching (ii. 14 and 20) that the sins of the flesh are morally indifferent; to be true to "the first Love," "unto him that loved us," and to one another in mutual charity and service.

This book is a document full of instruction for those who are willing to understand the moral attitude of the earliest Christians. This morality is individualistic in the extreme. The world is evil altogether, and the State, the Roman Government, is the focus of that evil. Our only duties are, control of the body, charity and service to the brethren, and patient endurance until the Lord shall

come. All depends on this hope; the whole interest is in the coming world, the world that Christ will bring, not in this present world, between which and Christ there is irreconcilable antagonism. And the root of the antagonism is that the writer cannot think of the present world apart from the Roman Empire.

I ask the admirers of Tolstoy to consider whether this morality, as we have summed it up, springing from the same root, the absolute opposition between Christ and the world, and divested of its reference to the *Roman State* and to a miraculous second advent of Christ, is not the essence of the Russian prophet's teaching to-day. What right has any man to take these references to Rome which abound in the New Testament, and put them forward as the central message of Christ to the world for all time, as the guiding principles offered by Christ for social life to-day?

In saying that such references to Rome abound in the New Testament, I do not mean to imply that the antagonism is always believed to be as intense as it is in the book of Revelation; but it seems to be never less than an aloofness from—almost a contempt for—the present world and all its goods and values, its fellowships and organisations. One of the most remarkable and little noticed facts in the ethical teaching of the New Testament is this. In St. Paul we find the same attitude to the world, but we find also a deliberate endeavour to correct the anarchical and individualist tendencies which appeared to result from it. This I hope to illustrate in another paper.

It is well to remember, notwithstanding what has been said, that the idea of an antagonism between Christ and the world has its rightful place in the Christian Ideal and in human experience; only the antagonism must not be assumed to be *irreconcilable*. There is a real opposition; Christ and the world, "ought" and "is," the Ideal and the Actual are different things, and it is out of this *relative* antagonism, as we may call it, that human morality arises. The ideals of morality, not only by their difference from the world, make a demand on the world to be changed, to conform to them; but do themselves indicate possibilities which in the present world-order could never be realised. They reveal further possibilities, as it were, in "geometrical progression." The very fact that you have accomplished and realised so much, of itself reveals to you still greater possibilities to be realised; and these in turn, if realised, and only if realised, reveal things greater yet: This explains the fact that those who have accomplished most for the uplifting of humanity are the ones who are most impressed with the littleness of what they have done. The ordinary course of events in this world of time and space affords no adequate scope for the fulfilment of a life constructed on these principles, which are illustrated in the Christian Ideal as in every genuine uplifting impulse.

If, on the other hand, a man's ideals go no further than "bridge," horses, and motor cars, success in business, and retirement at ease, it is possible that he will not fail to find complete satisfaction in this world:

S. H. MELLONE,

(To be continued.)

THE BEGINNINGS OF HINDU PHILOSOPHY.

EVERYONE has heard of the Vedic hymns, with their glowing delineations of the world of light, and their penetrating guesses at the ultimate unity which the earlier poets had distributed into a host of divine powers. And all students know that later Indian thought came, after the decline of Buddhism, to recognise six systems of philosophy as orthodox. The age of Hindu scholasticism preceded that of Europe, and its roots go far back into a dim past where all distinct chronology is lost. But among the successive strata of literary deposit formed on the basis of the Vedic hymns are certain treatises known as *Upanishads*. They were first made known in Europe by the adventurous French scholar, Anquetil du Perron, who got hold of a Persian translation dating from 1657, and published a Latin version at the beginning of the last century. It was almost unintelligible, but it attracted the enthusiastic admiration of the philosopher Schopenhauer; and the progress of Indian studies soon brought the ancient texts into their due place in the development of Hindu thought. Max Müller opened the "Sacred Books of the East" with a rendering of five of them, to which he subsequently added the translation of six more (vols. i. and xv.). These eleven, attached to the three oldest Vedas, form a sort of classical group. Many others, belonging to different ages, have been gathered from different parts of India, and Dr. Deussen, the distinguished Professor in the university of Kiel, has published a translation of no less than sixty. On the basis of these studies he issued, twelve years ago, the first part of a General History of Philosophy. It began with the earliest-known monuments of speculative thought in India, the philosophical hymns of the Rig Veda. A second part followed in 1899, expounding the ideas of the Upanishads. This division of the work has now been issued in English (by the competent hand of the Rev. A. S. Geden) under the title of *The Philosophy of the Upanishads*.*

It must be admitted that the book is not easy reading. Let not the seeker after light, however, be deterred by pages sprinkled with Sanskrit words. In forms of antique speculation he will find himself keeping company with some of the greatest of Western thinkers. Parmenides and Plato, in Greece, reached analogous ideas a century or two later; Kant started corresponding problems for our modern world. Mr. Geden has done his best to break up the cumbrous sentences of the original German; and, though his renderings are not always felicitous, and there is a little tendency to employ theological language where it has no place in the original, the English reader will find him a laborious and honest guide. A comparison with the translations of Professor Max Müller will often show what points are certain and what still obscure.

It is a strange world into which we are introduced. Here are dialogues between gods and men, speculations on physiology, fantastic explanations of odd bits of ritual, plays upon words which seem the merest

trifling, till the reader can accommodate himself to an imaginative atmosphere wholly different from his own. Then he gradually discerns the outlines of an extremely interesting social order. In the kingdoms north and south of the Ganges there is an eager intellectual life. This is not limited to a professional group like the Brahmins. The kings and nobles, who belonged to the fighting group of Kshatriyas, take an active part in philosophical discussion. Sovereigns preside over great disputations, and eminent women are allowed to speak in debate. The householder who has discharged the proper sacrificial duties, and reared his family, retires to meditate in the forest, where kings, self-dethroned, become disciples of famous sages. Or in the quest of truth men join the ranks of the itinerants, the "Wanderers" who are so often mentioned in the Buddhist texts. On this side Dr. Deussen's exposition might have been much strengthened by reference to the corresponding phenomena illustrated in the Buddhist books. The problems of Indian literary chronology are, of course, enormously complicated. Mr. Geden has dropped from his heading Dr. Deussen's addition to the general title, "The Philosophy of the Upanishads"—"till about 500 B.C." This means that in Deussen's view the speculations recorded in these documents belong to the period preceding the rise of Buddhism. No doubt that is, in the main, historically correct. The Buddhist texts are everywhere full of a polemic against the doctrine of the *Ātman* or Self with which these books are concerned. But we must distinguish between the growth of the thoughts and their literary expression; and in this respect it is to be regretted that Professor Deussen limits his investigation to these texts alone, without attempting to set them in more definite relations with the different intellectual movements which may be traced in early Buddhist days. Here, for instance, is the opening of the *Svetasvatara*:—

"Whence are we born? Whereby do we live, and whither do we go? O ye who know Brahman, (tell us) at whose command we abide, whether in pain or in pleasure?"

"Should time, or nature, or necessity, or chance, or the elements be considered as the cause, or He who is called Purusha (the Supreme Spirit)?"

A long process of speculation lies behind such inquiries, and the views of some of the philosophers contemporary with Gotama the Buddha were engaged with these very matters of fate or destiny, the elements, and the like. Professor Deussen, however, passes by the considerations which such facts suggest—viz., that the Brahmanical schools represent only one phase of a great intellectual movement, and can only be rightly understood in the midst of actions and reactions of the most complex kind. The absolute idealism which he finds in the Upanishads did not grow up alone or unaided. It was faced, as its counterpart is faced to-day, by different forms of extreme materialism, which went so far (if Buddhist representations may be trusted) as to deny moral distinctions altogether.

Three great themes lie beneath the varied contents of these books—(1) the nature and being of God; (2) the reality

of the world of our experience; (3) the soul, its functions in the body, and its destiny after death. There are discussions of theology, of cosmology, and of psychology. The historian would prefer to begin with the primitive speculations on the self; to show how the dualism of soul and body took shape in thought; and then how the effort to find a self in the gods and the world led to the conception of the unity of God, and the effort in some way to conceive the world in Him, or Him in the world. Questions of this kind are, in fact, discussed in the first part of Dr. Deussen's history. But the publication of the second part without the help of any retrospective survey places the ordinary Englishman at a great disadvantage. The volume in hand begins: "It will be remembered," when the reader who takes up the subject for the first time has, naturally, nothing to recollect. This, however, is in part the reason why Dr. Deussen prefers to plunge at once into the metaphysical thicket and face the ontological problems at the outset. With great clearness, with an unrivalled command of the obscure texts, and with an eye constantly fixed on the great idealists of Greece or Germany, he delineates the fundamental conception of the philosophy of the Upanishads, the ultimate reality embracing all the phases of our experience, and giving unity to them all. But, from the very fact that it is all-inclusive, no individual can remain outside it, to view it as an object of thought. It can, therefore, never be truly "known," for knowledge implies two terms, and involves some sort of relation between the mind which apprehends and that which is apprehended. This objection is overcome when it is realised that the self within is in truth identical with the universal Self. Then differences disappear; the successions of time vanish in the enjoyment of the "deathless" or eternal; the world of our senses is recognised as an illusion; and the thinking self attains deliverance or emancipation. How this profound idea was illustrated by Yajñavalkya and other famous teachers whose names are embedded in these books the reader will find duly expounded by Dr. Deussen. The philosophic professor recognises the extreme difficulty of remaining poised at this speculative height without falling on one side into pantheism and on the other into theism. Religion is not content to merge the individual wholly in God; and none of Dr. Deussen's pages are, perhaps, more interesting than those which describe the *antaryāmin*, the "ruler within," or "inward guide." Lofty is the spirit which pervades these ancient books. Yet the reader will probably feel that their discussions belong to a different plane from that in which he habitually moves. Whether he sympathises with their determinism or whether he rejects it, he will be struck by the infrequency of anything like direct ethical appeal. He will note an eager search for truth; he will find an untiring quest after knowledge; he will observe that the secret of escape from the round of rebirths lies in the overcoming of ignorance; but the ignorance which detains a man in the sphere of illusion is metaphysical and not moral. It is not the struggling will which needs strengthening, but the darkened mind which requires illumination. Doubtless the higher insight

* Edinburgh: T. & T. Clark, 1906. Pp. xiv. and 429. Price 10s. 6d.

would only be attained by those who had practised certain disciplines of self-control. And Dr. Deussen concludes by sketching some of the means devised for this end. But it remains true that the philosophical conceptions here described generated no missionary fervour; and none of the teachers who expounded them were ever regarded as labouring, like the Buddha, "for the good, the gain, and the welfare of gods and men." A mode of thought which placed the ultimate release from the sufferings of life in a mystical *gnosis* which could be realised only by a very few, had little diffusive power. Later teachers formulated the speculations of the Upanishads in the system of the Vedānta, which still powerfully sways the Hindu mind. Dr. Deussen's volume is an invaluable aid to its study, and ought to do something to give the English reader some sincere intellectual respect for the ancient teachers of his Indian fellow-subjects. But, whether or no he recognises their affinity with the philosophy of Schopenhauer, he will hardly follow the German professor in affirming that that philosophy "represents Christianity in its purest form."

J. E. C.

THE "HIBBERT JOURNAL."

In the current number of the *Hibbert Journal** there are several articles of great interest, which set one thinking on the subject of the progressive knowledge of truth in religion. The Rev. W. Jones-Davies, the Principal-Elect of the Primitive Methodist College in Manchester, writes specifically on the "Laws and Limits of Development in Christian Doctrine," showing how there must be real progress, and a restatement of truth that shall meet the actual religious needs of the present, a restatement conditioned both by philosophic thought and the advance of scientific discovery; and further, by the social and political movements of the day. On the other hand, Dom Cuthbert Butler, of the Downside Abbey, Bath, offers, from the Roman Catholic point of view, a criticism of Sabatier's "Religions of Authority and the Religion of the Spirit," in an article which holds the first place in this number, "Is the Religion of the Spirit a Working Religion for Mankind?" His answer is in the negative, but he does not convince us that the alternative offered by the Roman Church is to be accepted. The argument of the section of Sabatier's book on "The Religions of Authority" is clearly and impartially presented, so as to bring out the fact that every form of historical Christianity has contained elements which do not permanently belong to "The Religion of the Spirit." Even Christ's own religion Sabatier shows to have contained temporary elements of Jewish thought which we have now outgrown. "And so the 'Religion of the Spirit' presents itself as an improvement on the religion of Christ, a distillation of its highest and most purely spiritual quintessence. Thus Sabatier and his school tell us that Christ's own Christianity was not pure. This is a climax beyond which it will hardly be possible to go." We cannot admit that there is here any *reductio ad absurdum* such as the writer

would clearly imply. To recognise that there were temporary elements in Christ's religion, and that it is only its essential spirit which remains to inspire our religious life, is not the same thing as saying that our religion is better than his. What it implies is that he gave to the world that supreme gift of spiritual enlightenment and the new impulse of faith, in the only possible way of human enlightenment, amid the historical conditions of his own time. The religion of the Spirit must, in every age, have its own historical limitations or conditions, and if in that sense it may be said that the religion of Jesus "was not pure" neither is ours, nor can it be; but what must go with it is not any form of a religion of authority. In the new age the religion of the Spirit must take on the forms of thought which belong to its fullest knowledge, and it *must be free* so to move onward to more perfect expressing and a fuller faithfulness. We readily admit that "spiritual religion lies not in negations, but in acts and habits of soul," but these should be in the ritual of daily duty and home affections, the whole of which is filled with the true spirit.

After this comes, very aptly, Mr. Carpenter's article on "How Japanese Buddhism appeals to a Christian Theist." There (p. 504) we read:—"The ultimate Truth, no doubt, is one; but Truth as it enters the world through human lips is always involved in temporary forms which subsequent experience enlarges or corrects. No historic religion, therefore, can ever claim finality; and the work of religious founders is not so much to create systems of thought as to impart those impulses of moral endeavour and spiritual affection which the Christian sums up under the term, 'life.'"

In this article the striking affinities between many forms of Buddhist and Christian teaching are clearly brought out, and also marked differences of ideal. "England and Japan," says Mr. Carpenter, in conclusion, "each has its own social sores. Comparative estimates of morality are of no avail, for, as Dr. Johnson one observed, each man knows something worse of himself than of anybody else, for he alone can tell against how much light he has sinned. On the one hand, an army of missionaries endeavours to convert Japan to Christian orthodoxy. On the other hand, a student of Japanese life, like the late Lafcadio Hearn, passionately desires that it may remain Buddhist. But the Buddhist of the future will not be the Buddhist of the past. The boys and girls in the elementary schools, who are said to write essays on the doctrines of Darwin and Spencer, will cease to worship the Seven Gods of Good Fortune, or to seek help from the all-merciful Kwannon. Little by little, as scientific culture spreads, the popular Buddhism and the popular Christianity will no longer satisfy. What will take their place? New syntheses of knowledge and experience will be demanded. The moral ideals of the two great religions will approach still nearer, and, in the midst of the spiritual anarchy which sometimes threaten to paralyse the energies of the West, fresh insight and patience may be won by contact with the reverence of the Far West."

Sir Oliver Lodge contributes to this

number the second part of his study of "Christianity v. Science," on "The Divine Element in Christianity." We are not very clear as to what he actually means, but "the most essential element in Christianity," we read, "is its conception of a human God." "A crucified prophet, yes; but a crucified God! I shudder at the blasphemy," is a known quotation which I cannot now verify; yet that apparent blasphemy is the soul of Christianity. It calls upon us to recognise and worship a crucified, an executed, God." And yet, on the next page we read: "The Divinity of Jesus is the truth which now requires to be re-perceived, : : the Divinity of Jesus, and of all other noble and saintly souls, in so far as they too have been inflamed by a spark of Deity—in so far as they can be recognised as manifestations of the Divine." And towards the end of the article: "The Christian God is revealed as the incarnate spirit of humanity, or rather the incarnate spirit of humanity is recognised as a real intrinsic part of God." Thus we are perhaps to conclude that Jesus was not in his own person that "crucified God" whom the Christian is to worship, but because Jesus was crucified we may know that God shared in that suffering, was crucified with him, and thus men may feel that "their God was very nigh unto them in their midst, and of their fellowship, sympathising with their struggles, rejoicing in their successes, and looking even in their own poor nature some dim and broken image of himself."

The Bishop of Carlisle, writing on "Mr. Birrell's Choice," makes an earnest plea for unsectarian religious teaching in elementary schools:—

"I have no desire," Dr. Diggle writes, "to introduce either the Irish or Prussian systems into our English schools. These systems emphasise denominationalism; my desire is to emphasise catholicity, Heaven lies too near the infancy of children for us to hide it with clouds of disputation and debate. At least let little children's first sweet view of the religion of Jesus be of the white realms of peace and love in which all Christians are united; and not of the red fields of contention and war in which they are opposed. I am in favour both of hypothesis and dogma in religion, for hypothesis and dogma alike are part of the necessities of philosophic thought. But for the children, the one thing needful is love of the living Jesus. His love for all the child-hearted is the fundamental fact of the Gospel. It is the one passport into His kingdom."

Professor Henry Jones contributes the third of his articles on "The Working Faith of a Social Reformer"; dealing with "The Metaphysical Basis—Mine and Thine," and is to deal in the next article with the question of private property and the general relations of Individualism and Socialism:

Mr. E. G. Gardner writes on "St. Catherine of Siena," and there is an interesting laymen's dialogue on "The Resurrection," by Mr. T. W. Rolleston:

We each have all the time there is; our mental and moral status is determined by *what we do with it.*—*Mary Blake.*

* Williams & Norgate, Quarterly. 2s. 6d.

THE GROWTH OF CHRISTIAN FAITH.*

THE volume on "The Growth of Christian Faith," by Dr. G. Ferries, is written from a psychological, not a historical standpoint. It is not a history of Christianity, but an exposition of the manner in which faith grows in the individual soul from small beginnings to what the author regards as its higher and more complete stages. Faith springs initially from ordinary human experience, he teaches; from "a multitude of mental and moral facts which go to form the better nature of everyone" this plant grows up, and, nurtured rightly, is destined to bear wonderful flowers and fruit. Through work, through moral sentiment, through the perception of personal freedom, and of the unity of life, through the craving for eternity, and for perfection, through Reason, that expression or attitude of the soul that we term "Faith" is engendered. On this natural plane Faith grows, advancing along its pathway, but having its natural limits. It advances from a merely moral to a religious form involving belief in God, which is an apprehension of Highest Truth, and in prayer.

But this is all a preparation for the larger growth which comes through the gradual appropriation of the various elements of the Christian Revelation. In the "initial" stage neither "God" nor "Righteousness" is sufficiently apprehended, and a further advance becomes necessary, which now involves Revelation. In Revelation the parts present themselves in a certain order, some being elementary, others advanced, and to rise from stage to stage involves a succession of purest joys. The transition from the "initial" to this "revealed" plane of spiritual development comes about, the author conceives, through an awakening appreciation of the lives of exemplary Christians, through which a grasp is obtained on the Christian character, which is the beginning of the grasp on the nature of Christ. The author expounds at some length the meaning and possibility of a spiritual perception of Christ, insisting that, apart from the witness of the senses, the Person of Christ is visualised through his recorded sayings, and through his work, which continue in Christendom until now. This is the crucial point in the scheme of psychological development presented. Gaining this perception of Christ, the soul's growth in Faith now proceeds on the higher plane. The perception of Christ grows into a belief in his sinlessness and in his unlimited knowledge of God, and this in turn evolves into the belief in the Divinity of Christ, and a perception of the meaning in the goodness revealed in Christ's cross. Thus the pursuit of the worthiest object in life opens up—Christian righteousness, which is devotion to the goodness revealed in the Cross of Christ.

This, in brief outline, is the author's scheme of the growth of Christian Faith. Incidentally we commend his view that the motion towards real personal religion is not normally through that convulsive struggle and psychological upset that is termed "conversion," but is "a calm process of development." The chapters

on the Atonement and its various interpretations, ancient and modern, are valuable and deserve study.

Dr. Ferries has no doubt given a careful and correct exposition of one line of development that Christian Faith takes and has taken. The mistake is to imagine that this is the only line. We maintain that true Christian Faith can grow, and has in very many cases grown, to the highest expressions that it has ever yet assumed, quite apart from such a theology of Revelation, quite apart from a recognition of those dogmas concerning Christ and God, which are the essential elements of the higher forms of Faith as conceived by the author.

J. WORSLEY AUSTIN.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

RESIDIUM OR FOUNDATION?

SIR,—In Sir Roland Wilson's courteous and interesting letter of last week an assumption is made, which I cannot accept, that simple Bible teaching is a residuum or greatest common measure of Christianity. It is to my mind rather a foundation or preparatory discipline than an abstract residuum. Without wishing to enter on any further controversy as to the merits of secular and religious education, it is perhaps worth while to suggest the difference between a residuum and a foundation, a greatest common measure and a preparatory discipline.

One of the classical examples of the greatest common measure method of attaining truth is to be found in chapters ii. and iii. of Herbert Spencer's "First Principles on Ultimate Religious and Ultimate Scientific Ideas."

He begins by eliminating all in which different forms of religions differ from one another as unessential, and, having done the same for the sciences, he arrives triumphantly at what he regards as the ultimate reality of which all religions are the more or less confused and mistaken exponents, "that the Power [which the Universe manifests to us is utterly inscrutable." This residuum is to him the only certain truth which religion has to teach. Such a method of attaining truth, by excluding all in which religions differ from each other, is a fundamentally false method. You do not get the truth about God and the soul by taking what is common to Christianity, Buddhism, and the Fijis. The highest type of religion which we may suppose to be nearest to the truth will have all that is highest disregarded as unessential by such a method.

You do not get the truth about human nature by taking what is common to Christ and the basest criminals and the lowest barbarians. We learn more of what is in man by knowing a few of the greatest men than by taking a greatest common measure of them all. I need not labour the point. This method of attaining truth is thoroughly discredited. A residuum may have its own uses, but it is not an ideal, nor is it the highest truth.

On the other hand, there are truths or facts or laws which, in a sense, are common to many sciences or languages or philosophies, and yet they cannot be fairly described as a residuum, but rather as a foundation. Grammar is common to all well-written books; it is neither a residuum nor an ideal, but a preparatory discipline. The multiplication table is common to all the sciences; it is neither an ideal nor a residuum, but a foundation on which the science of mathematics is built up.

So also there are certain preparatory truths and facts which it is well for children to learn in morals and in religion. Such truths are expressed most simply and beautifully in the parables and Lord's Prayer and other teachings of Jesus. Such facts cannot be well taught if the greatest religious history in the world is ignored. The Bible in many of the best parts of it is a children's book. It is for the childlike and the simple and the pure in heart. A knowledge of and love for Bible stories and Bible characters, and above all, a knowledge of the life and teachings of Jesus is a natural preparation for all children to whatever Church they may hereafter belong. The colouring may vary to some extent with the doctrinal predilections of the teachers, but I believe that if teachers are trusted and left free, they will more and more realise that their work is to make children know and love the simplest and most beautiful portions of the Bible, and to let doctrinal explanations or deductions wait until the years of riper experience and wider thought.

HENRY GOW.

LONDON IN WHIT-WEEK.

SIR,—Mr. W. S. Tayler and I have undertaken to make arrangements for a few small conducted parties of Sunday-school teachers and members of our churches who are visiting London for the first time. The programme of places to be visited in Whit-week will depend upon the number who express a desire to be taken round, and I shall be glad to hear as soon as possible from those who intend to avail themselves of the offer. A list of places of interest, with the days and hours for conducted parties, may be consulted at Essex Hall on application to Mr. B. C. Hare, in the Book Room of the Sunday-school Association.

ION PRITCHARD.

Essex Hall, Essex-street,
London, May 23, 1906.

THE artists of earth, when they become creators of beautiful and glorious things, impress their own thought upon their workmanship, and make it what they please: if they fail the failure is theirs, and not in the rebellion or disobedience of the material with which they work; but when they become, not creators, but fathers, their children may turn against them. And it is even so with the Supreme Father. His works must obey Him; His children may rebel. Otherwise He must cease to be a Father, and be to us only what He is to material Nature, the Almighty Artist of our souls.—John Hamilton Thom.

* "The Growth of Christian Faith." By G. Ferries, D.D. (T. & T. Clark, 7s. 6d.)

ESSAYS IN RESTATEMENT.

II.—PHILOSOPHY AND RELIGION.

SPECULATIVE philosophy is an attempt by efforts of pure reason to penetrate the nature of things, and to frame some explanation of those problems of being, and of thought, which are beyond the reach of science.

In Greece, which was its home, philosophy was first natural, then mental, then moral; theories of material things were succeeded by theories of the mind's ideas of things, and these by theories of practical life and conduct. Physics, Metaphysics, Ethics are the terms which still serve to distinguish these stages.

It is in the middle region of metaphysics that the domain of philosophy comes nearest to the domain of religion. It would be strange if speculation concerned itself with the nature of things, and had no conjecture concerning the nature of God. Nor would it be any gain to religion to be protected from the conjectures of philosophy. It is only by philosophic theory that the religious consciousness can express itself. If the theorising faculty never came into play, religion would fail to justify itself to reasoning minds. Just as scientific theories are endeavours to explain natural phenomena, so philosophic theories are endeavours to explain the facts of spiritual experience. Philosophy religiously in earnest passes into theology. Through this theology, or religious philosophy, some of the most powerful intellects of past ages expressed the best solutions they could offer of the questions which perplexed mankind; satisfying inquiry from within, and answering objection from without. So long as human thought is baffled, so long will it attempt reasoned explanations of the unknown. There are few doctrines that do not deserve attentive study and respect, and some day, perhaps, it will be thought a great an impertinence to denounce a religious theory as to quarrel with a scientific hypothesis. It is only when doctrine is pressed into authoritative statement, and is made a test of spiritual condition, that we have any right to demur. Philosophy, like science, has its own apportioned bounds, and by these it is prevented from encroaching upon those essential and abiding truths of religion which changing systems of thought can neither give nor take away.

B.

UNION FOR SOCIAL SERVICE.

MISS CATHERINE GITTINS, Salisbury-road, Leicester, has been requested by the committee appointed to draw up the Constitution of the Union for Social Service, formed by resolution at a meeting at Manchester College, on April 20, and to say that they will be glad to receive names of those who desire to enrol themselves on the list of original members, in addition to the signatories of the declaration published in THE INQUIRER of November 25, 1905, and the friends who signified their willingness to join at the meeting mentioned above.

Names may be sent in to Miss Gittins as convener of the committee.

THE CHILDREN'S COLUMN.

HAVE you ever noticed the way the leaves seem to dance, and smile, and catch the sunshine to send it out again over a larger space? When walking in a wood have you looked up and seen how the top leaves take in the sunshine for the sake of the lower branches and trunks right down in the shade? Longfellow, who was very fond of children, described this in his poem on "Children;"—

Come to me, O ye children!

For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look towards the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

In your hearts are the birds and the
sunshine,
In your thoughts the brooklet's
flow,

But in mine is the wind of Autumn,
And the first fall of the snow.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below."

Let me tell you about some children I have known, children who seemed part of the sunshine itself almost—so bright were they—and yet they couldn't dance or play even! Some of them were lying, hour after hour, day after day, and week after week, on their backs, suffering much pain; and all were ill in some way. Yet they were so sunny and patient that the whole ward—for they were in hospital—was brighter and better for their being in it!

One little boy, called "Jimmy," who had always to lie on his back, and not even raise his head, used to sing at the top of his voice, and we loved to hear him. It used to amuse all the men, who were also in bed, and as evening came on perhaps some of them would even join in the chorus of "The Rag-man" (Jimmy's favourite song)—"Any rags, any bones, any bottles to-day, the same old story in the same old way,"—not much of a song, but it made many people happy.

Then there was a still smaller boy—also a "Jimmy"—who was much too ill to sing, and we had to lean down to catch the words that came from his weak little throat; but he could smile! Poor little man, and what a smile it was, his thin little face was all smile! He didn't seem to want much, but one thing he set his heart on. When he saw the boy in the next bed, who was able to get up, with a broad white collar, Jimmy longed for one, too. And while his nurse was away on a holiday, he sent a message to her to ask if she would bring him a collar! She gladly did so and watched him open the parcel. No words could describe his delight! It kept him happy for so long; he showed it to everybody who came near his bed; and, crowning joy—he put it

on! When that new collar went on, over a new pale blue bed-jacket that the Sister put him in, lying there—as white as the collar that must have been so stiff and uncomfortable in bed round that thin little neck, he seemed to reach the height of bliss and the effect remained long after the collar had to come off—which was in about a quarter of an hour—and for many a day after.

Many people sigh and say, "It is a weary world"; but I shall always think of a little girl who must have *really* found it very weary in her short life; but how differently she said it! Having caught the expression from an older person, she often used to say, in her quaint way, a dimple in each cheek, a smile in her eyes, and her mouth in half-mock gravity:—"It's a weerie world," sometimes adding, "It's just as well to get your troubles over while you're young!" I think she will never find her trouble quite so hard as they would otherwise be, because even at eleven years of age she had learnt how to smile over them; and it is wonderful how a smile will lighten even a heavy load.

Then there was "King," quietly patient; earnest Leonard, thoughtful and sunny; little Baby Dorothy, who had not learnt to speak, but whose face became radiant with some happy light that so often shone through it. Little Bertie, who had not been in the world as long as four years, but who had had to lose an arm because of injuries caused by a traction-engine which had gone over it—he did regular gymnastics in his crib and over his bed-table in the calmest and steadiest way, his other arm and sturdy little legs making up for the loss of one arm, a placid smile on his little round face. He would even tell us, in his old-fashioned yet baby way, how the accident happened, and took it all as a matter of course. I think he will always take life calmly, and find some fun where many people miss it. I hope so.

Golden-haired little Georgie, who was only two and a half years old, but who had had several illnesses already in his life, was one of the solemn, large blue-eyed children who rarely smile, and he never sang, but he had a patient way of saying "Better soon"; and even when the doctor went his round and little Georgie had a bad few minutes in spite of the doctor's gentleness, in between the gasps still came his own comfort, "Bet-ter so-on." It reminded me of the little girl who always cheered herself after a fall or disappointment by cheerfully saying, "But never mind."

The last little boy I am going to tell you about is "Tommy." He is another singer, and his favourite song is, "We've had a good day to-day, hurray, hurray!" Now his days at that time meant lying on his back and bearing pain, though afterwards he was able to get about again; and all these children were away from father, mother, brothers, and sisters.

Now, if ever you are inclined to be cross or impatient or discontented because you haven't got everything you want, you who can run about and play, and have so many things to interest and amuse you, think of those children. And then forget all about yourself, but think what you can do to make a little more sunshine for someone else.

L. O. HAWKES.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 26, 1906.

THE MORAL OF THE FRENCH ELECTIONS.

UNDER ordinary circumstances we should hardly feel justified in making special reference to a general election in another country. But the result of the recent appeal to the French people is too significant to be lightly passed by. The late Government in France made that appeal after a fairly long period of office during which, as usual, many things occurred that could easily be turned against the ministry by their opponents. But the head and front of their offending—at least, if we are to judge by the noise that reached us across the Channel—was the law by which the system of endowment of the churches set up by NAPOLEON a century ago was abolished. Here was a measure indeed to rouse the most violent feelings; and no pains appear to have been spared on the part of the clerical party to present the law in its most odious aspect, and to represent the Government as a band of confiscators of property which belonged to Heaven itself.

Nevertheless, the French people have voted so solidly in support of the promoters of this law that an immense majority of deputies has been returned in their favour; and many conjectures are being made as to the real significance of this result. Doubtless the social aspirations of the great mass of the people have played a great part in deciding the crisis. The electors have no confidence that the loud champions of militarism and "patriotism"—for there, as here, we see a group of men going about arrogating to themselves the title of patriots—will sympathize with the popular desire for practical reforms within the State itself. They look more hopefully to the other side, and, as we now see, not even the most impassioned appeals to their religious sympathies have moved them to desert the party of their hope.

Now, is there anything significant in all this for ourselves? Allowing, as we must, for differences of national temperament, and in the details of political life, are the two democracies that face each other, happily with friendly glances, across the

Channel so diverse that no argument for the one can be based on the action of the other? For our own part we believe, rather, that at heart the popular feeling is much the same on both sides of the water. We should probably yield something in intensity to the French mood, both in its likes and dislikes, its aims and its aversions; and we may balance the account, if we like, with a claim for more doggedness of temperament over here, both to endure and to resolve. But our respective peoples are too closely akin to allow either to be viewed as independent of a common principle of social evolution. In particular, we may grant that the Roman Catholic domination in France has induced a bitterness of feeling against the priesthood which we in this country have no present occasion to share. We may believe also that the anti-theological reaction has proceeded farther, and spreads more widely there than here. At the same time it would be absurd to think of the French as if we and they lived on separate planets. If we simply face the facts we must admit that a very large proportion of our people are practically out of touch with the churches. And, what is more to the point, even among those who are attached more or less indefinitely to formal religious culture there is, we believe, far more enthusiasm for the cause of social reform than for any theology whatever.

If such an opinion be thought groundless, if it be maintained that there is no parity between the drift of feeling in the two democracies, there is one clear way of testing the point. Let our own Government, instead of ingeniously inventing ways to please all parties which please none, cut the knot of the "religious difficulty" in regard to the schools by a firm and clear refusal to endow any of the sects in regard to religious instruction. Of course, there will be a great outcry. We shall be told that the nation will thenceforward go down to atheism and all kinds of evil—although our own colonies and the United States of America have not as yet sunk very far below us in morality, in spite of their secular systems. We shall also be told that the people of England will not stand it, and violent efforts will certainly be made to make the prophecy come true. And yet our confidence is that our people would, by a great majority, accept this solution as the most just and sensible one; and it would not be for passing such a law that they would withdraw their support from those to whom they look for substantial measures of social progress. We could almost believe, indeed, that the bulk of the electors would view with comparative equanimity the disestablishment of the Church.

TO CORRESPONDENTS:—Letters, &c., received from E. P. B., J. C., W. H. D., A. H., F. L., S. H. M., C. P., G. P., W. S., E. T., F. W.

ARRIVAL OF DR. TUDOR JONES AT WELLINGTON, NEW ZEALAND.

WELCOME AND OPENING SERVICES.

BY A WELLINGTON UNITARIAN.

FAR distant though we appear to you amid the rush and congestion of your way of life, we in New Zealand are all unconscious of our aloofness. We keep in close touch with you. We have a good deal of what we may call the news of the world a few hours in advance of you, and everything that is of general interest to the *cives* of the Empire or the world reaches us within a few hours, at latest, of reaching you. We, of course, forego much by hiving-off from the dear old mother-country, but after a few years' experience of the conditions of life obtaining under the genial Southern Cross, we feel, as a rule, more than compensated for all we have "foregone." Here we see the "promise of the future," a "vision of the world," and the "wonder that will be," under conditions that the great majority of our "home-keeping" Britishers can scarcely hope to dream of. We miss much, but rarely feel home-sick. Those of us who are parents would feel that we were doing our children an irreparable injustice were we to return to the home of our fathers. Our worst "climate" is as good as your best. Poverty, in the Old Country sense of the term, is practically unknown among us. Even in the matter of literary and æsthetic interests we are not under such handicap as many of you seem to suppose. All your best literature reaches us a few weeks after publication, and the best thought of the great American continent reaches us about the same time as it reaches you. Our people enjoy larger leisure and are freer from the "yoke of necessity" than the majority of "home" friends, and so are in a position to make good use of such literary and æsthetic privileges as offer. Our geographical detachment tends to keep us physiologically and socially "select," while our general way of life ("far from the madding crowd" as we are) affords us opportunity for thought and work that should in the near future be fruitful of result in letters, in art, and in science.

Even in religion there is, among us, such a detachment from the yoke of tradition and authority as is full of promise for the future. What many of your scholars get from the study of Comparative Religion, we get in a practical way as part of our everyday experience. We have, too, a considerable number of able divines who keep in touch with the theological thought-movements of Western Europe. The New Zealand *Outlook* (more especially its monthly literary supplement) puts it beyond dispute that we have among our New Zealand Nonconformists a number of divines who are friends of liberal religion; yea, who are Unitarian in all but name. In the circumstances the future of Unitarianism is all the more promising. Such are the conditions which Dr. Tudor Jones, who comes to us with the highest credentials from the friends of liberal religion in the old country and Germany, finds obtaining among us.

We Unitarians of Wellington were on the tiptoe of expectation for some days prior to his arrival. We knew from the

day of his sailing from London that he and Mrs. Jones would reach Wellington between March 25 and 27. We are apprised here (ten to twelve hours before their arrival) of the approach to our port of all direct liners. Hence some twenty-five of the leading Unitarians of Wellington (whose business engagements permitted of their doing so) turned up at the Queen's Wharf to accord Dr. and Mrs. Tudor Jones a hearty welcome. The *Gothic* steamed up the harbour about 1 p.m. on Monday, March 26, and anchored in the stream for inspection by the health officer, Dr. Pollen, who got aboard the stately liner as soon as she came to anchor. Professor Mackenzie, of Victoria University College, accompanied the health officer, and was privileged to offer Dr. and Mrs. Jones, on behalf of the Unitarians of Wellington, a hearty welcome to New Zealand; and in less than an hour later had the honour of introducing Dr. Jones and his genial partner to some twenty-five representative Unitarians at the Queen's Wharf. The reception was of the most cordial character. The occasion was an eventful one in Unitarian circles, as in that of the friends of liberal thought and religion. Dr. and Mrs. Jones seemed to feel quite at home among their friends from the very first. As soon as the Doctor and his lady, with their portable belongings were got through the Customs, without (so far as the writer knows) even the most militant Unitarian literature imported being placed on the "Index Expurgatorius," the whole party were entertained at afternoon tea. Thereafter Dr. and Mrs. Jones were driven by Lady Stout, wife of the Chief Justice of the Colony, to the suite of rooms provided for their temporary accommodation.

The Doctor and Mrs. Jones looked well. They had had, on the whole, a pleasant voyage. They must have had the usual mixed feelings and conflict of emotions incident to leaving friends of long standing and tried worth, and coming to a country and a people that were but little more than a name to them. Whatever misgivings they may have had on their way out must have soon disappeared on their finding themselves among the Unitarians of Wellington. Dr. Mason, the chief officer of the Health Department of the Colony, who was a fellow-passenger by the *Gothic*, had done much to relieve the tedium of their long journey, and also to enlighten and reassure them as to the condition of life, as of things in general in the Colony.

A "social" to welcome Dr. and Mrs. Jones was held on Thursday, March 29, at which many prominent citizens of Wellington were present. The greatest enthusiasm prevailed, and Dr. Jones made a highly favourable impression. The audience felt that they had come by a minister who had been in touch with the best minds of our time, and who would be an influence in the community. Dr. Jones has a high sense of his calling. We all felt that sincerity, reverence, and charity are "writ large" in his soul. We cannot, therefore, doubt that his mission among us will be attended with the greatest success.

Here is the account of the "Social" which appeared in the Wellington *Evening Post* of the following day. [Of this account some passages are appended.—Ed. Inq.]

On the following day Dr. and Mrs. Jones were among the guests of the Council of Victoria University College, at the opening of the new University buildings by the Governor, and were introduced to quite a number of prominent citizens.

On Sunday, April 1, Dr. Jones began his ministry among us. He preached in the morning at 11, and in the evening at 7. Over a hundred people were present in the morning and nearly three hundred in the evening. Both services were highly appreciated. In the evening Dr. Jones took as his subject "The Message of Modern Unitarianism and its Need To-day." The service was very impressive. The sincerity, the enthusiasm with which the preacher dealt with his "message," the modesty and self-suppression of his manner, and the familiarity with the best minds and thought of Western Europe evinced, were the subject of general comment after the service. In Dr. Jones we have a man who can touch Unitarianism with emotion and make it a living force in our midst.

We are under incalculable obligation to you, our Unitarian friends in England for securing us the services of one who has already (we are amply convinced) proved himself capable of achieving great things for liberal religion in Wellington and the Colony generally.

THE WELCOME MEETING.

There was a large gathering in St. Peter's School-room on Thursday evening, March 29, to welcome the Rev. Tudor Jones, Ph.D., and Mrs. Jones to Wellington. Among those who took part in the welcome were the Rev. W. Jellie, B.A., and Mrs. Jellie, of Auckland, who had an adventurous journey, and only just arrived in time. When they sailed from Auckland they were met by such a storm on the West Coast that their boat was obliged to put back. On the East there was a quieter sea, and they were there just in time to get a boat that took them round to Napier, where they arrived on the Thursday morning, some 200 miles from Wellington. Then taking the train and travelling all day, they reached Wellington at 7.15, just in time for the meeting. Mr. Jellie, as our readers are aware, is the only other Unitarian minister in New Zealand. The gathering was strongly representative of the intellectual forces of the city, and much enthusiasm was displayed during the evening in the hearty reception offered to Dr. and Mrs. Jones. An apology for his unavoidable absence was sent by the Rev. W. A. Evans, who wrote that he had no doubt that Dr. Jones would be an addition to the religious and ethical forces of the city. A congratulatory letter was also received from the Sydney Unitarian Church.

Mr. JOHN GAMMELL, B.A. (Lond.), presided, and after an opening programme of music, gave an earnest address, telling of the rise of the Unitarian movement in Wellington, and setting forth the claims and aspirations of Unitarianism. Theirs was an unmuzzled church, he said, with a minister free from ecclesiastical control, and it was needed that men might have room to grow, both intellectually and religiously. An up-to-date church was the need of the time, and in Dr. Jones they

had a well-equipped leader. Dr. Jones and Mrs. Jones were then formally welcomed.

Sir ROBERT STOUT added his welcome, and said he did not think Dr. and Mrs. Jones would regret their coming to Wellington. One of the weaknesses of colonial life was the failure of our young men to think for and assert themselves intellectually. The national life in New Zealand was stronger forty years ago than it was to-day. To-day the people were fonder of sport than of truth, and our young people wanted intellectual training and wisdom in order to cope with the problems of the day. This work the church under Dr. Jones should help to carry out.

The Rev. W. JELLIE offered a hearty welcome to the newcomers on behalf of the Auckland Church.

Replying, Dr. JONES made an earnest and thoughtful speech, marked with modesty and broad-mindedness. He had already found himself, he said, in the midst of many able men, and trusted they would work together for the up-building of themselves and their fellows. They had a religion which was capable of satisfying the whole nature of man. The time had come for the most modern knowledge on theology and religion. On behalf of himself and Mrs. Jones he thanked them for their hearty reception.

Subsequently, greatly to his surprise, a presentation was made to Mr. Gammell of the cosy armchair in which he had been sitting, and of a student lamp, as a mark of the esteem in which he is held by the congregation.

The meeting was altogether full of encouragement for the future.

An Auckland paper, of a somewhat earlier date, gives the following account of the annual meeting of the Unitarian Church in that city:—

The annual business meeting of the church members was held on the 14th inst., when very encouraging reports of the year's work were read and adopted. The annual balance-sheet showed that the church was in a healthy condition financially; for, notwithstanding the increased expenditure during the year, the income was equal to the demands, and there were respectable credit balances to carry forward. A very hearty vote of thanks was accorded to the Rev. and Mrs. Jellie, who, at a previous meeting, were the recipients of a handsome marble timepiece from the congregation. Special reference was made to the church at Wellington, and the expected arrival of Dr. Jones, their new minister. The following resolution was unanimously approved:—"That the Auckland Unitarian Church, assembled in annual meeting, gives cordial greeting to the brethren in Wellington, and particularly to the Rev. W. Tudor Jones, Ph.D., and Mrs. Jones, on their assumption of work in this Colony. Believing that Unitarianism has a message of good for the advanced thinkers of our time, we rejoice in the prospect of extending usefulness now opened, and we wish the new minister and his people every success."

HUMAN improvement never wants the means where the purpose of it is deep and earnest in the soul.—*Channing*.

TOWARDS SOCIAL REFORM.

THE HOUSING QUESTION.

MR. JOHN S. NETTLEFOLD, Chairman of the Housing Committee of the Birmingham City Council, has embodied the results of much practical work in a booklet* that cannot fail to be of interest to all who care about the condition of the labouring classes. He has worked personally at the better housing of the poor in Birmingham, and has studied what has been done by others both at home and in Germany in the same field of action, and he has come to certain definite conclusions.

Municipal building is not recommended. Municipal houses are often let at cheaper rents than the surrounding houses, but this can only be done by making a loss on the transaction, which loss falls on the rate-payers. The charge on the rates for certain municipally built houses in Birmingham is as much as 2s. 8d. per tenement per week. Therefore, the many are taxed for the benefit of the few. High rates press most severely on those just above the poverty line, and often push them below it, so that it is very important to keep the rates down.

The people who occupy these artificially cheapened houses are generally not the very poorest, for whom they are intended. You cannot inquire into a man's income before accepting him as a tenant, and if smallness of income were made a reason for giving a man the right to a rate-aided house it would only be an inducement to idleness.

Another strong reason against the municipality erecting buildings is that it stops private enterprise. "No one can compete with rate-aided competition, and the total result is that every house built by the local authority stops at least four being built by other people, which means that municipal house-building will eventually decrease rather than increase the supply of houses in proportion to the demand." Whereas it is only by having a supply of houses in excess of the demand that tenants have a fair chance of getting what they require at a reasonable price.

Much can be done with advantage in the way of "mending" so as to preserve cheap houses for those who cannot afford higher rent.

The work of the Birmingham Housing Committee involves much labour and personal attention to details. It is done under Part II. of the Housing of the Working Classes Act, 1890. The procedure is as follows:—

Houses are represented to the Housing Committee by the Medical Officer of Health as being unfit for habitation. The members of the committee then visit the houses, and afterwards serve notices on the owners to make such houses fit, and often see the owners personally so as to make what is required of them quite clear. The Housing Committee endeavour to work in harmony with the property owners, and only take extreme measures when forced, and a considerable time is always allowed to elapse after the notices have been served, to allow the owners time to do the repairs themselves before closing orders are applied for.

In the case of confined courts, one or more houses are pulled down to give light and air and free access to the street, and there are interesting photographs in the pamphlet showing courts before and after they have been dealt with in this manner. Every house is dealt with on its own merits, with careful attention to detail and consideration of the interests of both owner and tenant, therefore the negotiations often take a considerable time. Yet the record of work done from January, 1902, to June, 1905, is very considerable. No less than 2,365 houses were represented as unfit for habitation. Of these, 560 have been rendered habitable. In every case the sanitary arrangements which were very bad have been brought up to date; 283 houses are being repaired, 258 have been demolished, in 1,254 cases the notices are unexpired, and closing orders were obtained for 589 houses.

Thirty-three courts have been opened out by a removal of 60 houses at a cost to the corporation of £1,400, and at a cost to the owners, including repairs done to houses in the courts, of £15,260, showing an expenditure by the owners of over £10 for every £1 spent by the corporation. These figures apply exclusively to courts that have been opened out by removing buildings.

It is noteworthy that the tenants in very many cases remain in the mended houses, willingly paying a little more rent for the sake of better and healthier homes.

Mr. Nettlefold speaks strongly in favour of Miss Hill's system of weekly rent collecting by ladies, dwelling on the influence for good these ladies are able to exert, as they become trusted friends of the tenants, and are able to advise and help them in many ways. Money help is rarely given, but help in the form of work is now and then contrived to enable them to pay the rent when times are bad.

The Housing Committee of the Birmingham City Council has gone carefully into the question of whether or not drink is largely responsible for creating slums, and the result of evidence given to them by missionaries, relieving officers, school attendance officers, and others who work in the slums, goes to show that it is. Interesting quotations are given to this effect, as for instance—Mr. A. H. Barker, Birmingham City Mission: "To a very large extent drink is the cause of this state of things, and no housing reform will be of the slightest use until temperance reform is advocated more vigorously than it is at the present time."

The evidence given before the Glasgow Municipal Commission on the housing of the poor contains striking statements to the same effect. J. R. Motion, inspector and clerk of Glasgow Parish, says: "Drink, premature marriages, and gambling are the main causes of pauperism. Again, if we could get rid of the drunken and immoral people there would be very few to provide for, as far as housing is concerned; 95 per cent. of crime is caused by drink."

Miss M. B. Blackie, Glasgow Kyrle Society, says: "Drink is the root of the housing problem. If we had less public-houses we should require less police."

Mr. J. W. Addiscott, Chief Inspector of Nuisances, Plymouth, says: "If one half only of the money spent on drink and

self-indulgence was spent on the house there would be no housing problem."

Mr. John Burns, M.P., says: "The one supreme remedy immediately at hand is for the overcrowded to drink less and to think more."

Mr. Nettlefold, being much struck by this evidence, made careful personal inquiries on the subject of drinking habits when visiting the houses represented to the Housing Committee as unfit for habitation, and he says: "Time after time I have found the inhabitants of small and dirty houses to be in actual receipt of large wages. Where little or nothing is spent on drink the houses and the children are cleaner and more respectable, even when wages are low, than where there is plenty of money spent on the parents' drink." He also found that the drinking tenants soon made their houses dirty again when they had been repaired.

He also came to the conclusion that diminishing temptations by reducing the number of public-houses to "the legitimate needs of the neighbourhood would help very much indeed towards the removal of the present unhappy housing conditions." In certain small areas of Birmingham this has been done, under the "Birmingham Surrender Scheme," with marked good results, so much so that, to use the graphic words of a local brewer, "The Birmingham Surrender Scheme had to be stopped because it was reducing the consumption of drink," and a great agitation put an end to it. The plan of this scheme was to select an area and value the licensed houses upon it. It was then determined which of these houses should be surrendered, and the owners received compensation from the owners of the houses which remained. Mr. Arthur Chamberlain describes this scheme fully in a pamphlet published by Cornish Brothers. Mr. Nettlefold concludes the pages of his pamphlet that deal with drink licences by an appeal to politicians to thoroughly study the drink question, as it affects the housing problem, and, regardless of political and social influences, to "strike bravely at the root of a great evil that causes so much misery. . . . No excuse of ignorance or apathy, or of financial, social, or political influence will relieve from blame those responsible for the present licensing conditions in England. If better housing and kindred work are to make any headway these unnecessary temptations to drink must be removed."

The difficulty of obtaining enough land at a reasonable price is another reason why the housing question is such a serious one, and while Mr. Nettlefold admits the difficulty of altering our land laws, he considers that it ought to be done, and that probably the best plan would be to tax the value of land at the price the owners put upon it, and to give local authorities power to buy the land at that price. Local authorities could then buy land at fair instead of at exorbitant prices, and could let it out to building societies or to private individuals. The Town Council could then control the kind of buildings to be erected, and they could make comprehensive plans for the laying out of land, reserving a sufficiency of open spaces, and thus prevent the rapid creating of new slums which is perpetually going on around our large towns.

* "A Housing Policy," By John S. Nettlefold. (Cornish Brothers, 37, New-street, Birmingham. Price 6d.)

In Germany the towns themselves own land to a large extent, and with eminently satisfactory results. Ulm, for instance, has managed its land so well that it has been able to spend large sums on new schools, new streets, &c., without increasing its rates. In May, 1905, the Birmingham City Council Housing Committee decided to send a deputation to Germany to find out exactly what is done, and how it is carried through.

Other points touched on in this interesting little book are the necessity of altering bye-laws so that they shall not unduly raise the cost of building cottages, as is often the case now, and the importance of a fair day's work on the part of the men employed in building. Given cheap land and reasonable bye-laws, still, if the men who actually build the cottage do their work slowly under the idea that thereby they make more work for other men, the cottage will be dearer than it ought to be, and therefore fewer cottages will be built. Mr. Lever, of Port Sunlight, said in 1902 that cottages which thirteen years ago cost £200, now cost £330 for this reason alone, and this along with the land question he considered to be at the root of the housing question to-day.

Mr. Nettlefold's little book is so practical, so evidently the work of one who has studied this difficult subject from the inside as well as the outside, that it should be widely read. For—as he says in his own concluding words—“the time has come for the people of England to refuse to allow important and urgent domestic questions to be any longer neglected, even for the sake of our children across the seas. No empire can be in a really safe, sound, and satisfactory condition unless the heart of that empire is pure and healthy.”

VIOLET SOLLY.

OBITUARY.

MR. FREDERIC JOHN BROOME.

As we go to press news reaches us of the death, on Saturday last at Llandudno, of this venerable member of our Sale community. His gentleness, courtesy, and uprightness rendered him conspicuous amid a wide circle of friendly and business acquaintances; and it may be truly said of him that he “adorned the gospel which he professed.” He had nearly attained the age of eighty, and for thirty years was Commissioner of Income Tax.

MR. A. S. WRIGHT.

THE congregation at Filby, near Yarmouth, has recently lost its oldest member in the death of Mr. A. S. Wright, in his 99th year. He was all his life connected with the Old Meeting, and interested to the last in its welfare. The funeral was on Thursday last, and was largely attended. The Rev. J. Birks conducted the service, the first part in the chapel, which was filled, and the second part in the churchyard. Several friends were present from Yarmouth.

UNDOUBTEDLY a man is to labour to better his condition, but first to better himself.—*Channing.*

THE CAPERNAUM AQUEDUCT.

SIR,—Adverting again to Mr. Tarrant's article in your issue of the 5th inst. I should like to add a Capernaum note to the Bethsaida note which you have done me the honour of printing.

The passage to which I take exception is as follows:—“Simply as a matter of evidence it must be said that if ever the rock-cut passage was a channel for water, the present contours of the hillside, with a track leading to it on each side, are entirely out of level, and I failed to see how any stream of water could have been conveyed that way. On the south side, too, where the ruins are . . . there is no trace of the continuance of the ‘aqueduct.’”

The interest attaching to this rock-cut channel arises from the belief that it was through this that the stream “et-Tabigha,” the largest stream in Galilee, was conveyed into the plain of Gennesaret. If this belief is well-founded, there can scarcely be a doubt that et-Tabigha is that fountain “called Capharnaum,” of which Josephus said that it “watered the plain throughout.” But Mr. Tarrant seems to think that “the contours of the hillside” forbid the idea.

Now, there are two very strong pieces of evidence in favour of the aqueduct, and against Mr. Tarrant's negative judgment. The first is that the late Sir Charles Wilson, who conducted the Ordnance Survey of Galilee, actually traced the remains of the aqueduct both on the north and south sides of the rock. It will be simplest to give Sir Charles's own words. They are as follows:—“Connected with this fountain are the remains of some remarkable works which at one time raised its waters to a higher level, and conveyed them bodily into the plain of Gennesareth for the purposes of irrigation. The source is enclosed in an octagonal reservoir of great strength, by means of which the water was raised about twenty feet to the level of an aqueduct that ran along the side of the hill. . . . After leaving the reservoir the aqueduct can be traced at intervals following the contour of the ground to the point where it crossed the beds of two water courses on arches, of which the piers may still be seen; it then turns down towards the lake, and runs along the hillside on the top of a massive retaining wall, of which fifty or sixty yards remain; and, lastly, passes round the Khan Minyeh cliff by a remarkable excavation in the solid rock, which has been noticed by all travellers.”* Sir Charles goes on to say that it was traced on the south side for a few hundred yards inland.

The second piece of evidence is from “The Voyages of Master Iohn Sanderson,” in “Purchas's Pilgrims.” I am astonished that this passage has not attracted more attention. Macgregor of the “Rob Roy” is the only writer I know of who refers to it, and he by no means fully appreciates its significance. Master Sanderson visited el-Minyeh and his description seems to me something like proof that the rock-cut aqueduct was actually in operation as late as A.D. 1601.

Sir Chas. Warren confirmed Sir Charles Wilson's observations in 1877, but Colonel

Conder in 1882, doubted them. One element of doubt was that which I fondly hoped Mr. Tarrant might have helped in removing. Wilson and Warren both found that the reservoir containing the spring would, before it was ruined, have given sufficient fall to carry the water into the rock-cut trough; but Conder found that the level of the channel “as far as could be judged by observations taken with an Abney's level, seems to be possibly ten or twenty feet above the top of the reservoir.” It is surprising that, so far as I can discover, this crucial point has never yet been settled. When I was in Palestine I visited the octagonal reservoir, and I should say that the difference between the pronouncements is probably due to a difference of estimate as to how high the reservoir was in its original condition. I trust, however, that next time any of our friends goes to Gennesaret and Tabigha, he will take a level with him and have time to make some careful observations.

To the general reader these topographical questions may seem to be of little interest. But it is by means of them alone that we can hope to construct a vivid picture of the home of Jesus. Such a reconstruction I have attempted in a work which is now awaiting a publisher. If it should ever see the light, their bearing, and, I hope, their justification, will perhaps more plainly appear.

HERBERT RIX.

MESADIYEH AND KHAN MINYEH.

SIR,—Careful students will share my thanks to Mr. Herbert Rix for his two very valuable letters (including the above) on these subjects, and they will wish earnestly for the publication of his book. His intimate knowledge of the topography and literature concerned make one wish that it had been he and not I who lately wandered in these parts. I can only give the evidence of my eyes, and that I have endeavoured to do faithfully.

Sir Charles Wilson's authority is conclusive, and yet I am surprised that he was able to trace the Khan Minyeh “Aqueduct” inland from the rock-cut passage for “a few hundred yards.” This was a portion of the site that we closely examined, and certainly no substructures of such a work were visible between the passage and the walls of the Khan. Possibly they are to be found beyond, i.e., to the west of the present walls. These are built of materials evidently previously used, and they include some notable blocks of marble. Fragments of marble of various sizes lie on the grassy slopes around and below the Khan, which is a square enclosure of (I should say) forty yards front, and contains ruins of dwellings of a rude type. The most interesting suggestion to me is that the hillside to the north, on the eastern cliff of which, looking toward the lake, the cutting is found, may be “the mount” where the Great Sermon, or its nucleus, was spoken. There is no such elevation near Tell Hum, the more generally accepted site of Capernaum.

As to Mesadiyeh, a village might have been there at any time, as now. It could never have been a large place, I think, for though Mr. Rix has a photograph, which he has kindly shown me, in which the spit-

* “Recovery of Jerusalem,” p. 349.

of land is fairly elevated above the lake, this must be due to a very dry season, such as occurred when his visit was made. When we stepped ashore it was from the boat on to the grass, and all the ground was marshy except close up to the huts.

Supposing this village to be one of the fourteen which Josephus says lay about Julias, we may think it possible that the name "Bethsaida" clung to it after the "village" (κώμη) of that name was raised to the rank of a "city" and called Julias, the ruins of which are recognised at El-Tell, several miles off, a little way up the Jordan. This possibility is heightened, of course, if this particular village was in some way (perhaps as a fishing harbour) recognised as the head of group. But that it could ever be called a "city" (Luke ix. 10) seems to me only possible by a very loose application of the term.

I wish I *could* have seen some sculptured material in the walls of the huts at Mesadiyeh, or some mounds around; but whatever may have been there once, the actual look of things now is as I described in my letter to you.

W. G. TARRANT.

THE VAN.

IN response to a cordial invitation from the minister, the Mission Van arrived at Warrington on Saturday night from Earlstown for open-air service on Sunday. The Rev. Harvey-Cook had taken the chair at the evening meetings throughout the week at Lymm and Earlstown, and on the Sunday conducted the ordinary services in the ancient chapel in Cairo-street, preaching in the morning a powerful sermon on "Empire day" to a congregation of about fifty. Announcing the advent of the van he invited his people to attend at Bridge Foot by three o'clock, when he took charge of the proceedings, supported on the platform of the Van by the Rev. F. Francis Matthews, of the Latchford Baptist Chapel, who spoke generously commendatory of our new venture. It had been raining all morning, but the rain, though threatening, held off during the afternoon. Mrs. Harvey-Cook presided at the harmonium, and in the singing of the hymns was assisted by some fifty ladies and twenty gentlemen connected with the chapel. The "pitch" or site was most appropriately selected, for it was facing the Warrington Academy, the birth-place of Manchester College, containing a portrait of Gilbert Wakefield, the great-great-grandfather of the resident Van-missioner. Wakefield was an enthusiastic Unitarian who died a martyr to the cause of political and religious liberty. The crowd was larger than at any previous meeting, sometimes exceeding 200. Much literature was given away, and was eagerly accepted. After the evening service at Cairo-street, attended by a large congregation of at least 200, Mr. Cook again conducted the van meeting, which lasted till 9 o'clock, and in spite of the coldness of the weather proved an immense success. Some 70 Unitarians were known to have been present, another 400 outsiders thronged the Van for the greater part of the service, probably between 900 and 1,000 people

hearing something from the speaker. Many hundreds of copies of *Unity* and tracts supplied by the B. and F., were carried away by thoughtful and interested people, of whom the larger proportion were men of the wage-earning class, several known to be socialists.

WESTERN UNION OF UNITARIAN AND FREE CHRISTIAN CHURCHES.

ANNUAL ASSEMBLY.

THE sixtieth annual meeting of the Union was held at Sidmouth on Thursday, May 10, and will be remembered as one of the most pleasant and encouraging gatherings in the history of the society. Kind arrangements for the day were hospitably made by the minister at Sidmouth, and by the members of the congregation, special acknowledgment being due to Miss Julia Barnby for her unremitting and effective assistance.

Divine service was held at the Old Meeting, where a large congregation assembled. The devotional service was conducted by the Rev. Edgar I. Fripp, of Clifton, and the preacher was the Rev. Philip H. Wicksteed, who spoke from Joshua xxiv. 15: "Choose ye this day whom ye will serve." He pointed out that in Dante's "Inferno" the spiritual hideousness of heresy was its arrogance and its isolation. There was a danger in the present day of a narrow spiritual provincialism; nay, spiritual parochialism of the most narrowing kind. They said they were not afraid of truth, not because they believed truth to be on their side, but because they wished to be on the side of truth. Their desire was for truth rather than belief. They were in danger of being narrower; they had an opportunity of being wider. As they extended their sympathies and enlarged their knowledge so their opportunities would increase. Their opportunity of breadth of sympathy, their combination of the sense of home with the sense of universal sympathy, should make them tolerant in the widest sense. They should realise that those things which they had sacrificed, and were willing to sacrifice, for the pearl which was to them of great price had other values for other minds; that the thing which to Unitarians was a worn-out symbol and negation might be to others a hold by which they could cling to the central realities. They must be tolerant, and they must not ask for success, as commonly conceived. What was success? There was no failure if they served the Lord. The only success they ought to value was the success of holding open a spiritual possibility to others which might else be closed, and not numerical or external signs of success. The existence of free Christian communities, however weak and neglected, kept open that possibility. How deeply it was needed many of them know, all of them might guess.

After the service, luncheon was held at the small Manor Hall, when a large company sat down under the presidency of Mr. Dennis B. Squire, of Sidmouth.

The health of the King having been cordially proposed and received, the Rev. Jeffery Worthington proposed, and the Rev. Walter Lloyd acknowledged, the

time-honoured sentiment of "Civil and Religious Liberty, all the world over."

Mr. J. Kenrick Champion, as hon. treasurer of the Union, gave hearty expression to the thanks due to the Sidmouth friends for their generous hospitality that day.

The annual assembly was afterwards held in the Old Meeting. The chair was taken by the President of the Union, the Rev. John McDowell, of Bath. The roll was then called, and in his opening address, the PRESIDENT said he had long had a feeling that in their wide, geographical area, where the congregations were so very widely scattered, a little more frequent visiting on the part of their officials, a little more preaching on the part of their older ministers from Sunday to Sunday, would be regarded by those congregations as a great kindness, and might also be a great help. Having tried that experiment it had made his year of presidency one of the most delightful year's work that he had experienced for many years. There could not be a doubt in the minds of any who might visit the congregations constituting that Union that there was a great deal of vitality in them.

The Rev. A. N. BLATCHFORD, in presenting the committee's report, thankfully acknowledged the faithful and efficient services of the district minister, the Rev. Rudolf Davis, the careful work of Miss Julia Barnby in the management of the Postal Mission, and the self-sacrificing work so willingly performed by the lay preachers of the district.

In their report the committee stated that they had endeavoured to the best of their ability to foster the interests of those congregations in the district which needed the friendly support of the Union; and they desired to bear thankful testimony to the co-operation which they had enjoyed with the committee of the British and Foreign Unitarian Association. From the foundation of the Western Union its name had been found on the subscription list of the Association, whilst at the present time the links that united the two societies were as strong as ever. The committee were happy to report also an increase of friendly co-operation between themselves and the congregations that sought their help. The returns which such congregations had made as to their position and prospects had revealed a complete and fraternal recognition on their part of the purposes of the Union. The scheme initiated last year for the amalgamation of the work hitherto carried on by the congregations of Plymouth and Devonport had had a fair trial, through the efforts of the Rev. J. H. Belcher, throughout the past year. The committee noted with satisfaction a decidedly more hopeful outlook for the Plymouth congregation, but in that advance the Devonport congregation had unfortunately not shared as was once hoped. The Rev. John Belcher was now concentrating his efforts at Plymouth, while the congregation at Devonport was, for the present, dependent on lay help for the sustentation of religious worship. A course of special services, with the view of spreading their principles and doctrines, had been held with much advantage at Newton Abbot.

Mr. J. KENRICK CHAMPION, the hon.

treasurer, in presenting the annual balance-sheet, was able to make a hopeful and encouraging statement. The somewhat large debt with which the past year had opened had, through the generosity of several friends, been more than wiped out. The subscriptions and collections had distinctly improved, and he looked forward very hopefully to the work of the coming year, in view of which he advocated the gathering in of many small subscriptions, as evidencing a wider, as well as a more satisfactory, foundation for the work of the Union.

On the motion of Mr. T. Alfred Colfox, seconded by the Rev. A. E. O'Connor, the reports, after open discussion, were unanimously adopted.

Major-General Jacob proposed, and the Rev. E. Parry seconded, the election of the officers and committee, Mr. H. E. Thomas being the new president. The other officers were re-elected.

The Assembly approved the grants for the ensuing year recommended by the committee; these being moved by the President, and seconded by the Hon. Treasurer.

Mr. G. Philpott, of Taunton, then moved, and the Rev. J. Wain, of Trowbridge, seconded a hearty vote of thanks to the preacher and supporter for their most acceptable services that day.

The resolution was fittingly acknowledged by the Rev. Edgar I. Fripp, and by the Rev. Philip H. Wicksteed, who dwelt especially upon his by-gone, and very happy, association with his old friends of the Taunton congregation and his brother ministers in the West.

Mr. C. M. Taylor proposed, and the Rev. A. Lancaster seconded, a motion of hearty welcome to the Rev. W. Copeland Bowie as the representative of the British and Foreign Unitarian Association, of whose varied work Mr. Bowie gave the meeting an interesting glimpse. He took occasion also to express his sense of the earnestness and life happily observable in the West.

The Rev. Walter Lloyd, of Gloucester, was appointed representative of the Western Union to the British and Foreign Unitarian Association, and the Rev. J. McDowell as a representative of the Union on the Triennial Conference Committee.

The Rev. Jeffery Worthington moved, Mr. W. Matthews seconded, and it was heartily and unanimously resolved: "That the sincere thanks of the members of the Western Union be accorded to the Rev. John McDowell for his most helpful services, as President of the Union, during the past year."

The President, in acknowledging the vote, referred to the pleasure which he had found in his endeavours to bring the congregations of the district into even closer knowledge and sympathy, both in regard to each other, and to the committee and officers of the Union.

Mr. C. H. Truman, of Newton Abbot, having offered a warm invitation to the Union to hold the next annual assembly there, the business of the meeting concluded.

Tea was then served in the Old Meeting schoolroom, where a public meeting, which was numerous attended, was

held at seven o'clock, when the chairman (the Rev. J. McDowell) was supported by the Revs. W. Copeland Bowie, P. H. Wicksteed, H. S. Solly, Rudolf Davis, J. H. Belcher, Walter Lloyd and A. N. Blatchford, Major-General Jacob, Messrs. D. B. Squire and J. Kenrick Champion.

The Rev. W. Copeland Bowie (representing the British and Foreign Unitarian Association) said he was recently a member of a conference of twelve to consider the Education Bill. Those sitting around the table represented Anglicans, Nonconformists, Positivists, and Unitarians. He suggested to the conference that if they wished to seek a settlement, the only thing to do was to put aside for a moment their own individual theories and special views, and to try to fix their minds on the parents and the children who were to be served by the schools. It was very interesting to notice that when that line was taken how very soon those twelve—Anglicans, Nonconformists, Positivists, and Unitarians—came to a common conclusion.

The Rev. H. S. Solly, in an address on the Education Bill, pointed to the opposition of the Bishops, and said in his opinion the attitude they had taken was disastrous. He believed that if we arrived at a system of purely secular education it would be the Bishop's work. Unitarians supported Bible teaching, but if they were to have secular teaching they would accept it.

The Revs. Rudolf Davis, Walter Lloyd, and J. H. Belcher afterwards spoke.

GENERAL BAPTIST ASSEMBLY.

THE 253rd annual meeting was held at Billingshurst (Sussex) on Tuesday and Wednesday, May 15 and 16. The proceedings commenced on Tuesday 15, with a public service, the devotional part being taken by the Rev. J. J. Marten, of Horsham, the sermon being delivered by the Rev. J. Wain, of Trowbridge, the text consisting of John ix. 25. This was followed by a Communion Service, at which the Rev. S. Burrows presided. There was a large gathering present.

Wednesday, 16, opened with a short devotional service, after which a vote of thanks was given to the retiring president, Rev. A. J. Marchant, followed by the opening address by the new president, the Rev. J. Watmough.

A cordial welcome was given to the Rev. C. Ginever, B.A., of Dover, on his introduction as an Elder of the Assembly. Also to Rev. J. J. Marten, as representing the Provincial Assembly, and other friends.

The roll of the Assembly was then called. Letters from the various churches were read by the Secretary, followed by the committee's annual report. The Messengers then gave brief statements of their work during the past year.

The committee was re-elected, as also the Rev. C. A. Hoddinott as the general secretary. The Rev. A. J. Marchant having resigned the treasurership, a very hearty vote of thanks was passed for his previous services, and Rev. S. Burrows was elected to fill the office.

At the close of the business proceedings a debate on public questions took place, resulting in the following resolutions:—

Education Bill.—"That this meeting expresses its unqualified approval of the present Government's attempt to find a settlement of the vexed education question, but is of opinion that the only satisfactory solution will be the adoption of the principle of pure secular teaching." Copies of the resolution to be sent to the Right Hon. Sir H. Campbell-Bannerman, the Right Hon. Augustine Birrell, K.C., M.P., and to two daily newspapers.

Rating of Places of Worship.—A resolution was also passed with reference to the present unsatisfactory state of the law in the matter of rating, or otherwise, of places of worship, as illustrated by the present attitude of the Paddington Council toward Dr. Clifford, and urging upon the Government the introduction of a short Bill for the relief of Dissenters in this connection. This resolution was sent to the Right Hon. Sir Campbell-Bannerman, the Right Hon. John Burns, and to two daily newspapers.

MUSINGS.

BY A MINISTER.

XL.

THE dog in Scripture is not an engaging animal, but that is not his fault. He can only be what he is allowed to be. Here and there he plays a worthier part—in one place a watch-dog, in another a sheep-dog, in a third a companion in travel—but everywhere else in the Bible he is an object of loathing and contempt. "Thy servant is but a dog" is the form to use, when you are submissively polite; "Am I a dog?" the question to ask, when you are justifiably angry. Saul persecuting David is reminded by David himself that he can gain little honour from pursuing "a dead dog." "Dog" is the word reserved for those who are totally depraved, and in one passage "the power of the dog" seems to hint at even darker evil than that of sinful man. Nor is this name of reproach found only in the Old Testament. As in Isaiah, so in St. Paul, false teachers are "dogs"; that which is holy, says the First Gospel, is not to be given unto "dogs"—the unholy; and in the Book of the Revelation it is told how "dogs" shall be shut out of the heavenly city, like those which roam round the walls of the earthly Jerusalem. And the dog himself is as far from man as ever; it is part of the misery of Lazarus that he cannot drive him away.

To turn from these pictures to that of the "Old Shepherd's Chief-mourner," drawn by Landseer, and not less tenderly described by Ruskin, is not only to pass from East to West, but almost to pass to another world. Toleration has become companionship, and companionship has deepened into a partnership which is as nearly as possible a community of nature. The unclean animal has entered the sanctuary of grief, for he, too, can mourn. It is a perilous acquisition—this dimly realised sympathy with man, making the canine life impossible even to the dog; yet it is part of the universal risk whereby increased capacity for happiness is also increased capacity for pain. The alarming fact is not so much the sensitiveness of the dog as the senselessness of man; for man, when he does not ennoble him, corrupts

him. Art alone would testify to this. The dog in art is the dog in history. Here you may see him, sometimes raised, but as often debased by human association. Now he is a Dutch boar-hound incited to savagery beyond his own instincts, and now a Venetian lap-dog enfeebled by luxury more sensual than his own appetites. With the latest follies of London and Paris the degradation of the dog through feminine fashion cannot now be far from its lowest depth.

The dog in literature bears the same witness. Now his lower and now his higher qualities are dwelt upon, but more often the former. As thoughtless painters—Teniers, for instance, and Hogarth—have used him for unseemly jest, so also have thoughtless writers. If Homer in the *Odyssey* has done him honour, Latin authors have done their best to make him vile. Terence and Plautus show him in his worst light. When Cicero would draw a cringing parasite, a dog is his model; when Horace would rebuke a cowardly slanderer, he likens him to a dog which snarls at unoffending strangers, and runs away from a wolf. As afterwards in sacred pictures, so in heathen fable, the dog is a convenient puppet for preaching prudish morals. Our own poets have not been slow to observe his faults, but the balance is held more fairly now, and by the side of Landseer's Chief-mourner we may place the Old Tray of Browning, the Owd Roä of Tennyson, and the Geist of Matthew Arnold.

Common speech tells the same tale. The dog has coined more phrases for human spite than any other animal. You call me cut-throat dog, complains Shylock, but the Gentile has been in his turn a dog to the Jew, just as the Christian is still a dog to the Mahometan. And even amongst ourselves there are proverbial expressions in which the dog figures as the familiar example of that which may be treated with scorn. The dog, in truth, is so near to us that we deal with him as we deal one with another. The dog in history reflects the history of man.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Birmingham: Moseley.—On Sunday, May 20, flower services were held at the Moseley and Bal-a'l-Heath Institute, Birmingham, the preacher being the Rev. Thomas A. Gorton. There was a good attendance, and the flowers with which the hall was tastefully decorated were on the following day sent to a local hospital.

Evesham.—The 752nd monthly meeting of Protestant Dissenting Ministers of Warwickshire and neighbouring counties was held at Evesham, on Tuesday, May 15. At the service in the chapel the Rev. Samuel M. Crothers, D.D. of Cambridge, U.S.A., was the preacher. His sermon was an eloquent and impressive appeal to ministers to apply themselves to strenuous thinking in the pursuit of truth. At the Ministers' Meeting, held immediately after the service, under the presidency of the Rev. G. L. Phelps, a resolution of welcome and thanks to Dr. Crothers was passed, and also a resolution approving the fundamental principles of Mr. Birrell's Education Bill—namely, popular control and the abolition of religious tests for teachers. The ministers and their wives were afterwards entertained to luncheon by the Evesham congregation, Mr. A. H. Martin presiding.

Leicester: Narborough-road.—A very successful meeting was held in the school-room on the 15th inst., when the Rev. F. Hahn, a German Lutheran missionary and superintendent of the Purulia Leper Asylum, gave an address on "Twenty-two years of work among the Lepers of India." Dr. Bond, F.R.C.S., presided, and was supported by various local doctors and ministers, several of whom expressed their appreciation of Mr. Hahn's beautiful and inspiring address. All present were deeply moved, and felt that there was a field of work in which all Christians and lovers of humanity might gladly join hands. In bringing the meeting to a close, it was pointed out by the minister of the Free Christian Church how foreign mission work seemed to be regarded with a certain amount of prejudice by our Free Churches, owing partly to the strictly evangelical character of the ordinary missionary societies and partly due to the paramount claims of social work at home. But, the conclusion ran, there can be no limits to human sympathy, no limits to Christian charity; the true missionary spirit could stop at no barriers, and foreign mission work such as this could not but prove a stimulating and inspiring influence through the length and breadth of our churches.

Leeds: Proposed Unitarian Club for Yorkshire.—A preliminary meeting was held in the Priestley Hall, Leeds, on Saturday afternoon, May 19, 1906, to consider the question of the formation of a Unitarian club for Yorkshire, the objects of the proposed club being the promotion of greater intercourse and fellowship among the members of the Yorkshire Unitarian Churches. Mr. Harry Lupton presided over an attendance of twenty-one gentlemen, representing the congregations of Mill Hill, Hunslet, Chapel Lane, Bradford, and Halifax, who had braved the inclemency of the weather. Information concerning the working of similar clubs at Liverpool and London was laid before the meeting. General sympathy and agreement with the movement was expressed, and a representative committee was appointed to deal further with the matter. Mr. A. Simpson, 17, Parkfield-mount, Beeston, Leeds, will be glad to hear from anyone interested in the subject.

Loughborough.—A sale of work was held on May 12 to raise funds to pay for recent repairs to the fabric of the church and school buildings. The Rev. W. H. Burgess presided at the opening. The proceeds were just over £27. Last Sunday the annual school sermons were preached by the Rev. Harry E. Haycock, of Bolton, a former minister. The collections, including donations from faithful and well tried friends of the school, were in advance over last year.

Mottram.—The Sunday-school anniversary services on May 13 were very encouraging. There were large congregations—afternoon about 400 and evening nearly 500, including visitors from neighbouring Unitarian and other churches. The Rev. H. Kelsey White, of Ashton, preached helpful and appropriate sermons; the collections, including donations sent for the occasion, were over £21, being slightly above those of last year; and there were solos and anthems from an augmented choir.

Northumberland and Durham Unitarian Christian Association.—The annual spring conference of this association took place at Barnard Castle on Saturday, May 19. In spite of the inclement weather, there were representatives from Newcastle, Sunderland, Middlesbrough, Gateshead, and Darlington. In the afternoon the Rev. G. A. Ferguson, of Gateshead, read a paper on "Unitarianism and the Social Problem," which was followed by a most interesting discussion. Tea was served in the school-room of the Unitarian Church at five o'clock. At the public meeting in the evening the chair was taken by the Rev. A. G. Peaston, the minister of the church, and addresses were also delivered by the Rev. W. H. Lambelle, of Middlesbrough, president of the N. and D.U.C. Association, Rev. F. Wood, Rev. G. A. Ferguson, Mr. Wright, of Stockton, and Mr. Tremaine, of Newcastle.

Southend.—On Saturday a bazaar was held at Victoria Hall in aid of the fund for a new organ. Mr. John Harrison presided at the opening, which was performed by Mrs. W. Wallace Bruce, wife of the president of the London and South-Eastern Counties Provincial Assembly. The net proceeds will be between £60 and £70—a result considered more than satisfactory.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 27.

ACTON, Creffield-road, Opening Services of the new Church, 11.15, Rev. A. S. HURN, and 7, Rev. FRANK K. FREESTON.
BERMONDSEY, Fort - road, 7, Rev. EUSTACE THOMPSON.
BLACKFRIARS Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE CARTER.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, ALFRED MILNES, M.A., "The Basis of Duty," and 7, Musical Service.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Mr. BIMAL CHUNDR GHOSH, M.A.: "Haeckel in Ancient India. Types of Hindu Monism."
Islington, Unity Church, Upper-street, 11 and 7, Mr. H. G. CHANCELOR.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, R. W. KITTLE, LL.B.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11 and 6.30, Rev. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A., "Humanity a Form of Divine Incarnation."
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

"Really wholesome Confectionery"
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. J. J. SHAW, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. W. COPELAND BOWIE.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. T. A. GORTON.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. Professor JACKS, M.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. H. MORGAN DARE.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TENTERDEN, Ashford-road, 11 and 6.30, Rev. HAROLD RYLETT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "The Spiritual City," and 6.30, "The Kingdom of Heaven Within," Mr. ERIC HAMMOND.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

HORSHAM.—WHIT SUNDAY
 ANNIVERSARY SERMONS by Rev. FRANK K. FREESTON. Morning, 11 a.m., Evening, 6.15 p.m. Communion after Morning Service. An Afternoon Meeting will be held at 3.30. Collections for P. A. & B. & F. U. A. N.B.—Lunch, 1 o'clock, 1s.; Tea, 5 o'clock, 6d. A Ladies' Room at the Chapel Cottage will be at the service of Visitors. Friends from other churches especially welcome.

BIRTH.

NETTLEFOLD.—On the 20th inst., at Winterbourne, Edgbaston Park-road, Birmingham, the wife of John S. Nettlefold, of a son.

DEATH.

THORNHILL.—On May 20th, Hannah, wife of the Rev. A. Thornhill, M.A., of Carlisle, aged 35. A gentle soul, beloved of all.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
 AND BOARDING SCHOOL FOR GIRLS,
 HIGHGATE, LONDON, N. Head Mistress: Miss LILLIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO. — TAN - Y - BRYN.
 (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
 Established 1893.
 Best conditions of health. Inspection cordially invited. Prospectus on application.
 L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
 C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.
 Preparatory to the Public Schools.
 Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

WILLASTON SCHOOL, NANTWICH
 —An Unsectarian Public School. Next Entrance and Foundation Scholarship Examination, Tuesday, July 10th.—For particulars apply to the HEADMASTER.

19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENEE.
 F.S.I. Miss ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

SAMUEL JONES' FUND.—The Managers meet annually in October for the purpose of making Grants. Applications must, however, be in hand not later than June 16th, and must be made on a Form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton Arcade, Manchester.

FREDK. LONG & SON,
 AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
 Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BANK STREET CHAPEL, BOLTON.
 —The ANNIVERSARY SERVICES in connection with the Sunday School will be held on SUNDAY, MAY 27TH: Morning, 10.30; Evening, 6.30. Preacher: Rev. PHILIP H. WICKSTEED, M.A. In the afternoon at 2.30 there will be a SCHOLARS' SERVICE, conducted by Rev. H. E. HAYCOCK, of Halliwell-road Free Church, Bolton. Collection at each service.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from Miss NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

KANDERSTEG.

TO LET, FURNISHED, A CHÂLET, with two sitting rooms, five bedrooms (10 beds), kitchen, and servants' room; having a magnificent view of the "Blümlis Alp" and the Bernese side of the "Gemmi Pass." Also other Apartments.—For particulars, apply to KARL KLOPPER, Kandersteg, Switzerland.

References, Rev. LAWRENCE SCOTT, Denton, Manchester.

BRISTOL.

HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal, Miss V. A. BLAND.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

HELE, ILFRACOMBE.—Five-roomed Furnished Cottage, near the sea. Fine cliff scenery. Bathing, golf, coach-drives. June, 21s.; July, 25s. a week. Some service can be had next door.—Apply, Rev. E. FRIPP 19, Manor Park-road, Redland Bristol.

CLAPHAM COMMON.—TWO UNFURNISHED ROOMS. Suit lady, or two friends. Highly recommended.—Apply, T., INQUIRER Office, 3, Essex-street, Strand, W.C.

Opposite the British Museum.

THACKERAY HOTEL,
 GREAT RUSSELL STREET,
 LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL
 22, Guilford Street, Russell Square,
 LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

The Sunday School Association.

JUST PUBLISHED.

JAMES MARTINEAU.

The Story of His Life.

By ALFRED HALL, M.A.

This little book has been written in the hope that it will be welcome to young people who ought to know something of James Martineau, whose thinking has had and continues to have a powerful influence upon the best religious life of our time; also to busy people who have not time to read the larger biographies published.

Cloth, gilt top, 114 pp. with Portrait, Price 1s. net. Postage 2d.

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex-street, Strand, W.C.
Manchester: H. RAWSON & CO., 16, New Brown-street,
Liverpool: THE BOOKSELLERS' CO., 70, Lord-street.

CROWN THEOLOGICAL LIBRARY.

Just ready, crown 8vo., 368 pages, cloth, 5s.

THE COMMUNION OF THE CHRISTIAN WITH GOD

By W. HERRMANN, D.D.,

Professor in the University of Marburg.

Translated from the new and much enlarged edition, by the Revs. Sandy Stanyon and R. W. Stewart, B.D., B.Sc.—WILLIAMS & NORGATE, 14, Henrietta-street, London, W.C.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION. ANNUAL PUBLIC MEETING AND CONFERENCE on "Fresh Methods of Propagandist Work." Miss C. GITTINS in the Chair, supported by Revs. Gertrud von Petzold, G. Critchley, Miss Taggart. Conference opened by: Rev. C. TRAVERS: "Six Days in the Unitarian Van." Mr. R. NEWELL: "The Man in the Field." Essex Hall, Essex-street, Strand. Thursday, June 7th. Two o'clock.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a YOUNG LADY as NURSE for a boy three years old. Must be a good needlewoman. Write, stating age and particulars of previous experience, to Mrs. FRED COOK, 53, Ullet-road, Liverpool, S.

LADY wishes to recommend a LADY (42) as COMPANION or CHAPERONE. Good reader.—Address, Mrs. T. SITKA, Chislehurst.

SITUATION WANTED as NURSE to invalid or care of children. Highly recommended.—Nurse CHRISTIAN, c/o of Mrs. Newman, 99, Victoria-street, Gloucester.

CAN ANY LADY RECOMMEND an EXPERIENCED NURSE, age about 30, to take charge of five children, ages 8 years to 10 months. Two eldest at school in day-time. Nursery maid kept.—Mrs. ARCHIBALD KENRICK, Harborne House, near Birmingham.

CHILDREN'S MAID REQUIRED, country. Some housework. Must be clean, active, willing.—MALLET, Shearfold, Brede, Sussex.

LADY SEEKS ENGAGEMENT as COMPANION or NURSE, and Attendant on an aged lady, or on children.—Please apply to Mr. A. D. DARBISHIRE, Victoria Park, Manchester.

SITUATION REQUIRED as COMPANION-HELP, by LADY, 35. Thoroughly domesticated, cook, needlewoman, musical. Good references.—Address, A. INQUIRER Office, 3, Essex-street, W.C.

BRITISH AND FOREIGN Unitarian Association.

ANNIVERSARY MEETINGS.

THURSDAY, JUNE 5.

ESSEX HALL LECTURE, at 8 p.m., by Rev. S. M. CROTHERS, D.D. (Cambridge, U.S.A.), on "The Making of Religion." Admission by ticket. Members of the Association free, if application be made before May 29. Non-members 1s.

WEDNESDAY, JUNE 6.

RELIGIOUS SERVICE at Little Portland-street Chapel, at 11.30. Devotional Service by Rev. J. M. LLOYD THOMAS (Nottingham). Sermon by Rev. Dr. DRUMMOND (Oxford). Hon. Organist, Mr. JOHN HARRISON. Collection in aid of the British and Foreign Unitarian Association.

ANNUAL BUSINESS MEETING at Essex Hall, at 4.15 p.m., the President, Mr. C. F. PEARSON, in the Chair. The Treasurer, Mr. OSWALD NETTLEFOLD, will submit the Statement of Accounts, and the Secretary, the Rev. W. COPELAND BOWIE, the Report of the Committee. Election of Officers, Welcome to Home and Foreign Delegates, and General Business. Resolution on the Education Bill. Tea at 5.45.

PUBLIC MEETING at Essex Hall, when the PRESIDENT will take the Chair at 7.30 p.m. SPEECHES on the following Topics will be delivered:—"The Scientific Temper in Religion," Rev. J. WORSLEY AUSTIN, M.A. (Birmingham); "The Present Mission of the Unitarian," Rev. H. D. ROBERTS (Liverpool); "Practical Christianity the Need of the Age," JOHN CAMPBELL, Esq., M.D. (Belfast); "Problems of Life and Religion in America," Rev. S. M. CROTHERS, D.D. (Cambridge, U.S.A.); "First Experiences with the Unitarian Van," Rev. T. P. SPEDDING (Rochdale.)

THURSDAY, JUNE 7.

SHORT DEVOTIONAL SERVICE at Essex Hall, at 10 a.m., conducted by Rev. W. W. Chynoweth Pope (Lewisham).

CONFERENCE at Essex Hall, at 10.30 a.m., the President in the Chair. Paper by Rev. GERTRUD VON PETZOLD, M.A. (Leicester), "The Service of Woman in the Early Christian Church, and her Work in the Church of To-day." Discussion opened by Miss BROOKE HERFORD. Paper, at 11.30, Rev. J. J. WRIGHT (Chowbent), "Education in Relation to the State, the Church, and the Home." The Discussion will be opened by Mr. A. J. MUNDELLA.

CONVERSAZIONE at the Portman Rooms, Baker-street, W. The President and Mrs. Pearson will hold a Reception from 8 to 8.30. Music will be provided at intervals by the "Royal Blue" Band; Conductor, Mr. FRANK HARRINGTON. Tea and Coffee, 8 to 11 p.m. Tickets 1s.; on and after June 6, 2s.

THE Sunday-school Association

ANNIVERSARY MEETINGS.

TUESDAY, JUNE 5.

DELEGATES OF DISTRICT SOCIETIES and UNIONS will meet at Essex Hall at 11.30.

LUNCHEON at the HOLBORN RESTAURANT, at 1.30. Tickets, price 2s. 6d.

ANNUAL MEETING at Essex Hall, at 3.15 p.m., the President, Rev. CHARLES HARGROVE, M.A. (Leeds), in the Chair. Afternoon tea at 4.30.

CONFERENCE at 5.15, opened with Paper by Rev. ARTHUR W. FOX, M.A. (Todmorden), on "A Hill-side Sunday-school." The following will take part in the discussion:—Mrs. E. CEREDIG JONES (Bradford), Rev. W. J. CLARKE (Birmingham), and Rev. J. L. HAIGH (Liverpool).

Early application for Luncheon tickets should be made.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

President:

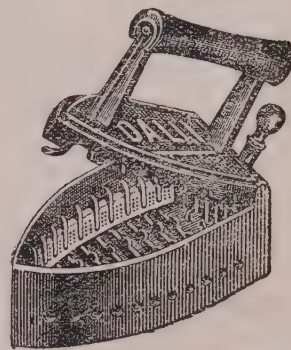
SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £260 EACH. Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.



Dalli

The best Box Iron. Self-heating with smokeless fuel. No gas, no fire, no danger of explosion. Hot in a few minutes and remains hot. It can be used indoors and outdoors without interruption and does double the work in half the time.

Price of the "Dalli" 6/4, price of the "Dalli" Fuel 1/9 per box of 123 blocks. To be obtained of all Ironmongers and Domestic Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 27, Milton Street, London, E.C.

Beware of worthless imitations.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted, 20 words, 1s. 3 insertions charged as 2.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, May 26, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3336.
NEW SERIES, No. 440.]

LONDON, SATURDAY, JUNE 2, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	361
LEADER:—	
An Appeal of the Spirit ...	368
ARTICLES:—	
Henrik Ibsen ...	363
Essays in Restatement—III. ...	367
London Domestic Mission ...	369
American Notes ...	371
Wayfaring at Champel ...	372
A New Church for Acton... ..	372
CORRESPONDENCE:—	
Residuum or Foundation? ...	363
Anniversary Meetings ...	363
The Van Mission ...	373
LITERATURE:—	
Beard's Hibbert Lectures... ..	364
Short Notices ...	365
OBITUARY:—	
Mrs. R. D. Holt ...	366
Miss H. E. Booth ...	366
Mrs. Albert Thornhill ...	367
POETRY:—	
A Field of Buttercups ...	367
Varuna ...	373
THE CHILDREN'S COLUMN ...	367
NEWS FROM THE CHURCHES ...	373
OUR CALENDAR ...	374
ADVERTISEMENTS ...	375

NOTICE.

The next two numbers of THE INQUIRER, June 9 and 16, will contain full reports of the Whit-week Anniversary Meetings. Dr. Drummond's Association Sermon will be published next week in full.

NOTES OF THE WEEK.

THE terms of the resolution on the Education Bill, to be moved by the Rev. H. Enfield Dowson, at the Annual Meeting of the British and Foreign Unitarian Association, on Wednesday next, June 6, are as follows:—"That this meeting accords its hearty support to the main principles of the Education Bill now before Parliament, recognising moreover its generous spirit in dealing with the denominational system which it is designed to supplant by one truly national, under complete public control and without the imposition of tests upon teachers, accompanied with an earnest endeavour to put an end to the religious strife occasioned by the Act of 1902, outraging as it did the conscientious convictions of Nonconformists by levying rates for the support of denominational schools. That this meeting congratulates the Government on the passing of the First Clause, embodying the principle of public control in all schools, by a triumphant majority, and expresses the hope that, when the Bill leaves the House of Commons its second great principle

of the abolition of religious tests upon teachers will be equally triumphant. This meeting, however, in view of the fact that secular education and the universal right of entry, as alternatives to the Cowper Temple system and extended facilities, have been rejected, feels grave concern lest the adoption of Clause IV. should lead to the reimposition of tests upon teachers and the re-establishment of Denominationalism at the public expense."

VISITORS to Essex Hall in Whit-week will find the book-room transformed for the occasion into a reception-room, but the books will still be accessible, and there will be, we understand, a book-stall in the vestibule. Among the volumes which friends should certainly take the opportunity of looking at are those by Dr. S. M. Crothers, this year's Essex Hall lecturer. Of "The Gentle Reader" and "The Pardoner's Wallet," these delightful volumes of essays, to which we recently called attention, there will not, we expect be enough copies for those who will want to buy, but orders can be given. Then there is the Ingersoll Lecture on "The Endless Life," and a volume of sermons, "The Understanding Heart," published three years ago by the American Unitarian Association.

OUR own Association has been unusually active in publication during the past year, and, in addition to the sixpenny edition of standard works, there is last year's Essex Hall Lecture by Professor Henry Jones on "The Immortality of the Soul in the Poems of Tennyson and Browning," the Memoir of Richard Acland Armstrong, with a selection of his sermons, a new edition of Réville's "History of the Dogma of the Deity of Jesus Christ," and other books. Among pamphlets to be bought are twenty-four sermons by as many Unitarian ministers, either separately, or, the first twelve, in a volume, the collection of twelve essays on "What Unitarians Believe," an essay on Giordano Bruno, by Mr. Maurice Adams, and the Rev. H. S. Perris's suggestive manual on "The Distinctive Principles of the Liberal Free Churches."

WE are glad to hear that among the foreign Associations to be represented at our anniversary meetings next week is the German Union of the "Freunde der Christliche Welt," in the person of the minister of the German Church at Denmark-hill, Pastor Hackmann. We can assure him of a very cordial welcome. Mr. Hackmann, who has only recently

come to London, has had experience as a missionary in the Far East, and is the author of three little books on Buddhism in the series of Religionsgeschichtliche Volksbücher, edited by Lic. F. M. Schiele, of Marburg.

THE programme of the annual meeting of the National Unitarian Temperance Association, it will be seen from the advertisement, has had to be modified owing to the sad bereavement of the Rev. A. Thornhill, who was to have read the paper at the afternoon Conference. In his place the Rev. Arthur Hurn, of Acton, has kindly consented to open a discussion on "Temperance and Social Problems." The committee of the Association have expressed their deep sympathy with Mr. Thornhill in the great loss he has sustained.

THE Swiss "Verein für Freies Christentum" is to hold its 17th general meeting at Chur on Sunday and Monday, June 10 and 11, under the presidency of Pastor Altherr, of Basle. The Union was founded in 1871, and has since held meetings every two or three years. Heinrich Lang was among the founders. At the coming meetings, which will include an address by Professor Schmiedel, of Zürich, on "The Person of Jesus in the Present-day Conflict of Opinions," the British and Foreign Unitarian Association is to be represented by the Rev. E. W. Lummis, who is at present at Davos, and thus not far from Chur. We shall hope to receive from him some account of the meetings.

THE Rev. Frank L. Phalen, who last year represented the American Unitarian Association at our anniversary meetings, sends greetings to his English friends, made both in London and when he preached at Leicester, Bournemouth, Birkenhead, Southport, and elsewhere. Mr. Phalen is now minister at Fairhaven, New Bedford, Mass., and has a fine church building and parsonage. There he will be glad to see any of our ministers who may be over on that side.

THE great majority of the present House of Commons is clearly against the "secular" solution of the education difficulty. Mr. Maddison's amendment in favour of that system was rejected on Monday by 477 votes to 63. Mr. Birrell made an able speech in reply to the arguments advanced against the "Cowper-Temple" policy, which, he maintained, had been successfully applied for more than 30 years by the School Boards,

and which his Bill proposes to be practically universal in the public elementary schools of England and Wales. This policy has, indeed, won considerable approval from dignitaries of the Church, while it appears specially desirable to orthodox Nonconformists. For ourselves, accustomed as Unitarians are to doing battle against long odds and vast prejudice, we could be well content to let this system go on without protest, if the spread of our own opinions were the only consideration. True, under the broad label of undenominational teaching some rich types of doctrinal instruction have been found, and doubtless they will be so again under the new Education Act. But as the Bible is far from being an orthodox book when read intelligently, and as we may distinctly hope for a rise in the intellectual level of the teachers as time goes on, there can be little reason to doubt that the "Cowper-Temple" principle makes broadly for us.

"Is not that a good thing, then?" Yes, and no; yes, in so far as less erroneous notions may be diffused; but no, if large bodies of the community who hold far different views and opinions are to be taxed to diffuse ours or anybody else's. The Cowper-Temple policy has only in a lame sort of way succeeded. As a compromise between distinctive denominational teaching and no religious teaching at all it has inevitably laboured under the disabilities of a middle course. Mr. Athelstan Riley and Mr. Balfour will still be able to ask triumphantly how even undenominational religion can be taught without some kind of "test" upon the teachers. Zealous partisans of the Church as the sole authority in the exposition of Scripture will still deplore the confusion and poverty of religious conceptions that must result from entrusting the Bible lessons to teachers who are inadequately prepared, and who may give any tint they like to the neutral background supplied in the syllabus. But Mr. Birrell says the people at large want the Bible kept in the schools; the majority of members think so too, and apparently we are in for another period of struggle. Well if it is a period of growth also.

MR. CHAMBERLAIN'S amendment to Mr. Maddison's amendment fared better as regards numbers than the latter, securing a minority of 172 votes against 367. But this, of course, included a great part of the Roman Catholic section of the House, as well as the regular Opposition. We cannot think that his proposal would win more support on its merits, at least from those who have had practical experience in the management of schools. The interference of all and sundry voluntary teachers of religion in regular school hours would surely be most injurious to the discipline of the school. Sir William Anson had another rather futile suggestion to offer. He proposed that, so far as possible, religious instruction should be given during school hours "according to the wishes of parents." The voting on this amendment was almost exactly as on Mr. Chamberlain's; and Clause 1 was finally carried by a majority of 203.

TUESDAY'S *Morning Post*, among a large number of communications on the subject of the Education Bill, contained the following letter on "The Way to Unitarianism," from the secretary of the British and Foreign Unitarian Association:—
"SIR,—Will you allow me as a Unitarian to say, in reply to the Rev. Stanley Baker, D.D., who, in your issue of May 24 suggests that the logical outcome of undenominationalism is Unitarianism, that this can only mean that the Bible, when read and interpreted in a perfectly simple and intelligible way, without creed or ritual, inculcates Unitarianism and not Trinitarianism? It would certainly puzzle an unsophisticated teacher to discover the Athanasian or even the so-called Apostles' Creed in the Bible. Personally, I am in favour of what is termed the "secular" solution of the education difficulty, but I recognise that the bulk of the parents probably desire "simple Bible lessons," and so I am willing to support Mr. Birrell's Bill, not because it answers to my ideals, but because it suits the people whose children frequent the schools.—Yours, &c.,
W. COPELAND BOWIE.

Essex Hall, London, May 28."

"THE Government has refused us amnesty, land and liberty. We voted that the Government ought to be dismissed. Read this in the villages and factories." The laconic style of these sentences is explained when we notice that they are from a telegraphic message. They represent the response of members of the Duma to the insolent and impolitic rejection by the Russian Government of the loyal address to the Tsar referred to in these columns last week. Perhaps the fact that such a telegram can be published throughout Russia, and its authors remain at liberty is as striking an example as we could find of the immense movement which has already taken place. Persons who know Russia well think that the tension cannot last long. Will the Duma be incarcerated or will the Government resign into obscurity? Mr. Stead sums up the position by asserting the probability of the Duma being in prison within a fortnight, qualifying his prophecy by the remark that in Russia the improbable only happens.

MEANWHILE the St. Petersburg correspondent of the *Times* continues to furnish us with interesting extracts from the debates. The most striking fact in an intensely dramatic situation is the action of the peasants: They are, *e.g.*, quoting the Scriptures with telling effect, though hardly in the sense of their priests. "Give us this day our daily bread," and then comes the unorthodox comment how can a peasant have bread if he have not land? Or, "the peasants are indeed like poor blind Sampson." Will Sampson stretch his arms to pull down and destroy? For the full poignancy of such utterances, we must look away from the Duma to the country. A multitude estimated at 20,000,000 of persons are living (or dying) under famine conditions. In some districts a prolonged drought threatens a failure of crops, which would still further extend the terrible want of food. In a word, Russia is at close grip with starva-

tion, and the revolution *must* succeed if disaster is to be averted. When men die of hunger any how they are less timid of the risks of sudden death from the guns.

AFTER M. Goremykin had announced the refusal of the Duma's demands for amnesty, land, and liberty, the Government made its first proposals of reform. A credit of £4,000 was asked for the reconstruction of the washhouse and other works in the University of Dorpat. We are not surprised to hear that the motion was received with ironical laughter. The representatives of the Russian people are set on larger issues, as was shown when speaker after speaker rose in fiery denunciation and appeal. The speeches, and especially those of the peasant deputies, are described as eloquent. This is very different from the character of the men who till our British fields. And, indeed, strange as it sounds, every Russian peasant may be described as an orator. That is, perhaps, a slight exaggeration. However, these men are not untrained in the ways of public assemblies. Russia has always had its *Mir* and *Zemstvo*. In them the local life of the nation has flowed deep and strong. They have afforded, in some respects, a more genuine instrument of self-government than Western Europe has known since the Middle Ages until the present generation, or even than is yet enjoyed. These assemblies have been schools of rhetoric. In the history of the *Mir* we may trace the explanation of the appositeness of speech in the Duma, and indeed the explanation of many a riddle besides in this struggle of nascent Russia.

Is it Well with the Child? is the title of a new pamphlet by Miss Harriet M. Johnson, of Liverpool, who has already done so much for the children, pleading for their protection from the evils of drink and the drink traffic in her earlier pamphlets "Children and Public Houses," "Our Future Citizens," &c. The pamphlet, which is published by Mr. H. J. Osborn (29, Paternoster-row, E.C. 1d., and 6s. a hundred) is a strong plea for the amendment of the Act of 1901 "to prevent the sale of Intoxicating Liquors to Children." Miss Johnson shows the effect of the Act was weakened by the introduction of the word "knowingly" by the supporters of the trade, and the permission to sell to children in "closed" vessels. From the disastrous results in this country and the happier experience of other countries, amendment on these points is urged, and also the raising of the age limit at least to eighteen, and the excluding of women with infants in their arms from public-houses.

"You English," said the observant African chief Khama, when in this country, "take great care of your goods, but you throw away your people." And Mr. Samuel Smith, M.P., after a study of Continental education some years ago could say: "Since I left home I have not seen a single ragged or begging child. No country has suffered more from the abuse of individual liberty than England." Careful inquiry has shown that the death rate of young lambs is 3 per cent., but

that of infants 16 per cent. on an average, and rising to 48 per cent., and higher, among drunken parents. These are quotations from Miss Johnson's pamphlet, in which will be found a large amount of evidence of the cruel wrong done to the children by the neglect of adequate safeguards against neglect and contamination due to drink. Whoever has the cause of the children and of Temperance reform at heart should help in the circulation of this pamphlet.

"VERACITY" is the subject of the tenth of the Rev. J. H. Weatherall's *Sermons Preached in Bank-street Chapel*, published by Mr. G. Winterburn (65, Deansgate, Bolton, Id.). Truth, it is urged, is the state of health, and untruth the state of disease. "The value of language as a means of social intercourse is based upon mutual trust; and neither the Jesuit nor the journalist can impose for ever upon the trustfulness of the public. 'It is the suspicious man,' observes Rothe, 'who is most frequently deceived.' So, those who are always ready to believe that the world around them is an untruthful world are more deceived than the others who rely upon the general soundness of human nature."

THE annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was held on Tuesday, May 29, at the Sunday-School Union House, 56, Old Bailey, Mr. Edward Towers in the chair. The report showed that 78 ministers were relieved during the past year, among whom £898 were distributed, an increase of four cas s and £46 on the previous year. Contributions in aid of the Society will be thankfully received by the treasurer, Mr. W. Lepard Smith, of Ravello, Rosslyn-road, Watford, or by the secretary, the Rev. P. G. Scorey, 10, Hartington Villas, Hove, Sussex.

THE attention of friends in London is called to the recital to be given by Miss Beatrice Herford (Mrs. S. W. Hayward) on Thursday evening, June 14, in the Hampstead Town Hall, Haverstock Hill. Mrs. Hayward, who is on a brief visit to this country, is giving this recital for the benefit of the Hampstead District Nursing Association and the Ladies' Association of the Hampstead General Hospital, in both of which her mother, the late Mrs. Brooke Herford, was deeply interested. The recital, which begins at 8.30, we need not remind our readers who remember Miss Beatrice Herford's very clever and original monologues, will be extremely entertaining. The programme includes "The Lady Packing," "At the Registry Office," "An English Party," and "The American Shop Girl." Tickets are to be had at Hewetson's, 11, High-street, Hampstead; Livingston's, 229, Finchley-road; and at the Town Hall.

THE golden time, the perfection of society, the purity and beauty of humanity lie in the future, not in the past, and life is to be spent not in sighs of regret, but in the joy of hope and the power of faith.—*James Martineau.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

RESIDUUM OR FOUNDATION?

SIR,—Mr. Gow has brought out in a very clear and interesting way the difference between the residual and the fundamental, but I am not sure that he has not himself fallen into a like fallacy—the fallacy of supposing that that which is simple is therefore fundamental. Teach children, he says, the parables and the Lord's Prayer, and give the doctrinal explanations in later years. Now the parables could not have been fundamental, or the disciples would not at once have asked for doctrinal explanations. Take, for instance, the seven parables of the kingdom: Taken as they stand, they are bare accounts of ordinary every-day natural facts, adding nothing to what even a child already knows, and, without the doctrinal clue to their meaning, absolutely unspiritual. Parables, in fact, are only illustrations, and illustrations cannot themselves be fundamental. So with prayers; prayers are applications of principles already received, and cannot, of course, be primarily that which they apply. The Lord's Prayer pre-supposes a whole range of theological conceptions, and demands acquaintance with these, even for intelligent recitation. I find myself therefore, I confess, in agreement with those who think that, to teach Biblical Christianity, you must begin with the facts, and the doctrines connected with the facts, that these, as summarised in the closely scriptural Apostles' Creed, are as easily taught as parables and prayers; and that, without these as the groundwork, the foundations of Christian instruction are—in the air.

E. P. BARROW.

ANNIVERSARY MEETINGS:

SIR,—May I suggest that members of our churches and teachers in our schools, when attending the Anniversary Meetings in London next week, should introduce themselves to ministers and others whom they happen to meet at the *Conversazione* or other gatherings. Both Mr. Pritchard and myself will be glad to do what we can to welcome visitors; and we shall be grateful if people will not be afraid to rebuke our ignorance or forgetfulness by telling us who they are and where they come from! Perhaps the members of the Laymen's Club and the Women's Social Club will come to our aid whenever they see an opportunity. To meet together, to get to know one another better, and to encourage each other in the work that lies before us, is the chief object of the anniversary meetings in Whit-week.

May I add, in answer to inquiries, that application was made to the railway companies for the fare and a quarter tickets, but without success. At Whitsuntide there are, however, opportunities for procuring cheap tickets from many parts of the country.

W. COPELAND BOWIE:
Essex Hall, London, May 30, 1906;

HENRIK IBSEN.

1828-1906.

IN 1865 Ibsen was already the author of a series of varied and powerful works, culminating in the magnificent drama of "The Pretenders." But he had obtained only the scantiest and most grudging recognition. Even the indignation which had greeted "Love's Comedy," though it had broken an otherwise monotonous indifference, had not carried off the first edition of the work. The buoyancy of Ibsen's youth was killed by the struggles and the neglect of these years. He had become taciturn and reserved, perhaps embittered; but his spirit was not quelled. His conviction that he had said significant things, and had yet more significant things to say, and his determination to say them, were absolutely unshaken. He could, in a measure, reconcile himself, even to neglect and exile, if they increased his independence. Friends, he declared, are an expensive luxury to a man who wants to be himself; not because of anything you have to do for them, but because of the many things you must not do or say because of them. The more detached he was, the more completely and unreservedly could he fulfil his mission, and few men have ever been more directly and personally conscious of a mission than was Ibsen. What he means by that much-misunderstood phrase "being himself" is invariably being faithful to his mission, giving visible and unmistakable utterance in his life of the thing "God meant when He made him." Ibsen was perfectly sure that God meant something distinctly significant when He made him, and that He had a sufficient working knowledge of what it was. To "be himself" was to utter it in absolute fearlessness and scorn of consequence. At the time of which we speak he was in Italy, and had long been toiling at the conception of a great historical drama which finally took shape in the "Emperor and Galilean" eight years later; but suddenly another inspiration laid violently hold on him, and under its pressure he composed with extraordinary rapidity the metrical drama of "Brand." The impression produced by this poem (published in 1866) was instantaneous and overwhelming. Elitism after edition was called for, and before the Scandinavian world had recovered from the shock, Ibsen followed it up, in 1867, by "Peer Gynt," which rivalled it at once in its wide and deep popularity. After this there could be no further talk of neglect. Whatever Ibsen chose to say, he would at least be sure of a hearing, and interest and appreciation gradually extended backwards, till one after another of his earlier works began to be discovered and sought after. The amazing series of social dramas which invaded and conquered Europe followed; but it is still the opinion of many competent critics that "Brand" and "Peer Gynt" are the most permanently and profoundly significant of Ibsen's works. It is certain, at any rate, that they show a side of his genius which is not elsewhere manifested. From the technical point of view they are not dramas but dramatic poems, and they manifest a wealth and splendour

of diction, and a mastery of metrical form, which distinguish them sharply from the severe simplicity of the prose dramas that succeeded them: In "Brand," Ibsen's sympathies and reason are in obvious conflict. The whole progress and structure of the poem show us a heroic career wrecked by the false and inhuman formula "everything or nothing"; yet it is impossible not to feel that the author's sympathies are with his titanic hero as he drives his formula, like a sword, through his own heart and the heart of his devoted wife, and is himself driven by it into his fanatical worship in the "ice church" where he is crushed. The effect of the poem on Ibsen's contemporaries was determined by his sympathies, not by his reason. Testimony is unanimous as to the far-reaching influence of the poem in bracing the character and exalting the ideals of the generation of Scandinavians who first read it as young men. "Peer Gynt" is a poem of a very different stamp. In appearance it is immensely more complex than "Brand," but in spite of its bewildering kaleidoscopic changes, and the random brilliance of its wit and satire, it is, nevertheless, far clearer and more unified in its central conception, and more intimately related to the problems which henceforth engaged its author than the turbidly magnificent or darkly tragic "Brand." But if "Brand" could appeal powerfully to those who only half understood it, "Peer Gynt" would be immortal if nobody had ever understood it at all. For the sustained brilliance and pathos of its several scenes, or even lines or couplets, will furnish any man who knows it well with an epigrammatic comment on all the experiences, all the scenes, and all the characters with which life can present him. After reading "Peer Gynt" one may well ask, "What is there left to say?" On those lines apparently there was nothing left, for henceforth Ibsen threw aside the mechanism of verse and the spirit of epigram, and gave the world a series of dramas in prose so unadorned that its native ease inevitably becomes baldness in translation. Ibsen, whom visitors found scrupulously courteous, and strictly observant of etiquette, but most disconcertingly taciturn, read very little, and never entered into society; and yet, apparently by the mere intuition of genius, he was able to keep in touch with the colloquial language of a country he never visited, and to write the easiest and most absolutely convincing dialogue of any writer of his time. So much, together with his mastery of technique, was admitted by everyone; but what the thing he had to say amounted to, and whether he was a messenger from Heaven or hell was a matter so hotly disputed that we are told that in sending out invitations for social functions it was at one time customary to add a request that the guests would abstain from discussing "The Dolls' House." Indeed, though Ibsen's fame was secure from 1866 onward, the storms of indignation which surged around one after another of his works, can have few parallels, if any, in the history of modern literature.

The same violent controversies which agitated Scandinavia were more mildly

renewed later on in Europe. So short a time ago as in 1892 Ibsen was considered an improper subject for treatment at the University Hall Settlement, and when the secretary of a well-established University Extension centre, greatly daring, organised a short series of lectures on him, a serious protest was entered at the central Board. Meanwhile Ibsen's position was being gradually secured. First his countrymen, and then Europe, found that whether they liked him or not, they had no choice but to accept him. Then came to Norway pride in the possession of a great man, universal recognition and honour, and finally something like a sense of national triumph, when Ibsen repealed the sentence of exile which he had passed on himself, and came to spend his last years in his own country.

But he was still an enigma. Even his most intelligent interpreters were driven, for instance, to the desperate hypothesis that "The Wild Duck" was written in a moment of depression when he had lost faith in his own formulas, whereas all that he was really doing was kicking the bottom out of theirs! His reserve was impenetrable; yet he was anxious to be understood; and in 1880 he actually laid before his publisher a scheme for a systematic exposition of the connection and significance of the whole series of his works. It seems hardly credible to us now that the proposal was rejected. In 1898 the scheme asserted itself again in his mind, but his failing powers and the difficulty of breaking the life habit of dramatic expression combined to bring the design to nought. The word of revelation as to what he meant by his works will now never pass those close-set lips, and Socialists and Individualists, Revolutionists and Conservatives, Optimists and Pessimists, will continue to claim him as their own.

Perhaps the fact is that, whereas Ibsen had an intense feeling of the value of life, it never could express itself in the positive form of presenting life as a worthy thing and directly quickening the sense of its worth in others. It only expressed itself negatively in an almost supernaturally keen vision into the ways in which life may be wrecked. Before Ibsen's insight into self-deception and his analysis of the hidden dangers, or the secret rottenness, of institutions, movements, passions or characters, the reader positively quails. The inmost secrets of his heart seem to be revealed; he is warned where he thought he was secure; and the things which custom and convenience had most conclusively decreed he should not look into are dragged relentlessly before his eyes. "Ibsen's works," said Björnson, "are lighthouses. They show you where not to sail." And with characteristic picturesqueness and characteristic generosity Björnson added another point of similarity between Ibsen's works and lighthouses, "They are the first thing that a man sees when he looks toward Norway."

PHILIP H. WICKSTEED.

WE must learn to live in a beauty, an earnestness, that shall have become part of ourselves.—*Maeterlinck*.

BEARD'S HIBBERT LECTURES.*

To the popular sixpenny edition of Armstrong's "God and the Soul," Carpenter's "First Three Gospels," Newman's "The Soul," and Savage's "Passing and Permanent in Religion," it was a happy thought to add an abridged edition of Beard's Hibbert Lectures.

For justification of this republication, and appeal to a wider circle of readers, we cannot do better than reproduce here what Mr. Gow says in the preface, stating three good reasons for the selection of this particular volume from the notable series of the Hibbert Lectures:—

"First, Dr. Beard was by general admission profoundly versed in his subject, and united with his great learning a very unusual charm and mastery of style.

"Secondly, in his treatment of Luther and the Reformation he is strictly impartial, and fair to all parties. There are few periods of history where it is more difficult for a man to avoid allowing his own prepossessions to influence his judgments. Anglican, Roman Catholic, and Nonconformist, each has its own history of the Reformation coloured by its own prejudices.

"Dr. Beard was an earnest believer in freedom as the condition and in reason as the method of finding truth. But he never allowed his faith in freedom and in reason to warp his judgments of men who believed in authority. He had a deep insight into character, and could sympathise with churches based on principles with which he himself did not agree.

"High Anglicans like Mr. Gladstone wrote to him on the publication of the Lectures expressing sincere appreciation of his work, and the well-known Roman Catholic writer, W. S. Lilly, has said: 'Among English writers on Luther, the first place must be given to Dr. Beard.' At the same time Dr. Beard was a believer in reason and conscience as ultimate authorities; he was minister of a church unfettered by tests and creeds, and in theology, like Dr. Martineau, he was a Unitarian. No one can fail to find not only the impartial scholar but the believer in liberty and the lover of truth in these pages.

"Thirdly, as Dr. Beard himself felt, we are on the eve of another Reformation in religion. 'The facts and arguments' of his lectures, he said, 'establish the necessity of a new Reformation of Religion.'

"Since Dr. Beard wrote, two things have happened. The results of scientific Biblical criticism have been more and more widely accepted by serious students not only in the Nonconformist and Anglican, but also in the Roman Catholic Church. And at the same time the leaders of philosophy and science have become more religious. The whole tendency of the best men of various schools has been to urge that religion is safe whatever happens to the Bible or the Church. There is a deeper confidence in the capacity of man to know God, united with a stronger dissatisfaction

* "The Reformation of the Sixteenth Century in its Relation to Modern Thought and Knowledge." Lectures by Charles Beard, B.A., LL.D. People's Abridged Edition. Edited by Henry Gow, B.A. (British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand, W.C. 6d. net.)

with sectarian narrowness, and a greater readiness to accept without fear the results of Biblical criticism.

"This growing disbelief in the old creeds, this dislike of denominationalism, this longing for a larger and more catholic spiritual religion constitute a condition of things in which everything points to the need and the nearness of a new Reformation. Love for the old creeds and the old ways has long led men to strive against the claims of science and criticism, which seemed to them merely negative and destructive.

"Now men are, in spite of themselves, being forced to accept the conclusions of science and criticism, and are discovering that these conclusions are not the enemies but the friends of spiritual religion. The old creeds of Roman Catholic and Anglican are out of harmony with modern thought, nor will men be content much longer to remain in orthodox churches without some restatement of doctrine. Whether the new Reformation will come from within or without the churches, and what amount of change and readjustment it may involve, no man can foretell. But there can be no doubt amidst the present unrest that such a book as Dr. Beard's study of the Reformation of the sixteenth century has much to teach both by way of warning and encouragement."

These are good reasons, which should send many readers to the lectures themselves, and from this abridged edition to the complete work, and to Dr. Beard's other volume on Martin Luther, though, unhappily, he did not live to complete that greater work. It does, however, cover the first heroic period of Luther's life, ending with the Diet of Worms and the Reformer's seclusion in the Wartburg. These lectures were delivered in London and at Oxford, in 1883, the year of the four-hundredth anniversary of Luther's death, a "humble wreath" added by the author to the various tributes of honour, affection, and gratitude in his native country, which marked that celebration.

The lectures on "The Sects of the Reformation," "The Reformation in Switzerland," and "The Rise of Protestant Scholasticism," are omitted in this edition, and a greater part of the opening and closing lectures. The Reformation in Germany, under Luther's inspiration, and the Reformation in England are the centres of chief interest in the volume, followed by lectures on the Growth of the Critical Spirit and the Development of Philosophical Method and Scientific Investigation, pointing to the Reformation which is to be.

As a further inducement to readers to procure this book, which might be used to admirable purpose in reading circles, and for serious study in class, we will add here the conclusion of Dr. Beard's last lecture:—

"I know that in thus pleading for the simplification of doctrine, for the enlargement of terms of communion, for the reconciliation of theology with new knowledge, I have never left the critical ground. We have looked at religion from the outside as a datum of history, a subject of speculation—a thing which it lies with ourselves to accept or reject according as it satisfies the tests by which our intellectual nature

compels us to try it. And from one point of view it is and must be this. With the best will in the world we cannot believe what is intrinsically incredible to us. Some *tour de force* of logic is necessary before we can abandon ourselves to the authority of a church, however complete may be our submission afterwards. But there is another attitude to religious truth which is not critical, though we may call in the critical judgment to justify it when the first storm of enthusiasm which compelled us to assume it has spent its force. Sometimes, under happy stress of circumstances, we do not choose a religion, but religion chooses us. In this higher order of things, Christ's was the natural procedure: his apostles did not, after long hesitation and much questioning, attach themselves to him; but he chose them, he called them, he took possession of them, and they obeyed. They were carried away by a force generated beyond the bounds of their own nature; their enthusiasm was the motion of a God within. Changes of theological opinion are, I know, produced by intellectual causes and run an intellectual course; but when no religious impulses intervene, they are rarer than is commonly supposed, and all spiritual upliftings and transformations conform to the law of which I have spoken. And so I venture to think that to restore Christianity to the place which it has lost and is more and more losing in the hearts of thoughtful and educated men, still more to give back to it its old victorious energy in dealing with the sinful and the wretched, what is chiefly needed is a prophet of this latter day who, in the keenness and directness of his religious insight, will speak at once a piercing and reconciling word. Such a one will be deeply penetrated with the scientific spirit, rejoicing in the interpretation of nature as an unveiling of God, and desiring only the plain truth of history that he may trace in it the working of the Divine Hand. But he will be too full of the awe of direct vision to lose himself in the arid wastes of criticism, or to be led astray by the pedantries of scientific investigation. I dare venture to predict that, like every other true prophet, the future will fill his eye and heart too completely to suffer him to be a bond-slave of the past: present revelations always overbear old theologies, and no living church ever supplies the model of the New Jerusalem. I have no fear lest he should fall out of the ranks of Christ's soldiers; for I do not believe that religion has anything to offer to man that the Gospel does not hold, and I notice that what is strong and inspiring in newer systems is Christian in essence, if not always in name. I know that when he speaks men will crowd to hear him, and lay their hearts and lives in his hands; for the religious instincts of humanity are ineradicable, and even if they sometimes sleep, wake always to life and energy again. And though his clear and penetrating accents may not fall upon our living ears, and we can do nothing to direct the operation of the Spirit of God, which, like the wind, 'bloweth where it listeth,' yet it belongs to us of this generation to make straight the way of his coming by living and working in the light of our best knowledge and most intimate convictions. Intellectual difficulties we can, to some

extent, reconcile: hindrances to church-fellowship we can remove: we can go back to the simplicity of primitive piety: we can acknowledge the oneness of the religious life. So, as age follows age, and each pours fresh wealth into the treasury of human knowledge—as men accumulate a ripper experience, solving ever more perfectly the problems of life and entering upon wider possibilities—Christianity too, will receive a fuller development, and mankind, with the acknowledgment of mystery and the cry of imperfection always upon its lips, will penetrate more and more deeply into the glory and wonder of God."

SHORT NOTICE.

James Martineau: the Story of his Life, by Alfred Hall, M.A. This is the little book promised in the last annual report of the Sunday School Association, and now happily ready for Whitsuntide. It was very fitting that the present minister of the Octagon Chapel, which was Martineau's religious home as a child, should tell this story for our young people, and Mr. Hall has thrown his whole heart into the work. He has made skilful use of a large amount of material, working it into a simple, straightforward narrative, quoting occasionally with happy effect from Dr. Martineau's writings, and introducing many touches which should be of special interest to children. We are very glad to see that he has incorporated in his chapter on the Paradise-street days in Liverpool those delightful reminiscences of their home life which Miss Gertrude Martineau contributed to our Children's Column at the time of the Centenary last year. We have only two or three small points to note in criticism. On p. 35 Mr. Hall speaks of Dr. Martineau's engagement to Helen Higginson, "whom he had met when he was Mr. Fox's apprentice" at Derby—which hardly describes the fact that he lived in her father's house as a member of the family all the time he was at Derby. Then as to the Dublin settlement (p. 39), if the invitation had been to become at once co-pastor with the Rev. Joseph Hutton the question of the *Regium Donum* would have had to be faced at the outset. Our impression is that Martineau went as assistant to his aged relative, Philip Taylor (though with all the work to do), and only became actually co-pastor with Mr. Hutton on the death of the senior pastor. Then, as to Dr. Tuckerman's visit to England (p. 47), his modesty would have shrunk from the suggestion that he came "for the purpose of urging the churches to care for the poor." He came really for rest and change, to recruit his broken health. But undoubtedly, his personal presence, and the fervour of his zeal in the work, did give a powerful impetus to the movement which had already begun in this country, kindled by reports of what he was doing in Boston, some time before he came: Describing the congregation of Little Portland-street Chapel (p. 75) Mr. Hall mentions Charles Dickens as among Martineau's hearers. He belonged to this congregation in Mr. Tagart's time, but did he ever attend the later ministry? Mr. Hall's opening of the story is very happy, telling of the Huguenots of France and the English ejected ministers of 1662, with both of

whom Dr. Martineau was connected by direct descent. Then follows a chapter on "Ancestry and Parentage," and another on "Early Influences." The story ends with a chapter, "Young to the Last," concluding with some sentences from Mr. Stopford Brooke's beautiful tribute:—"His life and work were a complete whole—a web woven closely throughout, and finished to the last flower in the pattern. What pleased him when he was young, what he projected then, he carried through in a long and active life; moving onward to the end.

"From well to better, daily self-surpass." He, in his humility, was not likely to think of his completeness, but we think of it:—It is good, indeed, to think of it, admire it, and love the man who realised it. And it is still better to think that he, who never thought his work complete—that high and aspiring spirit—rejoices now, with infinite energies, in the vaster work God gives him in the illimitable universe of love." We congratulate Mr. Hall on his little book, but could wish that the print from the well-known portrait of Martineau, by Agar in 1847, which stands as frontispiece, had been more successful. (Sunday School Association, Essex Hall, Essex-street, Strand, W.C. 1s. net.)

George Smith, of Coalville: A Modern Knight-Errant, by J. E. Brown, author of "Elizabeth Fry, the Prisoner's Friend," is another story for young people, telling of what that remarkable man, who himself worked as a child in the brickfields, did both for the cruelly-used children who had been the little slaves of that industry, and also for the children of the canal boat population and for the gipsies. Miss Brown will certainly succeed, through her picture of the man in all his simplicity and unselfish devotion, in sending many readers to the larger life of George Smith by Mr. Edwin Hodder, on which her little sketch is based. (Sunday School Association, Essex Hall. 8d. net.)

The Sunday School Code Book and Teachers' Manual, edited by Marian Pritchard, should be in the hands of all our teachers, and will be found to contain much interesting and helpful matter for home use also. The first edition of the Code Book was issued five years ago, edited by the Rev. W. Copeland Bowie. This second edition has been prepared by Mr. and Miss Pritchard, Miss H. M. Tayler, and the Rev. W. G. Tarrant, Miss Pritchard being the editor. The book is divided into three parts, the first of which deals with the arrangements of a Sunday School, buildings, staff, meetings, order of school, &c.; subjects of lessons, festivals, excursions, teachers' gatherings, &c. This first part occupies more than half the book. The second part is on school institutions, from the library and singing class to exhibitions, rambles, and even mothers' meetings. The third part is on aids to teachers, including, of course, books and pictures. The suggestions are throughout thoroughly practical and ably presented, and the book will be found of the greatest service to young teachers seeking to fit themselves more thoroughly for the work. We would call attention to the practical hints to all Sunday school workers; and further, to superintendents and teachers in particular (p. 33). The following is the conclusion

of Miss Pritchard's preface:—"We sincerely hope that no teachers will be discouraged because they feel that their staff of officers is small, and, perhaps, less fully equipped for their duties than some pages seem to imply is necessary. Nothing is absolutely necessary, save a really sincere wish to serve, and the determination to do one's best. With that, however, will assuredly come the determination to seek to learn what experience has to teach, so that our best may grow yet better. And it is in order that our fellow teachers may have an opportunity of gaining some knowledge of this, that we have gladly undertaken the task that was entrusted to our charge." (Sunday School Association, Essex Hall. 9d. net.)

OBITUARY.

MRS. R. D. HOLT.

LAST week brought heavy losses to the congregation of the Ullet-road Church, Liverpool, and sorrow to a wide circle of friends. On Monday Miss Emily Booth passed away, after only a few days illness, and on Thursday Mrs. Robert Holt.

On the following morning a leading article in the *Liverpool Daily Post*, doubtless from the pen of Sir Edward Russell, paid a striking tribute to her memory. Mrs. Robert Durning Holt, who was in her sixty-first year, was the eldest of the eight daughters of the late Richard Potter, of Standish House, Gloucestershire. Mrs. Courtney and Mrs. Sidney Webb are two of her sisters.

"She had a character," says the *Daily Post*, "of singular vivacity, and tough, resolute strength. She did not come prominently forward as a political leader either among her own sex or in public affairs generally. But there was no woman better informed, more eagerly well read, more competent to form judgments which it was difficult to shake, than was this remarkable lady. Although public appearances of a political character were not her habit, Mrs. Holt's conversation was as clear, as cogent, and as searching as that of any master of contemporary affairs; and her opinions of these were governed by fixed principles which it was useless to besiege, not merely because of the native determination of her character, but because they had been formed by intense thought and fortified by continual observation of mankind and of affairs.

"Mrs. Robert Holt preserved the older usages of comparative family seclusion, but it was not possible for her to remain entirely in the shade of domestic privacy. It is well remembered by those who are old enough, how at an early age, Mr. Robert Holt was induced to throw himself into local political warfare, and how from first to last—amid general gladness that a son of George Holt had gifts which secured for him the Liberal lead in Liverpool whenever he chose to accept it—he fulfilled with unrivalled and reasoned popularity the duties of that eminent and responsible position. These involved Mrs. Robert Holt in a good deal of social activity, and her hospitalities and intercourse in society, especially on her own side, were not only devoted

and abounding, but always had a special spice of originality owing to outspoken, striking, lively, and sometimes caustic characteristics. When Mr. Robert Holt, by a change in the local political barometer, was installed in the Mayoralty, the traditions of the family assured a noble fulfilment of all the obligations of that office, understood in the highest sense of municipal spirit. At the Town Hall, and in all the functions of the year, Mrs. Robert Holt added to her husband's term of office a dignity that was universally estimated at a high value."

It was in that year that the added dignity of the Lord Mayoralty was granted to Liverpool. Of what Mrs. Holt was in her home, and as a very loyal friend, we must not attempt to write here, nor of her many activities and interests in work of a public and beneficent kind; but must quote once more from the tribute in the *Daily Post*, the conclusion of the article, referring to the noble influence of such a home as Mrs. Robert Holt's:—

"It is a great example for any city and for any period to apprehend and appreciate the merits, the motives, the impulses of such a family, into whose even most private and casual intercourse no small prejudices, no flippant perversion, no frivolous disregard of principle, and at the same time no want of charity or pleasantness could come. Such has been for many years the home which is now bereaved of the wife and mother who has throughout its history maintained in it the energy of good endeavour; the intellectual and moral elevation of a humane liberality; and the constant and natural allegiance of every dweller in it to all great causes."

The funeral service, before cremation, was held in the Ullet-road Church on Monday, conducted by the Rev. J. Collins Odgers.

MISS H. E. BOOTH.

Miss Hester Emily Booth was the surviving daughter of the late Charles Booth, of Liverpool, and sister of the Right Hon. Charles Booth, author of the great work on the "Life and Labour of the People of London." Her father, who died in 1860, was a leading member of the Renshaw-street congregation, and she was thus brought up under the ministry of the late John Hamilton Thom. She was one of those in whose life his profound influence bore its most beautiful fruits.

Miss Booth, who was sixty-four at the time of her death, served for many years as a Guardian of the Poor of Toxteth Park; and we quote here the words of the present Chairman of the Board, who at a meeting on Thursday week moved a resolution expressing their profound sense of loss. "During her term of office," he said, "Miss Booth took the liveliest interest in all the work of a Poor Law guardian, an interest which she maintained unbroken up to the time of her death, although for some years she had ceased to be a member of the board. Miss Booth made the welfare of the children under the care of the board her special personal study, devoting much thought and labour to their advancement long after they had ceased to be under

Poor Law control. By her personal qualities, always those of a very perfect gentlewoman, Miss Booth endeared herself alike to the poor, her colleagues, and the officials."

Her home had been for many years with her sister, the late Mrs. Philip H. Holt, and with her brother-in-law.

The funeral service, at the Ancient Chapel of Toxteth, on Wednesday week, was conducted by the Rev. Charles Craddock.

MRS. ALBERT THORNHILL.

THOUGH not widely known among our churches, the wife of our minister at Carlisle, the Rev. Albert Thornhill, M.A., was respected and beloved by all who knew her. She was a Stalybridge girl, as her husband was a Stalybridge boy. She received her ordinary education at the day-school connected with our church, and her religious education in our church and Sunday-school. A member of the Young Women's Class, conducted for many years by the Rev. W. Harrison, she showed remarkable interest in Biblical and religious subjects. As long as she was a scholar, she never failed to sit for the examinations conducted by the Manchester District Sunday-school Association, always passing in two subjects and mostly in honours. When, after their marriage some years ago, Mr. Thornhill resolved to prepare himself for the ministry, she accompanied him to Cambridge, and then to Oxford, where he took a full course at Manchester College. While encouraging her husband in his studies, she was ever on the alert to prepare herself for the position of a minister's wife, and for this purpose, attended some of the lectures. She won the respect of professors, students, and all who knew her at Oxford. She had a finely strung nature, a keen sense of duty, and was so sympathetic, that the pain and sorrows of others weighed upon her gentle spirit. Her health was never robust, and in less than a year after their settlement at Carlisle, her health completely broke down, and the end came on Sunday, May 20. The funeral took place on Thursday, May 24, and was conducted by her old friend and teacher, the Rev. W. Harrison, at the Carlisle Cemetery. The whole of the congregation showed their respect by attending, and the scholars and teachers sang a hymn by the grave side. It might be truly said of her: she loved all sentient creatures, and would rather yield up her own life than cause one a moment's needless pain.

W. HARRISON.

A FIELD OF BUTTERCUPS.

A vision of golden splendour
Away o'er the meadow is seen;
And a beauteous sight,
All bathed in the light,
Is each cup on its pedestal green!

Queen Bess, when on Raleigh's mantle
She stepped—with its lacings of gold—
Trod not carpet so gay,
(Whate'er the books say!)

As now lies 'neath my own eyes unrolled;

ALICE A. LUCAS:

ESSAYS IN RESTATEMENT.

III.—HISTORY AND RELIGION.

HISTORY is the attempted presentation of past events in right order and relation. Historic criticism is the criticism of such attempted presentation. It tests the testimony, and, so far as is possible, the testifiers also. As to the events, there can seldom be complete certainty. Yet there are few groups of alleged occurrences out of which some central fact may not be extracted. That the death of Julius Cæsar shook the hearts of men is certainly true; that outer nature was at the same time convulsed may be true, but is probably false. That men were so moved as to think prodigies is the notable fact, and the reports of prodigies help to confirm the fact, whatever may be thought of prodigies themselves. To be free from preconception as to the truth or falsity of circumstance which he can neither prove nor disprove, is the honest critic's first care.

There are religious beliefs which rest on supposed historical events, and the question arises whether such beliefs can really be vital to religion. It is certainly difficult to see how the evidence of things eternal can be interwoven with the witness of things temporal, and not be jeopardised thereby. Absolute truth can hardly be thought of in connection with probable evidence. We are almost forced to the conclusion that religion, for its own security, must be free to untwine itself from that which in course of time may be felt to be historically unassured. It is in spiritual intuition, by which the things of the spirit are spiritually discerned, that the roots of religion take sure and unshaken hold.

(1) It will be said, perhaps, that in revelation—communicated knowledge—we have a guarantee of historic reality. If by revelation is meant communication through dream and vision and spoken word, then it must be remembered that these are themselves occurrences in time and place, and so fall into the mass of uncertified events. If by revelation, on the other hand, is understood the successive developments of religious consciousness and religious experience, then even these, it will be allowed, cannot of themselves determine questions of historical fact.

(2) Nor can authority be safely appealed to as the voucher for historic record, for the claims of authority are themselves based on historic testimony, and stand and fall therewith.

(3) Nor can faith be called in to resolve historic doubt. Faith is a moral effort. It is the faculty to trust and act upon conviction; it has nothing to do with the process by which conviction is formed. It must not be forced into an intellectual court, and made to support arguments which, by their very nature, are addressed to the reason and to the reason only.

B.

THE so-called secularism which is in reality blind to what is permanent, has shown itself incompetent to deal with the complicated conditions of modern life. We cannot live without ideals and hopes, and without the worship of that which is beyond our present attainment.—S. M. Crothers.

THE CHILDREN'S COLUMN.

AT the beginning of last week's column, there were some verses from Longfellow's poem "Children," and I hope you know that other charming poem of his, "The Children's Hour," with its picture of his own little girls as they used to come down to their father's study every evening, in days now long ago. We can imagine what splendid stories he used to tell them then!

And there are two other poems of Longfellow's which it is good to read together. The one on "The Village Blacksmith," of course; everybody knows, the one which begins,

"Under a spreading chestnut tree
The village smithy stands,"

and describes how the blacksmith works there, and then goes on:

"And children coming home from school
Look in at the open door;
They love to see the flaming forge,
And hear the bellows roar,
And catch the burning sparks that fly
Like chaff from a threshing floor."

Long afterwards when the poet was an old man, nearly, if not quite, forty years after he had written "The Village Blacksmith," that spreading chestnut tree must have been cut down, for the children of Cambridge in America, where Longfellow lived, had an arm-chair made of some of its wood, and gave it to him as a present.

Then he wrote another poem "From my Arm-chair," to thank them for their loving thought. He tells them how he remembers the old tree in its prime, when in the summer its great branches made a beautiful shade.

"And when the winds of autumn, with
a shout,
Tossed its great arms about,
The shining chestnuts, bursting from the
sheath,
Dropped to the ground beneath."

And now some of the wood of its branches, made into a chair, have come into his home, and whisper to him of the past:

"The Danish king could not in all his
pride
Repel the ocean tide,
But, seated in this chair, I can in rhyme
Roll back the tide of Time."

"I see again, as one in vision sees,
The blossoms and the bees.
And hear the children's voices shout and
call,

And the brown chestnuts fall.

"I see the smithy with its fires aglow,
I hear the bellows blow,
And the shrill hammers on the anvil beat
The iron white with heat."

"And thus, dear children, have ye made
for me
This day a jubilee,
And to my more than three-score years
and ten
Brought back my youth again."

It is a beautiful memory picture that the old man saw, and made the Cambridge children see, in his poem of thanks. You should read the whole of the two poems together. Thousands of children have learnt "The Village Blacksmith" by heart. This other poem is worth learning too.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 2, 1906.

AN APPEAL OF THE SPIRIT.

IN the earnest and touching address which Dr. READ gave on Wednesday afternoon at the drawing-room meeting held through the kindness of Miss LISTER at Hampstead, in the interest of the London Domestic Mission, he dwelt upon two points in particular which have the closest connection with the vitality of our religious life. Those who give themselves to Domestic Mission work are brought into close contact with much grievous suffering among the poor, and often with appalling instances of degradation and those tragedies of human life in which the innocent suffer with the guilty. And yet how often amid the most desperate circumstances one finds courage and heroism in the lowliest places, and a great unselfishness and helpfulness in bearing the heaviest burdens. The faith of the poor often rebukes the wavering faith and courage of those who are cut to the heart by what they see others suffering. For a bitter cry, "Does God care?" will at times break from those who realise the mass of suffering and degradation in the poorest quarters of our great cities. But then comes in the thought which Dr. READ put very forcibly. These are evil conditions which man has made, and the passionate protest of human hearts is witness to us that God does care. How else, indeed, in the steadfast order of this universe, is His will in the matter of pity and righteousness to be made known, but through the living conscience, the pure affection, the determined will of faithful men and women? And we have to realise that this is the appeal to us all of the Divine Spirit. Out of the heart of this marvellous universe, in which it is spirit that is supreme, comes the cry, and the deep conviction of faith, in those who give themselves even in the humblest ways of service to helping their brother's need and fighting against the evil conditions that have arisen. There is divine mean-

ing in life, and God does care. But if the Divine compassion is to be manifested, if the Divine will is to be done amid this confusion of our human affairs, it is we who have got to do it. God has set us here, and is calling us to this work.

There are specific ways of helpfulness in the Domestic Missions in which there is urgent need for more workers, to which we shall allude directly. But it is well to bear in mind that this appeal concerns the whole order of our life. The chief speaker at the drawing-room meeting was Mr. C. S. LOCH, of the Charity Organisation Society, who gave a most interesting exposition of the true meaning of charity, out of what the chairman, Mr. P. M. MARTINEAU, called his wide and wise experience of the poor. True charity, said Mr. LOCH, is not the mere giving of what after all may not nourish at all, but only lead to further waste and degradation; it is a quality of life, the principle of a good life. It is not a passing mood, but a settled habit of mind, from which springs constant personal endeavour. It is a disciplined habit, which would remain considerate of the welfare of others, even were there no longer any need for the giving or receiving of outward gifts. This charity, in the broadest sense, is the ability in a good life to do good. In the practical organisation of life it covers paid and unpaid workers alike. What is required of both is an intelligent understanding of the needs to be met, and the conviction that independent character, above all things, must be encouraged. Mr. LOCH showed in a very lucid manner what great differences there are among the poor amid exactly the same outward circumstances, the quality of life in the people themselves determining whether there shall be a wretched and degraded home or good order and happy human relations. To strengthen the personal element of goodness must be the supreme endeavour of all workers for charity, as it is in the Domestic Missions. The present tendency is to discourage efforts of voluntary charity and throw all responsibility for the better organisation of life on the public authority and the rates; but however much might be done through public institutions and officials, there would always be need for further voluntary help, but help of a non-pecuniary kind. Such helpers could not, and ought not to try to meet all the material wants of the people, but must rather aim to make them good "want-fighters" themselves in response to that searching question, "Can I improve social habit?" There must be intelligent insight into social order, and for this research was of the utmost importance, yet not so as to become a refuge from work and the realities of life. Science was needed, but at the same time religion and morality,

to bear on charitable work, to unite all in a common aim. The true love of one's neighbour could not be taught in school; life must teach it, and thus the spirit of all true charity was secured, which must pervade conduct in all the relations of life, whether official or non-official. Ultimately, charity rightly understood would make sons of the prophets of all who were vividly interested in the social problems of the day. These are most imperfect notes of an address in which one felt, as Mr. Gow afterwards said, the passion for intellectual truth combined with the passion of humanity, as it is in all Mr. Lock's work.

In that spirit of true charity we have to take the whole of our life, and in the work of our Domestic Missions is offered one of the most fruitful opportunities for its exercise. Dr. READ, in speaking of the work at Rhyl-street (and the same is true of Bell-street and other missions), pictured the large classes of children gathered in the afternoon Sunday-school, their eager young lives susceptible to all good influences, but left without a full measure of that good for lack of sufficient teachers. It was idle, he said, for us to lament the alienation of the people from the churches, if we neglected the children, who were so ready to be helped and for whom so much could be done. This appeal to the young people of our cultured families, to sacrifice some part of their Sunday afternoon leisure for the sake of helping in this work, Mr. Gow very earnestly enforced, and spoke also of the further opportunity of helpfulness offered to older workers in the weekly visits for the Provident Bank. On this he quoted the judgment of Mr. CHARLES BOOTH: "Taken all in all, when we consider its effect in every direction, no social development of the day seems to me more promising than this of the organised collection of savings by those who seek with single minds the physical, moral, and spiritual welfare of the people."

In these two branches of the work, in teaching the children, and in friendly visits, for a specific helpful purpose, to the homes of the poor, simple and very fruitful opportunities are offered to people of goodwill for natural and most beneficent endeavours of true charity, in that high sense explained by Mr. LOCH. Those who give themselves to such unselfish work find the way opens to larger vision and deeper sympathies, and new powers of helpfulness. They it is who are least ready to doubt the Divine purpose that all this evil is to be overcome by good.

We have added here some passages from the recently published reports of our Missionaries. Let it not be forgotten that to maintain and share in this good work is a veritable call of the Spirit to the Churches.

LONDON DOMESTIC MISSION.

PASSAGES FROM THE MISSIONARIES' REPORTS.

The Rev. F. Summers, of George's Row Mission.

I PRESENT the report of another year's work. In it there is nothing sensational or startling. Still, it is the record of that which, I think, has been the means of doing some good in the district to which it pertains. That district is one of the poorest, as it is again the most unhealthy—judged by the death-rate of all London. In it casual labourers of the poorest kind abound. The docker with his "tanner" an hour is aristocratic compared with the coster, the street seller, and the traveller's porter who haunts the railway termini and hotel doors in hope of wheeling commercial samples or carrying a gentleman's bag. Working women, too, are very numerous. The washerwoman and the charwoman seem to live almost everywhere. And where these are not, the home-worker, as brush-drawer, artificial flower-maker, box-maker, or seamstress, abounds. And if women do not work at home, then they go out to labour in one particular handicraft or another. Indeed, door after door may be knocked at, or room after room may be reached, without being able to find anybody within. The children, in fact, are not brought up—they are dragged up, or they are left to their own devices. Large numbers go to school without meals. On the Committee for Feeding Underfed Children, of which I am secretary, a thousand meals are given in a comparatively short time. It is a sight to see the little army in the act of satisfying its hunger. Apart from this frequent help, how masters and mistresses could teach them, Heaven only knows.

What is wise or unwise in proposed legislation I do not pause to inquire. The politician must do that. The worker among the poor must practically deal with distress as he finds it. The poor and suffering children must have a friend even though the father be worthless or in prison (as I have sometimes found), or the mother be unable to provide even a crust of bread. Some parents can manage to struggle on during the earlier days of the week, but fail for those that follow. Some can find just a bite for the tiny "tots," but can do little or nothing for those who are older. In many cases, of course, the breadwinner has, very likely for many weeks, been out of work. I am not exaggerating. I am speaking what I know and testifying what I see. As to covering, it may be said that limbs are plentiful, but clothing is less obvious. The men, women, and children with mere apologies for shoes meet one at all turns. The sight is often distressing to see. Day-school children, having traped through wet and muddy streets to school with almost soleless underwear, have constantly to sit for the school hours with wet feet, and in some cases are thus contracting diseases which may soon bring misery and shorten life. So much have I felt this that I have started a Boot Club during the present year, in which parents may pay a few pence per week to obtain by degrees boots for themselves or their children. In some circumstances a little bonus

may be added. In this particular direction a gentleman has kindly offered continued help, and from some others special assistance has come. I am glad to say that Miss May Withall has taken up the honorary secretaryship of this society, and I hope that some real and lasting good is going to be done.

With the matter of the children on my mind, I may as well say that, what between parental poverty on the one hand and parental wickedness on the other, the rising generation among the very poor have often a cruelly hard time of it. I find this, and I do what I can to mitigate it, either by counsel or help, or firm direction, when fortnightly, on behalf of the local educational authorities, I sit two hours determining whether successive batches of an average of about fifty local parents brought before me by School Visitors shall be more drastically dealt with or not. In some cases I find considerable parental neglect, while in others their parental thoughtlessness or ignorance as to what, in the particular case, can be done is at the bottom of the mischief. In this way I can often so assist or persuade or direct a parent, and can nearly always help or mitigate the sufferings of a child.

The longer I work among the poor, the more I see that one of the most important ways of helping them is by encouraging thrift. I have just alluded to the boot club. I have also a savings bank, a medical club, a coal club, a benevolent society, three sharing-out clubs, and four Phoenix Lodges, with burial funds. Additionally, our Mothers' Meetings are institutions of the same nature. In them large numbers of garments of all kinds have been made. In both these latter directions the labours of Mrs. Enfield and Mrs. Summers, carried on for so many years, are worthy of all praise. In the Wednesday evening Mothers' Meeting, too, Mrs. Carlier renders useful help. A Girls' Club and Sewing Class in which children are taught to make garments for themselves or their parents is carried on by Miss Violet G. Withall, in which capable and competent instruction is given, the children, of course, paying for the materials they use. In the same way, too, holiday funds both for children and adults are kept going. The total sum of money thus week by week collected is very considerable.

I am also engaged on the Thrift Committee of the Social Workers' Union—an association of local clergymen, ministers, guardians, councillors, and others—for the purpose of urging methods of thrift upon the parents of the day-school scholars of the whole borough. Several meetings have already been held, and more are to follow.

Of course, a great obstacle to all such work has been the recent and, in some directions, the still continued unhappy condition of the labour market. I do not think I ever remember such hard times as we have had during the last few years. In my actual knowledge, numbers of people have had not only to pawn clothing and other things, but also to sell right out much of their scanty stock of furniture. Neither the Queen's Fund—a fund not quite as wise as she is good—nor the Act of Parliament has yet been able to deal with the terrible calamity which has unfortunately overwhelmed so many. With the Poor's Purse I have been able to do some little

good, but of course it has been little. What has been this among so many?

In all such work I can truly say that what I have been able to do has been done in the unsectarian spirit and purpose of the founders and supporters of the Mission. I can unhesitatingly affirm that where help or guidance or counsel which in this district I can give is needed, it is, without let or hindrance, given irrespective of party or creed or no creed. And I think this fact is locally very well known and appreciated, and I should be sorry if such were not the case.

Dr. Charles Read, of Rhyl Street Mission.

I am in touch with the School Children's Relief Committee of North St. Pancras, Group I., this section comprising three schools in the immediate neighbourhood of Rhyl-street. On their behalf I visit and examine any children for whom certificates are required, or in whose case any other medical judgment is called for. In all these ways my special knowledge and experience in the past seem to have been fitting me for my present duties as a missionary to the poor, so far, at least, as their material well-being is concerned, and this, as we are coming increasingly to recognise, is the necessary basis of all the higher developments of the nature. For if there is one thing more certain in our knowledge than another it is this; that, as with every organism in nature, so with every power and faculty in the complex nature of man, there must be the appropriate conditions of growth if the unfolding life within is ever to attain its full and proper development. This law is inexorable, and there is no possible escape from it; it holds good from the material base to the spiritual summit of man's being, and the laws of nature are the laws of God. I cannot help laying stress on this point, because all my training as a student of medicine, with its preliminary scientific studies, and all my many years of life in the practice of it, have gone to confirm its truth.

The object of our Mission as regards the welfare of the poor is, I know, all-inclusive—it seeks to benefit the body, mind, and spirit of all it can possibly influence. But in my visitations among the very poor I increasingly feel how hopeless it is to expect anything but a dwarfed and stunted growth of the higher faculties of the nature while the material surroundings are so painful and depressing. It is impossible to describe the dreadful condition of most of the houses in the poorer streets that I visit—the dirty state of the passages, the ricketty stairs, the staircase windows with broken panes of glass, begrimed with smoke and dust, the rooms, the floors, walls, and ceilings of which are black with soot and dirt, and the scanty furniture, bed, and bedding, all to match. In the midst of these unholy surroundings, where to mention even the name of God seems to be the veriest mockery, human beings have to live and children have their first experience of what God's world is like. How is it possible, under such conditions as these, that men and women can be even decently clean and self-respecting, much less know what the higher life of man should be? No! until the laws of nature are so altered that we can grow

sunflowers in cellars we shall never rear saints in slums.

It is right, no doubt, that, accepting the conditions of life as we find them to-day, we should help our poorer brethren and sisters to make the best of them; but it is wrong if, in accepting them, we should for a single moment acquiesce in them, and come to regard them as an inevitable necessity in the nature of things. If He who said, "The poor alway ye have with you" could speak to us again in this twentieth century, He would surely say, "Shame on the Christian Church if it should always remain so." Whilst, then, we do our best to mitigate the great evils of poverty as they at present exist, we of the Free Christian Churches should be among the foremost of social reformers, and strike at the root of this great Upas tree, under whose baneful shade evils of every kind grow and flourish. And we should begin with the children, for our hope for the better future lies wrapped up in them; but, as things are at present, how pitiful is their condition! I know of nothing more painful than the sight of the children in the poorest families, half-clothed and often hungry, with their pale faces and their mute, appealing looks. We want another Mrs. Browning to stir the nation's heart as she did in her poem, "The Cry of the Children," which largely helped to carry the Factory Acts, and put a stop to the cruel labour enforced on the little ones. To our shame be it said her words are almost as true to-day as they were when uttered now so many years ago:—

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads
against their mothers,
And that cannot stop their tears.
They look up with their pale and sunken faces
And their looks are sad to see,
For the man's hoary anguish draws and presses
Down the cheeks of infancy.
They look up with pale and sunken faces,
And their looks are dread to see,
For they mind you of their angels in high places
With eyes turned on Deity."

"How long, O Lord, how long," we may truly say, "shall these things be?" And the only answer is, "As long as the comparative apathy and indifference of the Christian Church lasts in relation to them."

There is knowledge enough in the world already to enable us to put an end to a large proportion of the evils of our social state if only we had moral earnestness enough to make use of that knowledge and give it due effect. What we all need is a fresh baptism of the Spirit, to quicken within us a greater enthusiasm of humanity, and then a better and brighter social day will speedily dawn.

The Rev. S. H. Street, of Bell Street Mission.

In looking back over the work of the twelve months that have elapsed since our last report, my first thought is how impossible it is to attempt to sum up the result of it all. This impossibility, of course, is implied in the very nature of the work

our Missions are trying to do, for such result could only be looked for in the lives of men, women and children. Our teachers have plodded on steadily with their work Sunday by Sunday in our School. Our visitors have gone in and out among the homes of the people. Our other workers have laboured in various ways to promote habits of kindness and temperance, to stir up an ambition for better things in the minds of our children and young people, and to urge them to make use of the opportunities they have. We have tried to make our Mission a centre of brightness and an uplifting influence, and to encourage a feeling of comradeship and mutual helpfulness among those who have gathered within its walls.

I can tell of how we have tried to work, the methods we have adopted; but, while I am satisfied that the self-sacrificing efforts that have been made by our workers have been helpful, and that many lives have been made brighter, many temptations resisted, and new efforts made because of it, I cannot sum these results up in a report.

With regard to our district, I do not know that there is anything to say that has not been said before. Many of our neighbours have had long periods of out of work, while many others have been sadly overworked; but, unhappily, this seems to be equally true every year, and the past year has been no worse than usual. Our people seem to be more closely packed every year, and the tendency seems to be for rents to increase. New dwellings are put up from time to time, but the man with the large family and low wage has little chance of getting into them. The rent he would have to pay for the number of rooms he would be required to take is quite prohibitive, and he has to seek a less particular landlord, who allows his rooms to be overcrowded because they are not very desirable and more fortunately situated tenants will seek elsewhere. Another crying evil that forces itself continually on our notice is the overworking of the women and girls, the mercilessly long hours many of them have to work. They are afraid to protest against the continual overtime lest they should lose their work altogether, and the normal working hours are far too long without this added burden. One cannot fail to be struck with the fact that the men fare much better in this respect. These two facts—the overcrowded homes and the girls and women worked beyond their strength—are sufficient to prevent surprise when we find our district produces more than its share of mentally and physically deficient children.

Our Mission is placed close to a wealthy district, and hardship and want and the never-ending struggle to keep the wolf from the door are apt to be emphasised and embittered when brought into close contact with luxury and self-indulgence. The difficulties and hardships of our people make our work the more needful and the better worth doing, and the thanks of all those who are interested in such work are due to the band of workers who have so faithfully tried to lighten the burden somewhat. I would that by some word of mine I could increase their number. Year by year we have to make the same appeal. Our Sunday School steadily increases in numbers. At the time of writing this report we are

getting 160 children each Sunday afternoon, and practically we have the same number of teachers that we had when our numbers were 100. We are very unwilling to refuse to admit new children; it would be a misfortune to have to do so. Cannot some of those churches within easy reach of us, and without afternoon schools of their own, come to our help in this matter? To me, the Sunday School seems the best opportunity we have of really permanently helpful work. We are very fortunate in the teachers we have, but their number is too small for the work, and a few volunteers would encourage us all greatly. In other departments recruits are needed, too, but in none so badly as in the Sunday School. Miss Sharpe is always on the look-out for fresh visitors for the district Provident Society, and always ready to help new workers till they get used to their work.

* * * * *

A very useful part of our work in connection with the Sunday School has been the arranging for country holidays for the children during their school vacation. In previous years the Sunday School Society had come to our aid in this matter; but they decided to discontinue this work last year, and we were thus thrown upon our own resources. I am glad to know that they are again undertaking this good work in the coming summer. We decided to try an experiment on somewhat novel lines. We secured the use of a field for a fortnight at Billingshurst, and arranged for the erection of a tent of sufficient size to serve as dining-room and headquarters generally for a party of fifty or sixty. The field was close to the Mission Cottage, and the tent was placed as near as possible to the cottage, so that the needful cookery might be done there and readily conveyed to the tent. I need not here enter into all the details of the arrangements. Suffice it to say that we took a party of 50 children to Billingshurst, arranged for them to sleep in various cottages in the village, and provided all meals and made our headquarters generally in the tent. There was no hitch of any kind in the arrangements. Tea was ready for us shortly after our arrival, and all subsequent meals were ready promptly to time.

Mr. Lansdowne met our party at the station, and after tea he and I distributed the children among the cottages, and found the task a long and somewhat difficult one, for we had to consider both the available accommodation and the children who would be best together. The children were very satisfactorily housed in all but one case, and this case illustrates how careful those who are responsible for sending children to country cottages need to be. The children were, of course, at once removed. The other cottagers were most kind to the children, and tried to make their holiday a thoroughly happy one. I heard on all sides of kindly things that "our lady" had done.

Perhaps it may be of interest to mention our daily bill of fare:—

Breakfast at 8.30, preceded by morning prayer.—Tea, bread and butter and marmalade.

Dinner, 12.30.—Joint and sweets.

Tea, 5.—Tea, bread and butter, and jam or cake.

Supper, 7.30.—Milk and biscuits, or bread and butter.

Workers and children all fared alike, except that we and the children on duty for the day (laying tables, waiting, &c.) had our meals after the others, and were allowed an egg for our breakfast, which caused being on duty to be considered to have its advantages.

We organised all sorts of games for the children—cricket, stoolball, athletic sports, &c. The boys played the girls at cricket, and our boys had a great match with the village boys, which, unhappily, they lost. The athletic sports took several evenings, and the village children entered for some of the events. We had conducted walks for the whole party, and wandered off in small parties as well. Happily we had very little rain. On the one morning that was really wet we had an extempore concert in the tent, which was quite a success.

Our greatest trial came from the wasps, who were unbidden guests at all our meals, and many of us were stung before our fortnight was ended.

On the two Sundays our party attended the little chapel in the village, which we almost filled. I conducted the services on the first Sunday, Mr. Lansdowne taking my place at Bell-street; and on the second Sunday Mr. Lansdowne himself officiated. I had with me as co-workers my wife, Mrs. Abbott, and Mr. Walter Tyler for the whole time, and Mr. Larking and Mr. Rockliffe spent a few days with us also.

It would be impossible to wish for more cheerful and willing workers. Then there was Mrs. Yarrow, our matron at the cottage, and Miss Yarrow, her sister, who looked after the cooking and helped in many other ways. I expect we worried them a good deal, but they never showed it, and were cheerful to the end.

Last, but by no means least, we owe a great debt of gratitude to Mr. and Mrs. Lansdowne. Mr. Lansdowne not only made all the necessary arrangements for us with great thoughtfulness, but both he and Mrs. Lansdowne helped in all sorts of ways while we were there.

The children thoroughly enjoyed their holiday, and certainly looked wonderfully better when they returned home. The inclusive cost worked out roughly at 7s. 9d. per week each person.

To love one's neighbour in the immovable depths means to love in others that which is eternal; for one's neighbour, in the truest sense of the term, is that which approaches nearest to God; in other words, all that is best and purest in man; and it is only by ever lingering near the gates I spoke of, that you can discover this divine in the soul.—*Maeterlinck.*

THE Almighty Father aims not to make us the workmanship of his hand: that He could do at once, without our co-operation or against our resistance, and then all this world of moral misery could have been avoided; but he aims to make us what His children must be, if they are the children of His Spirit and not the machines of His hand—voluntary fellow-workers with Him, sharers in His purposes; and this can be done, not whether we will or not, but only with our will through our love and loyalty.—*John Hamilton Thom.*

AMERICAN NOTES.

BY CHAS. W. WENDTE.

THE terrible disaster at San Francisco overshadows every other interest in our country at present. The spectacle of 300,000 homeless and hungry people to be sheltered and fed appealed to all the mental and moral resources of the American nation. Grandly have they met the demands upon their sympathy and abilities. Nearly 20,000,000 dollars in money have been contributed, besides material supplies and private gifts impossible to chronicle. New York, our great financial centre, gave 4,000,000 dollars, Boston, 800,000 dollars. But the generosity of the smaller towns is even more remarkable and touching. The self-restraint, fortitude, and devotion of the stricken thousands in the doomed city were no less inspiring testimonies to the essential excellence of humanity. I have somewhere read that the worn-out impression of an antique coin may be restored by submitting it to a strong heat. So in these furnace-fires of affliction the divine stamp of human nature, effaced by worldliness and evil-doing, has come to the surface again, and we behold once more the lineaments and superscription of Him who created man in His own image, and designed him to become on earth the ministering angel of His beneficence.

Realising that our liberal churches in all that region must have suffered heavily President S. A. Eliot took prompt steps for their relief. Thus far 40,000 dollars have been contributed by our Unitarian churches, through the American Unitarian Association, for the aid of the needy of our communion and the reconstruction of their shattered temples of worship. Our First Church in San Francisco suffered by the earthquake, but escaped the fire. The tower fell through the roof, the gables into the street, and other damage was done. The parishioners, almost without exception, lost their places of business, and heavily in their private fortunes, but few lost their homes. The Second Church, a wooden structure in a remote district, was uninjured, but its congregation is dispersed, and temporarily without means. Across the bay the Oakland church, a handsome stone structure, suffered the loss of its tower and gables. The remaining church edifices, being of wood, escaped the earthquake's blind, unreasoning fury.

The great city will be speedily rebuilt in stronger, securer fashion, of iron and steel, cement and wood, with every safeguard against earthquake and fire. The lesson will not have been learnt at too great a cost if it leads to these precautions and a vastly more beautiful San Francisco. Behind the energy and intelligence of its citizens are the grain fields, farms, orchards, forests, gold mines, oil-wells, and other giant resources of the state of California, with its 168,000 square miles of territory as yet peopled by only two million inhabitants. The 150,000,000 dollars of insurance which San Francisco will recover (half its loss), will make a beginning of its reconstruction possible. Its superb situation, magnificent harbour, vast resources, and intelligent and indomitable people will assure its ultimate restoration and metropolitan growth. From 1812 till

now no earthquake of any consequence has disturbed California. A hundred years hence any recurring shock will find itself innocuous against the safeguards of modern civilisation. So we reason, and so we believe.

Turning to Unitarian affairs, we look forward eagerly to a new review devoted to liberal theology. The late Rev. Professor C. C. Everett, of Harvard Divinity School, the scholarly and beloved editor-in-chief of the *New World*, was deeply grieved at the demise of that journal. On his own death it was found that he had bequeathed nearly his entire estate for the purpose of founding a similar review, subject only to a life-interest for his daughter. This estimable lady has since died, and it is hoped that the new theological journal, which is to be edited by the faculty of the Harvard Divinity School, may soon make its appearance.

The interest taken in Europe in the conversion to orthodoxy of the youngest son of Rev. Dr. Edward Everett Hale, leads me to note that the venerable Master of our Unitarian faith, wrote his son a tender and beautiful letter, assuring him of his sympathy and affection, and wishing him great happiness in his religious awakening. We should have expected as much from Dr. Hale, but should hardly have thought that his son would have desired, under all the circumstances, to repair to Washington, where Dr. Hale is acting as Chaplain of the National Senate, and to take an active part in the conduct of a religious revival in a Presbyterian church.

The preparations for the coming International Congress in Boston in 1907 are well in hand. Perhaps the most notable occurrence thus far in connection with it is the cordial acceptance by Rev. George A. Gordon, D.D., pastor of the Old South (Trinitarian) Congregational Church in Boston, of an invitation to be one of the local committee of eight charged with the organisation of the Congress. Dr. Gordon, a Scotchman by birth, occupies an eminent position in the ranks of the American clergy. His church is the wealthiest and most conspicuous in Boston. It has lately substituted, for its ancient and complicated creed, a simple and broad statement of faith, proposed by its pastor. A preacher of great ability, a lecturer, a writer of scholarly books, and a powerful and independent thinker, Dr. Gordon's accession to the committee counts for much, and assures the interdenominational breadth of the coming Congress.

The Unitarian Women's Alliances of the United States will take for subject of their next year's study classes, "Liberal Religious Movements and Leaders in Foreign Countries." The countries to be studied are Great Britain, Holland, France, Germany, Hungary, Switzerland, India, and Japan. A leaflet outlining the topics and giving references is in preparation. One purpose of this course is to prepare the way for the coming International Congress.

A charming action by one of these alliances was the recent transmission by the Woman's Society of "the ancient Puritan Church of Milton, Mass. (founded in 1678), to the ancient Huguenot churches of the Cevennes, France," of a gift of £20, as an

expression of regard and sympathy in their present struggles.

The Ancient Boston Association of Ministers, formed by the Puritan divines, and now conducted by Unitarians, is listening to a series of addresses on "The Ministry as it appears to the other professions and vocations." Doctors, lawyers, editors, business men, have spoken to us, and next week we are to listen to an educator, President Chas. W. Eliot, of Harvard College. It has been a highly interesting and profitable series of meetings.

Two members of President Roosevelt's Cabinet, Minister of War Taft and Attorney-General Moody, are Unitarians. So are the present Governor and Lieut.-Governor of Massachusetts, and the chaplain of its Senate, Rev. Edward A. Horton.

The Unitarian Anniversaries in May are close at hand. Your Rev. Joseph Wood will preach the annual sermon. He will be warmly welcomed.

WAYFARING AT CHAMPEL.

As I went on my pilgrimage I came into a vale. It was not the Valley of the Shadow, whence I had escaped for a time, but the Valley of the Rhone. This is a great river and a swift, whose fountain is beneath the ice, though it flows into sunny seas; and midway it gathers itself into a great water, with vineyards upon its banks and pleasant villages, which look up to the high mountains. And at its flowing out from this mere is a city of no mean note, wherein aforetime dwelt Jean Chauvin. This was a great father in the church, and save that he slandered God and mishandled men, a person of singular virtue.

Now I was leading about a wife, like Cephas and the rest of the Apostles, and my wife adhered to the teaching of the Unitarians, which are a people neither great nor much beloved, for that they accept not the tradition of the elders, but of much vigour and fair repute. And I said unto my wife: "Here are we arrived at the city

Calvinus, and forasmuch as we cannot tarry long here, let us make haste and seek out the relics of so great a saint as the chair he sat in, and the church in which he prophesied." But she answered me, and said: "Nay, not so. For there came once to this city a Unitarian, Michael Servetus, whom Calvinus seized and slew; and they have raised unto him a stone near the place where they burned him, for thus do the sons honour the prophets whom their fathers persecuted. And I, who in this age worship God after the same fashion without danger, am moved to look upon this monument. Do thou come thither with me." "That will I right readily," said I unto her, "for this same Servetus was a physician, and a notable man in his art. He was the first who denied that blood flows through certain openings from one half of the heart to the other, for indeed these openings are not to be found; but he held that the blood flows downwards through the arteries and upwards again through the veins; and gladly will I honour the first inventor of that which all our doctors now teach." Wherefore we sought to know where the monument might be found; and this was a hard

task, for the inhabitants of this city do not speak the kindly tongue of the Alemanni, but a sort of corrupt Latin, which is called Frankish. Yet, at the last, we understood that what we sought lay far aloof, on the further side of the city. Then said I to my wife, "Let us then rather go to the church and the library, for there are relics not alone of Calvinus, but of other famous men also. He that made a mock of all things in heaven and earth dwelt here, and here is the book in which another pilloried his own soul naked." But she answered and said, "I would liefer look for one moment upon the monument of Servetus than waste hours upon that sorry trinity," for thus, without reverence, she spake in her haste, "Chauvin, Voltaire, Rousseau." So we went through the city a great way.

Then came we at length into that neighbourhood where the man whom we revered had died in pain and reviling, and we sought hither and thither, but in vain, to find his monument. The streets were fair, and beset with goodly houses in gardens, but no man walked therein. Wherefore, I was constrained to enter one of the gardens, where a man who dwelt there was reclining, and to hail him, and say, "Pardon, monsieur, ce chemin conduit-il au monument Michel Servet?" which is, being interpreted, "Sir, can we by this road come unto the monument of Servetus?"

"Nay, verily," answered he, with all courtesy, "but ye are rather going from it. Return along this road to the crossways, and ask whom ye shall there meet, for the monument is not far off." So we thanked him and returned. And at the crossways we waited a weary while. Then espied we a certain dame who was walking afar off; and I approached her and inquired as before. And she sent us along a street, whence at a turn we should pass into another street, and thus and thus should we be satisfied of our search. So we followed her guidance until we were lost, and after that we wandered long, seeking another guide, but finding no man. After a time there came one whom we questioned, and he bade us follow certain ways, which brought us, after many windings, to the place where we had been aforetime. Then said I to my wife: "Can it be that these people make their sport of us, or is it that the monument is invisible?" But she said, "Have patience; perchance the next who tells us our way will know it." So we went forward, and came into a place where there were people, and some traffic. Then said I to one who seemed wise and kind, "Sir, we have long sought a monument to Michael Servetus, which is reported to be in this region. We have had many guides, who have led us, as it were, through a labyrinth, but of the stone we have seen nothing. If it be not a fable, I pray thee direct us on our way thither, for the day is far spent, and we are weary of going." Then this man, being, indeed, as he seemed, both kind and wise, drew a chart for us of the way we should go, and delivered it unto us with clear words, and we thanked him, and by the aid of this chart arrived, after some time, at the stone.

We read what is graven on both sides of it, and were moved by the piety of the sons of Calvin, who follow their father in all righteous ways, but not in the path of

hatred and cruelty. And, having long considered it, we departed.

And my wife said to me, "I am indeed weary of this long search. But chiefly I have compassion on thee, for that thou has lost in it so much time, which thou hadst destined for the manuscripts in the great library, both ancient papyri and figured missals, and letters of Theodore Beza, whom thou so much lovest; and the learned Grotius, and it may be—though indeed, Bædekerus saith nought thereof—thine own Erasmus. But wherefore is this monument so painfully hidden? Are the men of Geneva ashamed of it? It is not hard to find the heroes' monument at Basil, or the Lion of Lucerne—nay, it were hard to miss them. Were it not well to move the magistrates and rulers to suffer posts to be set up, with pointing hands, and a writing on them, telling that thus and thus shall men come to the stone of Servetus?" But I answered here, "Nay, I am not of repute or authority enough to move these people; but I will write what hath befallen us, and some who read, and have power to bring this to pass, may, peradventure, do what thou counselest." And we went to see the relics of Calvinus.

E. W. L.

A NEW CHURCH FOR ACTON.

THE Acton congregation, which has for four years past worshipped in the Marketplace Auction Room, opened its new building, a pleasant iron church in Creffield-road, on Sunday last. In the morning the Rev. Arthur Hurn, the minister of the church, conducted the service, his subject being "Ideals of our Church: Religious, Intellectual, Social." In the evening the Rev. F. K. Freeston preached to a good number on "The Place of the Sanctuary in Personal and Social Life."

On Monday evening a public meeting was held to celebrate the opening. London Unitarians were well represented, and there was a good attendance. After partaking of tea and coffee, and after a pleasant time of conversation the more formal proceedings commenced with the singing of a hymn and prayer offered by Rev. T. E. M. Edwards.

Mr. JOHN HARRISON, who presided, spoke of his association with and interest in the church since its commencement by the agency of the Provincial Assembly when he was president. He made the welcome announcement that the church might hope to open free of debt.

Mr. J. A. BARNES, the hon. secretary, followed with a statement of church affairs. He told briefly the history of the four years' struggle in the auction room, and gave details of the building scheme; £400 is the cost of the building and furniture; £180 has been raised locally, and by the kindness of other friends practically the whole sum has been realised.

The Rev. W. COPELAND BOWIE spoke of the help that the British and Foreign Unitarian Association had been able to give to the congregation, both by a grant towards its expenses and by finding it a minister.

The Rev. ARTHUR HURN said he had been told by his friends when he first became a Unitarian, a year ago, that he would find no enthusiasm. That was falsified at Acton. They had been able to get on so far because they had a band of people who believed in the gospel of a Unitarian Church and would work for it. So little rested with the minister. He was only one. So much rested with the people. Then he was told a second thing: that Unitarians had no organisation, and were selfish groups of intellectuals. He believed in being intellectual, and did not find it have those evils which were feared. That church was a proof of organisation and sympathy. Alone they could not have done it. And that meeting proved the unity of London Unitarians. They had come to help the beginners at Acton. After the singing of an anthem the Rev. HENRY GOW spoke, dwelling on the necessity for agreement in a church in spite of differences. The Rev. CHAS. ROPER gave some memories of his work at Moss Side, Manchester, and encouraged the Acton church to go ahead, and Dr. C. HERBERT SMITH urged the cultivation of the social side of a church. Their idea of a tennis ground attached was an excellent one. They must get the young people, and they must have good lectures. Mr. Harrison would come and tell them "How I became a musician." Mr. Bowie would come and give them, "How I spend the day at Essex Hall." He himself would come and tell them, "How I raised the Boston Fund." A collection was then taken to help to complete the Building Fund, and Mr. A. Barnes and Mr. J. A. Wilkes proposed and seconded a vote of thanks to the Chairman and speakers. Mr. H. L. Jackson and Mr. Hooper also submitted a vote of thanks to the ladies who had prepared the tea. The singing of a hymn brought the meeting to a close.

THE VAN MISSION.

SIR,—Our friends at Warrington and Bootle made arrangements during the time the van was in their neighbourhood for open-air services on the Sunday afternoon and evening. We were glad to put the van at their disposal, and to learn that at Warrington hundreds of people attended. At Bootle the bad weather unfortunately spoiled everything. There may be other churches along the road we are travelling who would like to have the use of the van on Sundays, and I shall be glad to make arrangements wherever possible. The responsibility for the services would, of course, rest upon the local minister and his people, while we would supply hymn papers, &c. Our Missioners return home on the Saturday evening as a rule, but Mr. Talbot would always render his valuable assistance; and it would be a satisfaction to us to know that the van was not lying idle. May I also make a request to Unitarian friends who attend any of our meetings? We want in some way to be able to distinguish them from strangers, and it is suggested that the wearing of a leaf (without a flower) would enable us to do this. It will, perhaps, interest our friends to know that experience is showing us

new opportunities, and that we have now added to our programme mill-gate noonday meetings for factory workers, and evening meetings (6.30 to 7.30) for children. As a result of many inquiries for information, and of the many signatures which are readily inscribed in our visitors' book, we have decided to adopt *Unity* as a mission monthly. Two pages of the magazine have been placed at our disposal. I shall be glad to send a copy to any friends, and I think it will be possible to obtain copies at the London meetings next week. May I add one further note—that a weekly announcement will be made in *THE INQUIRER* "Calendar" of the meetings for each succeeding week? With happy acknowledgments of all kinds of willing service which have been rendered, I am, yours,

THOS. P. SPEDDING.

TO VARUNA.

(VEDIC HYMN BY NASHAKA.)

Who is God but the God
Who in wisdom of old
The blue deeps of the skies
Out of the chaos unrolled,
And built the broad earth in its beauty,
and filled it with treasures untold?

Centred, enthroned
In each thing is He:
In the breath of the storm,
In the strain of the bee,
In the soul of the radiant morn, in the
pulse of the marvellous sea.

Lo! he is Lord
Of the flaming star;
And his law hath gone up
From the nethermost spar
To the sun-kissed domes of snow that flash
from mountains afar.

O Mortals, let praise
To your Master arise,
Who shepherd-like leads
The host of the skies,
When the rose-pearl glories have fallen,
and suddenly daylight dies.

With shield of defence
May He guard by our side,
When Vritra assails us
And evils betide,—
Ere ever our meek-eyed hopes in the
houses of Darkness hide.

What lacketh my prayer
Thy wisdom make whole:
By the might of thy power
Defend us from dole,
From sins that ensnare, and from evils
that crush us, O Soul of my soul!

So our bark shall put forth
On a peaceful quest
O'er silvery seas
At thy sweet behest:
Not blown northward nor southward, but
sunward to a haven of rest.

FREDERIC THOMAS.

THE artist, like the poet, sees the infinite in things, and, under the conditions of his works, suggests it.—*B. F. Westcott.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare.—The annual singing festival of the Unitarian Churches was held on May 21st at Tabernacle Congregational Church. The following churches were represented:—Hen-dy-Cwrdd, Trecynon; Highland Place, Aberdare; Cwmbach; Dowlais; Ceincoed; Gellionen; Clydach Vale, and Pentre, Rhondda; and Tabernacle Chapel was crowded both in the afternoon and evening. The afternoon meeting was presided over by Mr. W. R. Morgan, solicitor, Aberdare, who after prayer had been offered by the Rev. J. Hathren Davies, expressed his pleasure at seeing such a large gathering. The annual singing festival was organised to improve their congregational singing, and there was no doubt but that it was doing so. It also served another purpose—it gave them an opportunity of meeting each other to exchange views and to shake hands, and it gave them strength and inspiration for the work of the coming year. The conductor, Mr. J. R. Evans, Ceincoed, then proceeded with his work, and under his baton the vast choir sang magnificently. In the course of the afternoon service addresses were delivered by Mr. John Hopkins, Gellionen; Mr. John Morgan, Clydach Vale; and Mr. B. J. Edwards, Swansea. Mr. Gomer Thomas, Merthyr, presided over the evening meeting, and Councillor L. N. Williams, J.P., Aberdare, gave an address.

Barnard Castle.—The annual spring meeting of the Northumberland and Durham Unitarian Christian Association was held in the Free Christian Church on Saturday, May 19. The president, Rev. W. H. Lambelle, was in the chair, and the Rev. G. A. Ferguson, of Gateshead, read a paper "Unitarianism and Social Questions," which was followed by an animated discussion. After tea a public meeting was held, Mr. A. G. Peaston presiding. Among the speakers were the Revs. W. H. Lambelle, F. Wood, and G. A. Ferguson.

Birmingham: Small Heath.—The anniversary services of the Sunday school were held in Waverley-road Church last Sunday, the preacher being the Rev. William C. Hall, minister of the church. On Monday the scholars had their customary tea and distribution of prizes, followed by a service of song, entitled "Lloyd Garrison," specially arranged by Miss Matthews and Mr. Hall. At all services there were much larger attendances than Waverley-road Church has hitherto known, and the collections were proportionately larger. During the past year the growth of the school work has entirely exceeded the somewhat limited building accommodation.

Colne.—On May 20, the 28th chapel anniversary sermons were preached by the Rev. William Rosling, of Bradford. The morning service was specially for the children. In spite of the unfavourable weather there were good congregations, over 300 being present at the evening service. Mr. Rosling's sermons were most impressive and helpful, and were greatly appreciated.

Crewe.—The annual meeting of the South Cheshire District Unitarian Association of Sunday-schools and congregations was held in the Free Christian Church on Wednesday, May 23, and began with a religious service, at which the Rev. G. von Petzold, of Leicester, was the preacher. At the business meeting the Rev. C. D. Badland took the chair. Mr. A. Orret, of Chester, was elected president, and the Rev. H. Fisher Short, of Crewe, secretary. After tea Ald. J. Briggs presided, and addresses were given by the Revs. J. C. Street, Dendy Agate, and H. F. Short.

Hinckley.—The Sunday-school anniversary sermons of last Sunday, at the Great Meeting, were preached by the Rev. J. C. Street, of Shrewsbury, whose direct manner and eloquent appeals found a sympathetic response in the hearts of his hearers. The chapel was full to overflowing at both services. Most satisfactory collections were taken. There was much cheerful singing with the scholars and choir, with Mr. Lewis Wykes at the organ.

Leeds: Holbeck.—The Sunday-school anniversary services were held on May 20, when increased congregations assembled morning, afternoon, and evening. The preacher was the Rev. Wilfred Harris, of Bolton, and his sermons were most appropriate to the occasion, and

much enjoyed. The afternoon service was conducted wholly by scholars; their contributions carefully selected from the Bible and the poets, were delivered with good effect from memory, and the efforts of the children proved of much interest to themselves and their hearers. The service, drawn up by the Rev. W. R. Shanks, might be of use elsewhere, and can be had on application to him. The choir and scholars sang special hymns and anthems. The collections were a slight improvement upon last year's.

London: Bermondsey.—On Sunday, May 20, the Sunday-school anniversary and flower services were held. In the afternoon the scholars were addressed by Mr. George Callow. The church was decorated with an abundance of flowers, most of which were kept till the following Wednesday to enhance the effect of a Maypole entertainment and concert, provided by a troop of thirty boys and girls with their leaders, from Hill-street Church, which belongs to a different denomination. The audience, which included a very fair proportion of adults, numbered at least four hundred. A collection, amounting to sixteen shillings, mostly in copper, was taken for the benefit of the Sunday-school.

London: Brixton.—On Wednesday and Thursday, May 23 and 24, very successful performances of the operetta, "The Enchanted Glen," preceded by a musical programme, were given by members of the Girls' Club of the Effra-road Sunday-school. The financial result was also very satisfactory, the whole debt of over £7 to the treasurer of the school being paid off, and a small balance remaining in hand.

London: George's Row.—On Sunday last the Sunday-school anniversary services were held. In the morning the service was conducted by the Rev. F. Summers. In the afternoon Mr. H. G. Chincellor officiated, and gave a most excellent and appropriate address to the children. In the evening, Mr. Fred. Maddison, M.P., took the whole service and delivered a most impressive sermon from the text: "Pure religion and undefiled before God and the Father is, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In these words, he said, he felt that he had the people with him. Those things were the duty of them all. Religion was something more than belief; it was something for them to do. It was more than a creed; it was a life. The religious teaching of their children, he urged, was not a matter for the day school, but for the home and the Sunday-school. Let it be well understood that he was a sincere believer in religion and in God. No thought which ended here—which had no eternal outlook—was complete, or could possibly be satisfactory to the human mind. Reverence, love, and prayer were essential to human life. And the way of the text was the practical side of the matter and one which gave completeness to the whole. One point which very much interested the friends in the afternoon was the presence of Mr. John Harrison, who presided at the organ. The hymns, to popular tunes, were written by the minister. The congregations, especially in the afternoon and evening, were crowded, and the collections amounted to £3 6s. 0½d. On Tuesday last a tea party in connection with the Mothers' Meeting was held, at which about one hundred members were present. Mrs. Williams and Mrs. Moir gave an excellent entertainment, and Mr. Williams, Mr. Carlier, and Mrs. and Mr. Summers spoke.

London: Mansford-street.—The members of the Mansford-street Guild successfully entertained 100 blind people, with their guides, on Saturday, May 26. Tea was followed by a concert, and both were accepted with relish. About 40 friends helped with happiest results.

Manchester: Longsight.—Successful anniversary services were held here on Sunday, May 20th, when the Rev. J. J. Wright, of Atherton, occupied the pulpit. The evening congregation was a very large one. The music, rendered by an augmented choir, consisted of Dr. Henry Watson's Cantata: "A Psalm of Thanksgiving"; and additional interest was added to the performance of the work by the fact that the composer presided at the organ. In the afternoon a musical service was given by the choir, consisting of selections from the great masters.

Poole.—On Sunday, May 20, the Mayor of Poole, Alderman Charles Carter, attended the Hill-street Chapel, which is his own place of worship, in municipal state, attended by members of the Corporation and the borough officials. The service was conducted by the Rev. James Burton, minister of the chapel, and the sermon was preached by the Rev. James Harwood, secretary of the National Conference. The collection, made on behalf of the Cornelia Hospital, amounted to £8 17s. 5d.

Stockport.—On Sunday, May 27, the Rev. B. C. Constable completed a series of four Sunday evening discourses on "Questions for the Day," embracing (1) "Why go to Church?" (2) "Why be Religious?" (3) "Why Seek to do Good?" (4) "Why be a Unitarian?" The congregations were not so large as they have been when discourses explanatory of the Unitarian faith have been given, but they were above the average, and the subjects seemed to be appreciated. Collections were taken last Sunday for the local Infirmary.

Wolverhampton (Presentation).—At the close of the evening service at All Souls' Church on Sunday last a pleasant ceremony took place in connection with the departure of Mr. and Mrs. H. E. Perry from the town. Mr. Perry (who is joining the Rev. Lawrence Scott in the ministry at Denton) has for many years been chairman of the congregation, and has given unsparingly of his time, money, and personal attention to the work. In the deliberations of the church committee his advice and general knowledge have been invaluable, and as he has sat on the committee—and later on the council—of the Midland Christian Union, he has been a connecting link between the church and the Association to which it is so much indebted. As a lay preacher Mr. Perry was always acceptable in the numerous churches he visited. The presentation consisted of an illuminated address—done by one of the church members—a purse of money, and to Mrs. Perry an umbrella suitably engraved. The presentations were made by Mr. Councillor E. Evans and Mr. W. L. Teasdale, and Messrs. Blackshaw, Rickett, and Fletcher also spoke appreciatively. Mr. and Mrs. Perry suitably replied.

Yorkshire: Sunday-school Union.—The annual united ramble took place on Saturday, May 26, when friends to the number of thirty-four arrived by train, or on foot, at Apperley Bridge from Leeds, Idle, Ilkley, and walked to Otley, over the famous Otley Chevin. The weather was not propitious, and contingents from a number of schools did not put in an appearance. Those who were present did not fail, however, to enjoy the outing, being in excellent spirits when they arrived, not overtired, at the attractive Otley Recreation Rooms, where they had tea. The journey home was made by train from Otley.

To learn to love one must first learn to see.—*Maeterlinck.*

HE (Wordsworth) discoursed on the utter folly of sacrificing health to books. No book-knowledge in the world can compensate you for such a loss; nothing can excuse your trifling with health, except duty to God or to your neighbour.—*Caroline Fox.*

HUMANITY gives one unvarying verdict. It pronounces the heartless man inhuman. It scorns the traitor, and venerates the patriot. It execrates the villain, and canonises the saint. The very word *inhumanity* is the testimony of mankind recorded in language itself; a testimony more enduring than the statues of stone that symbolise its reverence for the great and good. The answer is always coming in the soul itself, and in human history. Which do we accept as the true types of human nature—criminals whom society imprisons, the hollow-hearted, grasping, often more corrupt than the criminal himself, or the frank, generous, selfforgetting, whose lives touch us to admiration or tears, and take the soul captive for ever?—*G. W. Briggs.*

In an age when the giant with one idea [machinery] threatens to become the master, a spiritual religion appears as a new chivalry. In transforming work into worship, it elevates the man above all the machinery he has invented.—*S. M. Crothers.*

If the Holy Spirit is to lead you into "all truth," it will not be by saving you the trouble of parting right from wrong.—*James Martineau.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 3.

Actor, Creffield-road, 11.15 and 7, Rev. A. S. HURN.
 Bermondsey, Fort - road, 7, Rev. EUSTACE THOMPSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 6.30, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Mr. S. T. RODGER.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. WALTER REYNOLDS, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLTON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. T. ELLIOT.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A., "The Survival of Jesus."
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. WALTER LLOYD.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mrs. BROADBICK.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.

LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.

OXFORD, Manchester College, 11.30, Rev. J. E. CARPENTER, M.A.

PORTSMOUTH, High-street Chapel, 11 and 7.45, Rev. R. FINNERTY.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. HENRY DAWTRY, B.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. H. MORGAN DARE.

SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, "Madame de la Mothe Guyon," and 6.30, "The Spirit of Goethe's Faust," Rev. S. BURROWS.

UNITARIAN VAN MISSION, June 4, 5, 6, Market-square, Ashton-in-Makerfield; June 7, 8, 9, Higher Ince, Wigan, at 7.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

BIRTH.

MARTINEAU.—On May 23rd, at Thistlehurst, Westerfield-road, Ipswich, the wife of Howard Martineau, of a daughter.

DEATH.

BISHOP.—On May 29th, at 76, Wakeham, Portland. Rev. J. J. Bishop, in his 76th year, formerly Minister of Victoria-street Chapel, Loughborough.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO. — TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

WILLASTON SCHOOL, NANTWICH
—An Unsectarian Public School. Next Entrance and Foundation Scholarship Examination, Tuesday, July 10th.—For particulars apply to the HEADMASTER.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARCASTLE, RENEE.
F.S.I. MISS ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (*Pro tem.*).

SUMMER SESSION

FOR

SUNDAY SCHOOL TEACHERS,
Manchester College, Oxford, 29th June
to 7th July, 1906.

Intending Students should make application to me.—Essex Hall, Essex-street, Strand, London. ION PRITCHARD, Hon. Sec.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

YORKSHIRE UNITARIAN UNION.—The ANNUAL MEETING will be held at Halifax, on Wednesday, June 13th. Business Meeting at 2. Service, 3.30. Preacher, Rev. J. M. LLOYD THOMAS, of Nottingham. Public Meeting, 6.

A. H. DOLPHIN, Hon. Sec.

ASPARAGUS.—124 buds, postage and package free, 2s. 9d. Weekly supplies for 6 weeks at 2s. 6d. cash. Illustrated price list free on application.—FRED. THORNELEY, Evesham.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High,cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH,
DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

BRISTOL.

HENLEY GROVE, HENLEAZE,
DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal,
Miss V. A. BLAND.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

A VERY PRETTY, SUNNY FURNISHED FLAT, bedroom (2 beds), sitting rooms, scullery, &c., hot and cold bath, gas, to Let for the unfurnished rent of 15s. for three months. Apply by letter, Mrs. CHAPPELL, 3, Wordsworth Mansions, Hornsey, London, N.

Near the British Museum.

KINGSLEY HOTEL
HART STREET, BLOOMSBURY SQUARE,
LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THIRTEENTH ANNUAL MEETING,
ESSEX HALL, Friday, June 8th, 1906.—4 p.m.: CONFERENCE in Council Room: "Temperance and Social Problems." Opened by Rev. ARTHUR HURN (of Acton). 6 p.m. (in Large Hall): RECEPTION by the President, THE EARL OF CARLISLE. Tea and Coffee provided, 6 to 7. 7 p.m.: ANNUAL MEETING. The PRESIDENT will take the chair. Speakers: Rev. George C. Cressey, Ph.D., D.D. (of U.S.A.); Rev. C. Hargrove, M.A. (of Leeds); Rev. A. Leslie Smith, B.A., of Hale; and others. All are heartily invited.

LONDON SUNDAY SCHOOL SOCIETY.—The AGGREGATE MEETING OF ELDER SCHOLARS will be held at Essex Hall on Sunday, 10th June, 1906, at 3.15. The Service will be conducted by the Rev. HENRY GOW, B.A., of Hampstead. All friends are cordially invited.

The Sunday School Association.

JUST PUBLISHED.

JAMES MARTINEAU.

The Story of His Life.

By **ALFRED HALL, M.A.**

This little book has been written in the hope that it will be welcome to young people who ought to know something of James Martineau, whose thinking has had and continues to have a powerful influence upon the best religious life of our time; also to busy people who have not time to read the larger biographies published.

Cloth, gilt top, 114 pp. with Portrait,
Price 1s. net. Postage 2d.

London: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex-street, Strand, W.C.
Manchester: H. RAWSON & CO., 16, New Brown-street,
Liverpool: THE BOOKSELLERS' CO., 70, Lord-street.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for JUNE.

Our Hymn Books. Hymns of Joy in God.
The Future of the Feminine.
The Natal Raiders and Robbers.
A Question for Mr. Birrell.
The Congo Free State Devilry.
Fallacies in Physical Culture.
Light on the Problems of Life.
Thomas Hardy's "The Dynasts."
Dr. Walter C. Smith's Poems.
Religious Instruction at Eton.
Notes by the Way. Notes on Books, &c.

F. R. HENDERSON, 16, Paternoster-row,
and all Booksellers.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £60 EACH.
Entrance Fee, 2/6. Deposits repayable
at 14 days' Notice, 8½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years
Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application

PROVINCIAL ASSEMBLY

OF

PRESBYTERIAN AND UNITARIAN MINISTERS
AND CONGREGATIONS OF
LANCASHIRE AND CHESHIRE.

The ANNUAL MEETING will be held at Padliham on THURSDAY, JUNE 14th, 1906. The Religious Service in the Chapel at 11 a.m., conducted by the Rev. W. G. CADMAN, of Macclesfield. Preacher: The Rev. C. ROPER, of London. Lunch in the School at 12.30 p.m., one shilling each. Business Meeting in the Chapel at 2 p.m., Chairman: Rev. J. COLLINS ODGERS, B.A., President of the Assembly. Tea in the School, at 5 p.m., one shilling each. Public Meeting at 6 p.m. Chairman: T. WADDINGTON, Esq. Addresses will be delivered by Rev. H. E. Dowson, B.A., of Gee Cross; C. Sydney Jones, Esq., of Liverpool; Rev. J. E. Manning, M.A., of Manchester.

J. COLLINS ODGERS, President.

H. ENFIELD DOWSON,

R. TRAVERS HERFORD, } Secretaries.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

BRITISH AND FOREIGN Unitarian Association.**ANNIVERSARY MEETINGS.****TUESDAY, JUNE 5.**

ESSEX HALL LECTURE, at 8 p.m., by Rev. S. M. CROTHERS, D.D. (Cambridge, U.S.A.), on "The Making of Religion." Admission by ticket, one shilling.

WEDNESDAY, JUNE 6.

RELIGIOUS SERVICE at Little Portland-street Chapel, at 11.30. Devotional Service by Rev. J. M. LLOYD THOMAS (Nottingham). Sermon by Rev. Dr. DRUMMOND (Oxford). Hon. Organist, Mr. JOHN HARRISON. Collection in aid of the British and Foreign Unitarian Association.

ANNUAL BUSINESS MEETING at Essex Hall, at 4.15 p.m., the President, Mr. C. F. PEARSON, in the Chair. The Treasurer, Mr. OSWALD NETTLEFOLD, will submit the Statement of Accounts, and the Secretary, the Rev. W. COPELAND BOWIE, the Report of the Committee. Election of Officers, Welcome to Home and Foreign Delegates, and General Business. Resolution on the Education Bill. Tea at 5.45.

PUBLIC MEETING at Essex Hall, when the PRESIDENT will take the Chair at 7.30 p.m. SPEECHES on the following Topics will be delivered:—"The Scientific Temper in Religion," Rev. J. WORSLEY AUSTIN, M.A. (Birmingham); "The Present Mission of the Unitarian," Rev. H. D. ROBERTS (Liverpool); "Practical Christianity the Need of the Age," JOHN CAMPBELL, Esq., M.D. (Belfast); "Problems of Life and Religion in America," Rev. S. M. CROTHERS, D.D. (Cambridge, U.S.A.); "First Experiences with the Unitarian Van," Rev. T. P. SPEDDING (Rochdale.)

THURSDAY, JUNE 7.

SHORT DEVOTIONAL SERVICE at Essex Hall, at 10 a.m., conducted by Rev. W. W. Chynoweth Pope (Lewisham).

CONFERENCE at Essex Hall, at 10.30 a.m., the President in the Chair. Paper by Rev. GERTRUD VON PETZOLD, M.A. (Leicester), "The Service of Woman in the Early Christian Church, and her Work in the Church of To-day." Discussion opened by Miss BROOKE HERFORD. Paper, at 11.30, Rev. J. J. WRIGHT (Chowbent), "Education in Relation to the State, the Church, and the Home." The Discussion will be opened by Mr. A. J. MUNDELLA.

CONVERSAZIONE at the Portman Rooms, Baker-street, W. The President and Mrs. Pearson will hold a Reception from 8 to 8.30. Music will be provided at intervals by the "Royal Blue" Band; Conductor, Mr. FRANK HARRINGTON. Tea and Coffee, 8 to 11 p.m. Tickets 1s.; on and after June 6, 2s.

THE

Sunday-school Association**ANNIVERSARY MEETINGS.****TUESDAY, JUNE 5.**

DELEGATES OF DISTRICT SOCIETIES and UNIONS will meet at Essex Hall at 11.30.

LUNCHEON at the HOLBORN RESTAURANT, at 1.30. Tickets, price 2s. 6d.

ANNUAL MEETING at Essex Hall, at 3.15 p.m., the President, Rev. CHARLES HARGROVE, M.A. (Leeds), in the Chair. Afternoon tea at 4.30.

CONFERENCE at 5.15, opened with Paper by Rev. ARTHUR W. FOX, M.A. (Todmorden), on "A Hill-side Sunday-school." The following will take part in the discussion:—Mrs. E. CEREDIG JONES (Bradford), Rev. W. J. CLARKE (Birmingham), and Rev. J. L. HAIGH (Liverpool).

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations,**VACANT AND WANTED.**

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

CAN ANY LADY RECOMMEND an EXPERIENCED NURSE, age about 30, to take charge of five children, ages 8 years to 10 months. Two eldest at school in daytime. Nursery maid kept.—Mrs. ARCHIBALD KENRICK, Harborne House, near Birmingham.

CHILDREN'S MAID REQUIRED, country. Some housework. Must be clean, active, willing.—MALLET, Shearfold, Brede, Sussex.

A LADY SEEKS ENGAGEMENT as COMPANION or NURSE, and Attendant on an aged lady, or on children.—Please apply to Mr. R. D. DARBISHIRE, Victoria Park, Manchester.

A FRENCH PROTESTANT well educated GIRL would like to spend as soon as possible two months in an English family, and offers in return to have as guest in her own family, in the country or in Paris, during two other months, a girl of that English family. Please write to Madame GUYEYSSSE, 2, rue Dante, Paris. — Reference: Professor JEAN RÉVILLE, 4, Villa de la Réunion, Paris XVI.

COMPANION-NURSE.—Capable Gentlewoman, varied private experience; active, cheerful. Middle-aged. Either sex. Highest references. Good salary.—D., 86, Park-road, Regent's Park, N.W.

TO LET.

SMALL FURNISHED HOUSE.
(near Penmaenmawr).

Four bedrooms, two sitting-rooms. Modern conveniences. Mountain and Sea.

Miss BEARD,

Baliol School, Sedbergh.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

PER PAGE	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 2, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3337.
NEW SERIES, No. 441.]

LONDON, SATURDAY, JUNE 9, 1906.

[ONE PENNY.

CONTENTS.

Anniversary Week—

The Association Sermon ...	379
The Essex Hall Lecture ...	382
CONFERENCE PAPERS :—	
The Service of Woman in the Early Christian Church...	383
Education in Relation to the State, the Church, and the Home...	385
GREETINGS FROM ABROAD	388
ARTICLE :—	
Essays in Restatement—IV.	378
CORRESPONDENCE :—	
Charles Dickens and Little Portland Street Chapel ...	378
Residuum or Foundation ?	378
OUR CALENDAR	390
ADVERTISEMENTS	391

WHIT-WEEK ANNIVERSARY MEETINGS.

ONCE more we have had an anniversary week, at any rate up to Thursday evening, of perfect weather, with every promise of sunshine to the end; and that is a fitting emblem of the happy spirit that has pervaded the great gathering of friends and the proceedings of the various meetings.

The sunshine penetrated even into Little Portland-street Chapel, with mild but clear radiance, and the only shadow there was from the personal sorrow which had befallen our old friend, Mr. JOHN HARRISON, through the death of his brother, so that we could not have his familiar presence at the organ. The music of devotion, however, was not lacking, and the religious service was such that it was good to be there. Dr. DRUMMOND's sermon on "The Covenant of the Spirit," we print this week in full, and are thankful for its survey of the changes of theological thought which have marked the past sixty or seventy years, and for the earnest appeal of its closing passages. It is interesting to note that it is more than seventy years since Dr. DRUMMOND's father, Dr. WILLIAM HAMILTON DRUMMOND, of Dublin, preached the annual sermon of the Association.

With this week's sunshine we shall always associate the happy memory of the presence of Dr. CROTHERS once more in our midst. The report we have attempted of his Essex Hall Lecture on Tuesday evening on "The Making of Religion" leaves out nearly all the poetry, and cannot reproduce in the least the charm and power of its delivery; but the lecture as a whole will soon be published, and of his

speech on Wednesday evening we hope next week to have a full report.

The week began, as has now become customary, with the meetings of the Sunday-school Association, the Conference of delegates, the luncheon, and the annual meeting in the afternoon. The paper by the Rev. A. W. Fox on "A Hill-side Sunday-school," and some report of the proceedings we must keep for next week.

On Wednesday, following the service, came the President's luncheon, which offered the first most pleasant opportunity for the greeting of foreign delegates, afterwards more formally given at the business meeting of the Association. The speakers in response were Pasteur E. Giran, minister of the Walloon Church in Amsterdam; Dr. G. C. Cressey, one of the representatives of the American Unitarian Association; Pastor Hackmann, of the German Church in Denmark-hill, representing the "Freunde der Christlichen Welt," Mr. J. C. Chatterji, who spoke for the liberal Hindus of modern India; and Dr. Baart de la Faille, minister of the Dutch Church in Austin Friars, representing the Protestantenbond. America was also represented by Dr. T. L. Eliot, who responded for "Civil and Religious Liberty," proposed by the Rev. J. Estlin Carpenter, and Dr. Crothers, who responded to the toast of "The Essex Hall Lecturer," proposed by Dr. Herbert Smith. At the subsequent business meeting Dr. Giran again spoke, Mr. Charles E. Ware spoke for the American Unitarian Association, and Professor P. N. Chatterji, of Calcutta, for the Brahmo Samaj. The Unitarian Churches of Hungary were represented by Mr. Charles Raffay, and those of Australasia by Mr. Frederick Sinclair, M.A., both of whom are at present students at Manchester College, Oxford. A number of letters of greeting were also received, passages from which will be found in this number. In addition to those quoted, there were letters from the Rev. A. Altherr, of Basel, President of the Schweizerischer Verein für freies Christentum; Pasteur E. Rochat, President of the Geneva branch of that Union; Dr. Gustav Oppert, of Berlin; Signor Bracciforti, of Milan; Professor B. D. Eerdmans, of Leiden; Professor Jean Reville, of Paris; the Rev;

H. Haugerud and Mr. Kristofer Janson, of Christiania; Mr. Theo Berg, of Copenhagen; the Rev. J. Hocart, of Brussels; Miss Clara Tierbach, of the Free Church of Königsberg; Mr. V. R. Shinde, of Bombay, and Dr. W. Tudor Jones, of Wellington, New Zealand.

Of the business meeting we shall have more to tell next week, and simply record here the passing of a resolution, unanimously at last, on the Education Bill. An attempted discussion towards the end of the meeting on Wednesday afternoon resulted in a fine confusion, with amendment and counter amendment, attempting to define the various positions held on the subject of secular education, and the right of entry; and, although the matter was brought up again on Thursday morning at the end of the Conference, there was no greater success in the attempt to reach a clear issue on those points. The attempt was wisely abandoned, and the meeting was finally content to resolve simply that on which all were agreed, in the following terms :—

"That this meeting accords its hearty support to the main principles of the Education Bill now before Parliament, recognising moreover its generous spirit in dealing with the denominational system which it is designed to supplant by one truly national under complete public control and without the imposition of tests upon teachers, accompanied with an earnest endeavour to put an end to the religious strife occasioned by the Act of 1902, outraging as it did the conscientious convictions of Nonconformists by levying rates for the support of denominational schools. That this meeting congratulates the Government on the passing of the first Clause, embodying the principle of public control in all schools by a triumphant majority, and expresses the hope that when the Bill leaves the House of Commons, its second great principle of the abolition of religious tests upon teachers will be equally triumphant."

The public meeting on Wednesday and the Thursday Conference we shall report next week, but publish now the two papers, that on "The Service of Woman in the Early Church," by the Rev. Gertrud von Petzold, and that on "Education in Relation to the State, the Church, and the Home," by the Rev. J. J. Wright.

The meetings of the British and Foreign Unitarian Association concluded on Thursday evening with the always pleasant social function of the conversazione at the Portman Rooms, where the guests were received by the President and Mrs. Pearson.

This is an improvident number of THE INQUIRER, but we shall hope next week to pay up at least a good part of the debt in reports.

ESSAYS IN RESTATEMENT.

IV.—MORALITY AND RELIGION.

MORALITY is the idea of duty; religion is the idea of duty involved in the idea of God. It is difficult to say what account can be given of duty apart from the idea of God. What is there to make it binding? Or, if binding on A, to make it binding on B? On what ground does it rest? Enlightened self-interest or social well-being may be a basis for expediency, but hardly for duty. Lying and stealing, for instance, are offences against society, but society cannot make lying and stealing wrong, it can only forbid them; how am I to know that they are wrong in themselves? What becomes of the idea of duty? What is there to prove obligation? Society may compel, but to compel is not to justify. What foundation is there for its unsupported "ought" or "ought not."

Sometimes the constraining power is found in conscience. But if a man's conscience is only his own, it justifies only his own actions, and only to himself. If it claims to be more, it appeals to a law higher than itself, to which it is itself subordinate. What, then, is that law?

That which alone satisfactorily determines the sense of duty is the sense of God. That which makes right right, and wrong wrong, is the supreme holiness of God. This it is that makes right binding, and valid, and universal, and eternal. Here is the sanction, the authority for morality. If there are in us innate ideas of right and wrong, it is because they correspond to and are derived from the distinctions in the Divine mind between that which is right in itself, absolutely right, and that which is wrong in itself, absolutely wrong. The moral sense is the holiness of God feeling its way through us; the moral law, "Be ye holy" is one with and issues out of the moral fact, "I am holy." Duty speaks with certainty, authority, security, only when she speaks as "the daughter of the voice of God."

Chivalry and honour are sometimes spoken of as if they were the sources of obligation, but a moment's thought will show that they are lacking in sufficiency and authority. They appeal only to those who have reached a certain stage of cultivated moral imagination. They may spring out of self-esteem, or a desire for approbation, or both. In their purest forms they had undoubtedly a religious origin, afterwards forgotten, before they were regarded as independent springs of action. The light of a lost world, it is said, would continue to reach the eye long after the body which sent it forth had become extinct. So, too, religion might die out, and the moral light of it would not immediately pass away. Men might still walk in it—until it grew dim and went out altogether.

B.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

CHARLES DICKENS AND LITTLE PORTLAND-STREET CHAPEL.

SIR,—I notice in the review of Mr. Hall's book on Martineau, contained in your last issue, the question is asked whether Dickens attended the Little Portland-street Church after Mr. Tagart's death. In collecting materials for a little work on "Charles Dickens and the Churches of his day," I have given some attention to his connection with Little Portland-street Chapel, and I have reason to suppose that it ceased some years before Dr. Martineau became the minister in 1859. Mr. W. Arthur Sharpe has kindly informed me that a list of subscribers of that year did not contain Dickens's name. There is good reason to suppose that Forster's estimate of two or three years as the duration of the connection is too short, but, if it lasted so long, I do not think it can have survived that year of revolution in Dickens's life, 1856. In the following year he removed to Gadshill for part of the year, and from that date distance alone would have prevented any regular attendance. The few yet remaining who remember Dickens's connection with the church might throw some additional light on the subject, and if some of them would communicate with me I should be grateful.

CLEMENT E. PIKE.

100, King Henry's-road, N.W.

RESIDUUM OR FOUNDATION?

SIR,—I am afraid I must trespass on your space with one more letter. Mr. Barrow suggests I have fallen into a fallacy in supposing that the simple is therefore fundamental. We have to remember that the words foundation and simplicity, and Mr. Barrow's own word, "ground-work," which he uses as distinct from foundation, are more or less loose and metaphorical expressions, "terms thrown out" as Arnold says, "at a not fully grasped object of the speaker's consciousness." I see the danger, as I imagine Mr. Barrow does, of talking about "our simple and beautiful Gospel" as we often do. Any true conception of the reality of God or of duty, or of the nature of Christ, or the meaning of the world, must bring us into contact with the profound, the infinite, the mysterious; it must fill us with "thoughts beyond the reaches of the soul." But simple is not the opposite of profound; it is the opposite of complex with a suggestion that the subject described as simple has in it something which is easy. By speaking of the foundation of religion as simple I mean that the beginnings of religious education should not be confusing or apart from a child's experience. The Gospel of Jesus which the common people heard gladly is, in many parts of it, easy to begin to understand—and in that sense, simple. The wisest philosopher, the greatest saint will not exhaust its profound meaning.

The Lord's Prayer, the Beatitudes,

the Parables of the Sower, the Prodigal Son, the Good Samaritan, have something in them which a child can understand, and they don't need the Apostle's Creed to explain them. Jesus never used the Apostle's Creed, or anything like it, in explaining them. Are we to refrain from teaching the Lord's Prayer until we have inculcated "a whole range of theological conceptions, acquaintance with which is demanded as a preliminary"? The theological conceptions needed to understand the Lord's Prayer are to be found in the Lord's Prayer; it is not subservient to or dependent upon the Apostles' Creed.

Even if the Creed were true the method which began with the Creed, or still even with the Catechism, belongs to the bad old educational ways of ignoring the child mind, and impressing on them conceptions which they could not even begin to understand. Even if it were true, what can a child make of "conceived by the Holy Ghost, born of the Virgin Mary—descended into hell, sitteth on the right hand of God the Father. From thence he shall come to judge the quick and the dead"? I do not see that the seven parables of the kingdom need any "doctrinal clue" in order that children should begin to understand their moral and religious meaning. They are not amongst the greatest parables or most suitable for children, but I cannot feel that they need the Apostles' Creed to explain them.

HENRY GOW.

On June 10, 1829, the annual sermon of the British and Foreign Unitarian Association was preached by the Rev. William Hamilton Drummond, D.D., minister of the Strand-street Chapel, Dublin. That was six years, all but a month, before his son, Dr. James Drummond, the preacher of this year's anniversary sermon, was born. The sermon of 1829, which was published, was on "Reason the Handmaid of Religion," and it has a dedication, elaborate according to the manner of that day, which it is now interesting to recall:—"To the British and Foreign Unitarian Association, formed and established to promote the knowledge and the love of the One Only Living and True God, as revealed in the Volume of Inspiration: to its Secretary, the Rev. Robert Aspland, the evangelic advocate of that civil and religious liberty which forms the glory of the British Isles, and gives dignity and happiness to man; a minister of the Gospel who finds in religion a light to cheer and irradiate, and who exhibits its benignant influences in the ardour of his benevolence, the inflexibility of his principles, and the energy of his zeal; and to the Rev. W. J. Fox, his friend and coadjutor in the same glorious and triumphant cause, who blends the meekness of wisdom with the potency of truth; and adorns the character of a Christian teacher not more by the splendour of his eloquence, than he recommends it by the beauty of his example: This Sermon, published at the request of the Association, is respectfully inscribed by the author—London, June 30, 1829."

It is not enough to possess a truth; it is essential that the truth should possess us.—Maeterlinck.

THE ASSOCIATION SERMON.

THE COVENANT OF THE SPIRIT.*

BY THE REV. JAMES DRUMMOND, M.A.,
LL.D., LITT.D., PRINCIPAL OF MANCHESTER
COLLEGE, OXFORD.

"A new covenant; not of the letter, but of the Spirit."—2 Cor. iii. 6.

In addressing a society whose determining function is theological, it is natural that one who has passed his seventy-first year should cast a backward glance at the theological changes which have occurred during his own life-time; and though in some of its aspects this is an oft-told tale, nevertheless some of our younger men may not be fully aware of the vast changes which have taken place in Unitarian theology in the course of the last century, and how deeply that theology has been affected, in common with older creeds, by the general trend of thought; and a brief review, accompanied by a summary of the principal results, will not, I trust, be wholly devoid of interest, and may bring before our attention some lessons for our future guidance. It will clearly be impossible, within the limits of a single discourse, to justify by solid argument the changes which attract our notice, and we must be content with suggesting lines of inquiry which have influenced men's thoughts without attempting to exhibit the detailed proofs. It is hardly necessary to remark that for any opinions which may be expressed I alone am responsible.

During the last fifty years a profound and far-reaching change has been slowly taking place in the theology of at least the Protestant section of Christendom, and, indeed, has not left even the Catholic Church wholly untouched. The change within the so-called orthodox denominations has, I think, been deeper and more significant than they themselves, with the exception of some highly trained scholars, have yet recognised; and it is probably among Unitarians that the change has been most complete, and most openly avowed. We may say, in the words of Paul, that old things have passed away, and all things have become new. The change is fundamental, that is to say, it affects the very basis of religion, and with it the whole superstructure of theology. Though it has happily been unaccompanied by similar convulsions, the revolution of thought is probably more far-reaching than at the time of the Reformation; for, while the revolt of the sixteenth century affected indeed the foundations of belief, it retained the ancient principle of reliance on an extraneous and miraculous authority. The Catholic Church accepted two co-ordinate Divinely sanctioned authorities, the Bible and unwritten tradition, both interpreted by the Church through its appointed organs; and from their decision there was no appeal. The reformers found it impossible to bring these two authorities into unison, and they consequently rejected tradition, and insisted that the Scriptures were the sufficient and only rule of faith and practice. Even the Church of England, notwithstanding the present horror of simple Bible teaching, is

perfectly explicit upon this point. Although some authority is conceded to the Church, it is declared in the Articles that churches have erred even in matters of faith, and that even general councils have erred in things pertaining to God; and it is laid down that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." Thus the change brought about by the Reformation was fundamental, in so far as it rejected the supernatural claim of one of the two authorities on which the fabric of Christian theology was reared. The change in our own time, though it has been more gradual, and has not rent Christendom into two contending parties, is even more fundamental, for the progress of thought has removed what remained of the old foundations, and dissolved the miraculous infallibility of the Scriptures. It might seem indeed that this remark would not apply to Unitarians, and that the drift of thought has been towards their old position. As long ago as 1822 Belsham* denied the verbal inspiration of the Bible, and pointed out that Paul's arguments might be inconclusive; and in 1843, Professor Andrews Norton, of Harvard, rejected the "divine origin and authority" of the books of the Old Testament, and assigned a very late date to the Pentateuch.† But these negations were a matter of detail rather than of principle. Belsham maintained that "the apostle carried in his mind at all times, in all places, and to the end of life, a complete and infallible knowledge of the doctrine of Christ, so that whatever he taught or wrote upon that subject is to be received as true, and as of divine authority"; and Norton declared that "it is on Christianity, as a miraculous revelation, that religion must rest as its principal and only safe support," that it is guaranteed by "the immediate action of the Deity intervening in the course of human affairs," and is attested by "his miraculous interposition";‡ and in relation to the Gospels he affirms that "the essential facts of religion have been expressly made known to men on the authority of God."§ Thus, though the fallibility of the Bible was conceded, nevertheless, to Unitarians, as to others, it was the ultimate religious authority, as containing a miraculous communication of infallible truth, and this miraculous guarantee was the basis of faith. And, accordingly, it was usual, on occasions of this kind, to endeavour to prove, by a citation of texts, that the Bible taught Unitarianism, and to explain other texts which might seem inconsistent with this position. We are therefore justified in saying that the theoretic basis of Unitarianism was, at least in substance, identical with that of all the other varieties of Protestant theology.

Now, whatever may be thought of the historical character of recorded miracles, it cannot be denied that they occupy a very different place in men's minds from

that which they formerly enjoyed. Paley's famous argument no longer lies at the root of Christian faith, and we have come to see clearly that with the infallibility of the Bible its absolute authority is gone. We cannot appeal to it as the ultimate arbiter in controversy, for its decision on any point in question may, for anything we can tell, if we are destitute of some superior principle of judgment, be among its fallible utterances. If Paul was mistaken about the approaching end of the world, though he avowedly bases his view upon "the word of the Lord," he may have been wrong in other elements of his thought; and if John went astray in his chronology, his philosophy may have embodied some of the transient notions of his time. If it be said that divine and eternal truth lies embedded in the fallible matter of the record, this fails of coercive power because it has no external marks to make it known; truth and error lie in an indistinguishable heap, and must remain so unless we have a sifting principle of spiritual discernment, and our faith responds, not to miraculous dogma, but to religious appeal.

We need not now enter upon the causes of this fundamental change—historical criticism, the advance of science, the theory of evolution, comparative religion, the enlargement of our outlook upon the universe in space and time. Whatever may have been the cause of change in individual minds, it swept with widespread desolation over the fields of educated thought. Numbers of those whose faith had rested upon miracle sank with a cry of despair into agnosticism, and while they saw with dismay the fading glories of the past they could not yet discern the glory that excels. Others, leaping forth as from the thralldom of superstition, rejoiced in the hard solidity of materialism, and looked back upon religion as a strange disease. But others believed that the core of religion was untouched, that indeed it was only shaking off its cumbrous integuments, and that the spiritual glory of Christianity, long dimmed by unhallowed accretions, was about to shine forth with more effulgent rays.

For the change which has taken place was not wholly intellectual, but in part resulted from the demands of the religious spirit. The conception of a God who could be only distantly adored, who had to intervene or interpose in his own universe, who could be brought into communication with his creatures only by miracle, did not correspond with spiritual experience or satisfy spiritual need. That the older theology nourished strong and manly characters and genuine piety, only prejudice could deny. Nevertheless there were men to whom it seemed artificial, and remote from the higher thought of Christianity. There were men whose souls seemed to themselves to tremble under the touch of God, whose hearts were filled with exalted emotion, and who could not believe that the Heavenly Father was to be found only in the miraculous dicta of ancient history, and not in the immediate revelations of spiritual worship. It was by such men that the situation was saved, men to whom religion came at first hand, who met God face to face in the solemn verdicts of conscience, who found in prayer a real communion of Spirit with spirit,

* The Epistles of Paul, i. pp. xxiv. sqq.

† "Genuineness of the Gospels," ii., pp. 402 sqq. English edition.

‡ Ibid., p. 510 sq.

§ Ibid., p. 365.

* The Annual Sermon of the British and Foreign Unitarian Association, preached in Little Portland-street Chapel, on Wednesday morning, June 6, 1906.

who saw the beauty of the Lord their God in all the splendours of creation, and with reverent awe beheld in every man a sacred shrine of Divine mysteries. These men might still retain theoretically the old theology; but they dwelt more on the internal than on the external evidences of Christianity, and, perhaps unknown to themselves, their faith depended, not on questionable historical attestation, but on the requirements and perceptions of their own religious nature. And thus, when the supposed basis of faith, the infallibility of the Bible collapsed, they might experience, indeed, a temporary shock, but they found in time that their faith was unshaken, and that it rested on the immovable rock of spiritual experience, the experience, to use the words of an ancient writer, of God dwelling in man and man in God.

Thus the ultimate basis of theology lies in the religious nature of man when hallowed by the Spirit of God, and the great religious benefit that results from the breaking up of old forms of thought lies in this, that we are driven back upon the primary needs and aspirations and experiences of the human soul, and thus reach a foundation which does not perish with the shifting sands of knowledge, and finds a fellowship of the Spirit which extends far beyond the narrow boundaries of our divergent thoughts. Theology expresses the hidden contents of this religious nature in terms of thought and knowledge, and so it necessarily changes, as all the elements of our being grow in depth and range; and *Christian* theology has to interpret, in conformity with expanding knowledge, the Christian spirit of life, which is nurtured and sustained by the Scriptures and by the tradition of holy living in the Church, and which we trust is to grow purer and more powerful from generation to generation. "It is not I that live, but Christ that lives in me," expresses, not a dogma, but an experience, and in proportion as we enter into that experience do we reach the ultimate basis of Christian theology.

And now let us take a hasty survey of some of the particular effects of this fundamental change.

In the first place it follows immediately from what has been said that theology has ceased to be primary, and has become the secondary expression of an antecedent faith. Dogma has its source in religion, and not religion in dogma; and though religious emotion and the perception of religious truth are contemporaneous and mutually dependent, still religion grasps the reality of its object before attempting to describe its vision, or to express its immediate experiences in formulated thought. Christianity, accordingly, is not a miraculous communication of dogma, without which there can be no religion, but appeals to spiritual wants and capabilities which find in it their satisfaction, and infuses a principle of life which is at once felt to be divine, and to bring the soul into relation with a higher realm of being. The creeds might disappear, and nevertheless the beatitudes and the parable of the prodigal son would not lose their beauty or their power of appeal. Many a humble Christian loves Christ, and worships God, and fulfils duty, and looks forward to immortality, who would be quite unable to justify these things to a sceptical philosopher and the devout life

which wells up within his heart may contain implicitly a multitude of truths of which he is hardly aware, and which certainly he has never attempted to define. Then, since man is intellectual as well as spiritual, theology steps in, and seeks, by interpreting the hidden life, to construct a system of religious truth, to justify it in the court of reason, and assign it its due place within the realm of knowledge. Theology is indeed as necessary to the perfection of religion as science is to our comprehension of the material world; but as sensation must precede science, so the soul must adore before it formulates.

Secondly, a new and precious light is shed upon the teachings of the Bible itself. These have ceased to be hard and detached grains of doctrine or statements of some transient miraculous fact, and have become normal outpourings of the spirit of man in its communion with the Spirit of God, exceptional indeed, as the genius of Shakespeare is exceptional, in range and power, but nevertheless illustrating and thereby liberating the secret forces of our own souls, and revealing universal laws of life and growth. Well do I remember how, in my young days, some of the deepest sayings of the New Testament were explained away, as pertaining only to the primitive age, and how my heart refused to acquiesce in these explanations. Some things were referred solely to the circumstances of the time, and Paley was regarded as an oracle of wisdom when he declared that such expressions as regeneration and conversion had no meaning for us. Other things were explained as descriptive only of the miraculous gifts of the Apostles; for instance, "God hath revealed them unto us by his Spirit." But now surely we can perceive that these utterances are declarations of universal truth, and we can enter with sympathetic insight into the spirit of the Apostles, and take home to ourselves, each in his own humble measure, the spiritual requirements and the spiritual revelations of the earliest disciples, yes, even of Christ himself. It is still to the pure and childlike heart that revelation comes. It is still true that men must be born from above, and that only the spiritual mind can search out the deep things of God.

Thus we are led to an altered view of revelation. Revelation was regarded, and in many quarters is still regarded, as a miraculous communication of dogma. The nature of revelation is a fair subject of inquiry; but it is hardly just to say that men do not believe in revelation because their conception of it is different from that which has been ordinarily held. Paul describes revelation as a taking away of a veil from the heart, so that God shines in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Here there is an internal change, a Divine light rising within the heart. There is an external manifestation, the face of Jesus Christ, which so appeals to the heart that the veil of sense and prejudice and pride drops away, and the light is able to stream in. And what is revealed is not dogma, but the glory of God, the effulgence of his character, of his love, his forgiveness, his holiness, shining in a human face. Many of us may have seen faces which we have long remembered on account of the beauty and spirituality of their expression,

a glory of God shining from them, a word made flesh, and tremblingly alive in every feature. We cannot look upon the face of Christ; but we love to picture it in our imagination, to feel the tender touch of his hand, and to hear the gracious words that issue from his lips; and though the impression conveyed by a record must lose in clearness and intensity, still the revelation is there, a revelation, not of dogma, but of spirit, not of the metaphysics, but of the character of God.

Akin to this is a changed view of inspiration. The words of Belsham represent the view which was formerly prevalent. He says: "Inspiration, that is, the supernatural communication of truth to the mind, being a miracle, is not to be admitted in any case but upon the clearest evidence. The apostles by their miracles exhibited the most satisfactory proofs that they were divinely instructed and authorised to teach the doctrine of Christ; whatever, therefore, they advance as such, must be received as a revelation from heaven."* In accordance with this doctrine unmeasured scorn was poured upon all who professed to act under the influence of any Divine illumination or impulse, if they were not able to work a miracle to prove that they were not fools or cheats; and great prophetic souls were contemptuously set down as fanatical dreamers or impostors. But now we see that even the inspiration of the apostles was no guarantee of intellectual infallibility. Paul describes with the utmost confidence the approaching advent of the glorified Christ; but the event never took place, and Paul's holiest inspiration must be found in passages which appeal to our own spiritual apprehension. We do not want a miracle to guarantee the reality of our inward strife, and of the peace which comes from simple surrender to the love of God revealed in Christ. Hence we can give a vast extension to the idea of inspiration, and recognise it in the normal exaltation of human faculty, though that exaltation does not preclude the possibility of intellectual error. Human conditions and limitations mingle with the Divine action, and the imperfection of knowledge does not prove the absence of God. It may be that a mind absolutely pure and surrendered to the Father's will would reflect Divine truth without distortion, as a sleeping lake may reflect the midnight heavens; but it is one thing for the pure in heart to see God, and another thing to describe the vision and all its accompaniments in faultless propositions. Theology may stumble, infallibility and miracle may cease, and still we can see inspiration exhibited in its various degrees in all who are led by the Spirit of God, while that Spirit blows where it lists, and refuses our artificial trammels.

This altered view has a world-wide range, and makes it easy to accept results which are suggested by the comparative study of religions. It is no longer possible to look upon Judaism and Christianity as the only heaven-born faiths amid the foul mass of falsehood and fanaticism. Imperfection, I repeat, does not prove the absence of the Divine. Even in Christianity the treasure comes in an earthen casket, and everywhere the Divine Word has min-

* The Epistles of Paul, i. p. xxvii., note.

gled in the sordid cares and puerile thought and unhallowed superstitions of men, gradually leading them to finer issues, and, like a hidden leaven, slowly penetrating the reluctant mass, and unfolding the creative idea to which our nature must ultimately conform. Christianity may indeed be, as we believe, the highest among the religions of mankind; but instead of shining like a solitary beacon in the midst of a dark and ruined world, it sheds an interpreting light upon the struggling thoughts and the vague aspirations of men, and teaches us to see in all some traces of the guiding providence of Him who is above all, and through all, and in all, and who, amid the infirmities and the sins and the errors of nations, is still working out His grand designs. This view has lifted a terrible oppression from the heart. We no longer sit mourning in the midst of a God-forsaken world, from whose awful doom a little band of the elect are saved; for in every nation the Divine voice has been heard, and even now, in spite of all the greed and fraud and violence which afflict the nations, the discordant cries of men are yielding to that higher voice, and the Christian hope of universal brotherhood was never so bright as at the present day.

It is less easy to speak of Christology, for on this subject there is probably a much greater diversity of opinion and sentiment among Unitarians than there is in regard to the topics already touched upon, and I have no means of estimating the extent of the agreement. But, speaking generally, I may venture to say that the old view has disappeared which looked upon Christ as a kind of miraculous official, a man, indeed, but one who was quite distinct from all other men—the “ambassador,” whose duty it was to proclaim and establish certain doctrines, and the judge who was to discharge certain functions in the grand catastrophe which was to close the history of the world. He has now taken his place among men as one of the supreme spiritual leaders, who through a divine insight have interpreted the things of God, and, while like some others he is necessarily alone in historical position, he is unique, not in the nature, but in the richness and purity of his endowments. He is *the* Son of God, not because there are no others, but because it was he who impressed this grand idea upon the consciousness of men, and because he had all the tenderness of love and all the intimacy of communion which the term suggests. Hence we are drawn to him, not by dry theological proofs that we may trust his word, but by reverent and grateful love, by a perception of the deep things in his spirit, by a revealing of our own hidden life, with all its needs and possibilities, and by a sense of his healing and quickening power. Thus, while the doctrine of the person of Christ still marks the broad cleavage between the Unitarian and other forms of Christianity, there is, or at all events may be, a distinct approximation on the Unitarian side to the experiences and sentiments of evangelical Christians. But the approximation has not been all on one side. In circles known as orthodox there has been a growing tendency to dwell on the human side of Christ's personality. The hard and explicit dogma

of the hypostatic union is sometimes converted into very vague expressions, such as “the incarnation of Divine love,” a phrase which in itself does not go beyond pure Unitarianism. And again the very unorthodox, and to my mind very irrational, doctrine of Kenosis—the notion that the second person of the Trinity, in becoming incarnate, emptied himself of some at least of his Divine attributes—has attracted a good deal of favour, though it is a distinct renunciation of the ecclesiastical dogma, and presents us with a Christ whose humanity has swallowed up his divinity. These approximations are due to the general recognition of the interpenetration of the human with the Divine, of God through all and in all, of man as the temple of the Holy Spirit, and at the same time to the felt impossibility of determining the precise extent and method of this union, and the perception that in its largest measure it does not wholly obliterate the limitations, the weakness, and the ignorance of man. Surely it is an immense gain if we can agree in acknowledging the intimate union of the Divine and human in Christ, and, in its degree, in the whole spiritual fraternity of the children of God, while we allow the various attempts to interpret this union dogmatically to sink into a secondary place.

And now, in conclusion, let us endeavour to deduce a few practical lessons from this altered condition of thought.

In the first place, now, as in the days of Paul, our speech and our preaching should not be with enticing words of man's wisdom, but in demonstration of the spirit and of power. If theology has its ultimate roots in the deep recesses of the spiritual life, then, even as theologians, we must make our appeal first and chiefly to the spiritual nature; or, in other words, we must go down to the universal elements where, in communion with God, men become united with one another. There must be more loving service, more self-consecration, a more direct appeal to the devout emotions, a stronger building up of the faith that overcomes the world. We are divided from one another by our intellectual views; for these are necessarily partial, and dependent on varying knowledge, culture, and powers of thought. But when we adore, and love, and aspire, we feel that one spirit is animating every heart, and one divine attraction drawing us all towards the same central light. Apart from this deep life in God, theology becomes a vain wrangle, which may puff us up with a sense of our superior wisdom, and debase us with a shallow contempt for beliefs which we are too dull to understand. But when theology supervenes upon a hidden life of the soul, which has been nurtured by the highest spiritual influences and been taught by its own profound experience, it will bring light and leading to the troubled thoughts of men; and if it be compelled to deny as well as affirm, it will go with loving and sympathetic touch amid the pathos of human error, and, lest too rude a hand should demolish the permanent truth along with its perishing form, it will seek above all to instil the nobler conception so that the soul will gently rise above its narrow views, and, when it dismisses a long-cherished error, will find itself already in a more glorious temple. Intellectual

contempt and self-importance may destroy faith; only a soul on fire with the love of God and man can create it.

It follows from these remarks that in our endeavour, which to us seems to be a very necessary endeavour, to reconstruct the system of Christian doctrine, we must seek to understand the old theology, and to treat it with a reverent and kindly insight. This would be our duty even if the kindness were not reciprocated. But a great change has come over the controversial field. There is a widespread movement, of which distinctive Unitarianism forms but a small part. To a very large extent Unitarians and Trinitarians are engaged upon the same problems, and investigation is taking the place of controversy. The need of some reconstruction is acknowledged in sects which till lately were entrenched in unalterable dogma. Our free position gives us to that extent an advantage in this work. But what is needed above all is a large and illumined soul, which can understand the religious impulses out of which the older theology grew, and the spiritual wants to which it appealed, and therefore, in rejecting what appears to be error, is able to conserve the underlying truth, and to give it a form and expression in which the religious sentiment can rest with deeper satisfaction. It is easy to see what catholicity of thought and experience is required for this achievement. There are some who seem to pride themselves on their narrowness of mind, and give thanks that they are not as other men, full of childish sentiments and superstitious frailties. But the Christian theologian will know the limitation of his view, and be aware that clouds of error must hang over his thought and practice till he has reached the measure of the stature of the fulness of Christ. And so he will have a tender regard for what seem to him the mistakes of men; and for himself he will humbly aspire, knowing that he has not already attained, neither is already perfect.

Hence, lastly, we must endeavour to promote catholicity, and through catholicity the unity of the spirit. Christendom has walled itself off from the surrounding world, and within its own borders contentious parties have tried to shut up the Spirit of God within all sorts of sectarian cloisters. But the Word of God is not bound. It goes on its own free way, and heeds not our artificial barriers. When our Whitsuntide celebrations bring a fresh outpouring of the Pentecostal Spirit, our discordant cries will die away, and with one heart and one voice we shall adore the Father, who is above all, and through all, and in all. Christianity is a religion of the universal and eternal Spirit, and proclaims a kingdom of God wide as the world and lasting as the race of man. We are moving here amid shadows, and see as in a mirror, darkly, and yet we are guided by the light that never changes. There are diversities of thought, of modes of worship, of social service, but one Spirit; and all round the world we are members one of another. And even now the vision comes of a new heaven and a new earth, wherein dwelleth righteousness; and the glorious Christ, in whom the fulness of the Spirit abode, is enthroned above empires and churches, and shall reign till He has put the hosts of sin and error under

His feet, and at last God is all in all. And a great voice of praise is heard from heaven and earth and sea: "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever. Amen."

THE ESSEX HALL LECTURE.

THE MAKING OF RELIGION.

BY THE REV. S. M. CROTHERS, D.D.

THERE was a crowded audience on Tuesday evening for the Essex Hall Lecture, when the President of the British and Foreign Unitarian Association, Mr. C. F. Pearson, took the chair.

The lecturer, Dr. Crothers, of Cambridge, Mass., did not speak as a stranger in that hall, for at the International meetings in 1901 he was present, and gave an address on "The Sympathy of Religions," and spoke also on "The Unitarian Message and Mission." He left with us then memories of a very charming personality, with gifts of the finest spiritual power, and a gift of speech, unencumbered and direct, to which it was a delight to listen. Such impressions were deepened by the lecture on Tuesday evening. The only note that Dr. Crothers had was of a quotation from Lowell which he used towards the close; but a verbatim report of the lecture was taken, and it will be published as speedily as possible.

"The Making of Religion" was the subject of the lecture. To understand this aright, said Dr. Crothers, and to keep a firm hold on the reality of the subject, one must not trust too much to the attempt to get back to origins. Religion is one of the supreme and abiding facts of life, and must be regarded like any other great manifestation of energy. As in the case of a mighty river, if one traced it back to one source, a tiny little stream issuing from a lake far up among the mountains, one could get no conception of the reality of the river as a whole—one must consider the mighty tributaries, and the myriad streams which flowed in to make the river—so it was with religion. Religion is here now, a vital thing of experience, and it was not to be explained by getting back to one historical source, for there were many, and they must consider the history as a whole.

The mystery of love and wonder, of worship and aspiration, which were the constant elements in religion, came down through the ages mingling in the one mighty stream, and there were certain great periods in the history which were of peculiar interest, where streams coming from a distance converged and flowed together to enrich the greater whole.

It was difficult for them to conceive of an unmoral religion, since they had come to worship the good, the just, the pure, and could not think of anything as true worship which had not a certain element of purity and goodness about it. They had come to believe in God as the high and holy One that inhabiteth eternity, and it was hard to conceive of

faith without some moral implication. It was hard to understand a character like that of Jacob, the type of a religious man without any tincture of moral insight. The great significance of the Old Testament story was that they saw coming together the two great forces, the tendency to worship, and that of righteousness. For a long time they were not thought to be the same, but through the turmoil of the time of the great prophets they saw at last that they were one.

In the history of Christianity also they saw the points at which great streams flowed together. In considering its beginning, they must not try to shut out the vision of the turmoil of the ancient world, or, like the Christian apologists, ignore the signs of promise it contained, the splendid enthusiasm of the Stoics, the wide new thought of the Neo-Platonists, the mysticism of the East. There were multitudes of men seeking for new light and truth, and the great life of the early Christian Church preserved not simply the thought of the little band of first disciples; those other streams flowed in, from the common thought and aspiration of one of the greatest ages this world has ever seen. They would not understand it by belittling the spiritual energy of the world, nor would they understand Jesus by belittling the race to which he belonged.

Another great period in the history was that of the Protestant Reformation. Matthew Arnold had constantly bewailed the narrowness of the Nonconformist conscience, and uttered a warning against getting out of the main current of national life. But the main current was something very different from some established ancient channel, which the current once may have made, but afterwards may have left. The real significance of the Reformation and of English Puritanism was not in any forms of "Hebraising," to which the men of that time were prone, it was in the new consciousness of the religiousness of what the Englishmen of the time were doing, thinking, and feeling. Their secular thoughts and feelings, half expressed because of the fear of ecclesiastical censure, then came to a splendid awakening, the things which made the real religion of home and heart. The spirit of the time was expressed in Latimer's Sermon of the Plough, his integrity, civic sense, scorn of fraud and sham, all expressed in manful fashion by one who said, "This is religion."

Thus it appeared that fuller religious life was always born out of struggle, and if it was asked where they should find the faith of the present, the promise of the new religion, it would be not where life was quiet, and beautiful, and finished, but where it was most intense, where there was most contradiction of sinners, and contradiction of saints; where the living questions were being debated. The future of religion was not in those questions which were asked, and might be answered, in the Catechism, but in the questions which men are compelled to ask to-day, and for which they had not yet found a sufficient answer.

There were two most significant facts in the life of the present time, the entering in of the scientific spirit to thoroughly

religious minds, and the power of the great democratic awakening.

There was a generation of young men growing up educated in the spirit and temper of scientific thought and method, and, while there was a tendency on the part of religious men to escape from the contact of serious thinking, science in the sense of pure, disinterested love of truth had become more than a vocation or a mere exercise of intellectual curiosity, it had become an austere piety. Those men, when they looked upon conventional religion were shocked by what they could only call its profanity; and there was now set up a new standard of veracity. It was something different from the fierce holding to one's own opinion and calling that truth. It meant purity of mind, seeking truth as a worshipper, with no conditions of one's own, seeking to be free from all prejudice, local influence, or personal pride, to stand before a subject of thought, and let the truth impress itself upon the mind, and then to give an absolutely simple report of what was seen and found. That new stern worship of truth was one of the elements of the higher religiousness of the age. It was a great stream drawing near, and it was vain for the Church to heap up barriers and build dykes to keep it out.

The second was the power of the great democratic awakening and idealism of the time, with its passion for human equality. Augustine long ago had pointed to that truth, when he said that the only kindness which could continue was *brotherly kindness*, which could exist between equals; and this they arrived at, not through levelling down, but levelling up.

In America a significant sign of the times was found in the schools of philanthropy established in their cities for the patient study of human conditions, not with the idea of always giving, giving, but to get a knowledge of the truth, and then as brother men to engage in the great divine work of uplifting humanity.

The actual religiousness of that age was not waiting for someone to organise it according to the old lines, it was already organising itself, and what they must aim at was economic efficiency, to use all the spiritual energy there was for the great end of religion, and that was not merely salvation of the individual soul, but of human society—the cleansing of society from sin, building it up in strength, hope, and love, with the possibility of worship for every man. That was the ideal which was coming. For this all lovers of light and truth in every community must help.

Looking back to the past, they saw the great cloud of witnesses, with the light in their faces, all worshippers, with something of the transcendent vision. What was it they saw that made them so full of light? To understand that they must not look back into their faces, but turn to see what they were looking at. They were men whose faces shone because they were looking forward, because standing at the beginning of a great task they saw and knew the light, dawning from afar. They were happy because they were looking in the direction wherein hope always dawns. They were knowing, because they were *doing* God's will. They were believing,

because out of their experience hope was made, and faith came again. They were children of the dawn and they rejoiced in the light. And so, for themselves, they had simply to turn, not away from the saints and heroes of the past, but in the direction in which they turned, and the glory of God would be to them also revealed.

At the conclusion of the lecture, the Revs. J. ESTLIN CARPENTER and CHARLES HARGROVE spoke in warm acknowledgment and gratitude to Dr. Crothers. The deep impression made by the lecture, Mr. Carpenter expressed by saying that most of them would only desire to go straight home and pray more earnestly than ever, "Thy kingdom come, Thy will be done on earth as it is in heaven." Yet it seemed fitting that some words of thanks should be spoken, for a lecture which had lifted them to such heights, and given such stimulus to their faith and courage.

The thanks of the meeting were expressed in very warm and long-continued acclamation.

THE SERVICE OF WOMAN IN THE EARLY CHRISTIAN CHURCH.*

By the Rev. GERTRUD VON PETZOLD, M.A.

IN speaking to you of the Service of Woman in the Early Christian Church, and of her place in the Church of to-day, let me take for my motto, for my starting-point, those beautiful verses of an Old Testament prophecy, running thus:—"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."

It seems a glorious passage, this, in which the prophet Joel, in a high moment of spiritual exaltation, gives expression to his ideal of a religious community, a people of God; when there shall cease to be any difference of economic or social position, any gulf between rich and poor, between slave and freedman, between man and woman; when the spirit of God shall be poured out upon them all without distinction of sex or regard of person, shall so fill their minds and possess their hearts that both man and woman, both son and daughter, man-servant and maid-servant, shall begin to speak of that which is in their hearts, of that which moves them so deeply as to make all outward appearances, all earthly distinctions, seem of little moment in the light of that great new overpowering spiritual force which has come into their life and given it an altogether new significance.

But it was only a vision, this which the Prophet saw, and which was never fulfilled in his time and generation, for the Jewish people in his days and those that came after had become well nigh incapable of experiencing those deep, genuine religious feelings and aspirations which had characterised them in the past; their religious worship had begun to harden into ritual and mere outward ceremonial, and the outpourings of the spirit came to be sup-

planted by too strict a regard for the letter of the law.

And so the fulfilment of Joel's prophecy, the realisation of his great spiritual vision, was reserved for a later time and generation—for the time of early Christianity. On the Day of Pentecost, Peter—a poor, toil-worn fisherman, yet one of the most ardent followers of that new Messiah who had been crucified at Golgotha, one, too, who had come to know his own heart's bitterness in the dark hour of temptation—Peter began to pour out the new-gained convictions of his soul, the new-gained message of the spirit before a large concourse of people, wondering, yet eager to hear of the new religion which was moving these followers of the Crucified to their heart's foundation; of this great inspiration which had come over men and women alike, and was removing—all in a moment, as it were—all barriers of sex, society, country.

All great religions, my friends, have had their Pentecost, their priceless moments of high spiritual exaltation, of divine inspiration—the Christian Religion perhaps more so than any other, wherefore the Christian Religion also has accomplished greater, nobler results than any other.

Let us dwell this morning on one of these results—to my mind the deepest, the most far-reaching, the most promising of all—namely, the enfranchisement of woman. Do you say, Surely that is overstating the case, for non-Christian civilisations, like those of Rome and Greece, have at various times given their women high places both in the social and intellectual world? May be that is so up to a certain point—for who would not gladly pay his tribute of veneration to those grave, proud Roman matrons, who were both distinguished by their domestic virtues and their unflinching patriotism; or who would not treasure the memory of the beautiful and heroic Hypatia who lectured on philosophy to the men and women of the proud city of Alexandria and counted even a Christian Bishop among her pupils? These were exceptional cases, and, on the whole, it remains true that neither Romans nor Greeks gave their women an adequate social status in private or public life; for, as, on the one hand, they had no conception of the sacredness of the marriage relation, they, on the other, paid little heed to an adequate education of their women (the Greek sage, Plato, we know, did so theoretically), and gave them little, if any, opportunity of sharing in the duties and responsibilities of public life. Nor were the Jews much better in this respect. The chief object of marriage in their eyes was to have children to carry on their family traditions; and up to a late date in their history they were, as we know, certainly not monogamists. Woman, at the worst, was looked upon as a necessary evil, at the best as an inferior edition of man.

Yet, you might say, did things become so much better through Christianity? Take the Apostle Paul, for instance: surely his ideas of marriage were not of the highest, looking upon it as he did merely as a preventative of immorality, and to be adopted only as the lesser of two evils? That is so; but then, we have to remember that Paul was a *born Jew*, and in this particular matter was unable to rid himself

altogether of his Jewish prejudices; also his idea of marriage was largely dominated by his eschatological beliefs, expecting as he did that the Lord would return in his own time, and thinking it, therefore, neither wise nor profitable to increase one's responsibilities for so short a space of time, when the all-important thing was to get ready for the Lord's coming.

And, in this connection, let us now consider the apostle's famous injunctions in regard to women praying and prophesying in church. There are two passages we have to consider—one in the eleventh, the other in the fourteenth chapter of 1 Corinthians. In the former he expressly allows women to pray and prophesy in church, provided that they, in accordance with Oriental customs, wore veils on their heads—and this in order partly to signify their submission to male authority, as he quaintly puts it, partly "because of the angels"—i.e., after the ancient Hebrew myth, which we find in Genesis vi., that the angels, the sons of God, may not fall in love with the daughters of men! But now turn to the fourteenth chapter of this same epistle. There we read expressly: "Let the women keep silence in the churches, for it is not permitted unto them to speak" (verses 34-36). How can we reconcile this direct and uncompromising prohibition of a thing which had been expressly permitted—though with the qualification of the veil—in a former chapter? Surely the apostle cannot have changed his mind in the course of writing one and the same letter! Well, there are two solutions of the difficulty. The one is to suppose, with the majority of German theologians, that the three verses in the fourteenth chapter are a later interpolation, which is shown by their different position in several ancient MSS.; or, if we retain the passage, we interpret it so that the apostle can here only refer to indiscriminate talking and asking questions on the part of the women. It is true, the same prohibition is repeated by the author of 1 Timothy, who boldly declares: "But I permit not a woman to teach, nor to have dominion over a man," substantiating his contention by the story of the Creation, according to which Adam was made before Eve, and Adam was not beguiled in the first instance, but only succumbed to the influence of Eve!

Now, there is no need for us to enter into this quaint argumentation. However tempting it seems, all we have to point out is this: 1 and 2 Timothy, as well as Titus—the so-called Pastoral Epistles—though written under the name of Paul, show, both by their warnings against Gnostic errors and by their definite ecclesiastical organisation, that they date, not from the time of the great apostle, but rather from the end of the first century, when Gnosticism had already made itself felt, and when the Church, forming its early prophetic traditions, would no longer tolerate a ministry of women. In the Apostle Paul's time, however, this change had not yet set in, and, whatever Jewish prejudices he may have had against the public activity of women, his firm belief in the prophetic ministry, in the free distribution of the charisma, the gift of the spirit, necessarily led him to allow also to women what he claimed for himself and all believers.

*A paper read at Essex Hall on Thursday morning, June 7, at the Conference of the British and Foreign Unitarian Association.

If, however, he, at the same time, is inclined to uphold woman's inferiority whenever he gets a chance, and does so in a somewhat aggressive manner in 1 Corinthians, we should, on the one hand, make some allowance for his ineradicable Jewish prejudices; while, on the other, we should take into consideration the special circumstances of the case. For it must not be forgotten that he was writing to a *community* living in one of the most degraded and morally corrupt cities of ancient Greece, where a thousand women alone devoted themselves, on the Acrocorinthus, to the immoral service of the Goddess Aphrodite. No wonder, then, that at the mere thought of such a horror he felt at times inclined to deal sharply with his women-converts at Corinth!

Still, on the whole, I cannot but think that we shall not go far wrong if we accept as his truer and more real position in regard to woman those glorious words in Galatians—"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one in Christ Jesus." Nationality, social status, sex, sank into nothingness before the power of the Gospel, before the inspiring influence of our Lord. And yet the ordinary Jewish Rabbi spoke to women as little as to children. Both were unfit for theological or ceremonial instruction. He might occasionally condescend to marry a woman, but otherwise she remained a poor, flighty, weak, and contemptible thing in his eyes! One Jewish Rabbi, indeed, had gone so far in his contempt for the opposite sex as to instruct his male pupils to give special thanks every day for *three things* from which the Almighty had preserved them: One was that he had not been born as a heathen, another that he had not come into the world as a woman, and the third that he had not been created a fool. And another Rabbi, assenting to the above, felt constrained to add the explanation that, while it was true that a heathen or a woman were not capable of accepting the true teaching, a fool might yet become capable of doing so at some future time.

But, to leave such Rabbinical trifling aside, let us now for a moment survey the attitude of our Lord to the women of his people, and let us notice how it is marked by a tender reverence, a gentle sympathy, and perfect naturalness and simplicity on both sides. It is true, the Gospels lead us to believe that his most intimate intercourse was with men—twelve of whom became closely attached to his person and followed him wherever he went. Nevertheless, women played a great part in his life, being naturally drawn to him by their quick intuition of his pure goodness and human sympathy for the weak things of this world. And some of them, like Mary Magdalene and Joanna, the wife of Chuza Herod's steward, and Susanna, are specially mentioned in Luke as accompanying him on his journeys and "ministering to him of their substance." And he often seems to have visited the house of the two sisters, Mary and Martha, who each served him gladly in her own way. On another occasion we read how a certain woman out of the multitude lifted up her voice, calling a blessing on her to whom he owed his life. And when he was in the house of Simon

the leper, a woman came to pour an alabaster cruse of exceeding precious ointment over his head as a proof of her love and reverence for him; and, according to Luke, while he was sitting at meat with a Pharisee, a woman stood behind at his feet, weeping, "and she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet and anointed them with the ointment." What precious inimitable traits these are in our Gospel stories! But let us look further. When his hour of sorrow came, when he suffered that last agony on the cross, when even the twelve had forsaken him, both Mark and Matthew tell us how certain Galilean women, having followed him to Jerusalem, now stood at some distance from the cross, witnessing his death struggle. Surely the strongest proof of their courage and devotion and loyalty, this, to be near him in his agony! And then, after his death, we read how these women become the first witnesses of his resurrection, and how it is through their encouragement that the disciples came to believe in the risen Christ. And, going beyond our Gospel records, when we study the further history and development of Christianity, we shall see how it is through the women of high and low degree that the Christian religion obtains entrance into the very heart of Roman society, and the Imperial Court itself was, in the end, Christianised through the noble women of Rome. But, before this last result was achieved, they had to go through many a struggle, and had to bear witness to their religion by suffering persecution and death. Already, towards the end of the first century, during the persecution of Nero, we read in "Clement of Rome" of many women who, through God's grace, had been made strong to accomplish many heroic deeds. The Neronian persecution, indeed, became a baptism of fire for women-martyrs, and after that their number increased by leaps and bounds.

But I must not stop to tell you more about these noble women-martyrs now, for I must hasten on to say a word or two about the public functions that women were allowed to perform in the early Christian Church.

At the very earliest time the Christians used to assemble simply in friends' houses—when the women provided them with all necessities, and often became the centre of these small religious circles. So we hear of Lydia in Philippi, and Damaris at Athens, the mother of John Mark, Nympha, at Laodicea, Euodia, Syntyche, Chloe, and many others. But special mention must be made of Phoebe of Cenchreae, who is the first to be mentioned by the title of deaconess, and of Priscilla, the wife of Aquila, whom Paul calls their fellow-workers in Christ. Priscilla, no doubt, however, was the chief worker of the two, for her name is always put before that of her husband; and when we read in Acts that Apollos, a brilliant and learned Alexandrine Jew, was converted by Priscilla and Aquila, Professor Harnack suggests astutely that Priscilla very likely had the greater share in the task, "otherwise she would have been scarcely mentioned at all." Harnack also, as you know, is the author of that startling hypothesis that Priscilla most likely wrote the Epistle to

the Hebrews, and that it is for this reason that that epistle has come down to us nameless (for its ascription to the Apostle Paul dates only from the middle of the second century). For we have now come to a time when we must reckon with the sad but certain fact that the more definitely the early Christian Church developed and organised itself, the stricter limits it put upon the free activity of women within its fold. While, during the first generation, all women who felt so called were allowed to pray and prophesy in church (or, rather, at the religious assemblies), to visit the sick, and to move about freely without distinction of sex, it came later to be considered expedient to restrain women as much as possible from such public activities, and to limit the few that were left to them to "widows" and "deaconesses," both of whom had inferior functions to perform—the widows to visit the poor and the sick, to make intercessions for the brethren, and to look after the orphans; the deaconesses (especially in later times) to serve as doorkeepers and to render assistance at the baptism of women. Both of them had lost the right of public speech, and their activities were strictly limited to their own sex.*

The reasons for such a change are not far to seek. It was partly deemed necessary to avoid scandal and misrepresentation on the part of the numerous enemies of Christianity, and partly it was due to the growing ascetic tendencies and the monkish character of the Christian leaders, who, not satisfied with the fact that the young deaconesses had to be unmarried, ended by sending them into the convent "to keep them unspotted from the world," as they thought.

The stronger the Christian Priesthood developed, the more jealous they became of the influence and work of woman in the Church, till they ended in their overbearing bigotry and poor morality by looking upon woman as a mere instrument of temptation.

Poor, blinded souls! to what depth they must have sunk thus to eschew as unclean those whom God has made as a safeguard of purity, a support of weakness, an inspiration of the noble and good! Surely, by this time, they had travelled a long way from the traditions of the Early Church, which put women on the same spiritual level with men; they had ceased to understand their oneness in Christ; they had become incapable of such deep religious experiences, such high spiritual exaltation as the Prophet Joel pictures in his grand prophecy of Messianic inspiration! "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy."

My friends, I have taken you a long way in our study of the service of woman in the early Christian Church, and I have only left myself time for a very few words on what I consider her place in the Church of the twentieth century. This subject, indeed, after all we have learned of the past, of those grand spiritual principles which formed the foundations of the

* This particular subject of the functions of widows and deaconesses is very large and still partly controversial, wherefore I have not left myself time here to enter upon a detailed account of it.—G. v. P.

earliest Christian Churches, requires no words of mine to bring it into prominence, no advocacy of mine to commend it to your acceptance. Let the Church of the twentieth century, then, bestir itself and return to its inalienable legacy of the past, to a true prophetic ministry which knows not Jew or Greek, bond or free, male or female, but which is ready to sink all differences of nationality, social status, and sex into the one great principle of unity in Christ, unity in God.

Ah! friends, for what, after all, is the beginning and end, the essence of all religion? Is it not a pouring out of the Divine Spirit, an influx from on high, a spiritual power and certainty which is as high as the heavens and as deep as the bosom of the sea? My brother, my sister, have you yet felt something of the power of the Divine, the inspiration of the Divine? Go forth, then, and turn neither to the right or to the left, regard neither human praise nor human blame, but live in God, and work for God whenever, wherever the Spirit calls you.

EDUCATION IN RELATION TO THE STATE, THE CHURCH, AND THE HOME.*

BY THE REV. J. J. WRIGHT.

AT a Northern Sunday-school, in connection with its Christmas entertainments, a certain good old farce had been so often played that when, on an emergency, it had to be put on the programme once again, the players deemed it wise to let the announcement run thus: "'Box and Cox'—what, again? Yes, just this time, please!" And one feels half inclined to make some such apology in beginning a paper on the interminable "Education Question," for there is much in it that might indeed be called an oft-repeated farce, were it not altogether almost a tragedy. Happily, there are some millions of folks in our midst who see in this question nothing whatever to trouble about. If we were all as free and natural, as unsectarian and unpartisan as they, the throbbing drum ecclesiastic would cease to beat, and dissenting alarums over a four-fifths Clause would, like dying music, fall away! Whoever are these sensible, large-minded millions? Why, they are the very persons most concerned! Let me give you a picturesque description of them from the virile pen of Canon Scott Holland. He says:—

"While Bishops are punching Mr. Birrell's head, and Dr. Clifford is hitting out wildly at any Anglican crown that catches his eye; and all England rings with the tumult of war, and the thunder of the Captains; and we are all of us shouting at once; the only people who are totally unaware that anything is going on are (thank God!) the children. They know of no crisis. They scent no trouble in the air. They sit, in happy rows, within their busy schools, twiddling their thumbs, and twinkling like flowers in the wind; and when they want to arrive at the common fundamental base of life, below all the barriers of Creeds, they feel

in their pockets, with warm hands, for the comfortable brown toffee which is one and the same for all alike; and Church and Chapel come together, as one child, in the delight of the undenominational bulls-eye."

Thank Heaven for a churchman who has discovered the child! Some bishops and clergy, and even priests, have recently discovered the *parent*—a parent with "inalienable rights" of an amazing character, rights that are to be found neither in the volume of Nature nor in the Statute Book of any nation. Having, however, discovered the parent, it may now dawn upon these same clergy that there are such human beings as children—with children's needs, children's limitations, children's humanness and divineness. Strange to think of (is it not?) that ecclesiastics who would never dream of trying to wind up their watches with the front door key, yet seem to imagine that they can put men's big theologies into children's little minds—apparently oblivious of the fact that a child's religion is more often *caught* than *taught*, and that in an *elementary* school elementary religion only is in place, like elementary anything else. Really, one wonders sometimes whether certain ecclesiastics have ever *seen* a real child. It is almost past believing that any one of them can ever have *been* a real child. Peter Pan never grows up; he remains a boy for ever, and that is simply delightful. But some of these fighting ecclesiastics, lay and cleric, appear to have begun life at the other end—to have been born or made grown-up, and to have remained so. And that is too terrible, because it leaves them with such a lack of child-sense. The only child they seem to know is an abstract something called a church! Under the influence of "the insane root" of ecclesiastical supremacy I suppose it is possible to mistake a church for a child; as, in the exuberance of resistance and dissent, it is sometimes possible for a Nonconformist to mistake his Nonconformity for the Nation, and actually to imagine that his Free Church Council is as broad as the Kingdom of Heaven!

Now, it may be very simple, but it is none the less essential, amid all the hurly-burly going on, to, as it were, stand still a little, shut our ears and shade our eyes, until we bethink ourselves, once again, that the central fact in this great question is not a Church, nor a Chapel, but a Child. The whole question arises out of the Child set in our midst. What to do *with* and *to* and *for* that child, for the child's own sake, and for the sake of the gloriously growing world which he is going to help or hinder—that is the beginning and end of all *real* education. Is it not so? If some modern Pied Piper of Hamelin were (for our sins) to come to-morrow and, with his witching music, should charm away all the children from among us; and if Nature, like a recent story-teller, then blessed or cursed us with "A World without a Child," why, of course, there would be an end of the Education Question. Bishops might still get up processions, priests might still get up an atmosphere, and clergymen might still write enthusiastic descriptions, as did Canon Scannell of one of his scholars (now gone with the Piper, of course), aged ten, who, "though so dull

that he could not tell me his age, told me that there were three Persons in One God!"—I say, this poor little Trinitarian mortal having gone delightedly off with the other children, there would then be no Education Question at all; M.P.'s might cease from troubling, and the Birrells be at rest!

But here the children are! There are some six or seven millions of them, at this moment, enjoying Whit-week holidays as only children can. "There are our young barbarians all at play." And my plea is that the governing factor in all this serious controversy should be the actual good of these actual children.

Well now, of course, if the world were only just made, or if we could begin anything *de novo*, we should approach this subject very differently. But, as we know, and as many modern stories and plays have tried to show us, a human being with what is called a "past" is apt to be afflicted with consequent "problems." That is certainly so with this Education Question. It has "a past," and we do well to bear in mind that these present problems arise mainly out of that past. The dragons' teeth, now meeting us as armed men with strange new battle-cries, were sown by our forerunners in the earlier two-thirds of the nineteenth century. Let us then wisely recognise that, in any present settlement, "something (on both sides) must be paid for past error, and something sacrificed for peace." And while, with good authority, they condemn any "game of grab," let Nonconformists take care that they are never guilty, if ever they were, of a "policy of dog in the manger."

Now, roughly speaking, the chief difficulties which confront us centre in the three words, Cost, Control, and Religion.

Sad to say, the greatest of these three difficulties is (I wish I could use some other word) Religion. I suppose we all feel that truly it is not Religion we mean when we use the word in this connection, and yet no other single word seems to serve the purpose, though we are really thinking of all that is implied in such things as denominationalism, ecclesiasticism, and sacerdotalism.

On the questions of Cost and Control, I cannot now dwell. Strange to say, yet, I think, it is absolutely true, that if this one old difficulty with regard to Religion were out of the way, then almost every other difficulty—and most certainly the difficulty as to control—would soon vanish, or, at any rate, be easily manageable.

The *crux*, then, of the whole question at present is *what to do with Religion*. Ah, the pity of it, that, in the twentieth century of Christianity, *this* should be a problem, to a nation of Christian people, in regard to the elementary education of its children! Three solutions of this religious difficulty are offered. One is to put all Religion *out* of the schools; another is to let all Religions *into* the schools. Either of these solutions would be logical, but one is unacceptable and the other seems impracticable. Then there is what we may call Mr. Birrell's method—namely, Bible-lessons in all day-schools alike, and by the regular teachers; Denominational teaching in Denominational schools two mornings a week by the Denominations

* A paper read at Essex Hall on Thursday morning, June 7, at the Conference of the British and Foreign Unitarian Association.

themselves, but *not* by the regular teachers; and, under certain special circumstances, Denominational teaching in Denominational schools permitted five mornings a week, *and by* the regular teachers.

Of course, as everybody says, if all creed-tests in regard to teachers are to be abolished (and I suppose that *tests* of *knowledge* and *ability* nobody proposes to abolish), then Clause IV. is, to some extent, illogical. I shrewdly suspect that no one knows this better than Mr. Birrell himself, and one might venture to commend to many "orthodox" Nonconformists, just now, the re-reading of his slashing essay on "The Via Media" (in "Obiter Dicta," First Series). And, indeed, a re-reading of that life-wise essay on "Truth-Hunting," in the same series, might do us all good. Still, this does not make Clause IV. logical. What then? Logic is a very important thing (I studied it under Jevons), and I hope we are all, at all times, quite as logical as ever we can be; but there are some things even more important than logic, and among these are: to make life just now more liveable, to make some good things here at hand more workable, and, by all right means, as Lincoln used to say, to be "inching along." Logic may be used amply and freely, and carried to its ultimate conclusions in all cases where you can take the line of *no* resistance—as, for example, on a committee of one, or in writing a book (not to be published), or in such an uninterrupted argument as a man may have all to himself during a solitary walk; but in our actual dealings with actual people every day, and in all our combined attempts to carry, it may be, some most excellent project a step further (or two, if we can) on committees, councils, and the like (and it must be so in Parliament), we, surely, all learn that there are such things as the logic of circumstances, the logic of consequences, and, above all, the logic of slow, sure evolution. Remembering these things, and seeing that this Bill of 1906 is the very logical outcome indeed of the Act of 1902, and not forgetting the growing independence and anti-ecclesiastical attitude of the teachers themselves, I cannot myself feel much fear as to the ultimate working out of Clause IV. if it be passed, as seems quite likely. Of course, it was specially meant to meet the needs of certain minorities, and we who so respect absolute sincerity in any religion, even when we totally differ from the form of it, and who for our own faith's sake are ourselves one of the smallest of minorities, desire to see the fairest, fullest consideration shown towards all such, whether they be Jews, Roman Catholics, or any others.

Speaking of minorities brings to one's mind the fact that in the Church itself there are (though themselves a minority) hundreds, and possibly thousands, of liberal or liberal-minded laity, and scores—possibly hundreds—of liberal or liberal-minded clergy of nearly all ranks, who, in this matter of education, are as broad and unsectarian, as truly national and human, as it is possible for men to be. They are keenly conscious that the raging, tearing opposition to the Bill *in toto*, led by some of their bishops, is fraught with serious injury, not only to the Church, but to Education and to Religion. You know

the kind of men I mean, for we all deeply admire and highly esteem them—such men as Canons Hicks, Cremer, Henson, Barnett, Cheyne, and Jephson; the Bishops of Hereford, Ripon, and Carlisle, the Deans of Ely, Durham, and Ripon, and many another goodly son of the Church and worthy citizen of our great and varied nation. Let us not forget to pay fair heed to the suggestions of such men, for they have an outlook and experience, at least, as valuable as the outlook and experience of the broadest Nonconformity, and they have a desire, at least, as great for the real good of the rising generation:

May I mention one amendment to the Bill that I should very much like to see? As you remember, the Bible is to be used in all schools. Instead of the direction and control of these Bible-lessons being left (as in the Bill) to a local authority, elected to look after other not very congruous matters, such as paving, road-sweeping, sewerage, gas, water, electricity, and the like, an amendment has been suggested in the *Manchester Guardian* that the Biblical instruction to be given in any district ought to be decided by a committee elected *ad hoc*, and composed of a representative of all the religious bodies in the district. Such committees would have no right to interfere in the management of the school. But they would be able to safeguard religious interests, both in the drawing up of the syllabus of instruction and, to some extent, in securing that fit persons give the instruction: Let something like that be done, and I believe that untold good would result, not only to the children, but also to the churches, and to the spirit of Religion itself. Some of us have worked, for many years, with representatives of most churches, on various boards, councils, and committees, including elementary and higher education, and we know from experience how unsectarian and truly catholic men of all creeds can be. The fact is that most of us—curate, vicar, or canon, Baptist or Congregational pastor, Wesleyan or Unitarian minister—are often larger-minded men, capable of a wider outlook and conscious of more universal aims, when we are co-operating together in some such way, than we are apt to be when on our own separate pedestals, in our own special atmospheres; living and giving within our own fold, talking *to* and *for* our own ecclesiastical section, big or small; writing in our own little parish magazines, or even working at the right good task of extending and strengthening our own denomination. We have all larger minds than those things are apt to call forth. Certain I am, at any rate, that immeasurable good might come of the Biblical instruction being placed in the hands of the United Religious Bodies of any district.

But these proposals of the Government, which some of us regard as generous to a fault—in fact, generous with a generosity which may imperil the future—how are they being received by those whom they are most meant to benefit? Let us see. A great deal of hubbub is being artificially raised, a great deal of budge-fudge is being excitedly talked, to which we need pay little attention. But on the other hand, by Churchmen whom we honour and esteem, an intellectual and conscientious attitude

has been taken up which we ought, at any rate, to try to understand. These men, it is evident, keenly feel that a real injustice is being done, not only to their own denomination, but to every other religious body, by the Parliamentary establishment and endowment, in all the day schools, of one form of Religion called "Fundamental," "Common," and "Undenominational."

Now, I suppose that if the people of this nation were as much agreed about religion as they are about arithmetic, there would be no more reason, in the nature of things, why the nation should not teach one as well as the other. And most of us, I fancy, had imagined that there was, as in regard to arithmetic, almost, if not altogether, as much unanimity among English Protestants, in regard to the value of such primary religion as the child-mind can receive, when brought into contact with suitable portions of the Bible. To our surprise, which may betray our ignorance, we now learn that this is not so. That, in fact, such Bible teaching is inimical not only to churchmanship but to religion itself! The theory is that *Fellowship* with some denomination is of the very nature of religion, and absolutely essential for child and man. This is their argument against undenominationalism. As a mere matter of argument, what strikes me is that, if denominationalism *only* can be a religion, then undenominationalism *cannot* be a religion; and hence, by their own definition, there is no such new or old religion either being established or being given a preference. But such a reply cannot remove their deep sense of injustice. Definitions apart, of course, the undenominational teaching proposed to be given in all schools, and at the State's expense, is understood to be, as far as it goes, Religion. Well, there is one incontrovertible axiom which British Dissent first learnt in suffering, and has since taught in season and out. It is this: "No man shall be compelled to pay for the upkeep of a religion to which he has conscientious objections." Some broad-minded Churchmen, who, of course, must believe in Disestablishment, frankly admit this principle; and so their argument in that admirable Church monthly, *The Commonwealth*, runs thus:—

Referring to the axiom quoted, one of its ablest writers says: "Nonconformity has here brought to light a magnificent principle. If ever there was a fundamental truth there is one here. The one thing with which it is not consistent is the old reactionary method which would enforce one form of faith upon the whole nation and make all the people pay for it whether they liked it or not. This principle delivers us for ever from the necessity of having to pay for a religion which is distasteful to us. It relieves the Nonconformist conscience of its heaviest burden. Church teaching for Church children at the cost of the Church. Undenominational teaching for the children of the Undenominationalists at the cost of the Undenomination. And the only function of the State, as State, is to leave the solution of religious questions to the persons who are concerned in them. Per-

fect liberty for every man to have his own religion taught to his own children at his own expense and not to be dictated to by other people as to what is good for him."

Very well, is my reply to this new cry of the Church for religious equality all round, would not the *justice* of the case be met by abolishing Clause IV. and making Clause III. apply to *all* Schools alike? What more can justice want?

It would not only give every denomination equal facilities, but it would put upon every denomination entire responsibility for the teaching of its own religion. That is a course about which, personally, I should have no fear, knowing something of the providentially limited capacities of children to receive, as well as the limited capabilities and dispositions of the clergy themselves to give their own denominational teaching.

This brings me to a point upon which I humbly feel that I have a special word to say. There are wise, good men, not a few, who prophesy that, soon or late, all education in the nation's schools must be put upon a secular basis. It may be so; and it may be even better so. But what then? Will not Religion—that wondrous, divinely-human spirit—still remain, and the need for it in the unfolding and discipline of every life still abide? How lovely a child's Religion is, pure and undefiled! Perhaps a very simple illustration is better than the best definition. The following conversation was once overheard between a dear little lassie and her cousin—sweet, unspoiled natural children both. What led up to it nobody knows, and, in children's talk, that seldom matters. They were by themselves. Her little cousin, some four years of age, asked, "How will we det into Dod's heaven? Will we open a door in the clouds?" "Why, I know," was the response. "We will doe up to heaven and knock bam—bam—bam, and Dod will turn the handle and open the door: and we will walk in, and Dod will say, 'Why, how! 'ou tum to heaven, too?'" And I will say, 'Es, Dod. Don't 'ou know every night in my payers I say, Take me to heaven?' And Dod will say, 'Tourse I does, my baby, tourse I does.'" And the little voice took a tender tone that showed how truly she felt our Father's fatherhood. Such is the loveliness of Religion as "revealed unto babes."

And what of the boys and girls? Do you remember that beautiful Eastern Apologue, wherein someone is speaking words of praise concerning a beautiful garden in which he stands, and the garden itself replies, and says, "I was only common clay until roses were planted in me." Yes, and so has it been to thousands of young lives, where Religion has not failed to plant the rose of reverence in even the commonest clay; to set the seed of wonder; to raise and cultivate the sturdy stem of truth and the scented leaves of gentleness; for then the common clay—as we have seen it in our schools and churches so oft—has become a very garden of the better life.

Well, in these inevitable educational and social changes which are going on around us, what have *we* to say at this time when the very words "Religious Education" have nearly lost all sense of charm or of spiritual suggestion, and have gathered

into themselves almost every sense of bitterness and suggestion of strife?

We are here, this morning, as a Religious association, connected with churches and Sunday-schools, whose one abiding concern is pure Religion for old and young. It was my privilege, nearly a year ago, at our Provincial Assembly of Lancashire and Cheshire, to put forth a plea, the response to which greatly emboldens me to repeat it here, in brief, to-day.

One is tempted sometimes to ask, Have we really made up our minds as to whether Religion is a *necessity* or only a *luxury* for the rising generation? By a luxury I mean, at this moment, a something which can be done without; and by a necessity I mean a something which cannot, *cannot* be done without! Surely it is the deep conviction of us all that Religion is something more than a negligible luxury—that it is a supreme necessity—the supreme necessity of the rising generation! And yet, I wonder sometimes if we realise this. Think! What *care* do we take in our churches, even in our Sunday-schools, in our homes, or in our colleges, that anything like adequate attention should be given to the rising generation in regard to this *supreme necessity* of its life?

See what we do in other subjects! We so *believe* in reading, writing, and arithmetic that we put trained teachers, five days a week, to instruct and exercise our children in these things. We so *believe* in technologies, languages, and the like, that we get trained teachers, so many evenings a week, to educate our young people in these things. And in all this we do right well. But—but—what of that *supreme necessity*? What of Religion? What of Ethics? What of Conduct? No, they are not utterly neglected. That is not my point at all. My point is this—this: Are the moral and religious life of the rising generation *anything like* so well attended to as, say, its technical life, or its arithmetical life? And if not, why not? If you cannot leave arithmetic to come mostly by chance, can you leave Religion to come mostly by chance? If gross ignorance of the principles of Nature, involved in the technologies of building and of machine construction, is going to result in future disastrous accidents and terrible losses of life, what is gross ignorance of the *principles of human conduct* and the Laws of daily duty—what is *this* ignorance going to result in? Will there not be *moral* accidents, sad and serious—moral destructions unspeakable? And yet, you see, we *carefully train* in the one case, while in the other case—well, what is it that we do?

Let me put it in another way. We take much pains—and none too much—to teach our young people the arts of reading, writing, and arithmetic; of music, painting, engineering, and other things; but how casual, in comparison, are our endeavours to teach them what I like to call the art of life; the art—the noblest and most needed of all arts—the art of right living—by which I mean the art of right living within one's self; of right living in relation to others; of right living in relation to our country and the world; of right living in relation to Nature and to God.

Look, now, at the actual boys and girls growing up in the England around us. Of

such, said the Master, is the Kingdom of Heaven to be made. Of such, too, are the Kingdoms of a fairer Earth to be made. Of such, alas! may the Kingdoms of a fouler Hell be made—the hells of evil in slum, and workshop, and drinkshop, and prison.

Friends, I sometimes dream that, at no distant day, the people of England, realising these things, will begin to think that surely the MORAL EDUCATION of its coming citizens is at least *as* important as their MENTAL training.

Well, there are some good things which we do not need to wait on Parliament for—which Parliament can, indeed, neither do for us nor prevent us doing. For example: Is it too late to plead with parents, with young and intelligent parents especially, to remember (to use Gannett's words) that while the parent owes the child-body bread, while he owes the child-mind reading and writing, while he owes the child-heart love, he owes the child-soul his best thought of God—his best to the date of the asking or telling. For, mark you, "a father's sincerity often determines for life the ethics of his boy's theology; and a mother's love the depth and horizons of his faith in the Infinite goodness."

But, finally and mainly, I ask you, is it too fond a dream that we, of our group of churches—we that are so free to make new departures, so unbound that we can always, if we will, adapt ourselves and our methods to the changing conditions of the times—is it too fond a dream that we, taking Religion as the supreme necessity of life, and taking the rising generation as of the first and foremost importance, that we should, perchance, so reduce or rearrange the incessant demands which, as adults, we make on our ministers; perhaps so alter the emphasis of our religious work as to deal more *largely with the young*; and, it may even be, so train men in our colleges that possibly those who need him most—our children and young people—will ever be the minister's main charge, and have the first and largest call upon his time and talents?

Might it not be worth while for all our congregations, even if they had to put aside some other things, so to concentrate attention and effort on their own Sunday-schools that these thousands of children and young people who *come* so freely and trustfully—and come in such larger numbers than adults come to the churches—would it not be worth while, I say, for our congregations to make it their determined business that those who come to their schools should get—as they can get nowhere else—a sound and practical religious education?

Yes, whatever else we cannot do, we can, at least, to use the Frenchman's phrase—only with deeper meaning—turn again and cultivate our own garden—the little garden of our church-life, the garden of our school-life, the garden of our home-life—never forgetting that the children and young people are always the products out of which is to grow much of all that will be good or otherwise in the England just ahead of us.

RELIGION is not a subject to be formally defined: it is a great experience into which we may enter.—S. M. Crothers.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

GREETINGS FROM ABROAD.

Bishop Joseph Ferencz writes from Kolozsvár on behalf of the Unitarian Churches in Hungary :—

In acknowledgment of the kind invitation to your annual meeting on the 5th and following days of June, let me relate a few things which will, perhaps, interest you.

Before all, I am very sorry that we are unable to send a deputy. However, I am glad that our religious and ecclesiastical life here is quite satisfactory and promising. As you are aware, we take great pains to keep up good schools. This year we succeeded in reopening our High School at Thorda with four classes to serve as a grammar school. It is very important for us to have such institutions, since through them we are able to give a better and cheaper education to Unitarian children. We are quite enthusiastic about Thorda on account of its historical importance, therefore we wish to make it a flourishing place even if it costs us much care and sacrifice.

I think it is something to be proud of, and encouraging that our small Unitarian community is able to keep up a theological school, three high schools, one of which gives certificates of matriculation, and about forty-five elementary schools.

I am glad to say that lately the number of theological students has increased, so that I hope there will be no vacant pulpits by the end of this year. The salaries of our ministers are now better and the pension fund affords an income to the retiring ones. These circumstances make us feel sure that henceforth we shall have good class men in sufficient number.

I wish to mention also that the Francis David Association, our social and religious missionary institution, is doing splendid work in Kolozsvár and Budapest, and in several country places. The meetings are very largely attended, not only by Unitarians, but by others. It is gratifying to see men of position and reputation, who belong to other churches, willing to give their assistance as lecturers.

Pray express my most hearty greetings to the members of your Association at their annual meeting.

Baron F. de Schickler, President of the Delegation Libérale, Paris, writes :—

It would have given us great pleasure if a member of the Delegation Libérale could have expressed to you in person our cordial salutations on the occasion of your annual meetings. But you know what difficulties our Reformed Churches are going through, and you will understand how impossible it is for us to be absent at this time. We are forming ourselves into groups and providing for the sustenance of our pastors, but after the long union with the State the separate organisations cause us a great deal of anxiety. During Whit-week I have to go to the Cevennes to attend a meeting of delegates from our mountain parishes, which are very interesting, but very poor. Please express for us our good wishes for the progress of your work, and accept our most hearty greetings. Our Secretary, Pasteur Jalabert, whose age prevents him from undertaking a long

Journey, asks me to thank you for your very kind invitation.

Professor G. Bonet-Maury, D.D., writes from the Faculty of Protestant Theology, University of Paris, May 17, 1906 :—

I thank you for having invited me to be present at the Anniversary Meetings of the British and Foreign Unitarian Association, and I regret very much that I shall not be able to be present owing to a previous engagement I have made for the same time to preach in the Reformed Church of Beauvais, where I was pastor from 1871 to 1885.

Our Reformed Churches in France, because of the separation of the churches from the State, are passing through a painful crisis in the effort to reorganise themselves. The leaders of the Liberal party, who are almost all Unitarians, at the Assembly of Montpellier in October, 1905, showed their willingness to co-operate with the Orthodox party, in order to keep the Presbyterian Churches of France in one body; but at the Synod of Orleans the offer of the Liberals was rejected; and at the next General Synod the Orthodox party are going to make a strong effort to prevent the Moderate group, or Independent Right, from uniting themselves with the Liberals.

Probably, therefore, there will be a division of our Protestant Churches into two or three organisations.

(1). The Reformed Synodal Churches with a confession of Faith.

(2). The United Reformed Churches, that is to say, the old Liberal party, without other Confession of Faith than the Declaration of Montpellier. They wish to establish "Religious Associations" open to all Christians who desire the teaching of the Gospel, and adhere to liberty.

(3). The Independent Right, or Moderate party, who may attach themselves to either of the above groups, but will probably join the orthodox section.

Our United Reformed Liberal Churches are not waiting for the decision of this Orthodox Synod before proceeding to organise themselves. Under the threat of expulsion, they have formed themselves into Religious Associations in conformity with the Law of December 5, 1905. These Associations will be grouped into five District Unions. In the districts of Paris, Lyons and Nîmes, we have raised sufficient money to provide for the maintenance of pastors; but in the mountainous districts of Ardèche and the Cevennes, which are very poor, means are lacking locally. The churches in the towns named will be able to render some aid, but with great difficulty; and if our friends and brothers in Great Britain could give them some pecuniary help during the present year, they would render a great service to our Liberal Churches in the South of France.

Please accept, with our wishes for the success of your work, the expression of our deep attachment.

The Rev. Georges Fayot, Reformed Church of Nîmes, writes :—

I thank you very heartily for the invitation you have sent to our Liberal group of Churches of Nîmes.

We should have been very happy to have sent a delegate to renew and draw closer the ties formed between the Liberal

Protestants of France and the American and English Unitarians at the various Congresses, and, in particular, at the recent one at Geneva. But we are passing through a period of reorganisation which absorbs all our efforts and our means, and I am afraid we shall not be able to be represented for a long time at any meetings abroad.

We must, then, content ourselves with expressing our fraternal sentiments, our wishes for the success of your meetings, and the hope that a day will come when we shall be able to meet more frequently, and establish a closer union between the Liberal Protestants of France and all those who, in other countries, are fighting the same good fight.

Professor E. Montet, D.D., writes from Geneva, May 17, 1906 :—

I very much regret that I shall be unable to be present at the Anniversary Meetings of the British and Foreign Unitarian Association. My duties at the University preclude the possibility of my being absent on the dates fixed for the meetings. I desire, however, to assure you of the deep interest I take in the Association and its proceedings, and I beg you to express the same most fully to our friends.

The Unitarian Congress held in Geneva last year, and in which you and your friends took so important and active a part—that Congress of which English and American Unitarians were the very soul—has already borne fruit. As a proof of this I have but to mention two of its happiest results in Geneva itself :—

(1) It has strengthened the position of Liberal Protestantism here. As the result of the Congress, the success of which was so remarkable, the number of our adherents has increased, and we have found amongst the upper classes, till then uninfluenced by our way of thinking, some staunch supporters. Our position in the National Church, and in regard to the public at large, is better and more secure, and the respect and esteem of Christians of all shades of religious opinion and of all sections of the Church has been unanimously accorded to us. Taking advantage of this amelioration of our position, we are extending our activity by means of sermons, lectures, and periodicals, and scattering over a wider field the good seed of Unitarian Christianity.

(2) The second fruit of the Congress has been the organisation of the "Société des intérêts généraux du Protestantisme," which has its headquarters in Geneva, and with which English and American Unitarians and Liberal Protestants in France and in Holland are associated. The Association, from which we hope great things in the future, especially for the Liberal Churches in France, was called into existence in response to a proposal made at the Geneva Congress for the creation of a central Fund in connection with Unitarian and Liberal Churches of all lands.

The conclusions to be drawn from these facts is that we have not worked in vain. The success of the work is our reward in the present and a guarantee of the progress of the good cause in the future.

Miss Westenholz, of Folehave, near Copenhagen, sends the following letter :—

Dear faithful Friends,—I have not been

able to follow your kind invitation to be with you at your Pentecostal meeting, though I am longing to sit amongst you, listening to inspiring, encouraging words, and to stand before you soliciting your interest and sympathy for the little Danish branch of our great working army.

In vain have I endeavoured to explain in a letter to you our position here at this present moment. After several attempts, I have given it up, feeling that I cannot make it clear, and might make it incomprehensible to you. I shall confine myself to telling you that my personal impression is that we *are* making progress. Many amongst our countrymen are beginning to understand that what we stand for are not certain doctrines, a given theology, but *veracity and sincerity in religious life*; and good men, amongst them strong adherents to the orthodox faith, are more and more strongly urging that the National Church—the People's Church, as it is here called—be so reformed that Unitarians may in perfect honesty remain in it, forming within its fold their free congregations.

I feel deeply grateful that, by God's grace, I can in perfect truth tell you this; and, as in years gone by, I come to you, our strong, wise brethren, thanking you from my inmost heart for your help and sympathy. I pray you that your trust and goodwill may henceforth, as it has hitherto, follow us as one of our greatest blessings.

May God accord to us all wisdom to see, and strength to do what is right.—Your friend and sister,

MARY B. WESTENHOLZ.

Folhave, May 30, 1906.

Rev. P. H. Hugenholtz, of Amsterdam, writes:—

Though I cannot personally attend the Anniversary Meetings of your Association in Whit-week, I am with you in spirit, and I wish to offer you my heartfelt greetings and my best wishes for the success of your meetings. I know by happy experience the stream of animated life and brotherly friendship that goes through your conferences, and I have often enjoyed the earnest humour of your speeches, the elevating spirit of your religious services, and the edifying power of your hymns and prayers.

Regarding the condition of our liberal religious thought and life in Holland, I can tell you with great joy that in the last year a new and warm interest in religious subjects has penetrated into many of our churches and congregations. On the one hand the reign of the clerical government of Dr. Kuyper and his adherents, which lasted four years and expired in 1905, greatly damaged the cause of liberal religion. The sharp line of demarcation drawn by their official Christianity between "Christians" and "Pagans" demoralised the character of many half-hearted and timid Liberals, and the laws which have been passed in favour of the so-called Christian and to the detriment of the public schools give us a great deal of anxiety and fear. But, on the other hand, what our adversaries thought evil against us, God meant it unto good. A new interest in religious matters has awakened in our circles. Several new departments of the "Protestantenbond" have been founded during the last year. The

number of liberal preachers attending the "Moderne Vergadering" was greater than ever before. A new interest in philosophy and theology is awakening among those who do not attend our religious services. Indeed, the fields are white already for harvest, and we only want a greater number of young and fervent liberal religious preachers.

Brethren, let us join together in the same spirit of religion and liberty, which may give strength, light, and joy to your meetings and your Association.

Rev. Tony André, Florence, writes:—

"This year, again, I must confine myself to sending you my greetings for your Whit-week meetings. Distance and the difficulty of finding anyone to take my place while away, prevent me from coming, but I shall be with you in spirit, and I ask you to accept my good wishes for the success of the meetings, and to give my greetings to all the friends whose acquaintance I made with so much pleasure at the Conference of 1901.

May the beneficent influence that you exercise in the religious and social world go on ever increasing, as it has already grown in the past, and borne fruit. If the present generation does not always understand the beauty of your mission, a day will come when mankind, better informed, will do you justice. May God, who protects those who serve Him, as He asks, in spirit and in truth, be with you in all your work, for you are working for Him, that He may become better known, better loved, and better obeyed.

Herr Lic. F. M. Schiele, of Marburg, writes:—

I send my heartiest greeting to your meetings, and, united with you in spirit, wish that God's richest blessings may be with you. In Germany at the present time we are in a state of passionate fermentation. The religious reactionaries are making a mighty effort to suppress every liberal religious movement; but the cause of liberty will, as I hope, prove victorious, if its friends remain faithful and do not lose courage.

Rev. George Boros, D.D., of Kolozsvár, writes:—

I hope these lines will reach you in time for the annual meetings. Within my recollection we have not passed through a year like this before. We suffered the death of martyrdom and enjoyed the glorious new life of resurrection. You know that I refer to the events of our national life of deep interest to us, and I hope, watched with some sympathy by many members of the British and Foreign Unitarian Association. There can be no doubt that when our heart is sick our soul can hardly be sane. With Hungarians religion and patriotism were always twin sisters. It is pretty well known that our simple Unitarian faith did not harmonise with either eastern or western orthodoxy, both of which we had always in a great abundance. Just three hundred years ago the first cruel attempt directed against Transylvania as an independent principality by the Austrian Emperor and his allies the Walachians and other Slavonian nations, resulted in the confiscation of Unitarian and Protestant churches and schools after several most cruel atrocities. This year

every possible preparation was made in order to force the country into the same situation, but the wisdom of the national leaders, the great changes which took place in the political world, and the unanimous resistance of the people, brought us new life again. We have reaped some very pleasing fruits of it already. Just a week ago the Reformed Protestants invited the Unitarian and the Evangelical Church to join them, and celebrate the 300th anniversary of the Treaty of peace made between Hungary and Austria. We never enjoyed anything like this before. The members of the several congregations in Kolozsvár sent their deputies to the other churches, and after service the members of the three denominations shook hands before the pulpits, which was indeed a blissful treaty of religious peace and co-operation. This year was not without some other good results. I must refer to the Geneva Council meetings, from which our deputies came home with great enthusiasm and inspired a new spirit into the souls of our people, in private and public. The volume of the proceedings of the International Council is already under translation, and it will come out early in the autumn. In the autumn of last year our ministers started a new Unitarian paper with the intention of serving the interests of the country. We are glad to see our ministers, young and old, in work.

On the plains of Hungary one of my former pupils writes that our simple gospel is demanded far and wide. At Easter he received invitations to five different places where they wished to hear what we preached. I may say, that this means that hundreds of men and women come to know Unitarianism in their own way and wish to join us.

The British and Foreign Unitarian Association was always very happy in bringing to the surface some new ideas and healthy methods. May God grant you good success for the coming meetings.

Rev. F. L. Hosmer (Berkeley, Cal., U.S.A.), in a letter of cordial greeting, writes:—

Never before, it seems to me, have those principles for which, as we think, our Unitarian Churches have more distinctively stood, been so widely recognised and accepted among the thoughtful minds of all folds; and it is for us, while cherishing those principles and striving for their further advance, to hold ourselves as a part of the larger church, co-heirs in all the noble and saintly lives gone before, and more and more to cultivate fellowship with all earnest and truth-loving souls of whatever name or fold.

Mr. Hem Chandra Sarkar writes from Calcutta:—

How I wish I could be present in your midst and once more look at the old faces, and feel the throb of the life that is beating stronger and faster in our liberal churches of the United Kingdom. To me "Liberal Religion" is not a mere convenient and conventional name. It is a reality, and the various religious organisations in different lands under very different circumstances differing widely in many respects have a real organic unity, namely, the unity of spirit. The close relationship which is rapidly growing between the liberal religions

of the civilised world is neither artificial nor frail, it is based on the very sure—perhaps the surest and most abiding of all—the foundation of spirit. And in the work of the quick recognition and efficient cementing of this bond of fellowship the share of the British and Foreign Unitarian Association is unquestionably the largest. In the household of our liberal faith, which happily stretches over almost every part of the civilised world, the place of British Unitarianism is large and prominent. I have no doubt that your work and word have an influence extending far beyond the shores of your native isles. I am convinced that the relationship between the Brahmo Somaj and the Unitarian Church have been to the advantage and well-being of both, and I trust that as years roll on we shall come closer and find larger inspiration and strength in the communion of spirit, to do our common work. Believe me, when I say that I look upon the Unitarian brotherhood as my second spiritual home, and watch with great interest and devout good wishes the work of the British and Foreign Unitarian Association. Perhaps it may be given to me in some future day to revisit your great and glorious land of freedom, and kneel at the altar of God with those who are one in spirit and united in love with us once again.

MINISTERS PRESENT AT THE MEETINGS.

Revs. Dendy Agate, F. Allen, Henry Austin, J. Worsley Austin, J. H. Belcher, J. H. Bibby, O. Binns, John Birks, A. N. Blatchford, W. Copeland Bowie, S. S. Brettell, E. S. L. Buckland, W. H. Burgess, S. Burrows, E. Capleton, J. Estlin Carpenter, G. Carter, A. A. Charlesworth, W. J. Clarke, C. C. Coe, Gordon Cooper, George Critchley, E. Daplyn, David Davis, Rudolf Davis, V. D. Davis, H. Enfield Dowson, James Drummond, Thomas Dunkerley, T. E. M. Edwards, John Ellis, David Evans, Delta Evans, R. P. Farley, A. Farquharson, S. Farrington, J. Felstead, R. Finnerty, Arthur W. Fox, F. K. Freeston, A. Golland, C. A. Ginever, Henry Gow, B. Kirkman Gray, J. L. Haigh, Alfred Hall, F. Hankinson, Charles Hargrove, Wilfred Harris, W. Harrison, C. Harvey-Cook, James Harwood, Rowland Hill, E. R. Hodges, F. A. Homer, J. Howard, A. Hurn, F. H. Jones, J. Fisher Jones, R. J. Jones, Simon Jones, W. J. Jupp, W. H. Lambelle, W. Lindsay, H. M. Livens, Walter Lloyd, J. McDowell, A. J. Marchant, J. Morley Mills, Thomas Paxton, H. W. Perris, Miss G. von Petzold, E. C. Pike, J. C. Pollard, W. W. C. Pope, S. G. Preston, Henry Rawlings, Dr. Read, R. S. Redfern, F. T. Reed, Walter Reynolds, H. D. Roberts, Thomas Robinson, Charles Roper, W. H. Rose, Harold Rylett, Geo. St. Clair, A. H. Shelley, A. Leslie Smith, H. Bodell Smith, T. P. Spedding, F. W. Stanley, W. Stoddart, James C. Street, S. H. Street, J. E. Stronge, F. Summers, A. Sutcliffe, W. G. Tarrant, L. Tavener, H. S. Tayler, Felix Taylor, A. Hermann Thomas, J. M. Lloyd Thomas, E. Thompson, A. Thornhill, John Toye, Charles Travers, W. L. Tucker, E. Turland, G. H. Vance, E. A. Voysey, H. Williamson, F. Wood, W. Wooding, C. M. Wright, J. J. Wright, I. Wrigley.

DR. HERBERT SMITH at the annual meeting of the British and Foreign Unitarian Association, had an opportunity of making a statement in regard to the Boston Fund (for the sending of Unitarian Ministers to the International Conference at Boston in September, 1907), a fund of which he is the energetic treasurer and apostle. He pointed out that London had responded well to his appeal, but that hitherto the country had done very little, and that, unless friends took prompt measures, there was danger of the effort leading to serious disappointment. Of the 135 subscribers up to date, only 15 were from the country, to the amount of £48 11s., one promise in this amount being for £25. Altogether 135 promises amounting in all to £291 9s. 6d., had been received, and of this £200 was on deposit and bearing interest at the bank, which would help towards the working expenses. These, Dr. Smith said, would all be provided for by other means, and every penny given to the fund will be devoted directly to the object in view. It was essential for the success of the scheme that the Fund should be raised during the present year, to give ample time for proper arrangements to be made.

FROM one congregation in London promises amounting to £128 14s. had already been secured for the Fund, and from another of the London congregations one lady had secured £112. Dr. Herbert Smith appealed to the representatives from Lancashire and Yorkshire and especially to the ladies to emulate that example, and so secure the success of the Boston Fund.

THE continuation of Dr. Mellone's series of articles, "Is There only 'One Thing Needful'?" owing to the pressure of Whitsuntide meetings, we are obliged to postpone.

TO CORRESPONDENTS:—Letters, &c., received from A. O. A., E. P. B., H. B., J. D., W. H. D., A. H., P. H. H., A. I. I., E. E. J., W. T. J., S. H. M., F. L. P., H. E. P., A. W. W.

THERE is a mean curiosity, as of a child opening a forbidden door, or a servant prying into her master's business; and a noble curiosity, questioning, in the front of danger, the source of the great river beyond the sand, the place of the great continents beyond the sea; a nobler curiosity still, which questions of the source of the River of Life, and of the space of the Continent of Heaven—things which "the angels desire to look into."—*John Ruskin.*

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Royal Warrant
Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 10.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bechstein Hall, Wigmore-street, W., 11.15, Rev. JOHN HUNTER, D.D., of Glasgow.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, H. BRYAN BINNS, "Whitman as a Religious Teacher," and 7, W. J. JUPP.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Rev. A. J. MARCHANT.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPES.
Mansford-street Church and Mission, Bethnal Green, Annual Flower Services, 3.15 and 7, Rev. HENRY RAWLINS, M.A.
Peckham, Avondale-road, 11 and 6.30, Rev. OTTWEILL BINNS.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. GEORGE CRITCHLEY, B.A., "The Doctrine of the Trinity; its Error and its Truth."
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HENRY DAVTREY, B.A.
BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. WILFRED HARRIS, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARVEY-COOK, of Warrington.

LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11, Rev. H. D. ROBERTS, and 6.30, Rev. WALTER REYNOLDS, B.A.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. V. D. DAVIS, B.A.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.

OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. CEREDIG JONES, M.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. H. MORGAN DARE.

SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

UNITARIAN VAN MISSION, June 11, 12, 13, Standish; June 14, 15, 16, Coppull, at 7.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11.

CARF TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

SUMMER SESSION

FOR

SUNDAY SCHOOL TEACHERS, Manchester College, Oxford, 29th June to 7th July, 1906.

Intending Students should make application to me.—Essex Hall, Essex-street, Strand, London. ION PRITCHARD, Hon. Sec.

MARRIAGES.

ALLAN-BENNETT.—On the 1st inst., by the Rev T. Bowen Evans, M.A., William George Allan, to Mary Maxwell Bennett, youngest daughter of the late Rev. William Bennett and Mrs. Bennett, of Heywood.

BEAUMONT-LUCAS.—On the 6th June, at the Theistic Church, Swallow-street, Piccadilly, by the Rev. Charles Voysey, B.A., George Massey, son of the late Rev. George Beaumont, of Gateacre, to Ethel, second daughter of Arthur Lucas, of 55, Alexandra-road, St. John's Wood, N.W.

HARDING-CADMAN.—On June 5th, at Valparaiso, in presence of the British Consul, Frederick Charles Harding, of Antofagasta, Chile, to Dora, elder daughter of the Rev. W. G. Cadman, Meadowside, Chester-road, Macclesfield. (By cable.)

DEATHS.

HARRISON.—On the 1st inst., at Southwood, Silverdale, Sydenham, in his 56th year, Frederick Angier Harrison, fifth son of the late Rev. Dr. Harrison, of Brixton.

MOORE.—On the 3rd inst., at Brownlow Villa, Horwich, after a few days' illness, the Rev. Richard Clarke Moore, aged 41.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tuck," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

BRISTOL.

HENLEY GROVE, HENLEAZE, DURDHAM DOWNS.

Spacious House standing in 10 acres of Grounds, Gymnasium, Dark Room, &c., Tennis, Croquet.

Prospectus from the Principal, Miss V. A. BLAND.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

ABERYSTWYTH.—An ex-Free Christian Minister and his wife are desirous of receiving one or two paying guests. Sea and inland views. Terms moderate. References given and required.—Address, Mrs. BROWN, "Crynlllys," Buarth-road, Aberystwyth.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SAMUEL JONES' FUND.—The Managers meet annually in October for the purpose of making Grants. Applications must, however, be in hand not later than June 16th, and must be made on a Form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton Arcade, Manchester.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS. KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

CHILDREN'S MAID REQUIRED, country. Some housework. Must be clean, active, willing.—MALLET, Shearfold, Brede, Sussex.

A LADY SEEKS ENGAGEMENT as COMPANION or NURSE, and Attendant on an aged lady, or on children.—Please apply to Mr. R. D. DARBISHIRE, Victoria Park, Manchester.

A FRENCH PROTESTANT well educated GIRL would like to spend as soon as possible two months in an English family, and offers in return to have as guest in her own family, in the country or in Paris, during two other months, a girl of that English family. Please write to Madame GUIEYSSSE, 2, rue Dante, Paris.—Reference: Professor JEAN RÉVILLE, 4, Villa de la Réunion, Paris XVI.

WANTED, GOOD PLAIN COOK. Two servants kept. Wages £20 to £23.—Apply, Miss JONES, "Riverton," Hadley Wood, Barnet.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

WILLASTON SCHOOL, NANTWICH—An Unsectarian Public School. Next Entrance and Foundation Scholarship Examination, Tuesday, July 10th.—For particulars apply to the HEADMASTER.

PROVINCIAL ASSEMBLY OF PRESBYTERIAN AND UNITARIAN MINISTERS AND CONGREGATIONS OF LANCASHIRE AND CHESHIRE.

The ANNUAL MEETING will be held at Padiham on THURSDAY, JUNE 14th, 1906. The Religious Service in the Chapel at 11 a.m., conducted by the Rev. W. G. CADMAN, of Macclesfield. Preacher: The Rev. C. ROPER, of London. Lunch in the School at 12.30 p.m., one shilling each. Business Meeting in the Chapel at 2 p.m., Chairman: Rev. J. COLLINS ODGERS, B.A., President of the Assembly. Tea in the School, at 5 p.m., one shilling each. Public Meeting at 6 p.m. Chairman: T. WADDINGTON, Esq. Addresses will be delivered by Rev. H. E. Dowson, B.A., of Gee Cross; C. Sydney Jones, Esq., of Liverpool; Rev. J. E. Manning, M.A., of Manchester.

J. COLLINS ODGERS, President.
H. ENFIELD DOWSON, { Secretaries
R. TRAVERS HERFORD, }

THE SUNDAY SCHOOL ASSOCIATION. NEW PUBLICATIONS.

THE SUNDAY SCHOOL CODE BOOK

And TEACHERS' MANUAL.

New Edition. Edited by MARIAN PRITCHARD. Foolscap 8vo, 152 pp., Cloth, round corners.
Price 9d. Net. Postage 2d.

A PRACTICAL GUIDE TO THE WORK OF THE SUNDAY SCHOOL.
CONTENTS:—

Part I.—THE SUNDAY SCHOOL. Concerning Accommodation, New Buildings, General Management, Duties of Officers and Staff.
Part II.—INSTITUTIONS CONNECTED WITH THE SUNDAY SCHOOL. Treats of the Library, Savings' Bank, Band of Hope, Recreative Evening, Boys' Own Brigade, Guilds, Clubs, Window Gardening Exhibition, Mothers' Meetings, &c.
Part III.—AIDS TO THE TEACHER. A tabulated list of books is given, and reference is made to Blackboard, Pictures, Historical Chart, and other means of increasing the interest and value of the lessons.

GEORGE SMITH, of Coalville

A MODERN KNIGHT-ERRANT.

A Short Biography by J. E. BROWN. Author of "Elizabeth Fry, the Prisoner's Friend."
Foolscap 8vo, Cloth, 8d. net; Postage, 1d.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.
MANCHESTER: H. RAWSON & CO., 16, New Brown Street. LIVERPOOL: THE BOOKSELLERS' CO., 70, Lord Street.

NEW AND RECENT PUBLICATIONS.

Cloth, cr. 8vo., cloth, 440 pages. 2s. 6d. net, postage 4d.

MEMORABLE UNITARIANS.

Brief Biographies of Well-Known Unitarians.

There are in this volume nearly 150 brief Biographical sketches of eminent Unitarians. "Many an inquirer," writes the Editor, "wishes to test the tree by its fruits, and to learn what has been the moral and intellectual calibre of the men whom Unitarianism has produced or has attracted."

"In some of these, who were educated in Unitarianism, the reader will see how noble and devout a spirit that education produced. In others, who were educated in Trinitarianism—like Milton, Locke, Newton, Watts, Porson, Paley—he will see by what acute thinkers, even when originally prepossessed against Unitarianism, the arguments in support of it have been pronounced irresistible."

"MEMORABLE UNITARIANS" is an invaluable handbook for Ministers, Sunday-School Teachers, and for all who desire to become acquainted with the lives of the men and women who were the founders or products of Unitarianism.

Cloth, fcap. 8vo., 288 pages. 2s. net, postage 3d.

RELIGION AND THEOLOGY OF UNITARIANS.

Twelve Papers by W. COPELAND BOWIE, STOP-FORD A. BROOKE, JOHN DENDY, W. GASKELL, CHARLES HARGROVE, BROOKE HERFORD, J. PAGE HOPPS, J. E. MANNING, G. VANCE SMITH, J. T. SUNDERLAND, W. G. TARRANT, J. GREENLEAF WHITTIER.

Cloth, fcap. 8vo., 284 pages. 2s. net, postage 3d.

WHAT DO UNITARIANS BELIEVE AND TEACH?

Twelve Replies by G. G. AMES, R. A. ARMSTRONG, W. COPELAND BOWIE, J. W. CHADWICK, W. C. GANNETT, JAMES HARWOOD, BROOKE HERFORD, M. J. SAVAGE, CHRISTOPHER J. STREET, J. T. SUNDERLAND, CRAWFORD H. TOY, and FRANK WALTERS.

Cloth, cr. 8vo., 233 pp. 1s. 6d. net, postage 3d.

THE BIBLE: WHAT IT IS AND IS NOT.

By JOSEPH WOOD.

This book aims at making the ordinary reader acquainted with the new and valuable light thrown on the Bible by the scholarship of the present day.

Cloth, cr. 8vo., 320 pp. 5s. net, postage 4d.

RICHARD A. ARMSTRONG:

Memoir by his Son, GEORGE G. ARMSTRONG, and Selected Sermons, with an Introductory Letter by PHILIP H. WICKSTEED. Photogravure Portrait.

Cloth, cr. 8vo., 96 pp. 1s. net, postage 2d.

A SHORT HISTORY OF UNITARIANISM.

By FREDERICK BLOUNT MOTT.

The story centres round the names of a few great leaders and thinkers, such as Erasmus, Ochino, Servetus, Sozzini, Bida, Lindsey, Priestley, Channing, Emerson, Parker, and Martineau.

BOOK ROOM, ESSEX HALL, ESSEX STREET, STRAND, LONDON, W.C.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

LONDON: Swedenborg Society, 1, Bloomsbury-street.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARCASTLE, RENCE.
F.S.I. MISS ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

H. W. HEFFERMAN, Manager (Pro tem.).

YORKSHIRE UNITARIAN UNION.—The ANNUAL MEETING will be held at Halifax, on Wednesday, June 13th, Business Meeting at 2. Service, 3.30. Preacher, Rev. J. M. LLOYD THOMAS, of Nottingham. Public Meeting, 6.

A. H. DOLPHIN, Hon. Sec.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines."

The ANNUAL PROCEEDINGS in connection with the closing of the Session will take place at the College on Thursday, June 21st.

The Rev. CHARLES C. COE, F.R.G.S., will deliver the address to the students at 11.30 a.m.

The ANNUAL MEETING of Trustees will be held at 3.30 p.m.

A. H. WORTHINGTON, B.A.,
1, St. James's-square, Manchester. } Secs.
Rev. HENRY GOW, B.A.,
3, John-street, Hampstead,
London, N.W.

INTERNATIONAL VISITS FOR THE PURPOSE OF STUDYING THE CUSTOMS AND INSTITUTIONS OF OTHER COUNTRIES.

VISIT TO DENMARK.

August 6th to 18th, 1906.

VISIT TO SWEDEN.

August 27th to Sept. 8th, 1906.

The cost of the Danish Visit need not exceed £9; the cost of the Swedish, £10.

For Programmes and Particulars concerning the Journey, Hotels, &c., apply to the Hon. Sec., Miss F. M. BUTLIN, Old Headington, Oxford.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY, 2, Coleman Street, London.

President:

SIR S. H. WATERLOW, Bart., K.C.V.O.

INVESTING SHARES, £80 EACH.
Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application

LONDON SUNDAY SCHOOL SOCIETY.—The AGGREGATE MEETING OF ELDER SCHOLARS will be held at Essex Hall on Sunday, 10th June, 1906, at 3.15. The Service will be conducted by the Rev. HENRY GOW, B.A., of Hampstead. All friends are cordially invited.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6
Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate,—Saturday, June 9, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3338.
NEW SERIES, No. 442.]

LONDON, SATURDAY, JUNE 16, 1906.

[ONE PENNY.]

CONTENTS.

LEADER :—	
The Two Associations	393
MEETINGS :—	
Sunday School Association	394
British and Foreign Unitarian Association	396
Central Postal Mission	401
National Unitarian Temperance Association	403
ARTICLE :—	
The San Francisco Disaster	393
Essays in Restatement—V.	404
CORRESPONDENCE :—	
London Sunday School Society... ..	396
OBITUARY :—	
Mrs. George Buckton	405
Elizabeth Parsons Channing	405
Mr. F. A. Harrison	405
The Rev. J. J. Bishop	405
The Rev. R. C. Moore	406
POETRY :—	
A Flower Song	393
A Vedic Hymn	407
NEWS FROM THE CHURCHES	406

THE TWO ASSOCIATIONS.

THIS week's INQUIRER completes our reports of the Whitsuntide meetings, which furnish abundant food for thought. If the reports of the business meetings are not found so systematic and complete as usual, friends will perhaps be content for this year. Certainly the reports bear sufficient witness to the earnestness of spirit that pervades the operations of our various societies, and to the large amount of most helpful work accomplished both by the Sunday School Association and the British and Foreign Unitarian Association. As to the former, we would ask that in every household, as well as in school and church, the value of its publications may be seriously considered, and with practical endeavour towards their wider circulation; while for the Unitarian Association, both as regards its home work for the churches and in the publication of liberal religious literature, and its efforts for the strengthening of the cause of liberal religion in other lands, we may surely ask a new and more strenuous measure of support. It is a matter that must not be neglected, the appeal for another £300 in annual subscriptions, for on this depends the continuance of the one most generous subscription of £1,000, to which we have owed the opportunity of extended work in so many directions. And whatever we do, let us not worry about names, but attend to the real things of religion. That is our supreme need.

THE SAN FRANCISCO DISASTER.

WHEN news of the appalling disaster which befell San Francisco on Wednesday, April 18, reached this country, the National Conference of our Churches, it will be remembered, was in session at Oxford, and at the opening of the proceedings on the following morning it was at once agreed, on the motion of the Rev. J. Edwin Odgers, to telegraph a message of sympathy to our brethren in the stricken city. The message was addressed to the Rev. Bradford Leavitt:—"To Leavitt, First Unitarian Church, San Francisco. The Conference of Liberal Churches, Oxford, mourns with you."

Dr. Odgers has now received the following letter in reply, dated San Francisco, May 25:—

"MY DEAR SIR.—On behalf of my congregation, I wish to thank you and the National Conference of Liberal Churches for the kind message of sympathy which came so promptly to our stricken people. I read your cablegram to the congregation assembled in a hall, on the following Sunday:

"Our church of stone was badly wrecked by the earthquake, but the church of men and women—the real church—remains, though many of our 480 families are homeless, and many have lost the savings of years.

"We are, however, full of hope, and shall continue our work. The uninjured portion of the church building is now converted into a relief bureau, with four paid workers, and dozens of volunteers. Our aid is given regardless of creed or church connection. —Sincerely yours,

"BRADFORD LEAVITT."

With his letter Mr. Leavitt enclosed a cutting of an advertisement which was appearing in all the daily papers:—

"UNITARIAN HEADQUARTERS. First Church, Geary and Franklin streets, Bradford Leavitt, minister. —Unitarians and others, connected with the church or not, who desire assistance, relief, information, or employment will be cheerfully assisted in a sympathetic and confidential way, so far as our resources will permit. Headquarters open every day from 10 to 4 o'clock. Sunday services, Century Club Hall, Sutter and Franklin-streets, 11 a.m."

The *Christian Register* of May 24 has a picture of the First Church in its sadly shattered condition. The upper part of the tower will have to be entirely rebuilt, and two of the gables were thrown down. The tower crashed through the roof on both sides, and there are other injuries which one picture cannot show. Another

picture shows the First Unitarian Church of Oakland, with its tower also badly shattered.

The American Unitarian Association San Francisco Relief Fund on Thursday, May 31, stood at \$43,085.70; the First Church Restoration Fund at \$7,371.24:

A FLOWER SONG:

FOR A FLOWER SERVICE:

WEAVE we now a garland gay
Fitting for a summer day,
Meet for Him whose love divine
Makes the summer sun to shine,
And, with never-failing care,
Decks the earth in colours.

Roses red and lilies white
First with violet unite
Let the rose with beauty
Lily pure her purity
That they be not too
Modesty must come

Then, for courtesy and grace
Bending fern may have a place;
But, for love, a clinging vine,
Honeysuckle, intertwine;
Lest remembrance be forgot,
Bear in mind forget-me-not.

Pity's sign let iris be,
Dimmed with tears of sympathy,
Balm, for solace, next shall lie,
Heartsease, too, her touch shall try,
Then at last bid traveller's joy
Gladness add without alloy.

Faith in climbing leaf is seen,
Briony and ivy green;
Hope repeats her image clear
In the stars of jasmine near;
But, for hope beyond the grave,
Everlastings we must save:

God is good, and good to all,
Turn, not, then, from daisy small,
Drooping harebell pass not by,
Speedwell waits to catch your eye;
God is great, and He can see
Honour in humility.

Names there are well loved of old—
Shepherd's Purse and Marigold,
Lady's Tresses, Lady's Smock,
Lady's Mantle, Shepherd's Clock;
Leave none out; we like them well
Of a fairer land they tell.

Now the pleasant task is done,
Yet is hardly now begun;
These are but a handful small
Of His nurslings, one and all;
All have favour in His sight,
All are children of the light.

E. P. B.

SUNDAY SCHOOL ASSOCIATION.

ANNUAL MEETING.

THE seventy-second annual meeting of the Association was held at Essex Hall on Tuesday afternoon, June 5. The President, the Rev. Charles Hargrove, in the chair.

The report, which had been previously printed and circulated, opened with a reference to the great and growing importance of Sunday-school work, especially in view of the possible elimination of all religious teaching from the elementary schools. The main purpose of the Association, it was declared, was to help to make the affiliated schools more efficient and more able to perform their share in the work of religious education. Particulars were given as to the admirable publications of the Association, and other help provided for teachers, including the Summer School at Manchester College, Oxford, to be held again this year (June 29 to July 7), the object of which was stated to be:—"1st, to endeavour to raise the ideal of Sunday-school teaching, by infusing that enthusiasm, which naturally results from the union of those who have interests in common, and by the devotion of a certain amount of time to the study of subjects bearing on the work; and, 2nd, to give the teachers an opportunity of visiting the various places of interest in the neighbourhood, and of meeting together in friendly conversation."

MR. SMITH, who has succeeded Mr. Fox as treasurer, made a statement of the accounts, which on a total of £1,512 19s. 3d. showed a balance of £35 5s. 7d. But this, he explained, was only due to the fact that £151 had been borrowed from the Read Fund. The year's sales of publications amounted only to £838 10s. 7d., against £956 12s. 5d. in the previous year. Subscriptions and donations amounted to £14 more than last year, being £295 ls.

MR. ION PRITCHARD, the hon. secretary, in presenting the report, read a message he had received from their oldest friend, the Rev. S. A. Steinthal, who in 1851 had come up to their annual meeting to represent the Manchester District Association, and again, fifty years later, in 1901. Reviewing the year's work, he said they had been met by discouragement, but also encouragement. As an instance of the former, he mentioned that to a letter he sent to 300 church secretaries offering to send down copies of the cheap edition of four or five of their best books, on sale or return, he had received not a single answer. On the other hand, encouragement came, when the offer of a copy of the cheap issue of Dr. Drummond's "Galatians," made to theological students of every denomination in colleges throughout the country was accepted by some 860 of them.

The adoption of the report and accounts, moved from the chair and seconded by the Rev. H. Williamson, was unanimously agreed to, and the officers and committee were then elected, with Dr. W. Blake Odgers as the new president, on the motion of the Rev. H. ENFIELD DOWSON, seconded by the Rev.

H. M. LIVENs. Mr. Dowson spoke with much feeling of [his devotion to Sunday-schools, and his early memories of work at Geldeston and Norwich. Mr. Liveness called special attention to the admirable pictures which could now be obtained at very little cost for the decoration of schools. They, many of them, knew the publications of the Art for Schools Association and George Bell's Fitzroy pictures, and now there were beautiful coloured lithographs by German artists, published by Teubner Voigtländer & others, for which Messrs. Asher & Co. (13, Bedford-street, Covent-garden, W.C.) were the agents in this country. Specimens of these could be seen in the Education Department of the L.C.C.

To the resolution of welcome to representatives of other societies, Dr. G. C. Cressey replied for America, the Rev. T. P. Spedding for England, and the Rev. T. Dunkerley for Ireland.

After tea the combined choirs of Highgate, Brixton, and Essex Church Schools gave a rendering of the two parables, "Asking and Receiving" and "The Mustard Seed," as set to music by Mr. Hugh Atkins.

At the conference which followed, the Rev. A. W. Fox, of Todmorden, read the paper on "A Hill-Side Sunday School," which follows this report.

After the paper, Mrs. CEREDIG JONES, of Bradford, was the first speaker. Referring to the question of teachers, she said that the plan of fortnightly teachers which she found at Bradford carried out throughout the school worked very well. It did not mean less work, for the teacher, though, coming only once a fortnight, came as a rule twice on that Sunday, but then had the alternate Sundays free: It was a plan specially worth considering in London, where so many people were glad to get out of town on Sundays. She had also found the examinations, as held by the Yorkshire Union, helpful. They helped the teacher, and gave the children also more interest in the work. She had been greatly astonished by the ignorance of the Bible displayed by the children in their school, and if the day schools were to abandon such teaching, they must give all the more earnest attention to that matter.

The Rev. W. J. CLARKE mentioned a practice in his school of combining the register for each scholar with the hymn book, and expecting the children to bring their own book. It worked very well, and secured that the children valued their books and kept them in good condition. The registers were marked as the children came in: They had to be in time, for late counted as *absent*. The opening of school was taken by each teacher in turn, which was capital training; and, when the children were gone, the teachers had an "after school," to rehearse next Sunday's opening, and thus advise and help the young teachers. By taking the junior children into the chapel only once a quarter, they found it was regarded by them as a privilege, to which they looked forward with real pleasure. As to the drifting of the young people as they grew up, that was to be prevented by giving every one of them something to do. They had now adult classes

which far outnumbered the juniors. Beginning some years ago with an average of 20, they had now nearly 300. It was a great religious work they were doing in the lives of those people, the influence of which spread far and wide.

The Rev. J. L. HAIGH followed, and dealt especially with the article on Sunday-schools in the current number of the *Nineteenth Century*. On this subject he will contribute an article to THE INQUIRER immediately.

A vote of thanks to the President, to Mr. Fox, and all the helpers, moved by the Rev. W. Harrison, and seconded by the Rev. J. Morley Mills, brought the meeting to a close.

THE WORK OF A HILL SIDE SUNDAY-SCHOOL.*

By THE Rev. ARTHUR W. FOX, M.A.

WHEN the Secretary of this Association was good enough to ask me to describe, as briefly as might be, the methods and the work of a Sunday-school with which I am intimately acquainted, I felt that he had honoured that school and my numerous fellow-workers in it. Hence I could not refuse to do what he asked, though I shrank from even the appearance of glorying over work in which I have taken some small share. I shall try to tell as simply as possible the story of the faithful work of that zealous band of self-denying workers with whom it is my privilege to be associated in Todmorden. Where I use the first person I must crave your indulgence, as I only use it to avoid redundancy in statement.

The school building stands on the hill-side; part of it nearly ninety years ago formed the Unitarian chapel, which was converted into a Sunday-school when our noble church was built by the brothers Fielden, in memory of their father, "honest John Fielden," who did so much to secure the passing of the Ten Hours Act, and who was one of the superintendents of the school. The premises have been twice extended, and the more recent extension which is consecrated to the memory of the three brothers, has given admirable accommodation for the work of the school: Downstairs are a small committee-room, a lecture room capable of holding over a hundred persons, five class-rooms, one of which is also the library, and a large kitchen, out of which two class-rooms can be made. Most of these class-rooms have been handsomely furnished by the classes which use them. Upstairs is the large room, which has seated as many as seven hundred persons. At the end opposite to the platform is an alcove, which can be divided into three class-rooms by easily movable shutters, while there is yet another class-room furnished by its class. Most of the rooms are adorned by excellent pictures, while in the large room are the portraits of the Fielden family and of other workers for the church and school. The premises are admirably adapted for the work which is done in them.

The chief governing body is the School Committee, which meets monthly to trans-

* A paper read at Essex Hall on Tuesday, June 5th, at the Conference of the Sunday School Association.

act the business of the school. This consists of the minister, two superintendents, two secretaries, the treasurer, the bank actuary, and nine ordinary members, inclusive of a representative from each of the adult classes. But the work of the school is so varied that a considerable number of sub-committees is needed. There is the Recreation Committee, whose business is to attend to the winter programme of lectures, social evenings, and the summer rambles. There is the Science Classes Committee, which looks after certain technical classes held during the winter. There are the Committees of the Band of Hope, of the Reading and Debating Society, of the Library, for the Lantern, for the stage (when entertainments are to be held), and one to arrange for essays to be read at a five-weekly united meeting of the adult classes on a Sunday afternoon in the lecture-room. On these occasions, a scholars' service is held in the large room. Amongst these sub-committees a considerable amount of work is distributed and done with gratifying unity of purpose and fidelity. The school has a library of more than fifteen hundred volumes, also in charge of a sub-committee, which is known as the "John Fielden Memorial Library." There is a useful savings bank, which at the end of last year had £2,904 4s. 9d. to the credit of the depositors. There is also a holiday club, which last year distributed £681 12s. 8d., an amount which will be largely increased during the present year. I shall return to other institutions presently, as my object is to describe an ordinary year's working of the school.

The officers include the two superintendents, two assistant superintendents (who see to the registers), four book monitors, who distribute and collect the hymn-books and class books, librarians, and, in addition to those already mentioned, a bank treasurer and his deputy. There are three hundred and sixty-seven scholars on the books, with an average attendance in the morning of one hundred and eighty, and in the afternoon of two hundred and seventy. Of these almost one-half are over the age of sixteen years, a circumstance characteristic of this school. To look after the scholars are forty-four teachers and officers, whose work is arranged on the fortnightly principle. At this point it may be of interest to quote from the report of a visit paid by Mr. A. Slater to the school on October 22, 1905, on behalf of the Manchester District Sunday-school Association. He says:—"In these days of waning morning attendance, a visit to this school is a distinct pleasure. It is refreshing to find nearly two hundred scholars present. It is tenth on our list of schools for number of scholars, but third for average, and as the other two schools are only slightly over in average, but have a far larger roll, this school stands thus at the head for the percentage of the number present. As might be expected from these figures, the teachers are regular and attentive to their classes. Though seventh on the list for total number of teachers, they are fourth for attendance, and on the day of my visit, of which no notice had been given, every class was supplied with its teacher. The infants' department was a bright feature of the school. The calendar shows that the

school is in use almost every week evening, and the school well deserves to be placed amongst those described as *live schools*."

I have made this quotation in this place to indicate the zeal and capacity of my fellow-teachers. I may add that I do what I esteem my plain duty as minister in teaching twice every Sunday when I am at home. Amongst the various classes connected with the school is a teachers' class, which last winter enlarged its scope, and became a Bible Class for the Todmorden Sunday-school Union. This class was held in the Free Methodist school-room, and was attended by teachers from five different denominations, including our own, and that in spite of our pronounced Unitarianism in Todmorden. By means of my typewriter and duplicator I was able to supply each member and some outsiders with notes. There were two classes—the first dealt with simple passages of the practical teaching of Jesus from the Gospel according to St. Matthew, with a brief commentary and a page of illustrations. The second took as its text-book a useful little book by Rev. T. Rhondda Williams, "Shall we Understand the Bible?" which I cordially commend to the Publication Committee of this Association as of a kind likely to be more generally useful to the average teacher than its more learned productions. To this also I made careful type-written notes; indeed, it took us eighteen weeks to complete the study of two chapters of it. Of the first kind of notes I have continued to give the teachers copies for each Sunday, and they have been found useful. This is one method of solving the question of Bible teaching in the Sunday-school—a method which entails much work upon the minister, but work which is of exceptional value.

To assist our attendance in the school, prizes are offered to teachers and scholars. Fourteen teachers during last year never missed attendance on their proper Sundays or found substitutes, while seven-two scholars never missed throughout the whole year. Eleven scholars won silver medals for a complete attendance of five years. One scholar has never missed for seventeen years. A gold medal is given at the end of an unbroken ten consecutive years. It may be old-fashioned to offer prizes, but their usefulness cannot be doubted. These are not, of course, competitive, since all can win them. They stimulate regularity and earnestness thus helping teachers and scholars to form and fulfil a fixed purpose. Let those who prefer the more Spartan system wrap themselves in "that virtue which is its own reward," and console themselves therewith for the less regular attendance in the school. I have always maintained and still maintain, that prizes of this non-competitive kind are both useful and praiseworthy as an encouragement not simply to regularity but to fixity of purpose.

Every fifth Sunday, as has been said, in the afternoon a scholars' service is addressed in the upper room by a friend from another denomination, or by one of our own friends. At the same time the adult classes meet in the lecture-room to hear a paper on a religious subject usually from a friend of another church. This forms an agreeable break in the regular teaching, and affords convenient opportunities to receive a speaker from the Todmorden Band of

Hope Union twice for the adults and twice for the children. As we have seen, once in the year we receive a visitor from the Manchester District Sunday-school Association, once from the North-east Lancashire Unitarian Sunday-school Union, and once from the Todmorden Sunday-school Union, of which I am president for the present year. Each of these two latter Unions holds a conference every quarter, and an annual meeting, at which some representatives from our school are present. The method of opening school in the morning is as follows:—First we sing a hymn, then prayer is offered by one of the superintendents, followed by the chanting of the Lord's Prayer. The superintendent for the day next either reads a Scripture lesson, or gives a short address, or does both. The final closing in the afternoon consists of a hymn, the Lord's Prayer chanted, and a dismissal hymn, during which the children file out class by class. Every Sunday morning the children are marched across to the church, where a short address to them takes the place of the second lesson. Before the sermon the younger children leave the church. Each Sunday morning a certain number of the teachers sit with the children during the service in the church.

In the winter months the school is open almost every night of the week. Technical classes occupy about ninety girls of our own and other schools on Monday, Wednesday, Thursday, and Friday, in which cookery, domestic economy, needlework and dressmaking are taught, the Yorkshire Ladies' Council finding the teachers. The young men prefer to go to the excellent borough Technical School. Every Friday evening the reading and debating society holds a meeting, and subjects of various kinds are discussed by the young men. One Tuesday in each month a lecture, with or without lantern, is given in the large room, which has often been crowded on such occasions. Of course we have a good lantern of our own. Instead of a lecture, a recital is sometimes given by a distinguished reciter. Another Tuesday in the month is well occupied by a successful Band of Hope meeting, which has an average attendance of about one hundred and fifty. The Saturdays, as a rule, are filled with tea parties, social evenings, or entertainments. The school needs at least £100 a year to keep up its varied work. For this purpose entertainments are given. In 1905 we had a Japanese Fête, which lasted three nights and was most successful. During the same year we held a Handicrafts' Exhibition to stimulate our scholars to do various kinds of work at home. These matters do not nearly exhaust our winter work, which includes the holding of two inspiring lantern services in another part of the town.

The summer is marked by several Saturday afternoon rambles and by week-evenings natural history rambles twice a month, these latter conducted by myself. On all-day holidays, parties varying in size from ten to seventy take all-day rambles, often walking fifteen miles. The school treat is held in June, and is one of the chief events of the year, as many as four hundred and fifty often joining in the procession. The school anniversary is held in the church on the first Sunday in

July, when there are crowded congregations and collections amounting to £53 or £54 are taken. The Christmas party for the children is another great event of the year, when the large room is filled first with children, then with children and parents.

It should be said that the teachers and elder scholars meet quartely to transact business and to take counsel for the welfare of the school, while the annual meeting is held about Christmas, which is one of the most important meetings for the year. Thereat officers are elected, the preacher of the anniversary chosen, rules altered if necessary, and other matters considered with reference to the working of the school. At the annual congregational party held on New Year's Day, the junior superintendent gives a yearly statement of the work during the foregoing year, which is always of much interest. We have a benevolent fund to help quickly needy cases, which has been of great use.

I have given the above sketch of "the work of a Hillside Sunday-school" not in detail and with many unavoidable omissions, but in outline, to offer an example of how many large schools in the North work for the good of their scholars. It is our object to make our school a larger home. Throughout our work we strive to leave a religious impress on the hearts of the children. In closing, I pay my grateful tribute to the large body of earnest and faithful workers, who in a deeply religious spirit give time and toil to secure the good of the children and elder scholars. To be a fellow-worker with those who after their hard labour during the week are ready to deny themselves part of the precious leisure of the Sunday and the week-evening to help others, is my privilege and pleasure. In unity and mutual kindness our work goes on year after year; and they and I can say in the words of the Psalmist, "Not unto us, O Lord, not unto us, but unto Thee be the glory and praise."

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—I much regret to have to place before your readers, yet again, the claims of our Country Holiday Fund. I am glad to say that we have now got to within £35 of the sum required, and I most gratefully acknowledge the subscriptions which I have received in answer to my last appeal to your readers. Their generosity leads me to ask with confidence for the remaining £35 before the end of this month, so that none of the children who have been saving up for their holidays may suffer through the society's fund being insufficient to render the help upon which they are relying. The object is so worthy that I feel sure of a generous response to this appeal.

ELSA S. PEARSON

(Hon. Treasurer L.S.S.S.)

Country Holiday Fund).

Redington Lodge, Hampstead, N.W.,

June 13, 1906.

WHAT if you are among men of the valley, is that sufficient reason for checking the instinctive movement of your soul toward the mountain peaks?—*Maeterlinck*;

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE eighty-first annual business meeting of the Association was held at Essex Hall on Wednesday afternoon, June 6, the President, Mr. C. F. PEARSON, in the chair.

The report of the Committee, which had been previously printed and circulated, was presented by the secretary, the Rev W. COPELAND BOWIE.

It contains a good deal of the information which our readers have already had from the two reports to the Council, printed in full in *THE INQUIRER* at the time of the meetings, but those who are not yet subscribers to the Association should send to Essex Hall for a copy of the annual report, and study it as a whole. It gives a most interesting survey of the large amount of work accomplished during the year, both at home and abroad, arranged under the headings of Home Mission Work, Publications, McQuaker Trust, Foreign Mission Work, Finance, &c. The notice of deceased members contained the following passage:—

"It is with sincere regret that the Committee report the death of generous and valued members of the Association. Mr. David Ainsworth, of Wray Castle, Windermere, was a former President of the Association, a man beloved for his courtesy, uprightness, and devotion to public duty; inheriting from his father a strong attachment to Unitarianism, he upheld the family tradition by a lifelong interest in many of the institutions and societies connected with the denomination. Mr. George Carslake Thompson, of Cardiff, took a keen personal interest not only in the congregation to which he was attached, but in the work of the Association generally, and particularly in South Wales, where his presence and counsel will be greatly missed. Mr. H. J. Morton, of Scarborough, was one of the Unitarian veterans in Yorkshire, a generous supporter of our churches and societies, and a most hospitable friend. Mr. Donald Wilson, of Hull, local treasurer of the Association, a man of beautiful and refined nature, was prevented by ill-health from taking the prominent part in denominational affairs for which his abilities and desires eminently fitted him. The Unitarian body has always numbered among its adherents many women of intelligence and character, devoted to beneficent work; Mrs. Sydney Courtauld, of Bocking, Miss Manning and Miss Teschemacher, of London, were of these faithful and honoured women whose death we mourn, but in whose life we rejoice."

The report concluded as follows:—

"In concluding this report of the work they have been privileged to do during the past year in promoting the principles of Unitarian Christianity, the Committee desire to express their appreciation of the quiet and faithful services rendered by Unitarian ministers, congregations, and district societies all over the country. Encouraging words are spoken, tender pieties are cultivated, noble tasks are undertaken week by week, month by

month, by many earnest men and women of whom little is seen or heard in public; it is chiefly by their faith and labour that Unitarian Christianity becomes a healing and sanctifying influence in the world."

Mr. OSWALD NETTLEFOLD, in presenting the accounts as treasurer, announced that the collection at the service that morning had been £24 17s. 3d., a falling off from the £27 11s. 9d. of last year. The year's income was £8,259 6s., which included £4,535 11s. in subscriptions, nearly £160 less than last year; but collections produced £622 14s., Association Sunday raising £35 more than last year. 226 churches had made collections. He reckoned that their investments had increased in value by £1,215. The expenditure on Foreign Mission work was £500 less than last year, which represented the greater part of the expense of the Rev. C. Hargrove's mission to Australasia. £500 had been added to investments, and there was a balance of £46 in hand. It must not be supposed on that account that they did not want more subscriptions. The generous friend who subscribed £1,000 a year to their funds did so on condition that others furnished at least another £2,000, and to make this up, since they had lost many subscribers through death during the year, they required another £300 in subscriptions. While all the regular work was going on, fresh claims arose, and their brethren of the French Protestant Churches were appealing for help in the need caused to their poorer churches by the separation of Church and State. Another fresh expense was the sending out of Dr. and Mrs. Tudor Jones to Wellington, where the prospect of the new church was of the brightest.

On the motion of the PRESIDENT, seconded by the Rev. A. N. BLATCHFORD, the report and accounts were adopted, and then, on the motion of Mr. DAVID MARTINEAU, seconded by the Rev. D. AGATE, the President was heartily thanked for his services during the year, and Mr. Grosvenor Talbot, of Leeds, was elected President. The officers, committee, and council were elected, the new members of committee being Mr. John Harrison, Mr. Jonathan Nield, and the Rev. Charles Roper, and a number of new names being added to the council. The Secretary having reported a large number of letters from foreign correspondents, passages from a good many of which were published in last week's *INQUIRER*, the following resolution, moved from the chair, and seconded by Dr. BLAKE ODGERS, K.C., was unanimously passed:—

"That the Association extends its sympathy and goodwill to the men and women who in all lands are striving to unite pure religion and perfect liberty. It sends a special word of cheer to the Liberal Protestants of France in their hour of difficulty and trial; it welcomes with peculiar pleasure the representatives of the American Unitarian Association, remembering that the two Associations were founded within a few hours of each other, and for eighty-one years have remained steadfast friends and fellow-workers; and it would to-day express not only deep sympathy, but

the warmest admiration, for the courage and faith with which the American people have faced the losses entailed by the great disaster at San Francisco.

"That a letter of greeting be forwarded to the Foreign Correspondents of the Association in America, Australia, Belgium, Canada, Cape Colony, Denmark, France, Germany, Holland, Hungary, Iceland, India, Italy, Japan, New Zealand, Norway, Switzerland, and Tasmania."

Mr. CHARLES E. WARE, one of the representatives of the American Unitarian Association, was the first to respond, and warmly acknowledged the cordiality of their welcome. Their work was going on on even lines on both sides of the ocean. He had been struck in Little Portland-street Chapel that morning by what appeared to him to be a representative New England congregation. In America, their work had been extending, not only in starting new posts in the Middle West and on the Pacific, but in building up country parishes in New England. Many of these had been depleted by the movements of population and death, so that they were almost dead. But about two years ago an effort was made to reinvigorate them, and it had been very successful, largely through the services of the Rev. W. Channing Brown, a young man full of fire and spiritual life. They also were troubled by the financial question, and they were trying to do away with the subsidising of parishes. He extended a most cordial invitation to them all to be present at the International meetings in Boston, in September, 1907, and, in conclusion, expressed his special thanks for their sympathy with their unfortunate brethren in San Francisco. Professor Chatterji, of Calcutta, on behalf of the Brahmo Samaj, and Pasteur Giran, of the Walloon Church of Amsterdam, as we noted last week, also responded.

The resolution of gratitude to the district societies for their helpful work, moved from the chair, and seconded by the Rev. W. G. TARRANT, was acknowledged by the Rev. WALTER LLOYD, on behalf of England, Rev. T. DUNKERLEY for Ireland, Dr. A. J. BALLANTYNE for Scotland, and the Rev. DAVID EVANS for Wales. Mr. Lloyd said that a great part of the fear of the Education Bill was due to fear of Unitarianism. "Our principles," he said, in conclusion, "are spreading. These are the days our fathers desired to see. Let us rejoice and give thanks."

The next resolution, moved from the chair, gave Dr. HERBERT SMITH, who seconded, the opportunity of making a statement as to the Boston Conference Fund, on which we published some notes last week. The resolution was:—"That the Association rejoices in the great services rendered by the International Council of Unitarian and other Liberal Religious Thinkers and Workers at its meetings in London, Amsterdam, and Geneva, and assures the Committee in America of its earnest co-operation in the effort to make the meetings at Boston in September, 1907, a notable occasion in the annals of religious progress."

The resolution on the Education Bill, moved by the Rev. H. ENFIELD DOWSON, we published last week. We shall not attempt to disentangle the discussion and

the various amendments brought forward; but, if the protagonists desire it, our columns are open to them for further discussion of vital points in the controversy.

The Rev. CHARLES HARGROVE had given notice of a motion on "a new Lectionary," and the Rev. Wilfred Harris of an amendment; but as there was no time at the meeting, these were together simply referred to the committee for consideration.

Resolution.—"That the committee be directed to take into consideration the desirability of providing a selection of Lessons from the Old and New Testament for the use of ministers and congregations; and, if approved, that steps be taken for the preparation of such a selection to be printed and published as soon as may be convenient."

Amendment, or Addition.—"That the committee be directed to take into consideration the desirability of publishing an additional Lectionary containing Lessons from those portions of the world's religious experience, both old and new, which are not already recorded in the Bible."

A resolution of thanks to Dr. Drummond, as preacher of the anniversary sermon, to the committee of Little Portland-street Chapel, and to London friends for their hospitality, moved from the chair and seconded by the Rev. Albert Thornhill, of Carlisle, brought the business meeting to a close.

THE PUBLIC MEETING.

ESSEX HALL was thoroughly well filled at the public meeting on Wednesday evening, June 6, Mr. C. F. Pearson, the President being again in the chair.

The PRESIDENT, in his opening address, said that being in that hall, carried him back some years to the time when, as a boy, together with his parents and relations, he attended the old Essex-street chapel, the minister of which was then the Rev. Thomas Madge. The approach to the chapel was not a cheerful one, and the old high pews, together with the absence of any musical accompaniment to the hymns, tended to make the services both serious and impressive. The singing for many years was lead by the Clerk and two or three other voices from a pew directly below, and in front of the pulpit. Later on, an organ was introduced, but he believed, not without some divergence of opinion among the members of the congregation: He was in the habit of occasionally attending the English opera on Saturdays, and it was amusingly interesting to recognise the clerk in the chorus sometimes as one of a bold warrior band, and at another time one of a group of rural swains, clad in raiment to suit the characters, but on Sundays he was at his post in respectable black, engaged in leading music of a totally different character. His (the speaker's) grand-parents and parents, if not his great-grand-parents, were Unitarians, so that he was to the manner born, and did not recall any acute stage of argument between Trinitarianism and Unitarianism until he began to take up denominational and Sunday School work. Soon after that he was thrown a great deal amongst several Church of England friends, and found their views at so great a variance with his own that he went somewhat carefully into

such matters, but emerged from his inquiry more decided in his tendency towards liberal thought than before. Was it not possible, however, that children naturally attended Unitarian places of worship because their parents did so, but did not realise the why and wherefore of their dissent, and thus they surely could not justly prize and appreciate the position they occupied—he meant that of liberal religion—in the way they would if they grasped fully how patient lives, steadfast hopes, noble thoughts, and even persecution had gone to the making of to-day's freedom of religious thought and worship, even though that worship was after the manner which men called heresy. The larger our possessions, the greater our responsibility. If they thought they held a more pure and simple faith than many others, so much the more were they called upon to lead useful lives and develop characters of sterling quality. A short time ago, in perusing Newman's "Phases of Faith" he came upon the following quotation from Coleridge: "If anyone begins by loving Christianity more than the truth, he will proceed to love his Church more than Christianity and will end by loving his own opinions better than either." Were not some of them a little inclined to love their Unitarianism for its Unitarianism alone and not for the broader aspect and tendencies which it opened out to them? Professor Jones last Whitsuntide was good enough to say that he found them not a denomination, but associated for religious progress. Having emerged from creeds, sacraments and ecclesiasticism, did they not stand on an open plateau from whence they could scan the religious horizon, eagerly but reverently searching for any further light that might arise?

During part of his year of office he regretted that somewhat indifferent health had prevented him attending to his duties as he should have wished, but he was able to attend in September last the stone-laying of the new Aberdeen church, an occasion which was one of much enthusiasm amongst the friends there. If any of those present were likely to be in Scotland on September 16* next, when the Church would be formally opened, he was sure they would be warmly welcomed by Mr. Webster and his friends.

When they looked further afield they found Rev. W. Jellie was prospering at Auckland, and as a sequence to Rev. Chas. Hargroves' visit Dr. and Mrs. Tudor Jones had now commenced their labours for a new church in Wellington. They would doubtless have seen in their papers what a warm welcome they received and what good grounds of success there seemed to be for their earnestness and energy. The meetings of the International Council of Unitarians and other Liberal Religious thinkers, held at Geneva, were much enjoyed by those who attended. The open-hearted manner in which they were received and the throwing open of the Cathedral for their use were greatly and gratefully appreciated. Such gatherings were of inestimable value, drawing together as they did many phases of liberal thought and representing by no means an unimportant minority in Christendom:

* The opening, we believe, is now fixed for September 23.

It would be difficult to overestimate the value of the Lectures on "The Christ of the Creeds and of Experience," and "The Gospels, and how to Read them," given during the year by Professor Carpenter. Wherever they were delivered, great interest was shown, and they could only hope that his new office of Principal of Manchester College would still leave him at least some opportunities of continuing the lectures.

In conclusion, he would like to add his thanks, not only to his fellow Committee-men on all the Committees he had to attend, but to the staff at Essex Hall, and especially to their friend, Mr. Bowie, who was the right-hand of Unitarianism generally and of the presidents in particular.

REV. J. WORSLEY AUSTIN, of Birmingham, in an address on the Scientific Temper in Religion, said he did not propose to speak of the actual achievements of science and their effect on religion, but of the scientific temper itself, the scientific habit of mind which had proved so fruitful in investigation, during the last century, what was the extension into the domain of religion of that temper and habit of mind, and what it would accomplish. That was not simply an interesting question, but it was a practical one. The scientific temper was not the possession of a limited number of minds; the great discoverers and thinkers represented a much wider mental movement, a movement which characterised society in all its grades and which was the cause of the unrest and the debates on the traditional statement of questions concerning our life which were to be found more or less going on all around us. The scientific temper had come to stay, and be a force in building up and destroying forms of religion. Anyone to whom religion in any form was of vital and supreme interest had one of two courses open to him: he might go on his way indifferent to this growing and transforming spirit, or he might try to discover these fundamental and essential principles and emphasise their right value, and do his best to bring them in as an aid to religious life and thought. It was for that reason he asked what were the characteristics of the scientific temper? The first characteristic that struck him was Faith. That might sound a strange thing to put in the first place, and yet a moment's meditation would show that it was true. Faith in what? Faith in the intelligibility of our world lay at the back of all expenditure of energy, all the reasoning, all the investigating. Apart from that nothing could be done, hands would fall listless to the side, and thought would be idle. Science had gone forward on its triumphant march because the scientific man was permeated by this faith that our world is intelligent. Agnosticism was the antithesis of the true scientific temper. Agnosticism that said, "we do not know yet" was in accord with it, but not the agnosticism that said, "We cannot know." Rather the characteristic of the scientific temper was to say that our world is intelligible. They all needed that for the confirmation and strengthening of their religion. By that he did not mean that the world was merely intellectually intelligible, for as we rose we got a grip of something greater, namely, that our world to be intellectually intelligible was

morally so, and in the last analysis would be found satisfactory to our moral nature. The second characteristic was the spirit of adventure; the will to explore and experiment. Rising to the idea that the world was reasonable, and because reasonable, good, that will to explore showed itself in the search for knowledge and truth. Science had taken to itself the great saying, "All things are ours." There was a spirit of enterprise there, and more of that spirit was needed in religion. He was not thinking of the speculative side of religion, but they needed to be more enterprising and more daring as regarded moral and spiritual experience, for they learnt through experience as well as through thought. The invisible kingdoms of love and beauty and truth and trust were ever around us, but we penetrated them only a little way, and we sought trust and light no longer, and therefore life appeared a small circumscribed thing because we experienced so little of what it held. We loved the home feeling, the certainties we had tested, the well-trodden paths, the familiar scenes, and we shrank from the untrodden way; and yet it was true that "nothing venture, nothing win." That had its application to religion, and through religion to the faith which was the outcome of experience. To illustrate that he would point out that there was an element of venturing enterprise in that love, because the impulse of love was ever towards upward paths as yet untrodden. There had been those who had descanted on the possibility of unhappiness which it inevitably opened up. Jesus loved his race and his God, and we find him at last weeping with aching heart and saying: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chicken under her wings, and ye would not!" Go and reverence your race and try to serve it, and if you do so you simply multiply the channels along which disappointment may be borne to you. Few had said as much in plain terms, but many had thought it. The chief facts were not to be learnt from the outside, but to learn the facts one must follow love, and to follow one must trust and one must have enough of the divine impulse to venture to dare greatly, to accept all its conditions and hold to its promises, even in the teeth of uncertainty and fear. To act and live in the spirit of love in the daily concerns of our existence, meant a continued series of ventures, and to apply it in any given case, to guide our actions by it, involved a real trust in love and in its meaning as regarded human life. It involved our seeking that something from which, not because we were hard-hearted, but because we would not dare enough to test and to prove love, we drew back. "How often shall my brother sin against me, until seven times?" was a question asked of Jesus. To forgive seven times implied a good deal of trust, it meant something of adventure. But Christ said, Yet further venture to the uttermost, "Forgive until seventy times seven." In all our relations to individuals and to society there came a point where we trusted the principle no further, we were at the end of our practical venture. The

man who had trusted greatly in connection with any spiritual experience or principle, the man who had penetrated an exceptional distance along some path leading into that invisible country, always drew the world's interest on himself. We wanted to know his experience, what he saw, what he learnt, what discoveries he made about his own life and the lives of others. He stood to us like a great explorer, only his territory was more real to us. St. Francis of Assisi was an explorer in the realm of self-sacrifice, his venture cost him all the world holds dear, but he gladly gave it up. The spell of an invisible kingdom was upon him, and everything else was nothing to him. Sometimes it was not the invisible kingdom of love; it might be the invisible kingdom of truth, then a man followed truth, venturing more and more in his search, and might even yield up his life. What a glory to humanity it was that there had been some who had yielded up even life itself! In being true, a man was building on one of the foundation rocks of the Universe, on nothing less than God himself. We drew with resistless fascination to the history of such a one, and so he said the kingdoms of the spirit were around the kingdoms of love, truth, righteousness, beauty and faith. We had all entered them some little way, but how much there was still to each one untraversed! We needed that element in the scientific spirit, the spirit that would dare more, would venture more for spiritual and moral things. The last characteristic was loyalty to truth. How much had been said on that subject, how much we were always insisting upon it! In the scientific world we saw that the love of truth was something distinct from adherence to any particular views that we might endorse as truth. We might be champions of our views without this genuine love of truth for its own sake being ours. Now the scientific attitude was that of the man who, though he had his own particular views or theories wanted above all things facts. He was a man with an open mind; a man who came to convince him that he was wrong, was not regarded as his enemy, but as a possible friend, and he wanted him to do his best to put his case in the strongest light. So they would see that the love of truth was a uniting force, and not a disintegrating force. The loyalty to particular truths apart from that was one of the most disintegrating forces at work in society. As we looked around, did we not see that in their search for what was true the best men were continually becoming separated? Was it not so in theoretical and in practical matters? One man worked out one kind of philosophy, another, another; one man had one creed, another, another; one man had one social theory and believed in working for certain ends, and nationalisation it might be, or local option; another man distrusted all such theories, So that one could see that in this search for what was true for some reason or other men became inevitably separated, and the very search tended to social disintegration. History was the record of clashing wills and purposes and beliefs and theories and principles. We turned over its pages and learnt how men had been set into hostile camps and had struggled and persecuted one another through this espousal of diver-

gent beliefs. In the history of religion, we could read of some of the saddest effects of this. From one point of view religion had been one of the greatest disintegrating forces that the world had ever seen. In religion's name, and championing some principle or truth, had not men ostracised and persecuted and tortured and slain one another? Did not religious history show us Inquisitions and martyr fires and crosses? Did we not shudder even now as we thought of the hatred and abuse which such things represented and which made men enemies? It was equally true to-day that religion in the sense of adherence to particular principles and views sundered men, and it was because of that we had to work apart and we had to worship apart; and though Inquisitions and the stake were things of the past, we could not say that animosity and ostracism and anathemas had passed away. Here, then, they saw that in the search for truth forces were born that tended towards disintegration rather than towards full social unity, it separated men and often set them in most bitter hostility one against another. They therefore necessarily asked for something further, and that something further he believed they would find in the scientific spirit. What was it that in the midst of these disintegrating forces kept our world in unity so that in spite of them we could yet see harmony and brotherhood slowly coming to the fore? He put it more than anything else to the development and the increasing control of that spirit that was able to place truth before any particular aspect of truth, that longed for the good more ardently than for any particular goal that promised good. It was the growth of that spirit in religion that was sweeping away the more diabolical outrages and was growing in toleration and liberty and mutual respect; it was the growth of that spirit that was making a Creed like the Athanasian Creed a stumbling block and an offence; it was the spirit that was growing in connection even with politics and which broke down barriers and fostered unity and brotherhood more than anything else. Why was that? It was because wherever that spirit reigned, whether in religion or politics, or anywhere else, it set a man in a certain relation to his opponents from which no sundering evil could separate him. When a man's heart was set first and foremost on truth for its own sake, then the evil in his individualism was banished. That was a high instinct and a high ideal which needed fuller sway.

Rev. H. D. ROBERTS, of Liverpool, speaking of the present mission of the Unitarian, said they had amongst them some of their best men, who believed that there was no present mission for the Unitarian, and he was simply going to try to show that there was a great need for a present mission. A conference, consisting of ministers, clergymen, Catholic priests and laymen, had lately been held in Liverpool, presided over by Sir Edward Russell. The subject they were considering was the basis of agreement in religion. One Wesleyan declared that Free Churchmen had their Free Church Catechism. Well, that would not do for Unitarians as a basis of religion. Another man, a dis-

tinguished Churchman, a biblical critic, a man who was an authority on the Pentateuch thought there might be a common basis in the unrestricted dogmatism of the Nicene Creed; but that would not do for Unitarians. The introducers of the papers did have more than a gleam of recognition that there ought to be some basis of agreement. The Wesleyan said if no basis could be found, it would imply that the fundamental truths of religion had not their source in our common human nature, but were artificially produced. The Anglican felt there was an opportunity and a possibility for a wider basis of agreement than existed at present. Unitarians had at least this; whatever their difficulties they had an open basis of worship, they had no subscription to any theological creed, and therefore one could see in that one of the present needs of the mission of the Unitarians. Personally, he would like to be able to give their friends of the big churches an example of how they might come together—he knew that was heresy—but of how they might come together as congregations, and show that they could be a Church for offence and defence all over the Kingdom. He was afraid as congregations they had not arrived at that stage yet; perhaps some day they would. A man who had been brought up in a coal pit, and who by dint of perseverance had worked himself up to a leading commercial position in Liverpool, one day said to him: "Mr. Roberts, I am beginning to feel that I have been living in a barrel, but now the staves are just loosening, and I see the light coming through," and then came the confession that he did not know whether to let the light in all at once or to let it in by degrees. It was one part of the mission of Unitarians to show to all thinking men and women that they could face the light and their eyes were not blinded. That meeting had just publicly admitted the obligation of assimilating the truest and the best. He had thought it necessary to say this publicly in order that some echo of it might go to some of their weak-kneed brethren who did not see that there was any need for a mission of Unitarians. Faith was what they so much needed. They had, first of all, to make up their minds that a mission was needed, and then they had to have a glowing faith in it. They had to-day a better opportunity than Jesus had; they had a better opportunity than had ever before been presented to any religious community in the world. Why should they not be the pioneers of a federated spiritual world, and then they could embrace in one Church of the Spirit all the nations of the world. Some of them were taught in their boyhood to say:—"Gentle Jesus, meek, and mild." Yet this same "gentle" Jesus projected his thinking upon his own people and through them upon the world. It was for the English Unitarian, with his many points of vantage to do the same for his generation and the world:

Dr. JOHN CAMPBELL, of Belfast, who was to have been the next speaker, on "Practical Christianity the Need of the Age," was unable to be present on account of a professional engagement, but we hope to publish next week some notes of the address he had prepared, which he has kindly forwarded for that purpose.

Problems of Life and Religion in America.

Dr. S. M. CROTHERS, of Cambridge, Mass., speaking on "Problems of Life and Religion in America," said that he supposed they wished to hear from him how their work on the other side of the ocean was going on, what were its encouragements, and what its peculiar difficulties. Just because it was one work in which they were engaged in both countries, and their thought of God, of religion, of duty, was one, there came the interest in comparing the different conditions under which the work was done; the difference of their general condition in England and in America appeared to him somewhat as the difference between the conditions a party in power and "His Majesty's Opposition" had to face. He did not say that in America Liberal Christianity was the party in power, but so far as Non-conformity was concerned, as a protest, with grievances of any kind, it was in that position. He had listened to a good deal of religious discussion, especially as to education, in England, all new to him, and therefore interesting, because almost all the questions at issue had been long settled in America, and settled according to the programme of the most liberal thinkers. And if they asked what had come of it, the English religious liberal might point to America as to the kingdom of heaven; but the English conservative said, if that was so, he wanted something a little less heavenly! To believers in ecclesiastical ideas America was a horrible example of the results of secularism, or "individualism run mad." Though he might not tell it in Gath, yet there he was willing frankly to confess that every one of those results which the most ultra-conservative churchman imagined as following in a country where there was perfect freedom in religion, had happened in America. There they had no established church, and now there were places where they wished they had. He could show them in New England country communities that had relapsed into paganism, which were standing examples of the futility of mere little sectarian communities. There was no one great church, with its sacred associations, only a few little meeting houses, scarcely attended by the people. That was one of their serious problems in America at the present time, of the growing paganism of many country communities.

They had no religious teaching, sectarian or otherwise, in their free schools, and the question was asked, Might it not be that they were educating men for the new generation intellectually, without adequately educating them morally; making them keen, quick to achieve, ambitious, but without the true guidance for citizenship. That was, in truth, one of the great, terrible problems confronting them. American civilisation had evolved men from whom they turned back in affright; but they did not have the worst of them, for they got so rich they came with their money to England! They had that type of the highly educated man, intellectual, but without moral balance; they had the danger of the mob and of a growing materialism. Yes, those were actual evils in the Republic. They were

old evils. But, said the American, "your old remedies are absolutely impossible for us. They are inadequate." His answer was, "not less liberty," but "more ordered liberty." There came a time, at the crisis of the great Civil War, when Grant's army was facing Lee and mighty odds in the wilderness of Virginia, and there were prophesies of defeat on every hand. Then came the ringing message of Grant to his army and people: "I will fight it out in this line if it takes all summer." And he did, and fought to ultimate victory. That was what he had to say of the present serious moral crisis in America. They were going through one of the greatest moral and religious crises since the great movement for the abolition of slavery. He had been surprised, in reading the papers in this country, concerning the amount of corruption disclosed in many parts of American life, to be told that Americans were indifferent to those things. If people told them of great evils they might believe them. Things were probably far worse than they imagined. But if they said the heart of the American people was indifferent to those things, they must not believe it, for it was not true. Everyone who had to do with the teaching of morals and religion had now a courage and a sense of final victory they had not had for a generation, because they were already seeing new leaders springing up out of the democracy, pointing in the direction in which they had been longing to go, showing how democracy could cure the evils democracy had discovered. There were two great moral tendencies in American life at the present time, taking hold of young America, represented by their two most popular preachers, Andrew Carnegie and Theodore Roosevelt, both of them preachers of the ideal of democracy. What Carnegie preached was a triumphant democracy, full of the idealism of a strong successful nature. Its first word was, "get rich," and the second, "when you do, give generously for the good of the community." That he not only preached, but practised. There had been a great enthusiasm for a purely material progress, often for pure success with little moral ideal in it. But over against that, they should read the sermons of Theodore Roosevelt, with his doctrine of the strenuous life. That appealed to the masterful element in young men. And to that he added, "give yourself to the public service, disinterestedly, honestly. America needs honest, fearless men, who can neither be bribed nor threatened." To that message the heart of America had been springing up eagerly and gladly. And the great thing that was now making the heart of every moral teacher in the States glad, was simply that they had been able at last to bring to the ordinary prosperous American something like a conviction of sin. The one characteristic of all Americans was that they were unmitigated and unreasoning optimists. In that they had the secret of religious faith which made it a delight to preach to them, but there was also that in it which made it very difficult for them to take a certain kind of preaching very seriously. They had kept in America an Old Elizabethan

form of speech when they said "I guess." That phrase had in it the very essence of the Yankee thinking. It was taking chances. It did not dogmatise, it let the other man do that. It did not go beyond a certain shrewd guess, and the thing guessed was always in the optimistic line: "I guess things will come out all right." It was a splendid faith, and in America it generally did come out right. But suppose we are trying to preach plain everyday righteousness. You begin at the street corners, to the men in the street, and you say: "Repent, for the kingdom of heaven is at hand." And your good-natured prosperous citizen is pleased to hear that prophetic message. "I guess that's all right," he says. "I guess the kingdom of heaven's coming sure enough, and I guess we're it." Then the preacher tries to get a little closer. "But that is not the point. What I want to say is this, that if you repent, the kingdom of heaven is at hand, and if you don't, the kingdom of heaven is *not* at hand." Then the good-natured believer looks at you and smiles. "Oh, I wouldn't take it so hard as that. I guess the kingdom of heaven is all right. I'm all right. Repentance is all right. Let the other fellow repent!" Now that, said Dr. Crothers, is our problem, our great problem as preachers, to make the man, the prosperous, successful, genuinely efficient man feel that, after all, there is something that he must repent of, and he must do. And now we have got to that point in regard to some very important questions of civic and moral duty; we have got the man on the street to see there is something wrong, and, God helping us, we are going to right it. And when you do get the American to feel that way, something is going to happen. The United States to-day are repenting of the sin of materialism. Men are seeing the necessity of finer standards, higher ideals of spiritual greatness, and we are glad in the prospect that is before us.

Rev. T. P. Spedding, of Rochdale, was the last speaker, and gave an interesting account of his experience with the Unitarian Van. His first experience, he said, had not yet ended. He had been with the Van since last July, and he intended to go on with it until the end of September, and then he hoped to be able to present a report that he believed would be of interest to the whole Unitarian public; but he should feel it a very disappointing experience if he was not able to report that he had a balance on the right side financially—at any rate, they would have one in all other respects. He felt sure they would be glad to learn that the success of the movement up to the present had exceeded every anticipation, that the hopes of those who were interested in it had not been disappointed, and he believed that the experience of other missionaries was like his own, and that they did not know before, as Unitarian ministers, what their opportunities were, they did not know the need for their gospel, and they did not know what would be the attitude of the people; they did not know until they went out into the highways and byways what would be the reception given to their faith when they

took their fortunes in their hands and went to these people. Sometimes, of course, they met with opposition: They frequently had to start their meetings with only a few children, or they had to begin by talking to the houses, but very soon men came along and listened, and even on a wet night they often had as many as 200 standing round. If they kept up their present average they expected to make as many as 400 converts before the end of the twenty weeks, and they were going to do more, by means of their Van, in the way of creating a healthy opinion than the combined efforts of all their churches in that district put together in the twelve months. They stood for the Gospel of good hope, to tell these men and women that they were not to be content with the ditch into which some people said it had pleased Providence to place them, but that they had to make up their minds that, whatever the force of circumstances, they would be able to overcome it. Then they would go on their way believing that it was possible for them to win an exceeding weight of glory, and make this old England of ours happier in the constant and faithful exercise of the highest type of citizenship that was bound to come out of the practice of Unitarianism.

THE CONFERENCE.

Thursday morning, which opened with a brief devotional service, conducted by the Rev. W. W. Chynoweth Pope, of Lewis-ham, was devoted to the conference, at which the two papers were read: which we published last week in full—that by the Rev. Gertrud von Petzold, on "The Service of Women in the Early Church," and that by the Rev. J. J. Wright on "Education in Relation to the State, the Church, and the Home." The President was in the chair.

Miss HELEN BROOKE HERFORD, who spoke after Miss von Petzold, said that, listening to the paper, she had been reminded of a conversation between her father and Robert Collyer. They were talking of women preachers, and someone cited an instance of the uncomfortable rivalries which might arise if women went into Parliament or had votes, or if they were in the ministry. And it was recalled how Dr. Livermore came to preach for them at Chicago. He came once, and then his wife came; and they asked her to preach again, but they did not ask Dr. Livermore. On which Collyer exclaimed:—"If she was my wife I should beat her!" They had heard that morning, said Miss Herford, a great deal about the women of the ancient church. They had always heard a great deal, and had read in church history about the early Fathers. But for the first time they had now heard about the early Mothers. For one thing she was not prepared, that there would be so many early mothers there that morning at half-past ten. It was to those mothers, or rather to the people who were not there, that she wanted to say what she had to say. If they asked her what she knew about mothers she would remind them of the Spanish proverb, that you cannot both walk in a

procession and have a look at it from a window. She had had an unrivalled view of the mothers, and what struck her with especial force among them was the lack of definite religious Unitarian training for their children; she did not mean the children in the Sunday School, but the children of their own Unitarian families. Something very straight needed to be said to the mothers. There was too much of the paralysing idea among them that because they had no definite creed therefore it was better to say nothing, so as to leave the child's mind free and unbiassed. There was a story of Coleridge, who was once a Unitarian after that pattern, arguing with Charles Lamb, on the subject, and speaking of his garden which was overrun with weeds, Lamb said, "Yes, I do it on your principle. It would be very narrow-minded to bias the garden in favour of roses or strawberries!" She remembered in Boston a girl so brought up, with her mind left quite unbiassed. She was doing some work in the slums, and helped an Irish family. To an Irish priest whom she met there, she said, "I am not trying to convert them to my opinions," but when the priest replied, "And may I ask what your opinions are?" he had her, and in a short time she became a Roman Catholic. If that had come to a well-informed mind it would have been no harm, but when it came to a mind carefully left empty by wide-minded parents, they saw the result. She instanced also a mother sending her boy to a preparatory school, to whom it had never occurred that there was any question of religion or religious teaching to be considered. In that matter she thought they might take a leaf out of the book of the Friends, who were accustomed to take their children when quite young to meetings, to show them what they had got to do when they were older. She was afraid there were parents among them who did not know Essex Hall, or that anything particular was going on that week, or that they had any church history to be proud of, or any special work of their own to do. The children should be taught early to begin to help, for people were only interested when they were given work and had got to pay. They should let the children give their own pennies to the collection, and should teach them their Church history, how they came into being, and the struggles of their fathers. The responsibility rested so much on the mothers, for the training of the children at that early age of ten or eleven. The Jesuits knew how important it was, and only took the boys at eleven or twelve, not later. On the mothers rested the responsibility if there was to be any Unitarian Church of to-morrow. It rested on the mothers to-day.

The Rev. H. ENFIELD DOWSON, who also spoke, said that as chairman of the Manchester College Committee he rejoiced that they had been instrumental in introducing Miss von Petzold, as the first woman, into the ministry of their churches, and hoped she would be the pioneer of many who would follow. He was confident that women had only to take up the cause of religion in their churches as she

had done to give new life to the religious spirit in their midst. Women, he thought, were better fitted than men for the teaching of religion, and they would have a great function in the future in the teaching of the young.

The PRESIDENT said that, apart from a full ministerial career, there was great work for women to do in their missions and schools.

On the subject of Education, after the reading of the Rev. J. J. Wright's paper, there was one speech, and then the attempted conclusion of the consideration of Mr. Dowson's resolution already reported.

Mr. A. J. MUNDELLA said that he was glad Mr. Wright in his paper had put the interest of the child in the first place. As to religion, he had said that Mr. Birrell's solution was Bible teaching in all the schools, and facilities for special teaching; but the fundamental principle of the solution before Parliament was an absolute local option and self-government. That was a sound principle. The Bill said no local authority was under any obligation to give religious instruction, no child to come, no teacher to teach, nor would Government give any grant for religious instruction or inspect it. That should satisfy the secular party. But the rate-payers, if they desired it, were free to provide some religious instruction. That was the system which for thirty years had worked so well in the Board schools. It was the subject of control that was the real thing, at the back of all the religious wrangling. The clergy wanted to keep control of their schools. There were miserable church schools kept up, though often the clergy personally would be glad to be rid of them, because that was what the bishops wanted. Under the Bill thousands of schools would be left under Clauses 3 and 4. The great bulk of the Catholic schools were poor little schools, too small to be really efficient, with less than 100 scholars, 50, 30, or even less than that. How could they be properly taught? From the point of view of education the one thing required to be done was to wipe out those schools and group the children. It would be lamentable if every one of the schools should be labelled as an ecclesiastical compound. As to cost, as the Bill stood, it was optional to the local authority whether it should touch those schools or not. It would be far better not to touch them, but to build new schools; he was convinced that the cost would not in the end be greater than that involved in the taking over of the voluntary schools. Such building was the price under the Bill of freedom from all ecclesiastical tyranny.

For the four Sunday mornings, June 10 to July 1, Dr. John Hunter, of Glasgow, is conducting special services at the Bechstein Hall, Wigmore-street, W. His many friends in London will be glad of this intimation. On the last Sunday evening in June, Dr. Hunter will also preach at Rosslyn Hill Chapel, Hampstead.

Love therefore, a looking for the highest good of the whole, will guide and limit the search after beauty to which Art is directed.—B. F. Westcott.

CENTRAL POSTAL MISSION:

ANNUAL MEETING.

THE Central Postal Mission and Unitarian Workers' Union held its eighteenth annual meeting on Thursday afternoon, June 7. The chair was taken by Miss Gittins, and the report and treasurer's statement were taken as read. The report recorded increased activity, owing to a greater demand for Unitarian literature, due largely to the stimulated interest in religious questions occasioned by the attacks on rational religious thought by the Torrey-Alexander mission and by the effect of the Welsh revival. At Coalville the Mission had been very successful, and there was prospect of a permanent congregation there. Fourteen Postal Missions are actively engaged, 2,489 new correspondents, and 1,705 of those already known, are on the books, a large increase on the previous year. Of the 61 newspapers used as advertising media, the *Daily News* brought the greatest number of applications (336). The dissolution of the London and S.E. Counties Postal Mission, consequent upon the regretted retirement of Lady Wilson, was recorded. This work will now be carried on by the Central Mission. The departure of Dr. and Mrs. Tudor Jones was noted as a serious loss to the Swansea Mission. The Circles in India and Holland continue their good work, and many humble and obscure people are toiling quietly for the cause of pure religion. To strengthen the London correspondents, four Conferences were organised at Essex Hall, and papers read by the Revs. G. Critchley, Page Hopps, and F. Summers and Mr. Stannus. The Suffolk Village Mission is still maintained at Bedfield and Framlingham, and Cottage Services are held at Monk Soham and Worlingworth under the charge of Mr. Newell, but increased financial support is wanted. The total receipts for the General Fund and for the Suffolk Mission, including £45 from the B. & F.U.A. to the latter, amounted to £313 1s., the expenditure being £311 6s. 11d. There was, therefore, a small balance in hand, beside a Reserve Fund of £50. The needs of the Village Mission were great, and the Committee renewed its appeal for an additional income of £30, in order that the work may not be curtailed.

Miss TAGART, in moving the adoption of the Report and Accounts, referred to the death of Miss Teschemacher, who was from the initiation of the movement a most faithful and devoted worker. The spread of their work was remarkable, and the growth of their correspondence was such that it was difficult to keep up communication with all. There were two new results of their work, the establishment of a religious society at Coalville, and the founding of a Postal Mission at Auckland, New Zealand, under Mrs. Macky. They had experienced a serious loss in the withdrawal of Dr. and Mrs. Tudor Jones, whose work was remarkable and exceptional, because it was local. The extension of the propagandist movement—the Village Mission and the Unitarian Van—laid a heavy duty upon all who were prepared to introduce people into our faith. Many made sacrifices in leaving friends and

needed a welcoming hand to receive them. Only those who had taken part in Postal Mission work had any idea of the delight and joy it was to render spiritual help to those who were struggling with doubt. The correspondence meant more than letters—it meant communion of souls—which made the weak valiant and strong. The report was worthy of their consideration, commendation, and acceptance.

Rev. GERTRUD VON PETZOLD, seconding the motion, said she valued Postal Mission work highly, and, though taking no active share in theirs, because she was carrying on a sort of postal mission herself with correspondents in all parts of the world, had conducted a service at Coalville, after which questions were invited, and a multitude of questions, possible and impossible, philosophical and unphilosophical, were showered upon her. They parted on good terms, however. The work of the missionary was important and responsible, because it meant taking out what people would not come in to take for themselves. There was no reason why our Church should not be as well frequented as any other in the country. We Unitarians had a tremendous responsibility—we had a saving gospel which upset people's received opinions, and often caused great crises in lives, requiring in us strong and deep faith to help such people to get over the crisis. The only justification of religion was not to enlighten but to help—to make real religion felt more deeply and strongly.

Rev. GEORGE CRITCHLEY said that the Postal Mission work appealed to him on two grounds. To the scattered and dispersed, the member of our faith who was alone and without sympathy, the message from the P.M., or the tract was helpful, strengthening and encouraging. And very few who had travelled but could testify to the usefulness of the distinctly propagandist work of the Mission.

Rev. PAGE HOPPS offered to send free parcels of "The Coming Day," and testified to the enormous value of Postal Mission work, the best work, in his opinion, that Unitarians were doing.

Miss GITTINS, having related her experience at Coalville, where, thanks to help from the B. & F.U.A., a regular service is now held, the officers were elected on the motion of Mrs. RUTT, seconded by Miss BROTHERS.

In opening the Conference on "Fresh Methods of Propagandist Work," Miss GITTINS said that there was a longing for religion in the heart of man. The highest privilege they had was the love of God, and their highest duty was to show their love to man.

Rev. CHARLES TRAVERS, speaking on the subject, "Six Days in the Unitarian Van," said he had only real experience of three days, because of inclement weather. Fanaticism was wanted in this matter. He could not understand how success was to be achieved without it. If we were less sane over religion we should be more sensible; if less respectable, more resolute. The Van Mission was a most promising endeavour to reach the heart of the country. He was with the Van for three nights at Prescott, and assisted in meetings of 200 to 300 workmen in their dinner hour, during

which the men appeared interested in what was to them evidently a new religion. The Van work had shown him the great misapprehension under which Unitarians laboured, due to orthodoxy and indifferentism. At one meeting he gave an address on "True Patriotism," and, being fanatic on the questions of Education, brought the subject into that channel. He could not help wishing that every Unitarian minister could get as attentive an audience once a week as he had that Wednesday afternoon. His experience had proved the advisability of allowing one man to be solely responsible for each meeting. He had heard it stated that it was inadvisable to go with the van into districts where we were likely to oppose the religious faith of any; he disagreed, because the affirmation of Unitarianism is the negation of sincere beliefs held by one or other of the orthodox bodies. At Prescott the Van Mission was opposed designedly by the local orthodox body, and his experience taught that no effort should be made to reconcile the irreconcilable. They had been called blasphemers, anti-Christ, for expressing the Unitarian faith they had at heart. The chief points of the questions asked by inquirers centred round the infallibility of the Bible and the Deity of Christ, and he wished that some statement in simple language could be made of the result of modern Biblical criticism, compressed within four pages of a pamphlet. The Unitarian Van Mission—so full of the missionary spirit—had brought the Unitarian body to realise the importance of this work, and every credit was due to Mr. Spedding for the way in which the message had been carried in a reasonable and expressive form to the people who did not come into touch with our Unitarian churches.

Mr. NEWELL, the Suffolk Village Missionary, read a paper on "The Man in the Field." It was an appeal on behalf of missions to the villages in agricultural districts, urging that while so much was done for the town population, the "man in the field" ought not to be neglected. The constant migration from the country to the town or the colony over the sea caused the nation to realise its responsibility to the villages. The people in the village lacked spiritual life—it was a real atheism and infidelity—it lay at the root of the immorality and vice and social disorder prevalent. Apathy and indifference exist due to the dull, monotonous life generally led. Apart from the public-house, the parish church, or the diversion of a penny show, or the occasional excitement of a General Election, little was provided for the people. Under such conditions the men either became listless, indifferent, and ignorant, or, tiring of the monotony, drifted to the town where often they fell victims to the new temptations. Suffolk was one of the poorest counties as regards the agricultural labourer; in only one other county (Oxford) was a less rate of wages paid. Low wages and large families aggravated his lot in life. Religion, as he knew it, did not satisfy him. But Unitarian Christianity, which teaches a man to help work out his own salvation, to believe

in the life that now is and in its possibilities for holiness, happiness, and usefulness—a religion more suited to the poor, the oppressed, and ignorant than anything offered by the more orthodox—was a social gospel of uplifting and salvation for him. And to Unitarians he most earnestly appealed for help to carry on the work which began with the labours of the Rev. Alfred Amey at Framlingham. The Mission Room at Bedfield was opened in 1895, and since then the work had grown in influence and activity. His duties as missionary demanded strenuous and arduous labour, and were many and varied, involving frequent journeys, amounting annually almost to 5,000 miles. He spent much time and care in public work, in advocating co-operation, allotment and garden cultivation, poultry keeping, and the like useful agencies for increasing the family income. He had provided aids to thrift and progress, adapted to village conditions—a Reading Room and Men's Club, a magazine, a Penny Bank, and Provident Societies. The Sunday services were well attended, and many proofs were forthcoming to show the good being done. There was abundant need of a Unitarian Christian Mission to the agricultural villages, and the Suffolk Village Mission demanded extension. This must be accomplished by the generous aid of the Unitarian public, to which most earnestly and confidently he appealed.

In the discussion which followed, Miss HARRIET JOHNSON related her experience on a wet evening with the van in Liverpool, and testified to the earnestness and enthusiasm shown by the people in the crowd.

Rev. FREDERICK SUMMERS told of the effort made annually by his Sunday-school on behalf of the work at Bedfield, and supported Mr. Newell's appeal for funds.

Mr. RICHARD ROBINSON and Mr. H. G. CHANCELLOR both commended the appeal.

Rev. T. P. SPEDDING, speaking of the Van Mission, said its beginnings were associated with the Postal Mission; from his experience he knew the value of the close life-touch shown by Mr. Newell. This was sadly wanted everywhere. There must be no going back. He was sick to death of the Anti-Unitarian movement within our own borders; only that week he had heard the Sunday School Association described as undenominational. He was confident that, were this Anti-Unitarian sentiment dropped, a new day would dawn for all Unitarians.

A resolution of thanks to Miss Gittins, moved by Mr. TRAVERS, and seconded by Mr. SPEDDING, brought the interesting and instructive meeting to a close.

THE present representative of the Unitarian Churches of Transylvania in the Upper House of the Hungarian Parliament having retired, Bishop Ferencz, of Koloszar, has been appointed, and thus, it will be noted, a Unitarian Bishop takes his seat in a House of Lords.

It behoves you to be keenly vigilant; and better had you watch in the marketplace than slumber in the temple.—*Maeterlinck*.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION:

ANNUAL MEETING:

THE Thirteenth Annual Meeting was held at Essex Hall on Friday, June 8. In the afternoon, a conference was held in the Council Room, the EARL OF CARLISLE, President of the Association, in the chair.

After an opening hymn and prayer, the chairman introduced Rev. ARTHUR HURN, of Acton, who read a paper on "The Relation of Temperance to the Social Questions of the Day." From the economic aspect, he said, drink led to ruin. Spending 6s. weekly out of 25s., a labourer left very little for necessities—and when it was remembered that these were reckoned by workhouse authorities to cost 16s. 1d. weekly, and that rent had to be paid also, one might easily estimate the resultant economic, physical and moral ruin. The records of criminal proceedings teem with evidence that intemperance produces crime. The resultant effects of drink were most pathetic in regard to child-life. We wanted to do something in this matter. Its first and greatest work was the making of abstainers in the band of hope and adult societies and by the effects of pledge crusades. What was seen in the circle of one poor family blighted by the drink curse was sufficient justification for this abstaining movement. Referring to the resolution on the programme, he said they wanted to place existing licences on the level of new licences, and this must be done, in his opinion, by the method of high licence. Local option, he thought, would leave the public-houses in the worst districts where they did most harm. Prohibition was not successful in America. A substantial minority could not be ruled with a high hand. Rational temperance reform was wanted to curb the great monopoly of the trade, the political influence of which permeated both Houses of Parliament and was felt in the electoral machinery everywhere. Private monopoly and big profits must be destroyed. There was as yet no national conscience demanding prohibition, but lesser and more immediate reforms were being urged—pure beer and alcoholic drinks of proved purity, greater protection for children, abolition of barmaids, the invention of nice drinks—real temperance reform involved many general reforms. He was a temperance reformer because he was a social reformer. Abstinence from alcohol was no panacea for all social ills and the millennium would not come were England sober. Questions of labour and wages, housing problems arose, and were essentially connected with temperance problems. Poverty and ill-housing were partly responsible for the existence of the public-houses, and it was no use to abolish them if there were nothing to supply their place. He urged the study of further principles of rational temperance reform and a wider outlook, and offered his paper in no spirit of contention, but wished to advance the cause they all had at heart.

Miss HARRIET JOHNSON agreed that the evils of insanity and crime were enormous, but local option would remedy the evil considerably, and it was not true that the plan would benefit the better class districts only; In Liverpool they had carefully

canvassed the people on this point and 90 per cent. in the lower class suburbs signed in favour of it. Local option and prohibition were successful plans in many ways wherever they were tried. The prohibition laws were as well enforced as any criminal enactment could be expected to be. In Canada large districts lived under local option, and the amount of liquor consumed per head had greatly diminished. She had made five visits to Norway, and testified to the improved condition of the people under local option. The opposition of the liquor trade to the local option scheme was sufficient proof that if tried it would be successful. She strongly deprecated all schemes for making the public-house trade respectable. It was not the arsenic in the beer it was the alcohol which was objectionable and harmful. Every scheme to "make the trade respectable" had failed in its purpose—clubs, grocers' licences, beer Acts—all evolved with the best intent—had failed in diminishing the evil. She did not want to close the public-houses but to take the alcohol out of them, because it was an insidious poison. To reduce the drink bill meant the solution of many social problems. If we reduced it to the level of that in the United States, England would save £113,000,000, and much could be done with that. The signs of the times were favourable; local option was coming soon; it was hoped very soon.

Mr. RICHARD MONTFORD gave instances of the wide popular support given to local option.

Rev. J. C. STREET, one of the founders of the United Kingdom Alliance, claimed that temperance reformers had done or were doing all the things the opener urged them to do.

Rev. Francis Wood, Rev. Ottwell Binns, Messrs. Chancellor and Westall having spoken, Mr. Hurn replied, and a vote of thanks to the Earl of Carlisle for presiding closed the proceedings.

BUSINESS MEETING.

After tea the business meeting was held, the president again taking the chair.

Mr. J. Bredall read the annual report, which showed progress in many ways, and Mr. Edwards presented the accounts, which showed total receipts, £107 0s. 0½d., and expenditure £86 19s. 1½d., leaving a balance of £20 6s. 3d., but this had been apportioned to pamphlet printing.

THE EARL OF CARLISLE, in moving the adoption of the report and accounts, said that the condition of the Association was satisfactory as far as it went, but they should guard against over-estimating their success. The first clause of the resolution indicated the attitude of the general temperance party. They recognised the strength and value of this point. Clause IV. of the Act of 1904 gave powers to Quarter Sessions by means of which they could impose any conditions they chose upon licences. Everything that could be mentioned as to the carrying on of the trade—barmaids, child-serving, &c.—could be introduced as a condition. That clause involved all the temperance party could ask for. They were told that the altruistic ground was the only one from which one could appeal for temperance legislation; it was the strongest ground:

Some preferred the advocacy of health or economy, good ground in their way, but inferior. They should appeal on every ground for the needed legislation on this subject. It was a mistake to think that only the poor needed it.

The Rev. A. LESLIE SMITH seconded the adoption of the report and gave an address on "Temperance and the Religious Life." Temperance, he said, was an aspect of religious life. The aim of all the most earnest Christians in every age was to subdue the flesh to the spirit—to change the manner of life—to conform their own will to the will of God. And this religious life concerns all other men. A minister's duty was to point out the dangers in life; and he was false to his trust who did not tell of dangers ahead. The work of temperance meant the redemption of the world; it meant teaching people "to live well." Church work should be leavened by temperance work, and each community should be a band of moral and religious reformers. The minister should be trained in the cure of souls; he should be trained in the drink question, which involves so many social questions.

Subject to necessary additions, the report and accounts were approved.

Rev. GEORGE C. CRESSEY then gave an address on "Temperance Work in America." He was not an active worker in America but sympathised with the aims and objects of temperance workers. Ten years ago ten States of America had declared for prohibition; now there were only two, and in one (Maine) the people were asking for recession. Public opinion must be behind the acts of the Executive Government or these acts become futile. American Unitarians were fully tolerant of all methods and accepted the best in each. Though the more radical reformers would take nothing if they could not get all, the line of least resistance was likely to be the most successful. Our plain duty was toward the young, to keep them from exposure, that they might be strong physically and mentally, so that when temptation came, they might be able to resist. Temperance societies should aim at giving ethical teaching in Sunday-school and day-school on this subject to create in the future generation that sentiment which would carry the individual through avenues of temptation and make legislative enactments so far as they seemed reasonable, to be real and effective.

Miss HARRIET JOHNSON proposed, and the Rev. FRANCIS WOOD seconded, the election of the officers. A proposal as to the future constitution of the Committee was agreed upon after some discussion.

The Rev. CHARLES HARGROVE then proposed the resolution:—

"That this meeting records its satisfaction at the promises of the Government to introduce next year a large and efficient measure of Temperance Reform, and urges that such a measure should include:

(a) Provisions to place existing licences on the same footing as new licences under Clause IV. of the Act of 1904, so that licences should be brought under full control of the licensing authority and be freed from the element of monopoly value;

(b) Sunday Closing—shorter hours of sale and control over clubs.

(c) The concession of a direct popular vote over the issue and renewal of licences."

He was not in entire agreement with Dr. Cressy, and though the resolution was not all that he could desire it was as much as the nation would accept.

Mr. BREDALL seconded.

Mr. MONTFORD then moved an amendment to add the words "without the option of disinterested management or the municipalisation of the drink traffic." Unanswerable evidence was shown of the failure of the various management schemes, which, to be successful, must either buy the existing public-houses—an impossible plan—or create a new system of licensed houses side by side with those existing—a dangerous course to recommend.

Rev. C. HARGROVE accepted the words as a rider to the resolution.

After some discussion by the Revs. J. C. Street, and F. Wood, the Rev. W. C. Pope moved, "That the Question be now put," and with the addition of the rider, the resolution was carried by a considerable majority.

A vote of thanks to the President, and the doxology and benediction brought the meeting to a close.

NATIONAL CONFERENCE.—The first meeting of the new committee was held at Essex Hall, London, on Tuesday, the 5th inst. There were twenty-seven members present, and apologies were announced from several others who were unable to attend. In the absence of the President (the Rev. Jos. Wood) in America, the chair was taken by Dr. W. Blake Odgers, K.C. It was agreed to send copies of the special numbers of *THE INQUIRER* to each congregation on the roll, that they may have a permanent record of the Oxford meetings. The following gentlemen were unanimously co-opted members of the committee:—The Revs. H. E. Dowson, Chas. Hargrove, Messrs. Charles W. Jones, David Martineau, Philip J. Worsley, and Edgar Worthington. A draft circular, giving effect to the resolution passed at Oxford, appealing to the congregations to contribute to the ordinary expenses of the Conference, was adopted. It was agreed to postpone till the next meeting the consideration of the questions referred to the committee by the Conference at Oxford. Some conversation followed with regard to the meeting-place of the Conference in 1909. The officers were authorised to fix the time and place of the next committee meeting in the autumn, so as to fit in with other arrangements.

THE annual summer meeting of the Trustees of Manchester College, Oxford, is to be held at the college on Thursday afternoon next, when resolutions on the retirement of Dr. Drummond and Dr. Odgers will be submitted. In the evening, Dr. Drummond's old students are giving an "At Home" when his portrait, by Sir George Reid, will be presented to the college. Any friends who could be present, and have not received an invitation to this "At Home," are requested to apply at once to the Rev. V. D. Davis, 9, Nightingale-square, Balham, S.W.

ESSAYS IN RESTATEMENT.

V.—THE IDEA OF GOD.

THE idea of God, it is reasonable to think, is born in the human soul. It is not, in the first instance, inferred from evidence; it is not received through testimony; it is not a product of imagination; it is the result of an innate tendency. The idea of God does not depend upon proofs of His existence; it is anterior to them, and anticipates them. The cosmological argument, or argument from the necessity for a First Cause; the teleological argument, or argument from evidence of design; the moral argument, or argument from the voice of conscience as the voice divine—none of these were known to the untaught worshippers who first bowed themselves down before an unseen Presence, and sought to come into relation to an unspoken Will.

The persistent survival of this religious instinct may be taken to be a proof of correspondence with objective fact, if, as is now generally thought, instincts which do not find such correspondence do not survive.

The idea of divine personality is at first, of necessity, crude and inadequate. The mind cannot all at once think itself out of the association of personality with finite, localised form. It is not easy, therefore, to bring it home to the understanding that the necessary elements of personality need not be more than Thought, Will, and Feeling—the first self-conscious, the second self-determining, the third self-imparting. These are the essential elements of human personality, and through these we interpret to ourselves the personality of Him in whose "image" we are made. Thought will and feeling belong to the spiritual order of things, and he who possesses them is a spiritual being, be it with, or without, bodily form.

The idea of God has purified and enlarged itself from age to age, and is now expressed by three affirmations:—God is; God is Spirit; God is One. These are the affirmations of faith. "With the heart man believeth." God is known through experience more than through thought. By faith we trust our spiritual instincts, our spiritual intuitions, and, with that spirit in us which is most akin to Him, "subject ourselves to the Father of Spirits and live." This is the first step in religion.

B.

THE Young People's Christian Endeavour Societies have held their great Whitsuntide Convention at Leeds. Dr. F. E. Clark, the founder of the movement, who is at present over here on a visit from America, gave an encouraging send-off. The Bishop of Ripon also took part in the proceedings. The Convention is essentially an evangelical Free Church movement, and the very presence of the Bishop was a powerful enforcement of his argument that a religion founded on the words "Our Father," ought to enable the churches to outgrow their differences. The closing gathering was held in Ripon Cathedral. It must have been to many of the members their first experience of a united assembly in one of the noble historical churches of the country. This

event, so full of soul-piercing, imaginative value, together with the mass meeting of 4,000 young people in the Towa Hall square at Leeds, will certainly linger in the mind. Indeed, few of the immense crowds of holiday makers will be able to look back on a Whitsuntide so full of high and inspiring reminiscences. The value of such influences is incalculable amid the rush of material interests which limit our life and vision in the present day.

OUR readers whose interest in the subject of underpayment has been aroused or rekindled by the Sweated Industries Exhibition will be glad to have their attention drawn to a report recently issued by the Women's Industrial Council. This report, entitled *Home Industries of Women in London*, is published by the Council at 7, John-street, Adelphi, W.C., price 6d. It is described as an interim report, and does not deal with remedies. But we have a half promise that this will be done in a later report, and we hope the half promise will become a complete fulfilment. Meanwhile, the present pamphlet will prove very useful to students. We have short chapters dealing with the legislation actual or proposed in Germany, the United States, and Australia. The account of the minimum wage does serve incidentally as a hint at the necessary first step towards remedy. The larger part of the report is taken up with an excellent description by Mrs. J. R. Macdonald of the history and present position of the home workers of this country. It should serve as a most admirable introduction to the study of the subject, drawn as it is from official sources, and touched also with a sense of human sympathy and the passion of social justice towards the oppressed.

THE report concludes with a list of actual cases of home work which the committee has investigated. We quote a paragraph from the note appended to these cases by Miss Clementina Black: "Our duty has been to put forward facts as clearly and as comprehensively as may be. Of the human suffering represented by these pages of tabulation surely the duller reader can conceive something. Nor can we comfort ourselves with a belief that the products thus wrung out of suffering are not in our own houses. To whom are not shoes sent home in boxes? Who does not buy matches, or tin tacks, or tooth brushes? Whose coals and potatoes are not put into sacks, or whose retail purchases not into paper bags? There is no person in this kingdom—or in any of the States that are called civilised—who does not partake of the proceeds of underpaid labour; and the conditions of such labour are not growing better; they are, if anything, growing worse, and under-payment is rather spreading than decreasing." Such a statement, coming from so well-known and so careful an investigator, demands the most serious consideration.

THERE is a true Church wherever one hand meets another helpfully, and that is the only holy or Mother Church which ever was, or ever shall be.—*Ruskin.*

OBITUARY.

MRS. GEORGE BUCKTON.

ON Tuesday morning, at Oxford, very peacefully, after only half an hour's illness from heart failure, Mrs. Buckton passed away, being in her eighty-third year. The widow of the late George Buckton, of Roundhay, Leeds, her home had been since his death, for many years, with her daughter and son-in-law, Mr. and Mrs. Estlin Carpenter, first in London and then at Oxford, and it was at their house, 109, Banbury-road, that the summons came to her. To many students of Manchester College, who had experience of her exceeding kindness, and felt the influence of the gentle and lovely spirit of her life, as to a host of other friends, the news will bring a keen regret, but sorrow tempered by the thought of the divine peace into which she has entered and the richer promise of the immortal hope. Of her deep interest in Manchester College an abiding memorial remains in the beautiful organ in the College chapel, which was her gift. There on Friday morning the memorial service was held, followed by the interment at Roundhay, Leeds, later in the day.

ELIZABETH PARSONS CHANNING.

FOR many years, at every important gathering of Unitarians in Boston, U.S.A., visitors and strangers would have pointed out to them a small quiet figure in black, and beneath the old-fashioned bonnet, a wonderful face, so strong in profile, so lit from within by the radiance of mind and soul, that it was little surprise to hear that the small person was Miss Channing. The eldest surviving representative of the family whose name is indelibly associated with the Unitarian faith, Miss Elizabeth Parsons Channing (daughter of Rev. George G. Channing, brother of Dr. William Ellery Channing) exercised a very profound, though a very modest, influence throughout the Unitarian body by her admirable speeches, papers, letters, all constantly given for the cause she so dearly loved. Her death, which took place May 29, is a great loss to the Unitarian work in America, although for some years her strength had been slowly ebbing, so that her public appearances were not so frequent, but her correspondence was wide to the last, and the energy she stirred up in others, the encouragement she scattered far and wide, the sympathy at the telling moment, the high ideal of attainment she constantly set forth, the power of her living influence, all this can never be told. She was one of earth's noblest women. With a deep powerful nature, keen, original, brilliant intellect, she united a great unselfishness, and long-trained control. A letter from her devoted sister "Ellen" says she died "serene and uncomplaining, with folded hands, which, she said, signified submission and patience." To those who came to know her most intimately, the depth of her thinking and its ceaseless expansion was a constant wonder; she exhibited in this respect a striking likeness to her marvellous uncle, of whom Dr. Dewey said, "Dr. Channing's con-

versation impressed me even more than any of his writings."

In her earlier years Miss Channing published several stories for children, later she wrote pithy editorials from time to time for the *Christian Register*, but in 1892, urged by friends and strangers alike, she allowed the publication of a volume of brief essays which remains her most notable literary work, entitled "Kindling Thoughts." This volume has permanent religious value, and probably will be better known by succeeding generations than our own. Dr. Martineau wrote to Miss Channing in 1895 a letter in which he says: "Your 'Kindling Thoughts' not infrequently reminded me of Amiel's *Journal Intime*, with the characteristic difference that while his reflections end as they begin, with thought pure and simple, yours issue in some rule of practice. His exhibit and keep the spiritual life in suspense, yours impel it to realise character and action."

Miss Channing leaves two sisters, both in delicate health, in the beautiful home in Milton, the most picturesque of Boston's suburbs, but what a vacant place her death will make! She bore the sorrows of so many, while always striving towards the light. In one of her last letters to the present writer Miss Channing quoted the following lines, saying she hoped they might be read at her funeral. They reflect her deathless faith:—

"I know the night is near at hand,
The mists lie low on hill and bay;
The autumn sheaves are dewless, dry—
But I have had—have had—the day!
Yes, I have had, dear Lord, the day;
When at thy call I have the night
Brief be the twilight as I pass
From light to dark—from dark to
light."

F. B. M.

MR. F. A. HARRISON.

WITH very sincere regret we record the death of Mr. Frederick Angier Harrison, fifth son of the late Rev. Dr. Harrison, of Brixton, brother of Mr. John Harrison, great-grandson of the Rev. Ralph Harrison, of Cross-street Chapel, Manchester, and a descendant of the Rev. Samuel Angier, of Dukinfield. Mr. F. A. Harrison was not so well known in Unitarian circles as his brother, Mr. John Harrison, but he was all his life an ardent Unitarian, and a generous supporter of the faith of his fathers. For some years he lived in Hastings, and identified himself with our church there. During that time he frequently invited the congregation to social gatherings, and in every way showed his interest in them and the principle for which they stood. It was entirely owing to his generosity that the Hastings congregation were able to invite the Provincial Assembly to meet in that town. Mr. Harrison had a very successful career as a business man, and was esteemed, nay, loved, by all who knew him. If the true test of a man be "How does he bear success?" then here was one who stood the test nobly. His success brought with it no pride, no consciousness of superiority, no patronage. He had for all he knew a friendly word, a genial smile, and a desire to help. The

men in his employ spoke in the highest terms of his care for them and his interest in their welfare. They have lost an ideal master. His loyalty to his friends was beautiful. And this same loyalty was shown to the faith which he had inherited from a long line of noble ancestors, beginning with the Rev. Cuthbert Harrison, one of the 2,000 who left the Church in 1662 rather than be false to their conscience. It means something to be a Unitarian in a fashionable watering place, and, socially speaking, Mr. Harrison paid the penalty. But that made him all the more devoted to the cause of freedom, and during the whole time of his residence in Hastings he was a most regular worshipper with his co-religionists. During the last four or five years his health had been failing, and after an illness of some two years, heroically and almost uncomplainingly borne, he entered into rest on June 1 at his residence, Southwood, Sydenham. We, with all his friends, would pay our tribute of love to his memory and profound sympathy with his widow and family. The funeral service took place on Wednesday, June 6, at Effra-road, Brixton, and was conducted by the Rev. F. W. Stanley, under whose ministry Mr. Harrison had sat during his residence at Sydenham. The interment was at Norwood Cemetery, and was attended by a great assembly of friends, representing all classes.

S. G. P.

THE REV. J. J. BISHOP.

THE Rev. John James Bishop, whose death occurred at Portland on the 29th of last month, was the son of Mr. John Bishop, of Dorchester, by whose efforts the old chapel in that town was kept open till the congregation altogether faded in 1868. While a boy, Mr. J. J. Bishop distinguished himself in the school which the Dorsetshire poet, the well-known Rev. William Barnes, kept at Dorchester; and he entered at Manchester New College, Manchester, at the earliest possible age, in the year 1845. He went through the full theological course, taking his degree of B.A., at London in 1849; and, on leaving college, at once entered on the work of the ministry in his native town of Dorchester. But he did not continue there more than a year, having been appointed to assist his uncle, the well-known Rev. Francis Bishop in the Beaufort-street Domestic Mission at Liverpool, in order to obtain additional training and experience for the ministry. He next spent two years conducting the services maintained at that time by the Dowson family at Geldeston, in Norfolk. He was then minister at Blackley, near Manchester, in the years 1857-8; and at each of these places he added tutorial engagements to his ministerial work.

In 1859, Mr. Bishop settled at Loughborough, in connection with which congregation he was most generally known, as he remained there till the close, at the end of eleven years of his ministerial life. During the time of his ministry, the quaint old brick chapel was replaced, largely in consequence of his enthusiasm and strenuous exertions, by a small but handsome Gothic building, with a schoolhouse added as a double transept across the end of the building, and capable, if need arose, of

being added to the chapel. A lady, at that time a member of his congregation, says that "he and his wife were most industrious in the Sunday-school and week-evening classes, where they were instrumental in educating a number of young men and women who became useful members of society, and who always expressed great attachment to them both; and he was much loved and very highly respected by his congregation generally."

During the latter part of his ministry, he devoted himself most assiduously to the establishment of a working men's club in the town, and this added labour helped to undermine his health, and render prolonged rest absolutely necessary. This rest he sought at Portland, but it soon became evident that he would never be able to resume the active work of the ministry, and he remained at Portland as an invalid for the rest of his life, with only occasional short intervals when he sought change and convalescence elsewhere. But, though incapacitated from active work, he was cheerful in his quiet surroundings, and was ever alive to the political and religious events of the day, read much, and occasionally engaged in deeper studies. His correspondence bore evidence of the lively interest he took in public affairs, and the intelligent opinions he formed on the events of the day.

Mr. Bishop's modest, unassuming character, especially during the long period of his invalid retirement, prevented him from being generally known, and to the present generation his name will be unfamiliar; but he was much esteemed among his fellow students, and his blameless life and earnest labours won the respect of all with whom he was brought into contact.

In 1866 Mr. Bishop married Ellen Owen, daughter of the Rev. William Parkinson, who had previously filled the pulpit at Loughborough. She was his sedulous attendant and nurse for many years, till her death, in 1891, since which time her sister had been his nurse and companion. Mr. Bishop was in his 76th year, and has left no children.

THE REV. R. C. MOORE.

THE ranks of our ministry have again suffered a grievous loss in the death of Richard Moore, of Horwich, at the age of 41. Until the previous Tuesday night he was in normal health, but he was attacked by pneumonia, from which he died on Sunday, June 3.

Richard Clarke Moore was born at Hale, Cheshire, and was a younger brother of the Rev. John Moore, of Hindley. He entered the Home Missionary College in 1887, after a preliminary year at Owens College. In 1890 he proceeded to Manchester College, Oxford, where he spent three years as a divinity student. On leaving Oxford, Mr. Moore acted for a time as *locum tenens* at Gee Cross, during Rev. H. E. Dowson's illness, and then, in 1894, he was appointed to Horwich, a station of the North East Lancashire Unitarian Mission. He was the first minister there, and it proved to be his only charge. By faithful, patient, and concentrated effort he gathered together, and under difficult conditions sustained, a congregation

which has been an effective influence on the religious life of the town, and which, under his wise guidance, was steadily working its way towards independence. With the hearty co-operation of his congregation, Mr. Moore, by various efforts, including sales of work, &c., at which he toiled hard and successfully, raised no less than £1,000 towards an "Independence Fund" for his church. He also took a full share in the denominational life of the Bolton district, and was a valued and respected member of the North and East Lancashire Mission Committee, the Horwich Temperance Council, the Horwich District Nurses' Association, and the old Horwich School Board. On its dissolution he became a manager of the Council schools, where he was always a welcome visitor. His relations with brother ministers of other denominations were of the happiest kind. He was glad to join in the interchange of pulpits, and at the United Communion Services readily took a part.

Richard Moore's ideal of ministerial service was a high one, but his personal character made it for him not difficult to realise. With a true instinct, he knew that the most valuable service that a minister can render is in pastoral work, and his temperament made the pastoral work into which he threw himself very sympathetic and precious. His relations with his congregation have never been anything but cordial and happy. One of his truest pleasures in the present year was the receiving into the membership of his church a goodly number of young people from the Sunday School. He was zealous and anxious concerning the religious instruction of the young. His preaching, which in manner was quiet, and free from every kind of display or artifice, concerned itself always with the deep things of the spirit, and their interplay with human life. By his old fellow-students, his brother ministers, and his more intimate friends he was very deeply beloved.

He married, in 1895, Clara, daughter of the late Robert Fielding, who, with four children, survives him. On June 7, the eleventh anniversary of his wedding day he was buried at Harpurhey Cemetery by the Revs. J. H. Weatherall and W. G. Cadman.

A Memorial Service is to be held in the church at Horwich on Sunday evening.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Accrington (Appointment).—The Rev. J. Islan Jones, B.A., has been appointed minister of the Oxford-street Unitarian Church, and entered on his duties last Sunday (June 10).

Banbridge (Appointment).—The Rev. Edgar Lockett has accepted a unanimous invitation to the First Presbyterian Church, and is to enter next month on his duties there.

Belfast: Stanhope-street Mission (Appointment).—The Rev. Eustace Thompson, of Bermondsey, has accepted a cordial invitation to take charge of the work at this Mission in succession to the Rev. G. J. Slipper, and will enter upon his duties on September 1.

Cardiff (West Groe Church).—On Sunday, June 3, after the evening service a presen-

tation of an easy chair and a mirror was made to Mr. and Mrs. W. A. Moore in recognition of the long and faithful services rendered by Mr. Moore to the church. He has been on the committee for thirteen years and secretary nine years.

Denton (Induction Services).—Services for the induction of Mr. Herbert E. Perry as minister with the Rev. Lawrence Scott at Wilton-street were held on Whit Sunday morning, afternoon, and evening. At the morning service the Rev. H. Enfield Dowson gave a charge to the congregation, and at the afternoon service the Rev. James C. Street gave the charge to the new minister. He had known Mr. Perry for many years, Mr. Street said, and had been, in fact, in his father's class long ago in the High Pavement Sunday School at Nottingham. He also recalled the memory of his brother, the late Charles Perry, minister of Hope-street Church, Liverpool, and proceeded to speak earnestly to their new minister on the duties of his calling. The Rev. E. D. Priestley Evans, of Bury, speaking as another old friend, then welcomed Mr. Perry into the ministry. At the evening service, when there was a very large congregation, Mr. Perry was himself the preacher, taking as his text 1 Cor. ix. 16, "Woe is me, if I preach not the Gospel," and Rev. xxii. 9, "I am a fellow servant with thee, and with thy brethren the prophets." He had been deeply moved, he said, by the services of that day, and was very conscious of his own shortcomings and limitations, but his whole heart was in that work on which he was entering, and he asked their sympathy and friendship. It was a gospel of practical Christianity and of character that he should preach, and that they must all join together in preaching. At each service there was special music, and the collections were for the chapel and school funds.

Horsham.—On Whitsunday the 135th Anniversary services were conducted by the Rev. F. K. Freeston, of Essex Church. The church had been tastefully decorated for the occasion, and the sunny morning, the influence of old associations, and other factors brought together friends from Billingshurst, Ditchling, Brighton, Slaught, Bognor, Woking, Brockham, Hayward's Heath, Crawley, and London. The sermons were of the kind which Oliver Wendell Holmes says "Make you feel you would like to shake hands with everybody," and comprised as subjects the words of the Apostles' Creed, "The Holy Ghost, the Holy Catholic Church, and the Communion of Saints." Under Mrs. Marten's capable direction luncheon and tea were provided in the school-room, which has just been newly decorated, and looked fresh and cool with its green walls and white ceiling. The collections for the Provincial Assembly and B. & F.U.A., amounted to just over £7. The afternoon meeting was occupied by echoes from the Triennial Conference at Oxford, the opener being the Rev. J. J. Marten, and other speakers taking part in the discussion.

London Sunday School Society.—The annual aggregate service of the elder scholars of the London Sunday Schools was held at Essex Hall last Sunday afternoon, and was conducted by the Rev. Henry Gow, of Hampstead. Some 500 to 600 scholars were present from fifteen schools, besides a goodly gathering of teachers and friends, so that the hall was well filled both in the body and the gallery. Mr. Gow, taking for his text the words, "Pilate saith unto him, what is truth?" preached an eloquent sermon on the duty of young men and women making a definite choice between good and evil, and on the necessity, when once such choice has been made, of holding one's principles earnestly and in no lukewarm or half-hearted fashion. The singing of the scholars was very hearty, while a choir from Highgate School, as the winners of the society's banner at the recent singing competition, rendered as an anthem Mendelssohn's "Hear my prayer." Mr. Reeves, in the regretted absence of Mr. John Harrison, officiated at the organ.

Manchester Domestic Mission: Wilbert-street.—On Saturday, June 2, the Rev. S. A. Steintal performed the ceremony of laying the memorial stone of the extension of the Mission premises. A devotional service was conducted by the Rev. W. E. George, hon. secretary of the Domestic Mission Society, assisted by the Rev. J. W. Bishop. Mr. G. H. Leigh presided and gave an address. The Rev. S. A. Steintal briefly reviewed the work from his personal acquaintance with it for nearly fifty

years, and said that now there were to be larger premises in which to carry on the work he hoped results would justify the great effort that had been made. The meeting was largely attended by friends from a distance, amongst them being the Revs. P. M. Higginson, J. E. Manning, Ambrose Bennett, W. Holmshaw, A. C. Fox, W. T. Bushrod, and A. W. Timmis. The mission was well represented by members of the congregation and school. After the ceremony, tea was served in the recreation rooms, and the proceedings terminated. The Rev. Dendy Agate very kindly collected flowers from the members of his congregation for decoration.

Manchester Unitarian Sunday-School Union.—The scholars' annual festival was held in the Free Trade Hall on Whit Sunday afternoon. Mr. George Smith (Southport) conducted the service, and gave an appropriate and interesting address from the texts:—"A sower went out to sow his seed," and "As ye sow so shall ye reap." Mr. Oliver H. Heys conducted the choir, and Mr. Arthur G. Baker was at the organ; Miss Bertha Guthrie and Mr. Harry Smith kindly sang solos. The hall was well filled, amongst those present being the Revs. S. A. Steinhil and W. Holmshaw (President of the Union).

Pontypridd.—The committee and minister had the pleasure of welcoming twelve new members on Sunday evening, June 3. The service throughout was a service of dedication, the sermon being based on Luke ix. 23.

Shrewsbury.—A classical scholarship of £100 at Clifton College has just been won by the youngest son of the Rev. James Street, who is not yet thirteen. James Martineau Street is the lad's name, and many friends will congratulate him and his father on his success. He has been for some terms head of Mr. W. C. Drew's Preparatory School, "The Limes," Shrewsbury.

Southampton.—A congregational meeting was held after the evening service on May 27, when the Rev. T. R. Skemp presented Mr. G. E. Jolliffe with a travelling-bag and an album, containing the autographs of the donors and a letter of thanks. Mr. Jolliffe, who is a son-in-law of the late Rev. Iden Payne, and has been treasurer to the Church of the Saviour for the past eleven years, felt obliged to resign, owing to increased private business. Mr. T. Isted, chairman of committee, Miss Spencer, the secretary, and Mr. L. A. Compton, as churchwarden, joined in the expressions of gratitude and goodwill, and Mr. Jolliffe briefly responded.

A VEDIC HYMN.

BY VASISHTHA.

THOUGH here for ever
None hath his stay,
Not yet would I lie
In the house of clay.

O Varuna!
In thee I live:
Be merciful, Lord,
And oh! forgive.

I totter, I creep,
With trembling feet;
Mine eyes are grown dim,
And the world is so sweet

O Varuna!
In thee I live:
Be merciful, Lord,
And oh! forgive.

In weakness, unwitting,
I went astray,
And blackness of night
Brought me dismay.

O Varuna!
In thee I live:
Be merciful, Lord,
And oh! forgive.

I faint with thirst
Though a stream should lave
My feet, my limbs,
In its limpid wave.

O Varuna!
In thee I live:
Be merciful, Lord,
And oh! forgive.
FREDERIC THOMAS.

REASON can but determine what is true; it is the God-given passion of humanity which alone can recognise what God has made good.—*Ruskin.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 17.

Acton, Crafield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bechstein Hall, Wigmore-street, W., 11.15, Rev. JOHN HUNTER, D.D., of Glasgow.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, C. CREIGHTON, M.D., "The Ethics of Health and Sickness," and 7, W. J. JUPP, "Memorial Service" in Memory of Wordsworth.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERKIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Rev. GEORGE CARTER.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. A. H. THOMAS, B.A.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.

Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Rev. EUSTACE THOMPSON, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. G. CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT, U.H.M.C.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HALSTEAD, Essex, 6.30, Mr. GEORGE WARD, Flower Service, "Through Nature up to Nature's God."
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HOBBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. DR. DRUMMOND.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, June 18, 19, 20, and 21, Leyland; June 22 and 23, Lostock Hall, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meetin House, 11 and 6.30.

CAPN TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



"Really, wholesome Confectionery"

Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians.
Healthy situation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for Delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENEE.
F.S.I. | Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per
cent. DEPOSITS received at 3 and 3½ per cent.
withdrawable at short notice.

BORROWER'S INTEREST 4 per cent.
Monthly Repayment, including Principal,
Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other
Societies. Survey Fee to £500, half-a-guinea.
Special facilities given to persons desiring to
purchase houses for their own occupation.
Prospectus free.

CHARLES A. PRICE, Manager.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management
of Property in any part of London or Suburbs
undertaken. Valuations for Probate, &c.

THE NEXT ANNUAL SUNDAY
SCHOOL TREAT to the numerous
Sunday School Children of the WEST HAM
LANE UNITARIAN CHAPEL, very near
the Town Hall, Stratford, is fixed for the 7th
July next, and the School Managers hope it
may be kindly and generously supported, as
heretofore, particularly as times are unusually
hard both with parents and children this year.
Going in Buses into Epping Forest.

WILLIAM J. NOEL, Secretary.

Briarwood, Grove Hill,
South Woodford, Essex.

SUMMER SESSION

FOR

SUNDAY SCHOOL TEACHERS,
Manchester College, Oxford, 29th June
to 7th July, 1906.

Intending Students should make applica-
tion to me.—Essex Hall, Essex-street, Strand,
London. ION PRITCHARD, Hon. Sec.

DEATHS.

BUCKTON.—On June 12th, suddenly, at 109,
Banbury-road, Oxford, Elizabeth Anne
widow of the late George Buckton, of
Roundhay, Leeds, in her 83rd year.

JEVONS.—On June 10th, in the 80th year of
her age, Catherine Castle Jevons, widow of
the late Arthur Jevons, of Ben Veula, Loch
Goil Head, N.B.

WRIGHT.—On June 6th, at Bournemouth,
after a short illness, Mary Charlotte, second
daughter of the late Joseph Wright, of
Nottingham. Interred at Wimborne-road
Cemetery, Bournemouth.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High,
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade,
Due south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-
stock," 59, Warrior-square. First-class
BOARD and RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH,
DEVON.—BOARD and RESIDENCE
for Ladies. Beautiful country. Sea and
moorland. Bracing climate. Special advan-
tages for girls requiring a change. Home com-
forts and genial companionship. Prospectus
from Miss NANCY JONES.

SEAFORD, SUSSEX.—Furnished
Apartments facing the sea; highly
recommended; moderate terms.—Mrs. CHAM-
BERLAIN, 5, Claremont-terrace.

SOUTHPORT.—Comfortable Apart-
ments to Let, permanent or otherwise;
near sea and station; terms moderate.—Mrs.
WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APART-
MENTS, or would Let Furnished. Sea
view.—Mrs. VICKERS, Hazel Mount, Bay View
Terrace.

ABERYSTWYTH.—An ex-Free
Christian Minister and his wife are
desirous of receiving one or two paying guests.
Sea and inland views. Terms moderate.
References given and required.—Address, Mrs.
BROWN, "Crynlllys," Buarth-read, Aberyst-
wyth.

TO LET, FURNISHED, for a month
or six weeks in August and September, a
House on Stanmore Hill, containing 3 reception
rooms, small sitting-hall, 7 bedrooms, bath-
room, and usual offices. Garden of nearly three-
quarters of an acre, with tennis lawn. Rent
8 guineas per week. Cook can be left.—
Address, Mrs. PARKER, The Garth, Stanmore.

ALDEBURGH-ON-SEA, SUFFOLK.
—FURNISHED HOUSE to Let until
July 16th or after September 10th. Three
sitting, six bedrooms. Facing the sea. Modern
sanitation. Good golf links.—M., 41, Upper
Addison Gardens, Kensington.

Near the British Museum.

KINGSLEY HOTEL
HART STREET, BLOOMSBURY SQUARE,
LONDON.

This well-appointed and commodious Tem-
perance Hotel has passenger Lift; Electric
Light in all Rooms; Bathrooms on every Floor;
Spacious Dining, Drawing, Writing, Reading,
Smoking and Billiard Rooms; All Floors
Fireproof; Perfect Sanitation; Night Porter.
Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance,
Table d'Hôte Breakfast and Dinner, from
8s. 6d. to 10s. 6d. per day. Full Tariff and
Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle
of freely imparting theological knowledge without
insisting on the adoption of particular theologi-
cal doctrines."

The ANNUAL PROCEEDINGS in connection
with the closing of the Session will take place
at the College on Thursday, June 21st.

The Rev. CHARLES C. COE, F.R.G.S., will
deliver the address to the students at 11.30 a.m.

The ANNUAL MEETING of Trustees will be
held at 3.30 p.m.

A. H. WORTHINGTON, B.A.,

1, St. James's-square, Manchester.

Rev. HENRY GOW, B.A.,

3, John-street, Hampstead,

London, N.W.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations,
VACANT AND WANTED.

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired, no salary paid. Term of Indentures four
years.—Apply by letter only to the Secretary,
Kynoch Limited, Witton, Birmingham.

WANTED, GOOD PLAIN COOK.
Two servants kept. Wages £20 to
£23.—Apply, Miss JONES, "Riverton," Hadley
Wood, Barnet.

HOLIDAY ENGAGEMENT, for the
month of August, required by a Lady
who is desirous to become acquainted with
Unitarians, with a view to uniting herself with
them. Would be willing to undertake per-
manent engagement after Christmas as useful
Companion or Secretary. Could also take a
position as Organist in a small church.—
Address, A. E. H., INQUIRER Office, 3, Essex-
street, Strand, W.C.

WANTED, in September, RESIDENT
GOVERNESS for one girl, aged 11.
Usual English subjects, conversational French,
music, piano, & violin.—Apply, Mrs. GEOFFREY
NEW, Evesham.

FOURTH CITY MUTUAL BENEFIT
BUILDING SOCIETY,
2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £80 EACH.
Entrance Fee, 2/6. Deposits repayable
at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years
Certain, 4 per Cent., free of Income Tax.
Prospectus and 43rd Annual Report on Application

"UNITY,"—Magazine for Unitarian
Propaganda. Adopted by churches
with or without local page. Issued for last
Sunday in each previous month. One copy
post free, 1½d.—1s. 6d. a year; 9d. per dozen;
3s. 6d. per 100; extra charge local page.—
Address to EDITOR, Ivy House, Mottram,
Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two
lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6
Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Pro-
prietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lamb's Conduit-street, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday
June 16, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3339.
NEW SERIES, No. 443.]

LONDON, SATURDAY, JUNE 23, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	409
LEADER:—	
The Springs of Inspiration	416
ARTICLES:—	
The Swiss Reform-Day	410
Is there Only "One Thing Needful"?	
—IV.	412
Essays in Res'tatement—VI.	415
Practical Christianity the Need of the	
Age...	416
From the Khasi Hills	422
MEETINGS:—	
Provincial Assembly of Lancashire and	
Cheshire	418
Yorkshire Unitarian Union	419
CORRESPONDENCE:—	
Care of the Feeble-Minded	420
Martineau Notes	421
The Public House Trust	421
The Consumer & the Sweating Problem	421
LITERATURE:—	
Books New and Old	411
Short Notice	413
OBITUARY:—	
Mrs. George Buckton	414
The Rev. J. C. Woods	414
Mr. William Smith	414
Mr. John Smith	414
POETRY:—	
Oreselina	415
THE CHILDREN'S COLUMN	415
NEWS FROM THE CHURCHES	422
OUR CALENDAR	423
ADVERTISEMENTS	423

NOTES OF THE WEEK.

A LETTER from the Rev. H. Enfield Dowson on the Education Bill, fully stating what, in his opinion, is the only way out of the religious difficulty, will appear in next week's INQUIRER. In that number we hope also to publish the Rev. J. L. Haigh's reply to the article on Sunday-schools in the current *Nineteenth Century*.

A VERY successful Sunday-School Conference, in connection with the Irish Non-subscribing Presbyterian Association, was held at Temple Patrick on Saturday, June 2, when a paper on "Some Needs of the Sunday-school Teacher, and how to meet them," was read by Miss J. H. Malcolm, of Holywood, and followed by a discussion. There was an attendance of between four and five hundred, and the large number of meetings which crowd in at this time has prevented our reporting this conference more fully. The Rev. W. Napier, president of the Association, was in the chair.

MR. BALFOUR appeared in unusual surroundings on Tuesday afternoon, when he opened a bazaar in the lecture-hall of the City Temple in aid of the Parker Memorial Church of Crowborough, and gave an address refreshingly liberal in tone. No

views that he held as a Churchman, he said, made it difficult for him to give such help as he could to every organisation that had for its great object ministering to the spiritual interests of mankind. The ideal of one ecclesiastical organisation for the whole of the Church Universal was clearly an impossibility, and just as the idea of one universal empire for civilised mankind had to be abandoned, and divided into nations, we had to seek to do our best for mankind as a whole; so the various church organisations, living in peace together, in the spirit of charity, of affection, and of mutual sympathy, had to do their best for the Church Universal. And such organisations there must be, if religion is to do its work effectively for the world.

No doubt seems to be entertained as to the complicity of the Russian Government in the latest massacre of Jews at Bielostok. Unfortunately there is nothing improbable in this, and we can only suppose that the design was to withdraw attention from the action of the Duma by again igniting the fire of racial animosity. But, if such was the intention, it has entirely failed; for, while there is nothing but a monotonous sameness in the reports of outrages by a populace aided by troops and police, there is one feature of startling novelty in the situation. The Duma has appointed a committee of three of its members to investigate the question; thus slowly is light thrown on the distresses of Russia. It is not easy to make out the precise number of the victims, and, indeed, one has a desperate feeling that a few more or less is of little consequence when a whole population is thus doomed to live in perpetual insecurity.

AN interesting correspondence between the Rev. F. B. Meyer and Rev. C. Aked has been sent by the former to the *Christian World*. Mr. Meyer has always been a prominent representative of the most orthodox and rigid theology. Mr. Aked has been regarded as adhering to a more liberal type. Mr. Meyer himself had, as he tells us, imagined Mr. Aked to be very far removed from him and from a true doctrine of the Atonement. Recently, however, the two were staying in the same hotel in Birmingham. They discussed many things, and Mr. Meyer was relieved to find that his friend was more in agreement than he had supposed. His letter was intended to give Mr. Aked an opportunity of putting himself right with the evangelical public. Mr. Meyer stated what he now believes to be Mr. Aked's faith and the latter in reply adopts and repeats his language. The following sen-

tences, therefore, contain the deliberate expression of opinion of both writers:—"At great cost to himself, God in the Person of Christ met certain conditions which we may not be able exactly to define, which required to be met before his love could have its free course towards man consistently with righteousness. Love to man had always been in his heart, but on the cross he met certain conditions or demands of righteousness which enabled him to be just, and the Justifier of them that believe." It would be difficult to have a more guarded statement of the substitutionary doctrine of the Atonement, and one which at the same time should be so empty of dogmatic meaning. We doubt if the verbal agreement goes very deep. If you have such a doctrine at all, you must attempt to define your meaning; and with definition, disagreement might soon follow. But let it stand undefined as Mr. Meyer wishes. We doubt whether it is so much an assurance of Mr. Aked's orthodoxy as an indication of the slow disintegration of the old beliefs. For our own part we cannot be too thankful to be free from the necessity of striving to retain even the vaguest assent to a theory which has nothing but a slight antiquity to recommend it.

IN response to a letter of resignation from Mr. Carvell Williams, the Committee of the Liberation Society has passed the following resolution:—"On receiving from Mr. Carvell Williams an intimation that age and bodily infirmity make it necessary for him to retire from the office he has held in connection with the Society, the executive Committee desire to place on record their deep sense of the signal value of the service he has rendered to the Society's cause, first as secretary from 1847 to 1877, and since then as chief of the Society's staff. The Committee recognise that by his high administrative qualities, his unremitting industry, and his ardent devotion, he has greatly advanced the cause of religious equality both on the platform and in the Press; and they remember also that he has rendered valuable service as a member of the House of Commons. The Committee congratulate Mr. Williams on the fact that during his period of service a series of measures have been passed by which the Society's object has been perceptibly advanced; while the marked change in public opinion is rapidly preparing the way for its complete attainment. The Committee trust that in resting from his arduous labours he may have the satisfaction of witnessing the further triumph of the principles which he has so strenuously striven to promote."

THE SWISS REFORM-DAY.

DEAR MR. EDITOR,—I have been forced to miss an International Council, a meeting of Conference, and two Essex Hall gatherings, but some of this loss has been made up to me this week; for the Chur meetings of the Swiss Free Christian Society (Verein für freies Christentum) were full of stimulus and delight. The hospitality was as warm, and the singing as fine as at the Sheffield Conference, the arrangements as perfect as at Leicester, the speeches as good as at Liverpool, and the town itself, with its Roman name and towers, its cathedral in which every century from the eighth onward has a share, and its thrilling history, as interesting (almost) as Oxford. The programme left me, indeed, no time for sight-seeing; but I had already visited all the lions except one, the house in which Angelica Kaufmann was born, and that I stumbled upon on my way from the Three Kings, where we had supper, to the Steinbock, where we talked. A pleasant surprise awaited my arrival, for my host turned out to be the accomplished blind organist, Herr Karl Köhl, whom I had already heard with wondering admiration in Seewis, and with whom I have friends in common. He was our Festival organist, and the aptness of his choice and power of his playing added a gracious gleam to our meetings in the Martin and Regula Churches.

It was in the Martin Church that we held our Festal Service. I do not know which was more moving, the exquisite singing of the choir or the deep-toned roar of our congregational hymns. The preacher was Pfarrer E. Baudenbacher, a young man, already known by his writing, who has lately been called to a charge in the Federal capital. He preached on the first commandment of Jesus, and his sermon, full of thought and fervour, prepared and delivered with the whole force of a whole man, illustrated its own demands. He is one of those whom stupid people call a "pessimist" because he is not an ostrich. A new time is preparing, he told us, such as is born in agony. Now, more than ever, humanity has need of strong arms, strong natures, whole men and women, firm rooted in moral strength as are the storm-pines in our Alps. Happy are those who know how to pour great thoughts into little daily cares; who, proudly delighting in toil, fill out the measure of their calling. True, we sow unto hope; what will bring our hope to realisation? Nothing but whole human beings, clean-shapen and full of character—he was speaking, remember, under the shadow of the Calenda—like the forms of our mountain-chains. "All, then, that is dear, precious and holy to us, let us clasp it with our whole nature and being, live for it, battle and bleed for it, confident of victory, already blessed in the victory that we shall win. Come, great time, we are ready! Break, Föhn of the world, heart-searching, soul shaking tempest; we are prepared."²

After a high tea at the Three Kings, we assembled in the splendid hall of the Steinbock Hotel, which was hardly large enough for our numbers. The gathering was outwardly very unlike a Whit-week meeting, but the inner feeling was just the

same: We sat at long tables, drank what we listed, smoked if we cared to smoke, chatted and laughed, listened from time to time to charming music by a mixed choir, greeted old friends and made new ones, and heard seven speeches, six of which I may describe as eloquent. In the whole series of the meetings there was not one poor, halting, or indifferent speech. Either the Free Christians of the Continent are all orators, or else they do not speak unless they can;

Dr. Valer, the local president, whose enthusiasm for Rhetia, Switzerland, Free Christianity, and the whole history of conflict for liberty, are fused together in a glowing character, declared the meeting open. Then the President of the Verein, our old friend and correspondent, Pfarrer Altherr of Basel, delivered the best of all the sixteen speeches in which, besides a sermon, a lecture and the conversation of a long committee-meeting, I luxuriated at Chur. He spoke as an old reformer, a founder of the society, in order to combat the idea that the work of reform was done, and reformers were no longer needed. Whatever young theologians there may be who think themselves too good for this kind of work, he himself knows of no nobler task than that of being a "committed, weather-proof, confident and happy reformer." Then I was called on. As I had not spoken publicly for more than fourteen months, and never in German, I was nervous, and glad to get it over. I expressed the sympathy and goodwill of the British and Foreign Unitarian Association towards the Swiss Verein, our desire to be closely bound together with all who labour to unite pure religion with perfect liberty, and especially our happy acknowledgments of the inspiration and strength gained at Geneva. [This was, alas, an impersonal tribute.] Since I knew that some, perhaps many, had taken fright at the word "Unitarian," and held aloof from the Geneva congress, I tried to make them understand how intimate the connection is, in Great Britain and America, between this word and Free Christianity, we could not indeed boast of places like Canton Thurgau and Canton Glarus, where ministers of all schools worked together in church matters, or like Canton St. Gallen and the Rhetian land itself, where the free Christians are in a majority. Still we were not cast down; we had faith in the success of our cause, which was not to secure a victory for our own name, or our own opinions, but to deepen and clarify religious thought and feeling, to extend pure and free religion, to encourage brotherhood, righteousness and peace. In the confidence that this was their cause also, our society extended to theirs a fraternal hand.

As soon as I had finished Professor Paul Schmiedel leaned over the table and introduced himself. I already knew him as a writer, but was glad to meet him as a man, and next day to hear him as a lecturer. We first linked our acquaintance a little closer by claiming Mr. Carpenter as a common friend, and then had a jolly little talk about Wrede's *Paulus*.

Pfarrer Wellauer spoke, in an admirable tone, on the social work of the minister. He is neither doubtful nor apologetic with regard to the social activity of the

church: The church especially must be unwearied in the work of demanding and furthering social righteousness, for the social problem can never be settled by the club-law of capitalists or of labour, but only by Christian solidarity and brotherly love: I must not weary you with a résumé of all our orations. Dr. Rochat, of Geneva, in a brilliant speech, such as could have been made in no other language than French, bore witness to the heartening effect in his city of the Unitarian congress: We had a greeting from the Protestantenverein, by Pfarrer Baum of the Palatinate, and our gratitude to the choir was well expressed by Pfarrer Baur of Basel.

I went to my abode feeling that something had been attempted, something done; but the night's repose failed me; for I shared quarters with a venerable Dean, who objected to night-air, and I have lived in the open for fourteen months! However, I have appreciated since then the hitherto unprized luxury of having a bedroom which contains no deans:

Next day we assembled at 8 a.m. for business. It was highly interesting, but will hardly bear transplantation. And then came our main gathering, to spend a few moments in receiving President Altherr's report, and then listen to Professor Schmiedel. His subject was "The person of Jesus, in the present strife of opinions."¹ He dealt with it under three headings, each a question: (1) Did Jesus really live? (2) Did he regard himself as Messiah? (3) Can his moral teaching be followed to-day? The fulness of the lecturer's treatment of his subject, and the exact articulation of his thought, make précis difficult. The first question, he said, was not settled by passing resolutions at general meetings. So much of early Christian history had turned out to be myth that a mythical origin for Jesus himself was not unthinkable. He seemed himself, however, to hold not only that Jesus lived, but that his existence is demonstrable; and he instanced nine several notices in the synoptic record which can hardly be explained on any other hypothesis than that they really happened to a real Jesus. (For instance, his kinsmen's attempt to restrain him as a person of unsound mind.) The second question, and the third, Professor Schmiedel, answers also in the affirmative. The real basis of Jesus' teaching lies in the utterance "What does it benefit a man, if he gain the whole world, and ruin his own life." If we read the teaching of Jesus intelligently, taking figures and emphatic hyperbole for what they are, and seeking always to reach the intention of the teacher, it is not only capable of being followed but admirably helpful and necessary. The Christianity which consists in following Jesus is expressed in the phrase, already known in England, which the lecturer quoted from a conservative teacher, "Christianity is the truth of humanity."²

Dekan Hosang said a word or two, but no real discussion followed. After a little more music we left the Regula Kirche and gathered once more in the Steinbock for a banquet. Except for what was on the table, this was last night's experience repeated and extended. Regierungsrat Stiffler gave us "The Fatherland"²² with such fervour that even the foreigners

were carried away. Dr. Websky from Berlin, Stadtpfarrer Brückner (an elder brother) from Karlsruhe spoke for *their* Fatherland. After Professor Balavoine had given us another witty French address, Dekan Kambli gave utterance to the grateful delight of all in the perfect success of the Reform-day.

Most of the guests went to Passugg, where they held another informal meeting with songs and toasts. I did not venture to face any more; but I carried with me such comfort of comradeship as I have not known since a certain dear friend, warm from Geneva, visited me in Seewis.

E. W. LUMMIS.

BOOKS NEW AND OLD.

"I HAVE lately come to perceive that the one thing which gives value to any piece of art, whether it be book, or picture, or music, is that subtle, elusive thing which is called personality." It is with these words that Mr. A. C. Benson begins his new volume of essays, "From a College Window," and they strike the keynote of what he has to say to us. It is a book full of pleasant talk on a variety of themes, with no attempt to conceal an intensely personal attitude; and it is this which gives it the attractiveness as of good conversation, and in more than one place causes it to fall away into triviality. The truth is that Mr. Benson is inclined to take himself a little too seriously. This kind of writing requires the savour of humour and irony, the light touch, the happiness of egotism, to relieve the monotony of self-criticism and reflection. Instead of these frankly mundane qualities there is throughout these essays a tone of almost plaintive sadness combined with a sensitive feeling for the loveliness of nature and the more sensuous beauty of art, which reminds me continually of Pierre Loti. The point of view is that of a retired schoolmaster, who has been content to renounce the prizes of an active career, and has found a welcome escape from scholastic routine in the life of an unmarried fellow in a small college with congenial literary pursuits. "I have grown to feel that the ambitions which we preach and the successes for which we prepare are very often nothing but a missing of the simple road, a troubled wandering among thorny by-paths and dark mountains." Such is his frank confession. "There is a world," he tells us—and evidently it is the world of his desire—"of tender, wistful, delicate emotions, subdued and soft impressions, in which it is peace to live." We need not deny the reality of this world for a few of the elect, for there are dim instincts in most of us which correspond to the subtle beauty of the picture; only it is a little hard not to be impatient with one who takes his cultivated quietism so easily, who is more than content to be a tranquil spectator of the great game of life. The temptation is strong to fling out some harsh sentences after the Philistine manner in praise of those decied ambitions and successes which, after all, have the rough smack of reality about them, and, for most of us, are the goad to worthy achievement. "To take a soldier without ambition," says Bacon, "is to pull off his spurs."

"He that seeketh to be eminent amongst able men hath a great task; but that is ever good for the Public." What is good for the Public weighs a little too lightly in this meditative scheme of life. I hope that I shall not be accused of levity when I say that other men have contrived to pass the fateful age of forty without being quite so deeply preoccupied with the fact. Mr. Benson is a little too anxious to analyse his sensations and to adjust his compass to strange latitudes. It is not necessary to advertise to the world that we are no longer young, to effect any drastic change in our bodily or mental habits, or to begin to do things in an elderly sort of way. For most people these changes come almost unperceived. It is true that for some of us high spirits and buoyant hopefulness are replaced by a growing sense of the tragedy of life; our judgments become more mellow and restrained; our sympathies are touched with a deeper pity; the infinite mystery of things closes in upon us, and it does not always become more luminous with advancing years. But, for all that, the true philosophy is to keep the heart young and to cherish the conviction that we belong more to the generation that is following in our steps than to the one that precedes us into the Unseen. It is better to play cricket with our boys with what zest and success we can than to reflect that games are not for middle-aged people. After all, the different periods of a man's life are not so sharply defined as they appear from Mr. Benson's college window.

But I allow myself to reflect too long upon this point of view, and I should be sorry to convey the impression that these essays are not rich in wise reflection and pithy sayings. What he writes about his favourite subject of books and authorship is full of interest, especially for bookish people who value the intimacies—I will not call them the trade secrets—of other craftsmen. If he should ever meet the shade of Charles Lamb in some bookman's Elysium, he may wish that he had not told us with such evident satisfaction that "no one in real life reads a folio now"; but his plea for the old restful books may go far to procure him forgiveness. Here is a beautiful passage, which I cannot refrain from quoting, for it shows him at his best. He is speaking of the personal emotions which are quickened by the tranquil reading of the best books. "Such a mood," he says, "need not withdraw us from life, from toil, from kindly relationships, from deep affections; but it will rather send us back to life with a renewed and joyful zest, with a desire to discern the true quality of beautiful things, of fair thoughts, of courageous hopes, of wise designs. It will make us tolerant and forgiving, patient with stubbornness and prejudice, simple in conduct, sincere in word, gentle in deed; with pity for weakness, with affection for the lonely and the desolate, with admiration for all that is noble and serene and strong. Those who read in such a spirit will tend to resort more and more to large and wise and beautiful books, to press the sweetness out of old familiar thoughts, to look more for warmth and loftiness of feeling than for elaborate and artful expression. They will value more and more books that speak to

the soul, rather than books that appeal to the ear and to the mind. They will realise that it is through wisdom and force and nobility that books retain their hold upon the hearts of men, and not by briskness and colour and epigram. A mind thus stored may have little grasp of facts, little garniture of paradox and jest, but it will be full of compassion and hope, of gentleness and joy."

Mr. Benson has the author's natural suspicion of the man who reads and does not write. He seems to be a mere literary dilettante. No doubt, absorption is easier than production, and there must be many potential writers of genius of whom the world, to its loss, will never hear anything. They have no regular habits of work; they are weakened by the fear of criticism; or they read so much, and in such various fields, that they have no time to think. And so they never put their hands to the hard task of creation. But there is another side to all this. To add to the number of feeble books which the world contains seems to many people, who might be ambitious otherwise of literary fame, an unpardonable offence against good taste and public morals. Many of them, no doubt, ought to write books for the discipline of their own minds, but then, for the world's sake, they should promptly put them in the fire. To publish at all under present conditions is to incur a heavy weight of responsibility. In the flood of feeble or colourless or mediocre books the great books perish, and few men lay it to heart. I have a deep and growing respect for the man who refuses to publish a book until he is satisfied that he has something to say which nobody else is likely to say so well. The writer who, when he has achieved deserved success, has the strength and restraint to renounce the pleasant flatteries and the glittering rewards of popular authorship, deserves even higher admiration. He will be happy always in belonging to the company of those who prefer to read great books to writing poor ones.

In two essays Mr. Benson deals with religion and the problems of the spiritual life. Here he lays aside altogether the pose which spoils a good deal of his writing, and speaks with force and sincerity. There is a delicate appreciation of the priestly character, for which many readers will be grateful, for it shows genuine sympathy and perception in dealing with a subject which has been disfigured by popular tumult. I confess that I grow a little weary of the abuse which is heaped upon the very idea of the priesthood in some quarters, and the vehemence of thought and speech in which good men indulge to their own evident satisfaction is not a little amazing. Priest is just as noble a word as prophet and king, and equally with them it represents one of the deep realities of human experience. Would it not be better to renounce these controversial habits, and to follow Mr. Benson's example in trying to bring it back from its hard formalism to gentler and more human uses? "The natural priest," he tells us, "is one whom one can instinctively and utterly trust, in whom one can deposit secrets as one deposits them in the custody of a bank, without any fear that they will be used for other purposes. In the true priest one finds

a tender compassion, a deep and patient love; it is not worth while to wear disguises before him, because his keen, wary, and amused eye sees through the mask. It is not worth while to keep back, as Ananias did, part of the price of the land, to leave sordid temptations untold, because the true priest loves the sinner even more than he hates the sin; it is best to be utterly sincere with him, because he loves sincerity even more than unstained virtue; and one can confess to him one's desires for good with as little false shame as one can confess one's hankering after evil."

The last essay, on "Religion," is the most intimately personal in the whole book, and for this reason, apart from its beauty of expression, it is the most arresting thing which it contains. It is intensely—perhaps some readers will think it unduly—subjective. It is pervaded by the thought of the infinite value of the interior life and the duty of quiet resignation in face of the mysteries of the world; and closely interwoven with these there is an attitude of Christian discipleship detached from any close allegiance to ecclesiastical forms. For even in his religion Mr. Benson is somewhat lonely and eclectic, and if only he may "understand wisdom secretly" he seems willing to dispense with the kindling influence of human sympathies and the common offices of prayer and praise.

From a literary point of view, Mr. Benson has done better work than this volume. The essay is always a trying form. It is read in a leisurely mood, and careless workmanship is detected more easily than elsewhere. To several of these essays their author has hardly given the patience and skill of the literary artist. There are flaws of expression. The beautiful passages—and they are many—lie too much in patches. But they have this saving merit—they contain a personal note, and they are written from an individual point of view if not from a very wide and tolerant human experience. There is always a certain fascination in understanding how another mind works, how another man, from the vantage ground of his own special experience faces the problems of life which are common to us all. There is no strong stimulus, there is little keen intellectual challenge in this book. It is, as we may suppose its author meant it to be, quiet, meditative, perhaps even a trifle pensive, a pleasant and not too obtrusive companion for our own thoughts.

W. H. D.

LET the teacher of religion have his mind centred on a reality, then all his chosen symbols will become transparent.—*S. M. Crothers.*

THE first gleam of light, "the first cold light of morning," which gave promise of day with its noontide glories, dawned on me one day at Meeting, when I had been meditating on my state in great depression. I seemed to hear the words articulated in my spirit: "Live up to the light thou hast and more will be granted thee." Then I believed that God speaks to man by His Spirit. I strove to live a more Christian life, in unison with what I knew to be right, and looked for brighter days, not forgetting the blessings that are granted to prayer.—*Caroline Fox.*

IS THERE ONLY "ONE THING NEEDFUL"?

IV.

We have taken the Book of Revelation as representing in an extreme form the conviction that Christ and the world are irreconcilable; that the victory of Christ is the destruction of the world, and the victory of the world the destruction of Christ. We have shown that this conviction is one of pure anarchy, as far as any earthly order is concerned. Starting with this conviction, we found that there was indeed but "one thing needful," namely, self-preparation—to make oneself fit for the supernatural kingdom which, under God, Christ and his angels will bring, and which *man can do nothing to bring.*

In a less extreme form this conviction appears throughout the New Testament. It results in a definite attitude to what is called "this world." The fellowships and organisations of "this world" are regarded, not as *means by which* the soul may fit itself for eternity or the coming world, but rather as a fettering of the soul and a hindrance to the supreme task of self-preparation. St. Paul's strongest expression of this feeling is in 1 Corinthians vii. 29 to 32. The whole attitude is explained by the fact that "this world" is the Roman Empire, with its deification of brute force, expressed in emperor-worship, its total disregard of human life, and its boundless self-indulgence. The attitude of the Book of Revelation, however, Paul finds it impossible to maintain.

The Christians are *in* the world; the end of the world is not yet; the merely negative attitude to the world cannot be completely expressed in practice, and something positive must be found. It is this side of St. Paul's teaching that seems to me so deeply interesting and so generally neglected—much more so than the details, long-over-discussed, of his theological and Christological doctrine.

It is well known that Paul sees the ideal of human nature in the living Christ; and the only ground for all moral precepts, the only reason which makes life worth living, is that man may develop after the image of Christ, who is taken to be the perfection and completeness of humanity. To work out one's own salvation is to realise ever more and more of this completeness. This cannot be done in individual isolation, but only in the Christian community. Only in the "give and take" of social life can all sides of the Christian character be drawn out and enriched. Paul was convinced of what in recent times has been called the "organic unity of society," though he did not attempt to apply it outside the circle of Christian believers. Many well-known passages will occur to the reader, where the Apostle sets himself with a passion of eagerness to portray the ideal of manhood in all its appealing glory. Whatever be the subject about which he writes, he does not proceed far without introducing this appeal. Principles of theology (as in Romans i. to xi.) detailed precepts relating to the social life of the believers (as in 1 Corinthians, v. to xi. and elsewhere), ecclesiastical arrangements, or purely personal matters—all such things may be discussed at great length; but the essential thing is the manhood which springs

from love of Christ, the realised ideal (Romans xii.; Corinthians xii. and xiii.; Galatians v. and vi.; Ephesians iv.; Philipians iii. 12 to 16, iv. 4 to 8; Colossians iii. 1 to 15; 1 Thessalonians v.; we may take all these works as illustrating *Pauline doctrine*, even if parts of some of them do not give Paul's own words).

All this is directly involved in the teaching of Jesus; but St. Paul, speaking in the midst of a decadent Græco-Roman environment, introduces a matter which has no special prominence in the teaching of the Master, who spoke in an environment influenced by Jewish morality. It is the importance of *bodily purity*, on which St. Paul repeatedly and expressly lays great stress. He realised vividly that heathen society was infected, as if with a deadly disease, by unrestrained indulgence of bodily impulses. I will not describe these as "animal impulses," since it is just among the lower animals that they are productive of *no disorder* at all to be compared to the physical, social and moral mischief to which they give rise in the human race. Paul never ceases to urge the mastery of these impulses as the first step from the life of "the world" to the Christian life. We may refer, among many passages, to the significant introduction of this duty of control, at the head of all his practical injunctions to the Christians of Thessalonica (1 Thess. iv. 2 to 4).

All this is not specially affected by Paul's conviction of the approaching end of the world; but that conviction he held all his life. Observe that it was not a conviction of something which was to happen an indefinite number of centuries hence, but of something which was to be in a comparatively short time (1 Thess. iv. 13 to v. 10), though it was not "at hand" (2 Thess. ii. 1, 2: *enesteke*, actually imminent; "now present," R.V.). The great expectation appears under various forms, but it is always a "coming of the Lord." I have already pointed out that it is a conviction which, if fully acted out in life, would lead to entire indifference to the world. This Paul saw to be impossible; and hence he provided, by what we can only call a compromise, for the necessities of an existence which is in the world and must have some dealings with the world. How Paul dealt with such questions might be illustrated at length in connection with his treatment of marriage, of the position of woman, and (what was a very serious thing at that time) of the consumption of food that had been offered to idols—that is, in the view of some contemporary Christians, dedicated to and defiled by diabolic powers.* As these topics would take up too much space, I must confine myself to a few slighter but not less instructive illustrations.

(1) In Thessalonica, certain persons had drawn a natural conclusion from the belief that the end of the age was imminent—i.e., that there was no need to labour for daily bread. Paul severely censures

* There were also Christians who thought it unlawful to eat meat or drink wine. Romans xiv. provides material for an instructive study both of Paul's personal disposition and of the Christian attitude to questions of vegetarianism and abstinence and the like. With Romans xiii. contrast Romans i. 18–32, which refers to the same world; and see the excellent observations of Weinel, *St. Paul*, p. 278–9.

this, and declares that a Christian ought to maintain his work and calling as a citizen, for the sake of supporting himself, and because otherwise he cannot "walk honestly towards them that are without (non-Christians)." Paul's simple but impressive words (2 Thess. iii. 10 to 12, 1. Thess. iv. 9 to 12) imply more than appears on the surface. They imply nothing less than the general justification of a social order based on the institution of private property, and introduce us to economic problems of which Paul at the time had no thought.

(2) The injunction to "walk honestly towards them that are without" has further important consequences. It may compel the Christian to associate with idolaters or even with immoral persons. On one occasion some words of Paul's were misunderstood at Corinth, and were supposed to forbid absolutely all association with such persons. He corrects this misunderstanding by saying that he did not exactly refer to men of the world who were immoral or idolaters; to forbid all associations with such would be to command the Christian to "go out of the world" (1 Cor. v. 9, 10.)

(3) Notwithstanding all this, he teaches the Corinthians that to *go to law* "before the unbelievers," for Christians to bring a disputed question of right before the bar of the heathen, is a shameful thing (1 Cor. vi. 5, 6). If they must go to law at all, let one of the brethren be judge. But it is best of all never to go to law. "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Here a principle like that laid down in Matthew v. 40 is referred to, as if it were a "counsel of perfection" only.

(4) In Christ, says Paul, *all are one*; "there is neither bond nor free." And within the Christian communities, in their little gatherings, it was indeed so; all were equal. What effect, then, it might naturally be asked, does the Gospel have on the distinction of occupations and classes in the world, and, in particular, on the most characteristic institution of the ancient world—slavery? "No effect" seems at first sight to be the disappointing answer: "let each man abide in that calling wherein he was called." But to answer "no effect" is to say less than half the truth. It is true that Paul gave a general recognition to slavery as an institution (Epistle to Philemon; 1 Cor. vii. 20-24, where *servant* means *slave*; cp. Coloss. iii. 22). It is true that the Eastern and Western churches accepted slavery for several centuries, and that the church owned slaves. Yet it is also true that the doom of slavery is pronounced when a Roman citizen can describe a slave as his "faithful and beloved brother" (Coloss. iv. 9), and when a master is expected to take back a runaway slave as "more than servant—a brother beloved" (Philemon 16). It is not Paul's purpose to dwell on the inconsistency of this compromise; his purpose is practical, and the only difficulties he takes into account are difficulties that have actually arisen. Yet it might easily happen that a Christian slave would find his position practically impossible; he might be bound as a slave to obey his master in doing something which, as a

Christian, he ought not to do. It would be useless then to say that he was free "in Christ," when as a slave his life and actions were wholly subject to his master's pleasure.

On the other hand, was it a mistake for Paul to avoid squandering his own and his churches' energies in a life and death struggle with an institution on which ancient society was largely built up—and a struggle in which the institution would certainly have gained the victory? It may fairly be replied—setting aside the bearing of the expected end of the world on the question—that Paul was not mistaken. What he tried to do was to humanise and moralise slavery (see especially Philemon 10 to 20), only not seeing that by doing so he was virtually destroying it. And so, though centuries passed before the church as a whole declared against slavery as a system, she set herself from the first to improve the slaves' condition, as Lecky and other authorities have abundantly shown. The torture, mutilation, and slaughter of slaves, the denial to them of legal marriage, the separation of families, were incidents of Roman slavery which the church resisted and condemned; and the manumission of slaves, though not proclaimed as matter of duty and necessity, was regarded as specially worthy of ecclesiastical benediction.

The attitude of St. Paul to this most important institution of ancient society would repay further discussion, and I hope to refer to it again in a concluding paper, in which the results of these somewhat scattered reflections will be brought together. Meanwhile, the more we try to realise Paul's point of view, the more we see that anything like a "system of social ethics" is far away from his purpose. He did not really accept as *permanent* anything in the social order or disorder in the midst of which he lived. The things he recognises—such as slavery itself—are part of a world which will come to an end at no distant time, but its ending is in the hands of God alone. Hence, while he shows his instinctive feeling for the value of the moral and economic relations which seem natural to man—family, society, and state, labour and commerce—he is precluded from considering the organisation of these as lasting. His supreme concern is with a group of little communities which would not and could not have any direct political and economic influence on society and the State; and his "compromises with the world," such as we have illustrated, were made in order to save these communities from party strife and from revolutionary or anarchical dreams.

Let us realise, then, what Christendom was during the years immediately following the activity of Paul. We see many small congregations scattered over the Roman Empire, with no bond of organisation more than was absolutely necessary to keep order in a union based on supernatural expectations and brotherly love. They resembled what, from the modern point of view, might be described as "societies of religious devotees, separated from the world by a rigorous discipline and working on it only by a direct propaganda." They were scarcely intelligible to one man in a thousand; and in proportion to their en-

thusiasm for separation from the world and their eager expectation of its end, was their incapacity for saving and educating nations. Yet they possessed an *inner life*. The historical conditions under which they existed can be analysed; so can many of their expectations and beliefs; but the *life* defies analysis. We can only be sure that it sprang from the ideal revealed in Christ, recognised as *their ideal*; and that this was for them the one thing that gave any meaning to existence, and the one thing that made the coming world itself worth hoping for.

The life was thus in the world, but in no effective connection with it; and to get into touch with the world it must express itself in new forms.

S. H. MELLONE.

(To be concluded.)

SHORT NOTICE.

The Religion of Israel. By R. L. Ottley. The author calls this a historical sketch, and indicates that it is intended as a sequel to "A Short History of the Hebrews," published in 1901. As a sketch it has great merits, and is defended from the charge of being deficient in detail. It is clear and concise. The writer knows what he would be at, and is not feeling his way from step to step. Indeed, he makes it clear that he looks upon the religion of Israel from the point of view of its "consummation in Jesus Christ," and judges it accordingly. He may be justified in doing so, though no Jew would admit his contention; but it certainly ought to be possible to give an adequate view of the religion of Israel without setting up such a standard of comparison. This is the main criticism we have to make upon the book. We note with pleasure the author's recognition of the fact that deep personal piety could accompany that devotion to the Law for which Scribes and Pharisees have been so generally condemned. Of Rabbinical Judaism, however, Canon Ottley appears to know very little, and to know that little only at second hand. A writer who can say that "the oral tradition of the Scribes was finally fixed in the Mishna, c. 70 A.D." has much to learn before he can teach concerning the Rabbis. To most Christian readers, however, that will be a matter of little importance, and they can follow the writer in his earlier chapters without misgiving. On the whole, the book fulfils its promise, and gives an adequate picture in outline of the growth and development of the Jewish religion, at all events down to the time immediately preceding the appearance of Christianity: (Cambridge University Press. 4s.)

R. T. H:

We find our proper personality only in society, and it is by exposure to the light of other consciences that the colours of our own steal forth.—*James Martineau.*

THE nobler secularism which sees in this world the field of divine activities, and in the necessary work of man the opportunity for spiritual development, and in new moral issues the call for self-sacrifice, is needed, if civilisation is to be preserved.—*S. M. Crothers.*

OBITUARY.

MRS. GEORGE BUCKTON.

AMONG the many mourners for Mrs. George Buckton, there are none who have felt a purer sorrow than the past and present students of Manchester College, and none, it may truly be said, whose hearts can offer a deeper sympathy to those most nearly touched by her death. Of the whole group of persons, who for the last quarter of a century have lived in and with the College, there is scarcely one who will not feel himself bereaved. It is no more than a week since the present writer, who is one of these students and knows that his own grief is the grief of all, was seated by the side of this gracious and venerable lady at the table where so many have felt her presence (may it be said ?) as a benediction; and as he thinks of the distant grave where she now lies and recalls the voice that is for ever still, he can truly say that her death "makes a difference to him." Who of us but knows full well how, for all these years, Mrs. Buckton has been an active and unobtrusive force in the inner life of Manchester College? In known, and still more in unknown, ways she has been a liberal benefactress to every phase of its work. A lover of all beautiful things, and especially of music, she gave to the College that noble organ whose mellow tones are like an echo of her own spirit; and there is many a worshipper in the College chapel who will often think of her when he is praising God. But, beyond this, she belonged to the higher genius of the place, fulfilling that part—so difficult to describe and so impossible to overvalue—which is unconsciously fulfilled for others by every pure and noble character, confirming their belief in goodness, and teaching lessons which are not written in any book, but without which all the learning in the world is useless dross. To every student recalling that ever hospitable house, round which so many bright memories of his college days are gathered, Mrs. Buckton has been and will remain an object of unqualified affection; and were it possible for him to disentangle the influences which have roused his better self he might have to confess a large debt to her. It is indeed, and has been, a great privilege to those whose work is the ministry of religion—and one not lightly esteemed by those now old enough to know its value—that among the memories of the years of preparation there should linger this picture of a serene and beautiful old age, of a spirit that grew more Christ-like amid the shadows, of a life whose final victory was in quietude and love—one of those good and gentle souls for whom, when the mighty are forgotten, the deepest thanks of the human heart will ever be offered before the throne of God. To lose such a presence from the College life is to lose one element of its higher education and the loss would be irreparable were it not part of the virtue of such souls to leave their successors behind them;

In the fulness of years, her faculties unimpaired, her affections fresh, her course finished, with no anticipations of parting, with no sadness of farewell, she accomplished the great Transition like a tired servant falling asleep, and what remains

for us but to breathe the prayer, *Sit mea anima cum illa*:

THE REV. J. C. WOODS.

FROM Adelaide comes the news of the passing away, on Thursday, May 10, of the Rev. John Crawford Woods, B.A., who was the first Unitarian minister in South Australia. A native of Woodville, Bangor, Co. Down, where he was born in 1824, the son of the Rev. Hugh Woods, M.A., he graduated at Edinburgh and had a year's theological study at Belfast; he had also some medical training, and for a time was engaged in teaching. From 1848 to 1855 he ministered in this country, at Devonport, Northampton, Edinburgh, and Newport, I.W., and in the latter year went out to Adelaide. On the second Sunday in October, 1855, he conducted the first Unitarian service, as minister at Adelaide, and on July 5, 1857, the present church was opened. The church prospered under his care, and for 34 years, save for a break of two years when in 1874 he came home on a visit, and the Rev. C. L. Witham ministered at Adelaide, he continued his devoted services. In 1889, the condition of his health compelled his retirement, but his interest in the church remained vivid to the end. When the Rev. Charles Hargrove was in Australia two years ago, he and Mrs. Woods gave a large garden party in their grounds at Burnside, at which Mr. Witham and the Rev. John Reid, who has been minister at Adelaide since 1902, were also present. When on October 8, 1905, the jubilee of the church was celebrated, Mr. Woods sent an affectionate message by his successor to the congregation: "Tell them how dear they all are to me; how I think of them, how I love them all. I have long looked forward to this jubilee, though I scarcely hoped to see it. God's blessing rest upon them all, and on you."

MR. WILLIAM SMITH.

By the death of Mr. William Smith, suddenly on the 9th inst., in his 77th year, the congregation of Unitarians at Evesham has lost an attached member, and the town an enlightened servant of the public good. With no advantages of early education, since he was only 11 years of age when he entered a solicitor's office, Mr. Smith became a widely read man, and an exceedingly able writer. Professionally he was the trusted adviser and confidential friend of two generations of principals, and his ability and knowledge as a lawyer were recognised over a wide district. In matters connected with encroachments upon common rights and public footpaths he was especially interested, while up to the time of his death, he was taking active part in the movement for the restoration of the navigation of the upper Avon. "No work came to him amiss," writes one who knew him well, in his own paper, "but he was most completely in his element when engaged upon the task of repelling attacks upon popular interests." As a young man, Mr. Smith was offered his articles by a firm in a neighbouring town. For family reasons he declined. He was over 60 years of age when, with a courage which

was the admiration of his friends, he qualified as a solicitor and in conjunction with a son established the local firm of Smith & Smith.

As secretary, and afterwards *chai man* of the Institute, and as chairman, until his death, of the Free Library Committee, Mr. Smith did eminent work for his native town, but his greatest and most widely reaching influence was exercised through the *Evesham Journal*, which, with a brother, he established in 1860, and which he edited for nearly half a century with conspicuous ability. Successful from the first, the *Journal* early took its place among the best of the local papers in the country, and now its influence covers a district of nearly 1,000 square miles. The high tone, independence and public spirit of the paper was established by its editor from the beginning, and continued until the end of his life. Every proposal thought to be for the public good received strong and loyal support from the *Journal* whether it was popular or not, and the ability of its editor's advocacy did much to bring about the most important improvements in Evesham during the last 50 years. In politics, although brought up in a Tory home, Mr. Smith was an ardent Liberal, but he never allowed his paper to become a mere party organ; it was, in the best sense, independent. Brought up as a churchman, Mr. Smith was for many years sympathetic with the Unitarian position, and during the last quarter of his life he was, as had been said, an attached member of our congregation. The great number of fellow townsmen, and of personal and business friends from far and near who attended the simple funeral, which was conducted by Revs. Rudolf Davis and G. L. Phelps, bore witness to the respect in which Mr. Smith was held and the sympathy felt with his widow and children.

MR. JOHN SMITH, CHOWBENT.

A WELL-KNOWN resident of Atherton, closely identified with the public life of the town for the past thirty years, died at Blackpool on Tuesday, June 12, after a very brief illness, from a paralytic seizure. Mr. John Smith, who was in his seventy-sixth year, was a native of Atherton, and served his apprenticeship as a mechanical engineer with Messrs. Mather & Platt. In 1858 he went out to South America to manage a cotton mill, and remained for twelve years. On his return to England, he retired from business, and for many years afterwards interested himself in the public affairs of his native town. He was elected to a seat on the Local Board, and did useful work on that body, filling successively the positions of chairman of the Finance Committee and Chairman of the Board. He was also an overseer, an office which he retained after his retirement from the Local Board, and indeed up to the time of his death. In politics, Mr. Smith was an ardent Liberal, and was a member of the local Reform Club for many years. He was a naturalist of no mean order, and during his residence in South America he made a most interesting collection of foreign birds, some of his specimens being honoured with a place in the British Museum. The funeral

service, at the Atherton Cemetery, on Friday week, was conducted by the Rev. J. J. Wright, when there was a large and representative attendance.

ORESELINA.

A WEEK of soft rain at Locarno
Had heartened the Spring,
And the fountains of April were spouting
In every green thing.
We climbed to Madonna del Sasso,
That church on a rock
Where the Virgin appeared and the pilgrims
Religiously flock;
And thence to a point on the hillside
Whence vision could fly
Over river and plain, lake and upland
To mountain and sky.
At our feet-nestled heartscase and speed-
well
With grass green as hope;
Young vineyards and snow-laden fruit
trees
Drank sun on the slope.
The copse was as dappled as Autumn
But gloriously glad,
For the trees were contending with
laughter
Which first should be clad.
Warm pink, like the limbs of a baby,
Were almonds in bloom;
Palms waved o'er magnolia and orange—
Its glow and its gloom.
How far we can trace the Ticino
Those poplar-tops through!
How gleams the great lake, deep and
shallow,
In silver and blue!
From its edge swell the huge burly bastions
That bear the white peaks:
See the green gashed with brown jagged
gorges
The waterfall streaks!
And o'er them, what depth in the heaven!
From this flowering sod
To the furthest faint cloudlet, all's beauty.
We stood praising God,
Who had made earth so awful, so splendid,
So lovely to scan—
When there groped his way past, slowly
proffering
Foot and foot, a blind man.
So the beauty was marred by its Maker:
Unless there be twain,
One Power that makes gladness and pity,
One, author of pain.
Belief in the devil is easy
Where daily one sees
Affronting God's sky and his mountains
Man's want and disease.
Thus wailed the old doubt.
But an answer
Came swift as the light
And if there be twain in contention
For which wilt thou fight?
Which built the keep *Idle Repining*?
Which shaped the Great Heart
That storms the grim gates of its dungeon
And hurls them apart?
Say rather, One Maker of all things
Saw good to create
The main for thy love and thy wonder,
But some for thy hate.
Hate manfully then, and strike boldly,
Be stout, heart and limb:
What thou canst redeem, up, redeem it—
The rest leave to Him.
Davos.

E. W. L.

ESSAYS IN RESTATEMENT: VI.—THE WILL OF GOD.

If thought, will, and feeling are the necessary elements of personality, will holds the first place, for will controls both thought and feeling. Will is the centre of force; what a man wills, that is the man. Some day, perhaps, the foremost word in religion will be not so much God is love, as God is will. The self-willed man is little affected by the thought that God is love—for love does not always beget love—but will invariably command, respect; he pays his tribute to it; it is the thing that, being self-willed, he best understands. The will of God is the power that lies behind all things—known in the physical world as physical law, in the moral world as moral law, in the spiritual world as spiritual law. Let him embrace this will and self-will will go out of him, and the chief hindrance to love be removed. It is remarkable that in the Lord's Prayer the opening note of love passes at once into that of reverent obedience. The Church of the Future will be the Church of the Divine Will.

This will of God is much more something to be done than something to be borne. We are called upon to throw our wills into His will, to be active rather than passive, resolute rather than resigned, to be fellow-workers co-operative with Him in the fulfilment of His mind. The will of God would act through us, even more than on us, passing on its way to that which is of greater worth beyond.

Right willing with God is of more value, then, than right thinking about Him. And what is true of thought is true also of feeling. Just as, in time past, we have made too much of the intellectual, so we have also made too much of the emotional side of religion. The religious affections are undoubtedly a very necessary part. Worship without emotion would not be worship. With one feeling we praise and thank God, with another we confess our sins, with a feeling of insufficiency we pray for ourselves, with a feeling of sympathy we pray for others, with feelings of hope and joy we rise above experience, and have our part for a while in the exultant happiness of a realm unseen. But feeling, alas, is ever running into sentiment—feeling not really felt, but played and trifled with as a pleasing thought. Love to the neighbour, for instance, is rarely more than religious sentiment. True love depends, not upon what we liberally think or kindly wish, but upon what we positively will. What are we really *willing* that the neighbour should be, in his own interest, and on his own account? So with the love of God. What are sacrifice and offering, if we keep back the surrender of the will? It is the reproach of all religious bodies that their members are too often ready enough to indulge the play of thought and feeling, but stop short of all serious submission of the will.

God is will. Only by connection with that will can we fully live our own lives, and help forward the destiny of mankind. Vice and misery, and doubt and disquiet, and weariness of life are mostly results of want of will—that is to say, want of God's will. It is of the very essence of religion that we should find that supreme will, and act with it. Then we have a

part in the saving, quickening process by which God fulfils His purpose and Himself; we share in the consummation of that divine order to which all things must be reduced before, even in His own world, He can be "all in all." B:

THE CHILDREN'S COLUMN.

I HOPE that we shall get back to regular Children's Columns next week, after the crowd of meetings that had to be reported and took up so much room.

This week we can only have these few lines. On June 2 I reminded you of two poems by Longfellow, the "Village Blacksmith," and the other to the children about the Armchair, which they had given him, made of the wood of the "spreading chestnut tree." And here are some lines by another American poet, James Russell Lowell, from the prelude to his "Vision of Sir Launfal." I always like to remember them when we have beautiful summer days in June.

"What is so rare as a day in June?" the poet asks; for "Then, if ever, come perfect days." And then he tells of what there is in them.

"Every clod feels a stir of might,
An instinct within it that reaches and
towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of the life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green
The buttercup catches the sun in its
chalice,
And there's never a leaf nor a blade too
mean

To be some happy creature's palace;
The little bird sits at his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'er run
With the deluge of summer it receives;
* * * * *

Now is the high-tide of the year,
And whatever of life hath ebbd away
Comes flooding back with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop over-
fills it,
We are happy now because God wills it;
No matter how barren the past may have
been,
'Tis enough for us now that the leaves are
green;
We sit in the warm shade and feel right
well
How the sap creeps up and the blossoms
swell;
We may shut our eyes, but we cannot help
knowing
That skies are clear, and grass is growing;
* * * * *

Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be
blue,

'Tis the natural way of living."
If you ever try to write poetry you must not make "palace" rhyme with "chalice," but if you can make a picture half as lovely as that of the little bird, at his door in the sun, "atilt like a blossom among the leaves," you may be quite happy!

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 23, 1906.

THE SPRINGS OF INSPIRATION.

THREE months ago, in THE INQUIRER of March 17, we published an article by Dr. JOHN CAMPBELL, of Belfast, on "Religion and Morality," and the same motive prompted that address on "Practical Christianity the Need of the Age," which Dr. CAMPBELL was to have given at the public meeting of the British and Foreign Unitarian Association in Whit-week, and of which we are glad here to publish the notes he had prepared.

It is significant that several of the points which Dr. CAMPBELL makes are strongly urged in the report of the Public Questions Committee of the Provincial Assembly of Lancashire and Cheshire, to which reference will also be found in our present issue; and its main contention was the burden of the Assembly sermon, preached by the Rev. CHARLES ROPER. If we remember how largely the proceedings of our National Conference at Oxford were devoted to a consideration of these same aspects of religious duty, we do but add to the evidence, which might be still further amplified, that in our churches the conviction is steadily growing in force that there can be no separation between religious and social duty; and we rejoice in this, because, as it seems to us, the hope of real progress in the life of our churches, and the confirming of religious faith as a victorious power in the world, is bound up with this conviction, that in doing the work of God's kingdom here on earth we are nearest to Him, and nearest to the sources of present inspiration through which alone we can have a sure and rejoicing knowledge of the truth. We may argue as we like about doctrine, and demonstrate quite convincingly, as we think, that the Unitarian is far superior to any other form of doctrine; but, unless we are doing the FATHER's will in the real things of our common daily life, neither we nor our churches will be any the better for that. It may minister to the

conceit of superior wisdom, but it will not feed hungry souls, nor help in the least to establish the living power of Divine truth in the world. And so we hope that those who are out on the mission of the Unitarian Van are bearing in mind the ideal which Mr. SPEDDING from the first set before his comrades, that there shall be "a brotherhood that speaks for God and man in the strength of JESUS," that it may be a message of life, that kindles life, which is being delivered.

Our chief concern as Unitarians, Mr. LUMMIS told the Swiss Conference of Liberal Christians at Chur the other day, is not to secure a victory for our name or our own opinions, but to deepen and clarify religious thought and feeling, to extend pure and free religion, to encourage brotherhood, righteousness, and peace. And as we are chiefly concerned for brotherhood, righteousness, and peace, sharing in a common work with all men, of whatever church, who care for those essential things and are working for them, the true bearing of our doctrine of life, of God and His kingdom will become most manifest, and best win its way in the world. We shall commend the truth to every man's conscience, much more by what we are and what we do, than by what we say about our beliefs.

Dr. CAMPBELL pleads very earnestly that the churches must work for the moral elevation of the people, and we are entirely at one with him in that. But as to the right method of work there may be different opinions. We cannot think that the right method is for every church to have its own separate organisations for various efforts of social amelioration, but that, as far as possible, all should work together in common effort for the common good. Thus it is far better that all the churches should send working recruits into the ranks of the great temperance army than that each church should have its own separate society. And we do not want denominational day-nurseries, or pension funds, or societies for the prevention of cruelty or the promotion of thrift, if it can be helped. Nor do we share Dr. CAMPBELL's regret that a town council should take up such work. The part of the churches is to be the inspiration of such true citizen endeavours. It is a sign of weakness rather than of strength in our common life if such efforts have to be left to the separate churches. And we must again demur to Dr. CAMPBELL's view that we as a denomination "alone among recognised religious bodies can lead the way." Many members of other churches have, we believe, as strong a hold as we upon the true doctrine of practical godliness.

What we have to aim at is simply a strenuous faithfulness in our own place of duty, that shall keep our men in the

front rank of good citizenship, and our churches as centres of inspiration for all beneficent work.

If we would believe in God, and have deeper knowledge of His truth, we *must* be doing His work in the world. If we would enter into the secret of JESUS, and be Christian in deed and in truth, it must be through an active and most practical spirit of self-sacrifice and a genuine brotherly love.

PRACTICAL CHRISTIANITY THE NEED OF THE AGE.*

BY JOHN CAMPBELL, M.D.

AFTER nineteen hundred years of Christianity there are in this, the most Christian country in the world, many terrible blots on the social page which our existing religious organisations seem incapable of removing.

(1) *Infant Mortality* is one of them: Religious training has failed to influence many people as regards the very elements of parental duty, and has left many a mother with feelings less lofty than those of the untutored savage. Parents' wilful self-indulgence and culpable want of thought are far more destructive of child-life than the hardships of honest poverty. The religious organisations have failed to teach those who have been reared within their bounds the merest rudiments of practical Christianity; and, as a consequence, City Corporations have to step in and provide the instruction which should have been given through the churches. It is a sad sight to see the church leaving its sacred work to be done by secular bodies like the Corporation of Huddersfield. What a fine opportunity there is for us to do Christian service in this matter alone.

(2) *Cruelty to Children* is another terrible scandal in a Christian land. Were this a country Christian in anything but in name would we need a Society for the Prevention of Cruelty to Children? Were our people inspired in ever so slight a degree with the spirit of Christ would we have the villainies for which Child Insurance is to some extent responsible, so prevalent as they are?

(3) *The Divorce Court* is becoming year by year more popular in this country, and the reports of its proceedings pollute the pages of our newspapers. Should these cases occur as frequently as they do if Christian morality existed in even a minor degree? Numerous as are the cases which get publicity through the courts they represent but a tithe of the evil which exists even among those who pass as members of the Christian Church.

(4) *The Decline of the Birth-Rate* is another evidence of the low level of social morality. The philosopher may try to explain it in other ways but the fact remains that the declining birth-rate at the present time is but the outward manifestation of a whole host of social evils, which are rife among the better classes of society and are practised by people of education and intelligence who are quite up to the

* Notes of an Address, which Dr. Campbell, of Belfast, intended to deliver (but was prevented by a professional engagement) at the public meeting of the British and Foreign Unitarian Association at Essex Hall, on Wednesday evening, June 6.

average in matters of conventional religion: The declining birth-rate is, to a large extent, the result of vice, and of disease born of vice, and it is a remarkable fact that it is most pronounced amongst those classes of the community who have had the best opportunities of getting religious training.

(5) *Commercial Morality* is capable of great improvement.

(6) The great evil of *Intemperance* holds sway over thousands brought up in all the traditions of popular religion. For its abatement it has been necessary to form societies outside all religious bodies and, in some communities, such as Glasgow, the intervention of civil authority has been required.

(7) *Our Workhouses* are a standing disgrace to us. Did every religious body look after its own poor and aged, few well-conducted people would find themselves in the degrading atmosphere of the workhouse.

All these evils, and others, flourish in spite of dogmatic religious teaching. Are they to be allowed to go on without some attempt being made to check them by more effectual means? Now, in view of the fact that the popular system of religious teaching has been in use for fifteen hundred years, and that in spite of it so much remains to be done to make the country really Christian, what is our duty?

We may take it for granted that the larger denominations have done their best and are doing their best. Whatever their results may be there is no doubt that they have conscientiously and earnestly endeavoured to improve the lives and characters of their people. Failure to do so has not been due to lack of energy or ability or self-sacrifice on the part of the workers. They have done the best that their system permitted them to do. Working on what is fundamentally the system of Roman Catholicism it is impossible that the Reformed Churches should produce anything but imperfect results. They are handicapped by a system which makes belief in religious theories all-important, and thus unintentionally belittles the Christian value of conduct and character. Recognising this, our duty is to attack the problem of evil in the direct way shown forth in the Gospels: to inculcate on mankind the great truth that it is conduct and not profession which is the true evidence of Christian belief and Christian faith.

How can we best do this? A little attention to the position of the great churches of Christendom at once convinces me that while they are somewhat impotent as moral forces they are very powerful as social and political influences. Their power they owe to their organisation, while their weakness is due to the principles upon which they are organised. Our business is, then, to adopt what is good in their constitution and reject what is useless or harmful. Hitherto we have been working without any definite plan of action, and our influence, though considerable, had not been so great or so widespread as it ought to be. Having recognised that character and conduct are the only true evidences of Christian faith, we have been unable to get this truth generally accepted, because our want of union and co-ordination have stood in the way. Under existing

arrangements we are unable to do more than finger the fringe of religious problems. Our isolated congregations have but small circles of influence.

Our associations and assemblies are religious debating societies rather than the co-ordinating centres of a great church. We want some form of good organisation to make our work more effectual. We require to unite our congregations under some democratic form of Church government.

We can do this without in any way infringing our liberty of conscience. Men differ as to articles of intellectual religious belief, but they do not materially differ in their ideas of right and wrong; in other words, of Christian and un-Christian conduct.

Let us maintain our freedom of intellect; but let us, at the same time, proclaim ourselves bound by the definite moral standard laid down by Christ. Let us unite for the purpose of teaching men that salvation is to be sought in doing the will of God as set forth in the New Testament. Let us for this purpose seek all the advantages which organisation gives to other churches and avoid the disadvantages of their creeds and confessions.

If we do this we shall be in a position to lead the way in reforms. We shall be able to show that Christianity and social reformation are identical; that the moral elevation of the people is the best way to fit them for eternal salvation and is the great end for which Christ lived and died; and that it is the duty of the churches to work for this end, rather than to allow their work to drift into the hands of town councils and other civil authorities. Practical Christianity will appeal to the masses in a way in which mediæval religion can never do, and will teach the classes that mere conventional religion is not Christianity unless it results in good conduct and good character.

Some of you may object that this movement for a social reformation is not particularly our duty. I confidently assert that it is. We alone among recognised religious bodies can lead the way. The great churches are bound to work on the old lines in the future as they have done in the past. Their failure with the masses of the people as well as with the more educated classes has been due to their exaltation of the value of abstract faith over that of practical godliness. They have obscured the end at which they aimed by the cumbrous means on which they depend to attain that end. They must continue to do so unless a complete revolution in religious matters takes place. If we will not take up the work there is no existing body able to do so. We have led the way to intellectual freedom in religion. Let us now go on as pioneers in the work of establishing the Universal Church of Christ. This can only be done on the lines that he himself has laid down, namely, the adoption of a common standard of righteousness of life. The Roman Catholic system of aiming at a universal standard of belief has failed not only to give us a bond of union but also to promote personal holiness. It has been imitated more or less closely by the great majority of the Protestant churches, and in

their hands it has failed to an even greater extent. Hope for the future lies in a church founded on a truly Protestant principle—in a church based upon what I may call a "moral creed."

Practical Christianity is the need of the age, and practical Christianity now means the provision, by the leaders of the religious denominations, of day nurseries which shall be managed by congregations in those districts in which they are required. In these nurseries the children of poor women who are connected with the congregation, and who have to earn their livelihood, would be cared for and fed and taught during the working part of the day for a nominal payment by the father or mother. These nurseries would also be centres for diffusing knowledge as to the rearing of children, and would go far to decrease infant mortality.

Practical Christianity now means the provision by each denomination of an old age pension fund for those of its adherents who have been unable to provide for ill health or old age, and who at present have to sink to the workhouse. Practical Christianity now means the prevention of cruelty to children, the condemnation of all that makes the divorce court necessary, the encouragement of early marriage, the discouragement of belief in the "gospel of comfort," the promotion of commercial integrity, and the elimination of intemperance.

In this age these things can be best done by the denominations, and it is our duty to set the example by doing them for *our own people*.

I ask you to associate yourselves together for the purpose of proclaiming your belief that man's place in eternity depends above all things on his character and conduct in this world. I ask you definitely to state that belief in Scriptural phrases, in order that you may influence your fellow-men to follow Christ. I ask you to remember that every well-regulated society requires certain specified rules for its government. I ask you to observe that ecclesiastical organisation undoubtedly leads to great success in certain directions, and that that success would be complete if the fundamental principles were right.

The fault lies not in the organisation but in the foundation on which it is built up: I implore you as true disciples of Christ to organise your forces that you may more effectually work in the vineyard of the Lord.

If we cannot find God in your house or mine, upon the road-side or the margin of the sea; in the bursting seed or opening flower; in the day-duty and the night-musing; in the genial laugh, and the secret grief; in the procession of life, ever entering afresh, and solemnly passing by and dropping off; I do not think we should discern Him any more on the grass of Eden, or beneath the moonlight of Gethsemane. Depend upon it, it is not the want of greater miracles, but of the soul to perceive such as are allowed us still, that makes us push all the sanctities into the far spaces we cannot reach. The devout feel that wherever God's hand is, *there is miracle*; and it is simply an indeavour which imagines that only where miracle is, can there be the real hand of God.—James Martineau.

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE.

ANNUAL MEETINGS.

PADIHAM is about to celebrate its centenary. The little "Cookite" movement of a hundred years ago has grown into a large flourishing church, and the interest in its centenary is widespread. Although somewhat inaccessible, the Provincial Assembly gladly accepted an invitation to meet at Padiham this year in order to show its sympathy with the friends there. The meetings, held last week, were in every way as successful and enjoyable as ever. The large and beautiful church was crowded at each of the three gatherings, and the tone of the meetings was optimistic, while all the local arrangements for the comfort of visitors were everything one could wish for.

The main function of the Provincial is to bring together representatives of the churches in annual conference. To this end it issues an annual review of the missionary enterprise of the province and a report on public questions, and these form the basis of the subsequent discussions in the assembly. The former is issued this year in a new and much improved form, showing at a glance the position of missionary work in the province. Apparently it is just now struggling in the trough of financial difficulty. Of enterprise, initiative and zeal, there is ample evidence, but everywhere there is the same need of more money. Two new preaching stations have been opened, while two others have attained their financial majority and independence of outside help. The Home Missionary College Jubilee Fund and the "Unitarian Van" are also claimed as witnessing to the enterprise of the province.

SOCIAL QUESTIONS.

The report on social questions is an important document, dealing in minute detail with some of the most urgent of contemporary questions. The first subject dealt with is that of the Poor Law. While acknowledging recent improvements in some directions, and especially commending the work of lady guardians, the report deplores "the machine-like officialism, as generally worked, of the Poor Law system," and regards the "hatred and terror with which it is, for the most part, viewed by the people for whose benefit it exists," as its "severest condemnation." The great present need, the report holds, is "the necessity of classifying carefully the various cases of destitution and distress which at present are all dealt with by the same law, and practically in the same way." It calls for the extension of the powers of the Distress Committees, the development of the Labour Bureaus, the establishment of penal colonies for those who will not work, and the provision of Old Age Pensions and the Hospital System for the aged and sick.

The next subject dealt with is that of Infant Mortality, which the report regards as a matter for anxious consideration. While the general death rate is steadily falling, the infant death rate tends to rise. Among the adverse influences affecting the health of the mother and the life of the child are the employment of women in factories, improper feeding and manage-

ment, overcrowding and insanitary conditions generally. The report affirms "that, by the judicious and systematic teaching of hygiene in elementary schools, by the employment of women health visitors, by the judicious weeding out of ignorant and ill-educated midwives, by better housing and less overcrowding, a very large reduction could be effected."

After "Infant Mortality" comes the question of "Hooliganism," hardly an example of the "survival of the fittest." The question is discussed with sympathy and knowledge, but the conclusion that "Canada is the Canaan for these boys" is hardly an inspiring one.

The Education Question naturally comes in for very full treatment. The report declaring that "for the introduction of the Education Bill no one is responsible save the denominationalists themselves. It is the inevitable sequel to the Act of 1902. Mr. Balfour and his allies sowed the wind, and they have reaped the whirlwind. Of their marvellous *débâcle* at the late general election one of the governing causes was the just Nonconformist indignation, combined with a more widespread disgust, at the Education Act of 1902. Whatever else the new majority, wielding in its might a moral power that will take no denial, it stands for the control by the ratepayers of schools supported by the rates, and for the abolition of religious tests for teachers whose entire salaries are paid out of public money. Practically every British member of the new majority went to Parliament with a mandate for 'a policy of thorough' in this matter, and even its bitterest opponents could expect nothing less. Instead, however, of having reason to complain, the ecclesiastical assailants of the Bill have been treated by the Government with a consideration that strains to the utmost the conscience of many of their supporters. Complete popular control, indeed, is established under the measure, and the dual systems in that respect, is to receive the *coup de grace*. So far so good. But whether religious tests for teachers, although abolished in the Bill, will not survive *de facto* is to be gravely questioned. As regards public management, the measure is complete, and fulfils the national mandate; but, as regards the education to be given, it is difficult to acquit it of endangering the position. In 1870 Mr. Forster, while establishing with one hand the splendid Board School system, with the other gave new life to the old Voluntary and Denominational system by adding 50 per cent. to the Government grants, and by continuing to give building grants for a term of years for the erection of new voluntary schools. That fatal policy has landed us where we are to-day; it should not be repeated. But this Bill repeats it, and if carried in its present form, with the four-fifths clause, it will re-establish denominationalism, and long render vain the hope of the national system which might now be within the nation's reach."

THE RELIGIOUS SERVICE.

As is usual the day commenced with a religious service. In the regrettable absence of the elected supporter, the Rev. John Moore, the service was conducted by the Rev. W. G. CADMAN, of Macclesfield; and the preacher was the Rev. CHARLES

ROPER, of London. Taking his text from Isaiah xl. 3-5, Mr. Roper pleaded for an "accentuation of the practical side of our religion." A genuine revival would prove our salvation. But it must reach the head as well as the heart. Emotion alone does not save a man. Not that orthodox revivals have done no good; any appeal that makes a man a more sober citizen, a kinder husband, a better parent, if only for a month, has some virtue in it. But the revival most needed is not a revival of antiquated beliefs, nor a regalanising of the dead bones of obsolete theologies; not a reaffirmation of old dogmas and creeds or a making of new ones; not even "back to Jesus" in the ordinary sense of that phrase; but a fuller faith in God, in justice, in righteousness, and in human possibilities. Unfortunately revivals often tend to make men morbid, selfish, and self-satisfied. We do not want men and women to segregate themselves from this wicked world with the idea that by private prayer and penance they can make themselves acceptable to God and ensure for themselves salvation in a future world. We want a revival which shall send men and women not merely to the penitent form, and not merely make them pray and sing, but which shall drive them by an irresistible impelling inward force of love and sympathy and holy ambition into the humanising work of the world; to infuse righteous principles into all business transactions; to direct civic energies towards the sweeping away of our slums, the brightening of the environment of the poor, the better and truer education of their children, the payment of nothing less than a living wage to any man willing to work, the control of the drink traffic, the denunciation of laws and customs which in the least degree wink at any form of vice whatsoever. These things, unfortunately, are secondary in most revivals; but how changed the world would be if for once they came first! In earnest terms Mr. Roper proceeded to trace the consequences of such a revival as he had pictured in both national and municipal affairs, maintaining that the best inspiration towards it was to be found in the Unitarian position. He could not, therefore, understand any hesitancy in missionary enterprise where such glorious possibilities were involved. He pleaded for more loyalty and enthusiasm. Over and over again the life of the world had been renewed by enthusiasts who at the outset were derided as madmen. Would that we might be in such deadly earnest that people would point the finger at us and call us "madmen," instead of which they call us "cold," "self-satisfied." Of course it is not true, but alas that it should be possible even to allege it. Could they not set themselves to make it for ever impossible to charge coldness against them again? In their history, ancestry, and ideals they had all the necessary inspiration. Would they not resolve to supply the zeal, devotion, and enthusiasm?

At the close of the service luncheon was served to a company of about three hundred persons.

BUSINESS MEETING.

The PRESIDENT, the Rev. J. Collins Odgers, took the chair at the afternoon business meeting, and in his address alluded to the fact that the congregation at Padi-

ham had this year completed one hundred years of its history. He referred to the early devoted labours of the "Unitarian Methodists," Joseph Cooke, John Robinson, and James Pollard, who, through the simple study of the Scriptures, found their way to a broader and more spiritual faith. On this he founded an argument in favour of simple moral and religious lessons, based on the noblest passages of Scripture, to be taught in every elementary school in the land by the regular school staff within school hours. If that should eventually prove unacceptable to the nation there would be nothing for it but secular education at the cost of the State, with right of entry for the various denominations after or before school hours with optional attendance. But the former alternative, already accepted by the nation, he greatly preferred. In concluding his address the President referred to changes in the Province, expressing his deep sympathy with the relations and congregation of the late Rev. R. C. Moore, who had recently passed away. He paid a high tribute to the character and work of Mr. Moore at Horwich, and further expressed his sympathy with the Rev. John Moore in his enforced absence. The Treasurer's report having been read and approved, the result of the election to the several offices was announced as follows:—President, Mr. Richard Robinson; treasurer, Mr. John Dendy; secretaries, Revs. H. E. Dowson and Travers Herford. The members of the Advisory Committee were all re-elected, and the Rev. T. Lloyd Jones was elected supporter.

Mr. RICHARD ROBINSON moved the adoption of the Report on Public Questions, calling special attention to the sections dealing with the Poor Law and infant mortality, which he described as matters vital to the national welfare. The Rev. A. W. Fox seconded, and the report was adopted after a few words from Mr. David Healey and Major Coppock, both of whom somewhat resented the severity of the terms in which the administration of the Poor Law was referred to.

The Education Question formed the subject of a separate resolution. This was proposed by the Rev. H. E. Dowson, and it hailed with pleasure the introduction of the Government Bill, but regretted the inclusion of Clause 4, which was inconsistent with its main principles. The resolution further affirmed that the teaching given by the teachers on the staff should be limited to secular subjects, but that a right of entry should be given, out of school hours, for religious instruction.

Mr. Dowson said the Bill was intended to deal with the religious difficulty, of which they were all sick to death. If the Bill would rid them of that difficulty he should be strongly tempted to accept the whole of it. But he thought Mr. Birrell had gone to the utmost verge of concession. While, personally, he would like to see a truly national system set up, he was willing for the sake of peace to make concessions to the denominationalists. "We want schools that shall be civil institutions: we don't want nurseries of the Church supported by rates and taxes."

The Rev. CHARLES PEACH, who seconded the resolution, suggested the alteration of the words "so as to confer a right of entry," to "so as to give the use of

buildings." He expressed his amazement at the failure of the Government and Liberal members of Parliament to act up to their professions. They were, in his opinion, too timid, too anxious to placate people who would not be placated. He never expected such a surrender as the Bill indicated. The Bill seemed to get worse in Committee, and he was alarmed at the ominous "agreement" between Mr. Birrell and the Irish Home Rule Party. He looked upon the Bill as more reactionary than Mr. Balfour's Bill itself.

A discussion followed in which the Revs. W. Harris, H. B. Smith, and S. Thompson, Major Coppock, and Mr. T. F. Robinson took part. The discussion turned, in the main, on the proposed facilities in the shape of a right of entry out of school hours. The whole of the Assembly apparently was agreed in condemning the fourth clause. Eventually, the resolution was unanimously adopted without any reference to facilities for religious teaching.

The Missionary Report was adopted on the motion of the Revs. J. A. Pearson and Charles Roper, the latter suggesting that the accumulated funds of the Assembly might be spent in equipping more "Unitarian Vans," since it had been proved that there was a fine work to be done that way. Mr. Pearson, however, wished to devote the money to the Jubilee Fund of the Home Missionary College. The Rev. W. L. Schroeder moved a resolution to bring the Domestic Missions into subsequent reports, and the Assembly adopted it, as also the proposal to have an Assembly Stall at the Manchester District Association's Bazaar next year. Hearty greetings were ordered to be sent to the Peace Congress sitting in Birmingham, and the meeting came to a close.

THE PUBLIC MEETING.

After tea a public meeting was held in the chapel, Mr. T. WADDINGTON being in the chair. A vote of thanks passed to the Padiham friends was acknowledged by Mr. David Harrison.

The Rev. J. E. MANNING delivered an address on "Unitarianism as seen from Without and Within." Mr. Manning had written to representatives of various phases of religious thought to ask for their views on Unitarianism. He had received replies from all except the representatives of Roman Catholicism, and quoted largely from his correspondents. There was singularly little that was fresh in the opinions expressed. There were the same old complaints about coldness and want of missionary enterprise, and other familiar criticisms with which Mr. Manning dealt in an effective manner.

Mr. C. SYDNEY JONES, of Liverpool, spoke on the training of children and young people. He said the tendency of the discussion of elementary education must be to take religion out of the day school and to make the Sunday-school of far greater importance. The social and recreative activities of the Sunday-school should also receive sympathetic and careful treatment in these days, when so many young people had to live away from home and had to look to the Church and Sunday-school for guidance and friendship in their otherwise empty lives.

A third address, by the Rev. H. En-

field Dowson, on "The Churches and Social Questions," owing to lack of time was not delivered.

YORKSHIRE UNITARIAN UNION.

ANNUAL MEETING.

The Twenty-third Annual Meeting of the Union was held at Halifax on Wednesday, June 13.

At the business meeting in the school-room of the Northgate End Chapel, in the afternoon, the President, Mr. HENRY LUPTON, of Leeds, took the chair. The report of the Committee was read by the Rev. A. H. Dolphin, hon. secretary, and the Rev. John Ellis read his report as District Minister.

The report welcomed the opening of the new school-church at Attercliffe and the accession of the West Bowling Mission, Bradford, and its minister, the Rev. W. Rosling, to the Union. It spoke of the helpfulness of the visits paid by officers of the Union to congregations and of the magazine *Unity*, which was regularly circulated. The ministerial changes were noted, and were the subject of a special resolution later in the meeting. Mr. Ellis noted a growing sense of fellowship in the district, and after telling of the continuance of the services at Barnsley announced a series of summer services to be held at Harrogate from July 22 to September 9.

Mr. G. E. VERITY, the treasurer, presented the balance sheet. This showed the receipts to include £142 4s. 9d. from collections, as compared with £105 7s. 11d. last year, and £84 3s. 8d. twenty years ago; the subscriptions were £122 14s., as compared with £131 7s. 2d. last year, and £308 11s. 4d. twenty years ago. The amount received from the British and Foreign Unitarian Association was £175, as compared with £138 6s. 8d. last year, and £48 15s. twenty years ago. The total receipts for the year amounted to £892, and the expenditure was £847 17s., as against £671 19s. last year, and £493 twenty years ago. The increased expenditure was largely due to the carrying on of the work of the district minister. The amount in the hands of the trustees was £2,111 5s. 9d., but the committee had placed grants amounting to £250 which had not been applied for, so there was £1,861 5s. 9d. available for allocation.

The PRESIDENT, in moving the adoption of the report and accounts, said the year had been the most eventful they had had for the past 20 or 30 years, being marked by the building of a new place of worship in a new district. The resolution was seconded by Miss BROWN, and unanimously adopted.

On the motion of the Rev. W. H. EASTLAKE, seconded by Mr. F. CLAYTON, the officers were thanked for their services and re-elected, Mr. Grosvenor Talbot's name being added to the list of Vice-presidents.

A cordial vote of thanks to the lay-preachers for their devoted services, moved by the Rev. J. ELLIS and seconded by the Rev. J. S. MATHERS, was acknowledged by Mr. T. G. TURTON of Sheffield.

At 3.30 a religious service was held in the Northgate End Chapel, conducted by the Rev. P. E. Richards, the sermon being

preached by the Rev. J. M. Lloyd Thomas, of Nottingham, from the text John iv. 24.

PUBLIC MEETING.

In the evening a public meeting was held. Mr. R. E. NICHOLSON, of Halifax was in the chair, and in welcoming the Union to Halifax, said it was 14 years since their previous visit. To an outsider the Unitarian Union did not seem to have made very extensive or rapid progress, but it would be difficult to analyse and measure the amount of progress it had made. The spread of Unitarian doctrines had been wide, and they seemed to have advanced into something more rational than the doctrines which were formerly believed in. The spread of truth, he was inclined to think, was from the force of truth which commended itself to all open minds. Men's minds were really more open now than they used to be. The objects of the Union were very plain and simple; the promotion of intercourse between the various churches in Yorkshire and the assisting of poorer congregations. They appreciated the kindly expressed wish of the Union to visit Halifax once more during the respected pastorate of Mr. Millson. In that mark of esteem the congregation was in entire agreement, for no congregation held its minister in higher esteem than they did at Northgate End, and no congregation had a more tender affection for its minister. Mr. Millson had been with them 34 years, and had given them so much of his time and thought and work that he had been like a father to his congregation. Concluding, the Chairman proposed a vote of thanks to the Rev. J. M. Lloyd Thomas for his sermon in the afternoon.

Mr. E. B. STOTT seconded, and the resolution was agreed to, Mr. THOMAS suitably replying.

MR. MILLSON'S LONG SERVICE.

The Rev. C. HARGROVE, proposed "that this Union expresses its high appreciation of the long and faithful ministries of the Rev. F. E. Millson, who has had charge of the Northgate End congregation, Halifax, since 1872, and will shortly retire from the pastorate; and the Rev. John Fox, who ministered to the congregation of Hunslet since 1886 and resigned his charge at the end of March last. The Union wishes for these gentlemen many years of real happiness and well-earned rest. The good wishes of the union also go with the Rev. W. Mellor, who will shortly resign his pastorate at Fitzwilliam-street Church, Huddersfield, which he has held since 1898, and to the Revs. H. Dawtrey and F. H. Vaughan who after brief ministries in the county have accepted appointments at Higher Broughton and Mansfield respectively. This union also gives a cordial welcome to the Revs. A. Amey, W. Rosling, J. Ruddle, and R. H. Greaves, who have recently taken charge of the congregations at Pudsey, West Bowling, Stannington, and York respectively." Mr. Hargrove remarked that outside of Halifax there was no one in the county who had known Mr. Millson so long or so well as he had. His ministry had been a faithful one, he had truly been what every minister should be—their servant. He had set them all an example by also being a citizen of this town, and showing them what a citizen should be

and do for the place in which he lived. Their good wishes went with Mr. Millson, and they trusted that in his old age he might find much happiness and peace and rest.

The Rev. W. R. SHANKS seconded the resolution, which was cordially adopted.

The Rev. F. E. MILLSON, in acknowledgment, said it was impossible for him to speak in adequate terms of the kindness which the resolution showed. If he had been in any sense what he really had tried to be (useful, and a fairly good minister) the explanation might be found in this; he had been the minister of a very good group of workers. He found a very good tradition there when he came; he found some young people who were beginning to work, and who had stuck to the work and done it admirably ever since. A minister could really do very little if the congregation did not back him up, not merely by their kindness, but by taking their own share in the work. He had had his work wonderfully lightened by the habit the congregation had grown into of taking its share of the work. If there was anything he had grieved over it was what every minister grieved over—that a congregation was not all workers, but in the congregation at Northgate End he believed they had the larger proportion who were workers. He believed they had sent some five or six students to the colleges since he was minister, which showed they had had thoughtful and studious young people. A great deal of the success of a congregation depended upon that. Concluding, he said he would have had to resign his work nearly four years ago if it had not been that he had the good fortune to secure so capable and in every way so satisfactory an assistant as he had in Mr. Richards. He did not know where Mr. Richards' lot might be cast, but there was the making in him of a very rich ministry to any congregation.

The Rev. W. MELLOR and the Rev. W. ROSLING also replied.

The CHAIRMAN offered a hearty welcome to the Representatives of Kindred Societies, and brief speeches in reply were delivered by Rev. J. A. Pearson (Manchester District Association), and Rev. H. B. Smith (East Cheshire Christian Union).

The Rev. T. P. SPEDDING (Rochdale) proposed "That this meeting, while welcoming the provisions of the Education Bill introduced by Mr. Birrell which are designed to place all rate-aided schools under public control and to secure teachers against the imposition of ecclesiastical and theological tests, regrets that the Bill perpetuates the State endowment of religious instruction; and declares its conviction that only secular education should be paid for by public money." He was, he said, losing heart and interest in the education question as it was being dealt with by the present Government. They ought first of all to be just before generous. It was a great pity that Mr. Birrell, instead of stiffening his back, rather suggested he had got no grit about him, and that he was not prepared to stand to even the moderate proposals he had made. When would they, he asked, be able to restore the old position in the sense of a truly national education which had an opportunity of being free from the domination of the sects? There would then be something to

fight for. In the present Bill there was nothing to fight for.

Mr. F. G. JACKSON seconded the resolution. Secular education, if they studied it closely and thoughtfully, would be found to be the only way out of the Educational difficulty.

The Rev. W. MELLOR rose to defend the resolution until it touched the secular question. Here, he disagreed. The secular position, he said, was quite out of the question in so far as the national education of this country was concerned. The people were against it by an overwhelming majority. He did not think it was to the credit of this nation to say that it could not agree upon some simple method of giving religious instruction in connection with their day schools. Personally, he held that the schools of this country should be conducted in the name and spirit of religion, and that religion should be distinctly recognised in one shape or another. "I am wholly against a purely secular education," he said as a final protest against the resolution, "but I am not prepared to move an amendment."

It was pointed out that the resolution was an exact copy of one adopted by the National Conference at Oxford.

The resolution was then put and carried without dissent.

Votes of thanks to the Northgate End Congregation for their hospitality, and to the Chairman for presiding, brought a very successful meeting to a close.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

CARE OF THE FEEBLE MINDED.

THE INCORPORATED LANCASHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED.

SIR,—May I ask your kind attention for the advertisement I sent for insertion in the INQUIRER this week? It has come to our knowledge that there are many children of defective intellect whose parents, while able to pay something for their support, are not able to find the fee which is generally asked for such cases as these. We have therefore set aside Warford Hall for boys who are to be received at a charge of sixty guineas a year. The school will be under the Board of Education, and will, I hope, be as great a success as those we are already conducting.

You have always been so good to us (you and your readers), that I am about to ask a favour again. Will you let me make it known to our friends that we want several things at Sandlebridge? Item: a piano for the new house. It will be opened directly. Item: any amount of clean old clothes. It is surprising how my children wear their clothes out; and if we can get old ones for everyday wear it lessens our clothing account very much. Item: (but this I am almost afraid to mention) a pony and trap. We have stabling now, but have so many large things to buy, for the farm and the garden, that it will be a long time

I fear, before we shall feel justified in spending money on these two very desirable things. If only someone would give us a nice steady pony, and someone else a nice strong trap, the saving of labour for some of us would be very great.

MARY DENDY,
Hon. Sec.

June 18, 1906.

MARTINEAU NOTES.

SIR,—I am glad Mr. Pike is making inquiries concerning the connection of Charles Dickens with the Little Portland-street Chapel. When in London during Whit-week I asked some friends who were likely to know the facts, and their opinion is that Dickens ceased to be an attendant before Mr. Martineau began his London ministry. The statement I made in my little biography has been made before, and I had not come across any contradiction of it.

In your criticism of June 2 it is stated:—"Then as to the Dublin settlement, if the invitation had been to become at once co-pastor with the Rev. Joseph Hutton the question of the *Regium Donum* would have had to be faced at the outset. Our impression is that Martineau went as assistant to his aged relative, Philip Taylor (though with all the work to do), and only became actually co-pastor with Mr. Hutton on the death of the senior pastor."

The point at issue is important, and after very careful consideration I came to the conclusion (1) that Martineau on accepting the invitation was imperfectly acquainted with the nature of *Regium Donum* (*vide* "Life," by Carpenter, p. 77); and (2) that between 1828 and 1831 the Eustace-street Chapel had three ministers, Taylor, Hutton, and Martineau. Taylor did not cease to be minister on Martineau's appointment (which was made by the congregation (*vide* "Life," by Drummond, p. 51), but he retired from active duty. This explains why the question of *Donum* had not to be faced at the outset. The Rev. Alexander Gordon has kindly furnished me with some valuable notes which will clear up the difficulty. "Only two recipients of *Donum* were allowed at most in any one congregation. As Taylor and Hutton had *Donum* (for life) Martineau could not have it till one of them had died. His position was 'colleague and successor' to Taylor in the ministry. 'Co-pastor' is quite correct, though not an 'Irish term'; neither is 'pastor' in use, though 'pastoral charge' is. . . . One *Donum* was allowed to one congregation ordinarily. Dublin Unitarians got two, because there were two congregations. A very few congregations had collegiate charges, entitling to two grants of *Donum*; at the moment I only recollect two instances of this, both in the North."

My two tasks in the little book were condensation and simplicity, and I decided that the words "co-pastor with the Rev. Joseph Hutton," the other *active* minister, would describe Mr. Martineau's position in the clearest and briefest way.

ALFRED HALL.

20, Mount Pleasant, Norwich.

THE PUBLIC-HOUSE TRUST.

SIR,—It is most discouraging to some of us who are doing our best in carrying out the scheme of "The Public House Trust Association" to find that at the annual meeting of the National Unitarian Temperance Association, a resolution was carried to the effect that the promised measure of temperance reform should withhold "the option of disinterested management or the municipalisation of the drink traffic." "Unanswerable evidence" is said to have been given at the meeting in question of "the failure of the various management schemes," but no particulars of that evidence are given. Undoubtedly that association has uphill work, and the Act of 1904 has made it more difficult, but I hope that every person interested will send to the secretary (15, Dean's-yard, Westminster, S.W.) for a copy of the fifth report up to December 31, 1905, by which he will see what has been done, and what is going on at the present time.

It is quite true that the Surrey Trust, of which I am a director, has not yet paid a dividend; but our chairman, Lord Farrer, and my other colleagues are quite satisfied that the cause of temperance through the county has been greatly served by our action, and that both directly and indirectly good work has been done. Some time since all the public-houses in this division were visited and reported on by the magistrates, who spoke of one of the only two houses which we then managed as "the ideal of what a public-house ought to be," whereas it had previously been a curse to the neighbourhood and hardly reported on by the police. In our last report (for 1905) we say, "The accounts for the year 1905 show that the receipts from the sale of non-alcoholics and food together now equal those from the sale of alcoholic liquors."

The Surrey Trust has now seven houses, and several landowners have expressed their intention of leasing their public-houses to the Trust when the present tenancies fall in.

EDWIN ELLIS.

Summersbury, Shalford, Guildford,
June 18, 1906.

THE CONSUMER AND THE SWEATING PROBLEM.

SIR,—I should be glad if you would allow me to make, through your columns, a suggestion for dealing on a small scale with the sweating problem from the consumer's side. At the present time, those of us who feel any responsibility at all in the matter are really anxious to avoid purchasing any articles made by underpaid labour, or sold under evil conditions. On the other hand, those who are behind the scenes tell us that most sources are tainted with this evil, so that many of us hesitate to do any purchasing at all.

Now, in practice, it is almost impossible for the purchaser ever to ascertain the facts about the condition of production. The retailer, however, has far less difficulty, so that a simple and practical way of dealing with the problem is to start or take over retail shops or stores pledged to sell only articles made under proper conditions; it ought not to be difficult to form a small limited company financed for

this purpose; and then we should soon see whether the public interest is real or only sentimental.

Probably most readers of this suggestion will greatly over-rate the difficulty of carrying out this proposal; but if the funds were provided I see no obstacles to putting it into operation either on a large or small scale, as may seem desirable.

My own experiences, though unimportant in themselves, may, in this connection, be worth mentioning, as I have been able, without any special influence or public support, to make several fairly successful attempts in dealing with evils by constructive experiment.

For example, some years ago, when the Factory Acts did not apply to laundries, and much of the work was carried on under miserable and unsanitary conditions, I suggested, and was subsequently able to carry out, a scheme for erecting a large laundry in which the conditions of the workers was made a matter of the first importance. The business was, from every point of view, extremely successful, and the laundry was subsequently taken as a model by the factory inspectors of the neighbourhood. Since then I have been connected with the organisation of two workshops into which we endeavoured with some success to import conditions very favourable to the workmen and to the production of good work; and, lastly, for seven years I have directed in London a show-room for the sale of work made by hand at a fair price and under conditions quite idealistic as compared with those prevailing in ordinary workshops. All of these ventures have been carried on on business lines, and are still going on; and even the last, though clearly far in advance of public opinion, has received a large amount of support.

Judging from the results of these experiments, I see little difficulty in making the experiment I am now suggesting.

The Industrial Co-operative Societies, with their widespread organisations, indicate the evils to be avoided, and suggest how the idea might develop if the support of the consumers were once obtained. Indeed, I see a possibility of creating an organisation free from at least the grosser evils that taint the transaction of the retail trade of England. Funds and the support of a section of the public is all that is required for the scheme, which might well act as a palliative until the present unfolding of spiritual life leads us to see more clearly the definite remedy for these and similar evils.

MONTAGUE FORDHAM,
M.A. Cantab.

9, Maddox-street, London, W.

June 11, 1906.

In every love, or soon or late,
Soul must awake and seek out soul for soul.

Browning.

A NATION cannot last as a money-making mob; it cannot with impunity, it cannot with existence, go on despising literature, despising science, despising art, despising nature, despising compassion, and concentrating its soul on Pence.—*Ruskin*

FAMILIAR acts are beautiful through Love:
Shelley.

FROM THE KHASI HILLS.

THE following greeting from Mr. Nilmani Chakrabarti, the Brahmo Missionary in the Khasi Hills district, who writes from Cherraponjee, was not received in time to be included among those which we published on June 9:—"I am thankful to the committee," he writes, "for their kind and cordial invitation. I wish I were present at the anniversary meetings of the Association to meet face to face those Unitarian leaders and ministers who will assemble there, whom I have never had the good fortune to come in contact with, and yet several of whom I feel so near myself. But, as my people are not yet strong enough to take care of themselves, I must not at present indulge the idea of visiting a distant land. Although I have spent the last 17 years amongst them, they are still like little children, and require constant watching and a mother's care.

"When I first came to found this Mission in these hills, I found the people steeped in deep ignorance and gross superstition, and Calvinistic Methodism of the most bigoted type reigning supreme amongst those few who had had the advantage of an elementary education: But things have undergone a great change, and floods of light have poured in from different directions in the meantime; Spread of education and contact with civilised foreigners, supplemented by the influence exerted by both the Brahmo and the Unitarian missions, have widened the mental horizon of the Khasi Hills people, and held out a higher ideal of life before their eyes. In spite of all their attempts to shut the doors of their churches against this new light, the orthodox missionaries have found themselves quite unequal to the task and have begun readjusting their own household and adapting themselves to the present surroundings. By a happy chance the Brahmo and the Unitarian Missions have been started respectively in the two divisions of the hills, so that the spirit of the liberal religion has been working at different extremities for the leavening the people, the non-Christian Khasis preferring Brahmoism and those that have lost their faith in orthodox Christianity, showing an inclination towards the Unitarian faith: Although those who have joined our churches are only a few hundred in number, I know that there are a great many others of liberal faith outside them. I am not very fond of proselytism like the local orthodox missionaries, otherwise the number would have swelled by this time. I think that our portion is to let the light so shine before men that they can glorify our Father in heaven. It is for us only to work and pray, to watch and wait. It is our happy and highest privilege to be co-workers with God. It rests with Him to make our labours bear fruit in His own good time, and in the way He knows best. But I believe the future is full of promise. There was never a prayer of mine unanswered, never an expectation unrealised. And from this remote corner of India, isolated and single-handed as I am, I send a message of hope for the cause of our liberal religion to your great Anniversary Meetings."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London Domestic Mission, Bell-street.—The Rev. S. H. Street writes on behalf of the Bell-street Summer Holiday and Excursion Fund:—"My funds for this purpose are very low indeed, and I have considerable expenses to meet. Our Sunday-school excursion takes place on Saturday, June 30, and the growth of the school makes this a more expensive item each year; and then we are hoping to send some eighty children away for a fortnight's holiday in the country later on, and, though we hope for generous help from the Sunday-school Society, there will still be a considerable balance that we shall have to find; in addition there are, of course, various smaller outings and other summer work that this fund is called upon to help. May I also add that our flower services take place on Sunday, June 24, and that gifts of flowers would be very welcome." Mr. Street may be addressed at the Bell-street Mission, Edgware-road, N.W.

Aberdeen.—The congregation are homeless at present, but the Rev. A. Webster speaks on the Broad Hill on Sunday afternoons and evenings. On the last two afternoons the audiences were over 500. The hearers mostly sit on the grassy slope and remain for the whole meeting. It is expected that the Church Hall will be ready early in July, and the use of it for worship will be quietly taken till the church is ready. The date of the opening of the church has been fixed. It is September 23 (the Sunday of the week in which the King will open the New Marischal College). The dedicatory services will be conducted by the Rev. J. Estlin Carpenter, M.A., Principal of Manchester New College, Oxford. On September 30 the Rev. John Glasco, D.D., Old Greyfriars Church, Edinburgh, will preach. After him, on October 3, the Rev. John Hunter, D.D., Glasgow, will continue the special opening services. On Oct. 7 some other well-known speaker will finish the series, which will illustrate the serviceable comprehension now happily possible in Scotland. The Rev. David Macrae hopes to preach in the new church soon after its opening. The building is being finished as speedily as possible, and promises to be suitable, comfortable, and beautiful. Invitations to the opening are being sent out, and it is hoped that there will be a large attendance of Southern friends.

Cefn Coed.—Sunday-school anniversary services, presided over by the superintendent, Mr. David Jones, were held at the old Meeting-house on Sunday, June 17, when two very successful programmes were gone through. In the afternoon sacred solos, recitations, &c., were given, and in the evening a Service of Song, "Jeremiah and his Times," was rendered. The Sunday-school choir, numbering over 100 voices, and conducted by Mr. John Lewis, was accompanied by the organ and string band belonging to the church. Good collections in aid of the funds were made at each meeting.

Croft.—The chapel and school sermons were preached on Sunday afternoon and evening at this little country place by the Rev. Dondy Agate. Friends gathered from Chowbent, Warrington (the choir of which rendered the music), Leigh, Park-lane, and other neighbouring congregations, and tea was served as usual in the hayshed of the nearest farm. The collections amounted to nearly £14.

Exeter.—The West of England Presbyterian Divines met on Wednesday, June 20, at George's Meeting, Exeter. The Divines were invited to tea by the Social Circle of George's Meeting. The Rev. W. Agar, of Sidmouth, was elected Moderator, and the Rev. J. Barron, of Tavistock, was re-elected Scribe.

Glossop.—The anniversary services were held at Fitzalan-street Church on Sunday, June 17, the preacher for the day being the Rev. E. L. H. Thomas, of Wilmslow. Special music was rendered by the choir, and the collections were a little over £40. This is very satisfactory, considering that at present the church is without a settled minister, and also that similar services were being held at four other places of worship in the town on the same day.

Halstead.—A very successful flower service was held in the Free Christian Church on Sun-

day evening conducted by Mr. George Ward (of Hither Green). The string band led the singing and played two classical pieces during the evening, which was much appreciated. The attendance was good and the collection satisfactory.

Leicester: Great Meeting.—Crowded congregations attended the annual Sunday-school sermons on Sunday, the pulpit both morning and evening being occupied by the Rev. J. Page Hopps, who in the morning preached from the words, "My Father worketh, and I work," and emphasised the gospel of loving service as embodying the whole essentials of Christian teaching. He gave the leaders of the Church of England credit for sincerity in their opposition to the Education Bill; yet, in addition to their desire to maintain the teaching of creeds and dogmas, there was a suspicion that if the Bill passed it would abolish the authority and ascendancy they had hitherto enjoyed.

Newcastle-on-Tyne.—On Trinity Sunday the Mayor, Ald. J. Baxter Ellis, J.P., attended morning service at the Church of the Divine Unity, in civic state, attended by Mr. Johnston Wallace, the Sheriff, the Deputy Mayor, the Chief Constable, the Under-Sheriff, and a large number of city councillors and leading citizens. The service was conducted by the Rev. Frank Walters, whose sermon on "The Holy City" was from the text Hebrews xii. 22: "Ye are come to the City of the Living God." It was, he said, erroneous to imagine that there was any hard and fast line where the divine operation stopped and the human labour began. God worked through man as his agent and vicegerent with a purpose as inevitable as that with which He worked in nature through the aeons of physical evolution. History, science, art, manufacture, trade, commerce—all these departments of enterprise had their place in the vast sweep of providential law. In this day we could regard the great city in which we lived as a sacred place. We could see, even in its imperfections, the struggling efforts of men to create a perfect form of social life and to establish on earth the city of the living God. And yet his hearers would pardon him, and understand his meaning, when he said that there were points of view from which it did seem almost like mockery to talk of any one of our modern cities as comparable, even in any distant fashion, to the city of God. "Cities of the devil!" some people felt inclined to cry as they heard the dreadful story that found its way into the newspapers—stories of sinks in iniquity, where children breathed vice from the womb, where the virtues of manliness were unknown, and the gracious modesties of womanliness were impossible—unclean altars upon which soul as well as body was sacrificed to shameful sin; dens of darkness where chastity sank into despair, and virtue seemed forsaken of her God. Pondering the conditions of the modern city, how could they fail to mingle their tears with those of the Saviour? Yet it was not those evils that had organised the community; it was the healthy, resilient energies of manhood which constituted our civic order, security, and progress. If the vices were to overbalance the tendencies to order and virtue, then our social life would perish in a catastrophe, compared with which the fall of Sodom and Gomorrah would seem like a merciful doom. The city continued a scene of order and industry and progress only in as far as the higher elements of human nature prevailed over the baser elements. After eulogising the work of General Booth, the preacher said by the visits of the city fathers to various places of worship, they recognised, and most wisely, that the great ideals of religion were corporate elements in the life of the vast community—a community whose interests they were so earnestly seeking to promote by the devotion of their time, thought, and enterprise. Theirs was often regarded as a purely secular enterprise. He did not so regard it. In their strenuous efforts for the welfare and progress of Newcastle, they were seeking to realise those ideal principles which the greatest teachers of mankind had always enunciated as the vital elements of social salvation and national stability. Every stage of secular amelioration meant that they achieved more than material welfare; it meant that they afforded new and larger opportunities for the expansion of moral, mental, and spiritual life. To them was entrusted the solemn duty of making the city the abode of wisdom, progress, and liberty—that liberty which came from loyal obedience to the highest law. Not alone in material wealth must they seek the progress of

the people they served. Wealth was needed; but they must also remember that where wisdom was venerated, where pity extended her healing hand, where human sympathy envied the helpless and fallen with compassion, where Christian faith overshadowed the shadows of sin and sorrow and death, there was the Holy City, there we came to the city of the Living God. A collection was taken on behalf of the Fleming Memorial Hospital, for sick children.

Newchurch (Resignation).—The Rev. J. J. Shaw, having accepted an invitation to Wolverhampton, has resigned the pulpit to Bethlehem Church. His resignation has been received with great regret by the congregation.

Ringwood.—The Sunday-school anniversary sermons were preached, morning and evening, on Sunday, June 17, by the minister, the Rev. C. E. Reed. A flower service was held in the afternoon, the school children bringing tributes of garden and wild flowers; many of which were afterwards sent away to Aunt Amy. In the evening a goodly company, including some orthodox friends, assembled to hear a Service of Song, entitled "The Life of Elijah," which was very creditably rendered by the choir. Over fifty persons sat down to tea in the afternoon. The collections for the day were very satisfactory.

Sheffield: Stannington.—The anniversary sermons of Underbank Chapel, Stannington, were preached on Sunday, June 17, by the Rev. J. Ruddle, who commenced his ministry here, in succession to the late Rev. Iden Payne, in March last. The anniversary Sunday is an important day in the ecclesiastical year of Stannington. There was a large congregation at the afternoon service, and a very full one at the evening service, and the collections amounted to over £9. Special hymns were sung; an augmented choir was assisted by several instrumentalists, and notwithstanding the unfavourable weather, the day was thoroughly enjoyed. Mr. Ruddle preached in the afternoon on "The Abiding Presence of Christ," and in the evening on "Christian Friendliness."

Wolverhampton.—The Rev. J. J. Shaw, M.A., of Newchurch, has accepted a unanimous invitation to All Souls' Church, and proposes to enter upon his new duties in August.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, June 24.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Beckstein Hall, Wigmore-street, W., 11.15, Rev. JOHN HUNTER, D.D., of Glasgow.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP, and 7, Musical Service.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30.
Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON, and 6.30, Rev. SYDNEY H. STREET, B.A.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A., and 6.30, Rev. JOHN HUNTER, D.D.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYRELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11 and 6.30, Mr. G. WARD.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. G. CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. E. J. WILKINS.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. W. ROSLING.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT, U.H.M.C.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. A. TRAYERS HERFORD, B.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. M. WHITEMAN.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, June 25, 26 and 27, Walton-le Dale; June 28, 29 and 30, Bamber Bridge, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meetin House, 11 and 6.30.

CARF TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO. — TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.
Prospectus on application. **BOARDERS** received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

SUMMER SESSION

FOR
SUNDAY SCHOOL TEACHERS,
Manchester College, Oxford, 29th June to 7th July, 1906.

Intending Students should make application to me.—Essex Hall, Essex-street, Strand, London.
—ION PRITCHARD, *Hon. Sec.*

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

BIRTH.

VALLANCE.—On June 11th, at Rowley Bank, Ellesmere Park, Eccles, the wife of Arthur C. Vallance, of a son.

MARRIAGE.

TERRY—MELVILLE.—On June 19th, at St. Paul's Church, West Brixton, by the Rev. A. G. Welchman, Frank Treacher Terry, youngest son of John Terry, of 8, Hopton-road, Streatham, S.W., to Helen Patricia Melville, only daughter of the late Thos. J. Melville.

The Children's Treat
A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making
Callard & Bowser's BUTTER-SCOTCH
are pure and wholesome.
It is as nourishing as it is delicious.
Wholly wholesome Confectionery.
Lancet
Every Packet bears their Trade Mark.
MANUFACTORY: LONDON, W.C.

WORKS BY REV. C. L. DRAWBRIDGE, M.A.
JUST PUBLISHED.

IS RELIGION UNDERMINED?

Crown 8vo, pp. x. and 238, Cloth Boards, 3s. 6d. net.

OLD BELIEFS AND NEW KNOWLEDGE.

Crown 8vo, pp. xii. and 178, Stiff Paper, price 1s. 6d. net.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY, 2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £20 EACH.
Entrance Fee, 2/6. Deposits repayable
at 14 days' Notice, 8½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years
Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application

UNITARIAN HOME MISSIONARY COLLEGE.—THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held in the MEMORIAL HALL, Manchester, on Tuesday, July 3rd, commencing at 11.0 a.m. The Visitor's Address will be delivered by the Rev. S. H. MELLONE, M.A., D.Sc., Holywood, at 5 o'clock. On the evening of the same day, the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL, at 7.30, and will be conducted by the Rev. S. M. CROTHERS, D.D., of Cambridge, Mass., U.S.A. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. HEYS. On the following day, Wednesday, a GARDEN PARTY will be held in the grounds at SUMMERVILLE, from 3 to 8 p.m. Tickets free on application to the Hon. Secs., Summerville, Victoria Park, Manchester. The attendance of all friends of the College is earnestly invited.

For the Committee,

EDWARD TALBOT, } Hon. Secs.
E. L. H. THOMAS, }

Manchester, June 20th, 1906.

THE ANNUAL MEETING of the **INVALID CHILDREN'S CONVALESCENT NURSING HOME** (Mrs. Hampson's Memorial Home), Winifred House, Wray Crescent, Tollington Park, N., will be held at University Hall, Gordon-square, W.C., on Monday afternoon, June 25th, 1906, at 5 o'clock. Mrs. RUTH HOMAN has kindly consented to preside. Subscribers and friends interested in the work are cordially invited to attend.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENCE.
F.S.I. | Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High. cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

A PARTY OF FIFTEEN WOMEN STUDENTS, or others, wishing to visit London, can be received at Winkworth Hall, Brondesbury (residence for students of the Maria Grey Training College), from July 2nd to 16th. Fees 21s. per week.—Apply to the WARDEN.

A LADY desires to LET her SMALL FURNISHED FLAT for July or August, or both months. Terms, £1 1s. per week.—Address, N. ORR, 31, Greyhound Mansions, West Kensington, W.

PENMAENMAWR.—TO LET for August, HOUSE. Two sitting-rooms, six bedrooms, all large. Fine situation. Well recommended.—Mrs. JONES, Vron.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter. Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS. **KYNOC LIMITED** have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required, no salary paid. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, GOOD PLAIN COOK. Two servants kept. Wages £20 to £23.—Apply, Miss JONES, "Riverton," Hadley Wood, Barnet.

HOLIDAY ENGAGEMENT, for the month of August, required by a Lady who is desirous to become acquainted with Unitarians, with a view to uniting herself with them. Would be willing to undertake permanent engagement after Christmas as useful Companion or Secretary. Could also take a position as Organist in a small church.—Address, A. E. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

SANDLEBRIDGE BOARDING SCHOOLS FOR DEFECTIVE CHILDREN.

WANTED.—Two thoroughly respectable SERVANTS, not under 25, nor over 35. Must be fond of children and able to do plain cooking. Wages £18 to £20, all found. No beer or beer money.—Apply to Miss DENDY, 13, Clarence-road, Withington, Manchester.

WANTED, in September, RESIDENT GOVERNESS for one girl, aged 11. Usual English subjects, conversational French, music, piano, & violin.—Apply Mrs. GEOFFREY NEW, Evesham.

FREDK. LONG & SON, AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

STAND UNITARIAN SUNDAY SCHOOL.—ANNIVERSARY SERMONS tomorrow (Sunday). In the morning at 10.45, evening at 6.30, by the Rev. GERTRUD VON PETZOLD, M.A., of Leicester. Afternoon at 3, by the Rev. A. COBDEN SMITH, of Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge 1/6
Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 23, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3340.
NEW SERIES, No. 444.]

LONDON, SATURDAY, JUNE 30, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	425
LEADER:—	
Life's Fruition ...	432
ARTICLES:—	
Our New Doctor ...	426
Gordon Cooper's Century ...	426
Is there Only "One Thing Needful"?	426
—V....	427
Sunday Schools ...	427
Essays in Restatement—VII.	431
MEETINGS:—	
Manchester College, Oxford ...	432
The Trustees' Meeting ...	432
Old Students' "At Home" ...	434
CORRESPONDENCE:—	
The Education Bill... ..	429
The Springs of Inspiration ...	430
Consistency	430
OBITUARY:—	
Mrs. Edmund Mills	430
Mr. Joseph Greenwood	430
THE CHILDREN'S COLUMN ...	431
NEWS FROM THE CHURCHES ...	438
OUR CALENDAR	439
ADVERTISEMENTS	439

NOTES OF THE WEEK.

THE fifth Summer Session for Sunday School Teachers, which opened at Manchester College, Oxford, on Friday morning, and continues throughout the coming week, promises to be as successful as any yet held. Teachers from forty schools, among which both Ireland and Scotland are represented, are taking part in the session, ninety members having already entered their names. In the next two numbers of THE INQUIRER we hope to publish a full report of this session.

THE advertisement as to Warford Hall and the care of the Feeble-minded, to which Miss Mary Dendy referred in her letter of last week, was, by a misunderstanding, not put into that number, but only her advertisement for servants at Sandlebridge Boarding-schools. The advertisement of Warford Hall will be found in our present issue, and we would refer our readers again to Miss Dendy's letter with its offer of help in the new schools, and its statement of various things needed at Sandlebridge.

CONGRATULATIONS to our veteran friend, the Rev. J. K. Montgomery, of Chester, who last Saturday celebrated his 90th birthday! On that day the Chester *Chronicle* issued a special supplement with a portrait of "Chester's Oldest Citizen," and some notes, from which we learn that on the previous Tuesday he attended the annual prize distribution of the British schools, and still regularly attends the meetings

of the Chester Education Committee. Born at Belfast in 1816, Mr. Montgomery came to Chester in 1860, and retired from active ministerial service ten years ago. He has been among the pioneers of popular education in the city of his adoption.

THE Newdigate Prize for English verse in the University of Oxford has been won this year by Mr. Geoffrey Scott, of New College, son of Mr. Russell Scott. "The Death of Shelley" is the subject of the poem. Mr. Scott, says the *Oxford Chronicle*, "hardly did himself justice, owing to nervousness, in his recital of the Newdigate," at the Encænion on Wednesday week; but a notice of the poem (which is published by A. H. Blackwell, of Oxford, 1s. net), speaks of it as possessing "both dignity of thought and melody of versification."

THE 138th anniversary of Cheshunt College has just been celebrated, but no longer, as was the case for well over a century, in the pleasant grounds of the old Hertfordshire village. This year has witnessed the change of location to Cambridge. We congratulate the professors and students and friends of the College on the good spirit with which they are able to view their experiment. First one and then another of our Theological Colleges finds its way to one of the old University towns, and in this instance, too, we note with satisfaction the good temper with which they are welcomed by the University authorities.

THE latest development of the Summer School idea is due to the initiative of the London Missionary Society. Two schools are to be held, one at Colwyn Bay and the other at Hastings. They are intended for Congregational ministers, Sunday-school teachers, and all such members of the churches as care to combine some instruction and much social stimulus in addition to less articulate teaching of the summer, sea, and shore. Morning and evening sessions are to be held for hearing lectures on Mission work, Mission methods and Mission principles.

THE social conscience of the Church of England is still busy making for itself little channels of expression. The new rivulet is to bear the name of the "Church Socialist League." This is not the first Church Socialist society, though it is the first to bear the name which was a short time ago such a rock of offence. The Guild of St. Matthew claims to be the earliest Socialist body in the country, and still continues a thrifty and unobtrusive

existence, but it has been closely connected with high Sacramental observance. The new League is to be kept free from any extreme variety of Church practice or doctrine, and might be described as—within the establishment—a kind of "undenominationalism." The Christians Social Union will probably continue to attract more public attention than either the Guild or the League, but it is to be remembered that it is not a Socialist organisation. The new league will doubtless do active service for Social reform. Perhaps its immediate significance, however, lies in its having given to the term Socialism, which once was a term in ill repute, the impress of perfect propriety.

THE annual meetings of the Remonstrant Synod of Ulster, held in Belfast on June 19, and of the Association of Irish Nonsubscribing Presbyterians and other Free Christians on the following day, we must report next week. Also the annual meeting of the Winifred House "Invalid Children's Convalescent Hospital Home," held at University Hall on Monday afternoon.

PROVINCIAL ASSEMBLY OF LANCA-SHIRE AND CHESHIRE.—The following have been elected as the general committee for 1906-7.—The Revs. D. Agate, G. Evans, A. W. Fox, C. Peach, W. L. Schroeder, T. P. Spedding, S. A. Steintal, and J. J. Wright; and Messrs. J. R. Beard, H. P. Greg, P. Leigh, D. Little, J. H. Pimley, T. F. Robinson, G. W. R. Wood, and S. B. Worthington.

WILLASTON SCHOOL.—Mr. G. Lewis, M.A., the headmaster from the foundation of the school, has been appointed headmaster of the Mowbray School, Cape Town. The governors have appointed as his successor Mr. H. L. Jones, M.A. (Oxon), who has hitherto been the principal assistant master. Mr. Jones is a son of Mr. Arthur E. Jones, and nephew of Mr. Charles W. Jones, and the Rev. F. H. Jones.

BLACKFRIARS' MISSION.—The country home on Mitcham Common was reopened just before Whitsuntide, and arrangements are made for a constant succession of visitors during the summer. Mrs. David Martineau, 4, South-road, Clapham Park, S.W., will be glad to receive further contributions towards its maintenance.

It is essentially impossible to worship God spiritually unless we are drawn and led by forces internal to the soul itself.

F. W. Newman;

OUR NEW DOCTOR.

WE make our obeisance to Dr. Carpenter of the third generation, for on Thursday week, the Rev. J. Estlin Carpenter, M.A., son of Dr. W. B. Carpenter, grandson of Dr. Lant Carpenter, of Bristol, took his degree of D.Litt. in the University of Oxford. It is a quaint ceremony, this conferring of a degree. The Congregation, at which the Vice-Chancellor (Dr. Merry, Rector of Lincoln) presided, was held in the Sheldonian Theatre at 10 o'clock, when "J. E. Carpenter, Corpus Christi," took his place among the Masters, who were waiting to advance their status. There were three others first, a "D.D." first of all, and then he was led up to the Vice-Chancellor by the Regius Professor of Greek, and the necessary things said to him in Latin. As part of the ceremony, two officials, one on each side, make their paces down the floor and back again, and after the presentation the newly-made Doctor was conducted right out of the theatre, and having there outside changed his humbler robe into the gorgeous crimson gown of the D.Litt., came in again, preceded by the beadle with his silver mace, and the Vice-Chancellor, having shaken hands, courteously invited him to take his place among the Doctors. The degree, we may add, is not an honorary degree, such as was presented at the Encænæia on the previous day to the Chinese Ambassador and others; it is gained by application to the authorities and the presentation of works of original scholarship.

The ceremony was over in good time, and Dr. Carpenter was able to come in to the lecture-room at Manchester College for the Visitor's Address, not indeed in the crimson, which is only for very special and state occasions, but in the working robe of his new dignity, which is black and fittingly embroidered. He at once received the congratulations of his students and the assembled company of friends in hearty rounds of applause, congratulations repeated by the President at the subsequent meeting of trustees. Thus happily is the succession of the Doctors in the Principalship of Manchester College maintained.

GORDON COOPER'S CENTURY.

THE London Unitarian Ministers won a great victory last Saturday afternoon on the Essex Church Cricket Ground at Wormholt Farm, over the first eleven of the Laymen's Club. It was a glorious afternoon, and a goodly company of friends assembled to see the match. Mr. Harold Wade, the president, captained the Laymen, and Mr. Charlesworth the Ministerial Eleven. The latter won the toss, and sent in his champions, H. Rawlings and Gordon Cooper, first. Their prowess was astonishing. Cooper actually scored 121, and Rawlings 20. The captain himself added 18, while Freeston, Tarrant, Gow, and others did their part. The Ministers' total was 193. For the Laymen their captain made 27, Walter Odgers 21, and H. B. Lawford 15; but no century for them, and their total score stopped at 98. Hence the glory to the Ministers. It was a famous victory!

IS THERE ONLY "ONE THING NEEDFUL?"

V.

ST. PAUL left behind him groups of little congregations scattered over several provinces of the Roman Empire; full of zeal and enthusiasm, though subject from time to time to fearful persecutions, inspired above all by faith in a new ideal of manhood brought to them from one whom they called the Lord Jesus Christ, and eagerly watching for that stupendous crisis when their divine Leader would appear among them and all their enemies be scattered like chaff. We have seen how the mere existence of these communities in the Pagan world compelled Paul to arrange, to organise, even to compromise, but always for the sake of keeping pure the faith and enthusiasm which else might have spent itself in suicidal asceticism or in anarchical dreams.

The strenuous spirit of the great Apostle to the nations at length passed beyond the veil. Years came and went; but the expected end did not come. The first enthusiasm could not always live at its former level; more definition, more teaching, more regulation, were demanded as if by instinct, and most urgently were needed, since Christians were drawn from all ranks and occupations—in the imperial palace, among the officials, in the abodes of labour and the halls of learning, among slaves and freemen. Blindly, instinctively, or consciously, some change must needs be made. The first half of the second century covered the greatest crisis in the history of religion since the days that followed the crucifixion of Christ. Either must the primitive church withdraw further from the world, and vanish out of history, as other unworldly sects (the so-called Neo-Pythagoreans in Greece, the Essenes in Judea, the Montanists among the Christians themselves) were destined soon to vanish; or she must enter into the life of that world to which originally she had stood in such direct antagonism. Could she have entered into it to capture the world for Christ? What *might have been*, in that confused and distant age, is utterly beyond our knowledge; it is enough that we can discern what actually took place. "She marched through the open door into the Roman State," says Harnack, "and settled down there for a long career of activity, to Christianise the State along all its thoroughfares by imparting to it the word of the gospel, but at the same time leaving to it everything except its gods. On the other hand, she furnished herself with everything of value that could be taken over from the world without overstraining the elastic structure of the organisation which she now adopted. With the aid of its philosophy she created her new Christian theology; its polity furnished her with the most exact constitutional forms; its jurisprudence, its trade and commerce, its art and industry, were all taken into her service; and she borrowed some hints even from its religious worship. Thus we find the church in the third century endowed with all the resources which the State and its culture had to offer, entering into all the relationships of life, and ready for any compromise which did not affect the confession of her faith.

With this equipment she undertook, and carried through, a world-mission on a grand scale."

The church, however, became something more than what Weinel calls her (with reference to this great change), "a slightly modified *world*." For she grappled with some of the worst of the destructive forces at work in the world, and brought them under control. To this we referred at some length in our second paper. Here it is sufficient to say that the church enforced an ideal of *self-mastery*, understood at first with special reference to bodily purity, but capable of deeper and wider application; she severely condemned and finally succeeded in suppressing the practice of *exposing infants*; she brought about an effective abhorrence of the barbarism of *gladiatorial combats*; she produced an immediate moral mitigation of *slavery* and a strong encouragement to emancipation; and she greatly extended the charitable provision made for *the sick and the poor*. In general she made beneficence a form of divine service, and identified *piety* with *pity*—except where "heresy" was concerned!

It is time that our results were brought together. I started with the proposal to find the moral meaning of Christ's gospel by looking at the way in which the moral influence derived from him was applied by the early church to the world. The application to the world of what I have called Christ's moral influence, up to the middle of the second century at least, was not the conscious, deliberate application of precepts of non-resistance to violence, of unlimited yielding to exaction, of unlimited almsgiving, of the impropriety of prudence and forethought, of the evil of material possessions, as these stand written in the gospels; it was not the deliberate application of any *code of moral laws* at all; it was the working in the world of a spirit or life or inspiration expressing itself independently in moral precepts which are to be explained by the actual situation in which the Christians found themselves. These "secondary expressions" of Christ's moral influence (as we agreed to call them) are closely related to the gospel precepts, for they are the expression of the same spirit; but they are not simply the same as the gospel precepts, and indeed sometimes stand in contrast with the latter, for they are the expression of the same spirit working in new situations. Hence there is no single moral law which, from the Christian point of view, can be laid down as the one thing needful.*

I have said that the spirit or life which inspired the early Christian congregations defies analysis. But to a certain extent it can be described; and I think it could scarcely be better described than in a few impressive paragraphs which I quote from Mr. Howard Brown†:—

* These statements refer only to the first century and a half; afterwards, Christian morality became a code deliberately founded on the New Testament and the writings of the Fathers; and accordingly we find two degrees of morality worked out—a morality of perfection, and a morality for ordinary life: the former could not be realised except by withdrawing from the world. This is probably the most reasonable solution of the difficulty, if the gospels *must* be regarded as laying down a code of laws.

† Minister at King's Chapel, Boston, U.S.A.

"Perhaps we may say that Christ's love for men was unique, because it contained an element which he for the first time added to the philanthropic sentiment of spiritual humanity; that is, the element of profound reverence for every common soul. But whether or not this was absolutely new to the world in him does not so much signify, since through him it has been made for the first time a considerable force in human affairs. The immense significance of his reverential love for men may be indicated by saying that it is the only conceivable basis and source of what we now call an *enthusiasm for humanity*.

"Christ was the victim of no illusion whatever as to the character of men in general. He knew what was in their hearts; the dark as well as the brighter side of their existence. He understood perfectly the waywardness and folly, and sin that are in the common life. The foolish trust of many would-be reformers that, if only men could have opportunity, they would create at once an earthly paradise, he did not share. And yet he loved men, and trusted them none the less on this account, for he saw within this superficial weakness a deeper life, yet to be unfolded, of infinite promise and of priceless worth. He held every human being to be, at the real heart of him, a child of God, and taught that each one of us lives, inwardly and spiritually, out of that deathless, eternal source. The sin of the world may lie like a blight upon all the flower and fruitage of our earthly existence thus far; but there is this deeper divine root of our essential humanity, and that cannot be corrupted or killed. The prodigal may wander wide from his father's house, and dishonour his lineage by shameful deeds; but he cannot destroy the bond that makes him his father's son, and his father's love may be trusted to win him back at last from the sins and miseries in which he has involved himself.

"We can give no other explanation of the wondrous vitality of Christian institutions, and of their gradual unfolding into the higher forms of beneficent endeavour so reasonable as to say that this is the growing response of human nature everywhere to that mark of its high calling which his example has set before it. Multitudes of men and women, both inside and outside the recognised bounds of Christian fellowship, are now labouring for the world's good, sustained by a faith in some far-off result, little of which can as yet be seen. I know not how to account for such labour and faith, save on the assertion that Christ's feeling, as of something divine in the nature of man, has more and more crept into the common heart to inspire it for those sacrifices which even ordinary civic virtue now demands."

Here, at last, is the one thing needful! Not a fixed precept or command, but a living principle, demanding development in every new age into new practical applications; a *belief in man*, not for what he is, but for what he has in him to become—in the souls of the meanest and humblest of men, underneath any outward defacements, a spiritual possibility of boundless reach and infinite worth: It is the simple truth to say that Jesus of Nazareth made this conviction an effective moral force in the world:

This is the one principle that the Christian religion has to give to the social reformer to-day. In the light of this principle, all those social sources of human misery and disgrace, poisoning the spring of human life and crushing its possibilities—physical suffering and all that makes for physical suffering, unjust conditions of living and working, insanitary dwellings, inadequate or misdirected education, harsh or unequal laws, oppressive social conventions—stand in Christ's name condemned.

And yet (for there is no human statement, of evil or of good, without its "and yet"!) there comes a counter-stroke which in the eyes of the enthusiast will take away all the good of the declaration which we have just made. The purpose is one thing, the means of realising it another. The purpose is of Christ, is ever the same, and of eternal worth; the means vary from age to age, and even from one decade to another. No scheme of social betterment is, from the Christian point of view, an "end in itself," but is means to a further end; and no such scheme has any special or peculiar right to the name "Christian" as against other schemes. You, as an individual, may be convinced that there is a scheme which alone will fulfil the Christian aim of setting human nature free to grow, and so you may call that scheme "Christian"; but you gain nothing and lose much by refusing to think of the two things apart. There are others who may be sincerely unable to convince themselves that your scheme will do what you think it will; and because of this, you charge them with hypocrisy, or disloyalty to the Christian ideal, or, at least, with denying the social duty of the Christian Church. To deny the Christian ideal is not only un-Christian but in the end immoral; to differ about the means of realising it is neither un-Christian nor immoral; and such differences can be resolved only by intelligent inquiry and discussion.

Let us realise once for all that there is no such thing as "Christian sociology," or "Christian socialism (or individualism)"; that free trade and protection, free competition and compulsory co-operation, are not in themselves either Christian or the reverse; and that all these things require such study and analysis as will make clear to our intelligence what their results will be, not in the abstract but in the actual cases where they have become practical problems. This is not to cut off from social reform the inspiration of the Christian motive; it is to bring into social reform the guidance of intelligence and clear thinking.

Finally, by this interpretation of the one thing needful we are able to avoid one of the most deplorable delusions of the day—a delusion all the more so because it is so sincere, that social reform is the *only* practical Christianity, the *only* application of religion, which is any good. Social reform is of immense importance, and we have seen that the Christian ideal provides the only abiding justification for it. But in the name of reason let us not lose our heads so far as to suppose that we can only do good to men when we deal with them in the mass. Social reform deals with men in the mass, collectively; but who can tell how much of the world's healthy and purifying life has not sprung

from the innumerable men and women who have blown no trumpets, nor made processions in the streets, but have quietly lived and worked, so as to leave their little portion of the world better than they found it?

It is well to remember this, when we look round and ask what are the ideals of England to-day. We see such things as bridge and motor-cars, horses and dogs, the objects of devotion to thousands of worshippers; we see it counted "bad form" to be enthusiastic, to be devoted, to care very much about anything, except the things that we happen to like; we see the very ideals of the day, where they exist, becoming party cries—sources of contention and strife; and out in the world we seem to hear the sound of men praising their idols of gold, and of silver, of brass, of iron, of wood, and of stone. If this were all the truth, then already the moving finger, that no man can stay, has written on the wall of our boasted strength the words that sentence us to shame and everlasting contempt. But it is only a part and not the whole of the truth; and on us, not in the mass only, but singly and one by one, is laid our share of the great charge: so to think and feel and act, that our work may go to swell the stream of pure and high and honourable human life, which by God's grace is still flowing in our midst.

S. H. MELLONE:

SUNDAY SCHOOLS.

WHEN a man concludes an article in such a periodical as the *Nineteenth Century* with a paragraph beginning "I have not exaggerated the condition of nine-tenths of the Sunday schools in England; and I might, without creating a false picture, have put in more shadows than I did," one naturally feels that the writer has been looking for darkness, and not for light, and one is inclined to add "how great is the darkness." To reach the nine-tenths' conclusion immediately brings us into touch with that stubborn prejudice which excludes all sympathy, that befogged criticism which begins with depreciation instead of appreciation, with the result that one is tempted to exclaim, "O thou great Public Opinion, deliver our darlings from this Daniel come to judgment." The writer has created a false picture, for the simple reason that he has been at great pains to exclude all the factors which are of the utmost artistic importance to the creating of a true representation of something which in its essence and spirit is among the loveliest and most attractive types of self-sacrifice and devotion. Every picture must of necessity be raw and crude which omits the play of light and warmth, and which is chiefly characterised by a stupid determination to make the shadows as heavy and thick as the body of the material will allow. And why this darkness? Because the painter has thought it well to take what one might term a cross-eyed and colour-blind position. His motive has thrown all things awry. He does not approach his subject with that open eye which is the bliss of happy criticism: His artificial pessimism makes one smile:

He is combating the idea that many

people imagine the Sunday school teacher will be able to cover in half-an-hour the amount of definite religious instruction which has occupied the skill of the trained elementary teacher for two and a half hours each week! The position is preposterous and ridiculous. The average Sunday school teacher is a very practical, sensible person, and knows that the professional teacher, for whom he has the greatest respect, can always give him a lesson in class management, discipline, and instruction. The contention is one of those bogies set up for the sake of adding something to the pertinence of the argument, but so weak that it wobbles even while one is quizzing its appearance. This contention further leads the writer to a survey of Sunday schools as they are, and his evil genius makes ugly scare-crows for him all over the field. One is compelled to quote in order to justify this assertion: Notice then, for instance, his description of the Sunday school building: "This may, or may not be good, sanitary, well-lighted, well-ventilated." This *may* is immediately followed by "The buildings are, as a rule, fairly good." But the grey tone of "fairly good" is not deep enough, and so you get the blackness and the horror at the end: "Even now children are to be found in places which a sanitary inspector would condemn; and an epidemic of diphtheria or typhoid has before now been traced to an insanitary Sunday school."

From the buildings we proceed to teachers. The "fairly good" of the building is paralleled here by "a few brilliant exceptions;" and then the old black brush is produced to make the shadow entirely cover the struggling light. In this connection the best type of teacher to bring on the canvas for the desired effect is the amiable, insipid, ineffective teacher. And so the writer gives you a specimen of a goody-goody lady who meekly murmurs all the day, "Maggie Jones, be quiet," "Thomas Smith, sit still."

Incongruously comes in after all this the one unconscious touch of humour, and the one attempt at pathos in the whole of the paper: "The clergy and ministers cannot do much. They need their energies for the church and chapel. Indeed, many an empty seat bears silent witness to the overwrought state of the preacher." The humour taps one gently on the funny-bone, but the pathos makes one stare vacuously and ask,—What does it all mean?

Nobody can now be surprised to hear that to teach in Sunday schools is a work of supererogation; that for a child to be sent to Sunday school is waste of force; and that quite three-fourths of the children present in every Sunday school are there because the parents do not want them at home. Our author deals in big percentages, nothing less than seventy-five and ninety suits his purpose; but the ordinary everyday business man, and even the common-place Sunday school teacher, would like to know how he arrives at these huge conclusions. He is also particularly clever in his use of fine distinctions, so fine, indeed, that one is puzzled at the delicate discrimination subtly conveyed in the following: "Sunday is a day that seems to have been ordained for worship and rest, and not for instruction."

Then he goes on to make one wonder all the more: "And if one-twentieth part of the energy now put into Sunday schools were put into the organisation of children's services, there would probably be a wider and more satisfactory appreciation of worship than is now the case." We have simply had from him an instance of the Maggie Jones type of energy: divide this by twenty, and what do you get? It is already at zero, and so you are frozen up in the pole of nothingness. Children's services may be very good occasionally, if you are fortunate enough to seize the happy man who is gifted with the genius that can lead the worship of babes and youths and maidens for half an hour on a Sunday afternoon; but, please remember, all the time that your happy man must not attempt to insinuate—Sunday does not seem to have been ordained for instruction. What could Benjamin Waugh, J. J. Wright, and Thomas Robinson do under these restrictions? And hence our intense admiration for the fine distinction.

What does the writer omit in his review of Sunday schools as we know them? He omits everything which has made them worthy of our estimation:—their tone and temper, and the secret of their success. The very first thing that would strike a man with open vision and true sympathy, who happened to visit most of our Sunday schools in the North, would be the perfect brotherliness and homeliness of the preliminary gatherings. Sunday school begins with these fraternal greetings, and the minister is often found in the midst of them. A certain number of scholars, old and young, may be observed round the piano or harmonium trying over new tunes or listening to old favourites; another group may be seen near the library cupboard, peeping into the fresh additions to its stock; another may be heard discussing the ramble or the cricket match of the day before; while, near the platform, or in a separate class-room there may be found a man busy with money matters—savings' bank, clothing account, or book fund. The multiplicity of interests may strike the visitor as an extraordinary phenomenon; but in scores of schools something of this sort goes on every Sunday afternoon, and must be taken as an indication of the home-like atmosphere in which these people dwell together in unity. I wish our *Nineteenth Century* man could see it as we have seen it hundreds of times. It is a beautiful thing to remember when away on one's holidays, for it seems at the heart of it so much good comradeship, life and interest.

And how quickly the friendly confusion transforms itself into perfect order. From one of these groups a certain individual quietly emerges, and walks on to the platform. He may touch a bell or may call out "Places, please," or he may stand perfectly still "catching the eyes of speakers" in various places, who immediately understand what is wanted, and settle down at their different posts. The strength and dignity and modesty—the commanding attractiveness of a good superintendent, who is so readily obeyed by a noble band of *voluntary* workers, is the fact that would strike an outsider as

something in itself worthy to be marked with an emphatic note of admiration.

The writer in the *Nineteenth Century* does not seem to know anything about this preliminary gathering, and the obedience given so readily to the leader of the school, an obedience which has often astonished the trained elementary teacher. It is an indication of something which cannot be summed up in the stern word discipline. The secret lies in the fact that the Sunday school in hundreds of instances is not an isolated institution, left severely alone in order that it may impart "religious instruction" of the driest possible order; it is a focussing of most of the societies connected with the church, chapel or mission; it is a warm, healthy organisation with many members, and those members find it a very bliss to be alive in its atmosphere. Cricket, football, lawn-tennis, rambles' swimming, botany, and book clubs, and others of that ilk, all find their secretaries and their committees in the Sunday school. It is not a sickly, sentimental indoor plant of changing hue, but a hardy, companionable, outdoor, help-me-all-through-the-week spirit and influence. Thousands of men owe the very gladness of their lives to the Sunday school, and worship the memories of their dead and gone teachers. A great proportion of the Labour Representatives in our present Parliament will tell you that. And that is the note which our writer misses. He wanted to play in the minor key, and so he kept hold of his weak Maggie Jones, and ignored our manly Tom Brown. He does not seem to know anything about our big senior classes, and how successful many of our schools have been in retaining youths and maidens over the most trying periods of their lives. Day school has finished with a boy when he reaches fourteen years of age. Sunday school never finishes with him, and the problem ever before the teacher is, "How to retain our elder scholars all through their lives," as teachers, superintendents, members of the choir, if not as actual scholars. Some schools even succeed in this, and Wales is particularly proud of its elder scholars' classes, where men from seventeen to seventy meet together as class-mates.

We have made this hurried sketch just to remind our readers that our Sunday schools are something more than gatherings of babies, and that we have been favoured with teachers of a different type from the "Maggie Jones" order. And now, after quickly covering this ground, let us accept the challenge of the *Nineteenth Century* writer. Suppose secular instruction were the order of the day in our elementary schools, would it be possible for us to do more than we are doing to meet any demand that might be put upon us for extended religious teaching? We think we could meet every demand, and would be only too glad to create a demand if we could. By "we" let us think of Nonconformists generally. We are not inclined to cry "The clergy and ministers cannot do much. They need their energies for the church and chapel," because we believe we are giving our energies to the church and chapel when we take these young souls within our care. We believe we are prepared

and equipped to do this work if ever necessity imposes it upon us. In the meantime, Nonconformity has a right to be proud of its Sunday schools, and a sympathetic visitor coming among us would find many things to admire. He would find not only that the scholars have had wholesome, ethical and religious teaching on the Sunday, but that they have been followed to their homes, their health and physical welfare attended to, their holidays helped and arranged: he would find youths and maidens looking upon these chapels and missions as their second homes; he would find a band of workers constant, true, and devoted in their *voluntary* task, and begin to ask himself the question we have asked ourselves over and over again "What would England be without its Sunday schools?"

J. L. HAIGH;

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

THE EDUCATION BILL.

SIR,—As one of those who took part in the recent discussion on the Education Bill, at Essex Hall, I take advantage of your kind invitation to continue it in your columns. While the conclusion arrived at was satisfactory, as expressing the sense of the meeting, I should, nevertheless, like to use the opportunity you give me to support the amendment of Mr. Richard Robinson, with which, although I had been the mover of the original resolution, I was in hearty concurrence. The aim of the Bill is to remove the eternal religious difficulty, and to terminate the melancholy exhibition of religious strife between the churches in relation to the education of the children of the people.

No one who values either education or the good name and fame of the churches can witness, without a feeling of despair, the long wrangle which has done more than anything else to put back the clock of popular education in England, and, at the same time, has given cause to many who watch the struggle to condemn a religion which bears such fruits. In the interest of education and religion alike, it is a vital matter that the strife should cease.

The fine speech in which Mr. Birrell introduced his Bill was inspired from beginning to end with the motive of putting a term to this suicidal war, waged for the custody of the children. His offer to the denominationalists was generous to a fault on the financial side, giving them rent while saving them from the expenditure of a single farthing on their buildings, and, at the same time, leaving these in their hands out of school hours for all their church purposes. It was equally generous religiously; it not only enabled them, in the agreements for the transfer of their schools to the local authority which was a fundamental requisite for their continuance under the Bill, to secure in Clause 3 on two mornings a week, the right of teaching their own special doctrines, at their own cost, by teachers appointed by

themselves, other than those on the staff; but in urban districts of 5,000 and upwards, the local authority were empowered to grant extended facilities under Clause 4 to owners of transferred schools to have their special form of religion taught at their own expense by the school staff on every day in the week, subject to the parents of four-fifths of the children demanding it, and to there being room in schools not under Clause 4 for the other children. Moreover, Mr. Birrell has publicly stated more than once that the intention of this Clause is that the denominational schools, with the requisite four-fifths, should go on just as they are now. This means that the teachers, if they are to give this instruction, will have to stand a religious test, and that, consequently, of the two vital principles of the Bill, public control and abolition of tests, the latter goes by the board. It means, in fact, that under Clause 4, in all districts of 5,000 and upwards, denominationalism pure and simple may be re-established. This is a large order, it puts a tremendous strain on the consciences of the great body of Nonconformists; in fact, it strains them beyond the point that they can endure without sacrifice of principle.

Personally, I would go to the utmost possible length to bury the hatchet, and smoke the pipe of peace with denominationalists, but I cannot go so far as this clause asks me to go. I have not a particle of jealousy of any church in the land; I feel no antagonism towards Catholics, Jews, or Anglicans, and wish them all God speed in their sacred tasks, but I abhor sectarianising the nation's schools. It is disastrous in its influence; nor is it the nation's business to levy rates and taxes to maintain nurseries for the churches. It is the churches' business to gather their own children into their embrace, and they have my utmost sympathy and goodwill when they do it, but I long to see the nation's schools the common meeting ground for the children of all sects, and an end put for ever to all schools in which sect is divided from sect, and boys and girls are penned up in separate folds, to be reared in the mutual ignorance and suspicion that breed lifelong sectarian antagonism, instead of in school friendships which last to the latest breath and are rich in charity between man and man. The schools for which the nation pays, and which the nation controls, should be citizen schools, uniting and not dividing the rising generation; accordingly, far as I would go to make peace with the churches, too much is asked of me in Clause 4. What, then, is the alternative way of securing peace?

Now, if I look for the origin of Clause 4, I find it in the introduction of Cowper-Temple teaching into the transferred schools. It is sometimes asked by supporters of the Bill as it stands, 'Why should there be such a sudden outcry against the Cowper-Temple teaching that, since 1870, has been quietly accepted in Board Schools by its present opponents?' It is easy to give the answer. When the churches were teaching their own religion in their own schools at the public cost, till 1902 supported by the taxes, since 1902 by the rates as well, they had small grievance; others shared their own privileges,

that was all. But it is a very different situation that is proposed under the Bill: If it becomes law as it stands, apart from Clause 4, what may happen? The Cowper-Temple teaching may be daily given by the staff in every transferred school at the cost of the nation as part of the curriculum, while in no single Anglican or Catholic or Jewish or other voluntary school may the special religious teaching of the owners be so given. The owners under Clause 3 can only send in other teachers than those on the staff, at their own cost, to give it at the request of parents. Here is a disestablishment of themselves in their own schools to make way for the possible establishment of religious teaching that many Anglicans and all Roman Catholics and Jews object to. You may say that Anglicans have no reason for their objection, but their conscience is theirs and not yours, and is as sacred as yours. Look what you will have done, moreover, in the establishment, subject to local option, of Cowper-Temple teaching in the nation's schools if this Bill passes as it stands. You will have given new admission to the principle of the responsibility of the nation for placing in its curriculum and paying for religious teaching. By so doing you give afresh to every sort of religious teaching the support of an argument you will find it hard to answer; in point of fact, Clause 4 is about the least you can give to those who object to Cowper-Temple, simple Bible, or fundamental Christian teaching, as it is variously called, if they are to have that fair play which is a jewel. There is, in short, only one way to get rid of Clause 4, and that is to first get rid of the Cowper-Temple teaching which has made the clause almost a necessity. There is only one way to turn out of the schools the religious difficulty of which the nation is sick to death, and that is to confine the teaching at the nation's cost, and by the nation's teachers, to secular instruction. I am absolutely certain that you will be vainly crying 'peace' where there is no peace from this miserable controversy, till you end it by leaving religious teaching to the churches, the Sunday schools, and the parents, and taking it once for all out of the State-paid curriculum of the schools. Do you say this is to leave the children outside the influence of religion in them? Will it be so if the teachers are good men and women, with religion deep-seated in their hearts and breathing in their lives? Children may be altogether untouched by lessons labelled with religion's name, but they are never untouched by the presence with them of men and women whose characters speak of a religion that is their very life. The turning out from the curriculum of a religious syllabus will only turn out religion when you expel with the syllabus religious teachers; and these will be as plentiful without the syllabus as with it. The first thing to do to make peace is to eject the teaching of religion from the curriculum of the nation's schools. Personally I should be content to leave it so, and to trust the churches, the Sunday schools, and the parents to rise to the fulfilment of the new responsibility which, in this most sacred matter, would be handed over to them. But I

am not considering what suits me, content when I am satisfied; that is not the way of peace. The great churches of England and Rome after the Act of 1902 were contented, the Nonconformists went to jail. I don't want that evil story retold, *mutatis mutandis*. Such an issue would only mean another swing of the pendulum and a new Education Bill after it had swung; it might mean "back to 1902," and worse. Let us, if we can, not only scotch but kill the demon of this hateful religious difficulty that poisons the air we breathe.

Although, personally, I do not like universal right of entry, I regard it as the second item in the only alternative to Cowper-Templeism and Clause 4. All schools treated alike, all religions treated alike, no religion established and endowed, every religion taught by the churches through their own teachers at their own expense, all this involves no breach of Nonconformist principles, it is, indeed, in complete accordance with Nonconformist principles. Moreover, I believe it can make peace. What is it? It is only extending Clause 3 to all schools, every distinction between them gone for good and all; that is to say, that on two mornings a week, if the time-table drawn up by the local body permit it, teachers paid and appointed by the churches other than those on the staff may give such special religious instruction as the parents desire, with the proviso that, during the time at which it is given, attendance is not compulsory. This is a large and generous gift to the churches inasmuch as they would, for the first time, subject to the option of the local authority, have access with their own special religious teaching not alone to their own transferred schools but to all the late Board and present Council schools hitherto beyond their reach. At their own charges, and by their own teachers, they might thus have the opportunity of teaching their own children if parents desired it.

It is just because it is a large and generous gift that it is one worth making with the real hope of its being the harbinger of peace. What I dislike about it is, that it divides the scholars into sects in the schools; but that is only for half an hour or so on certain mornings a week, leaving them all together the rest of the school time, and is much better than separating them into distinct sectarian schools. Moreover, I do not fear that all sects would make separate entry and break up the scholars into a number of different pens. I am confident that it would not be so; the Roman Catholics and Jews, as now, would keep themselves to themselves, and the great body of Nonconformists, satisfied as they are with Cowper-Temple teaching, would, if they made use of their right of entry, I have little doubt, carry on teaching under similar syllabuses to those in the present Council schools by teachers whom they would collectively appoint and pay.

H. ENFIELD DOWSON:

Gee Cross, June 19, 1906.

A man should make it part of his religion to see that his country is well governed.

William Penn;

THE SPRINGS OF INSPIRATION.

SIR,—Kindly allow me space for a few remarks on your article, "The Springs of Inspiration," in THE INQUIRER of June 23. While we, in our calm, philosophic way, are trying "not to secure a victory for our name, or for our own opinions, but to deepen and clarify religious thought and feeling," what is happening to the first congregations which came into fellowship with our denomination in more virile times? They are smouldering. Their pews are half-filled. Some of their people are putting into practice what they have been taught, and are endeavouring "to extend pure and free religion" by joining other denominations, and leaving their own. Others of their adherents are "encouraging brotherhood, righteousness, and peace" by founding or endowing educational or charitable institutions, which soon become virtually the property of less liberal denominations, because there is no outlet for the philanthropy of our own people within their denomination. Their ministers despond; they feel the heartlessness of work against great odds; they wonder why they are unpopular; they are so crushed by their poverty and their surroundings that they are incapable of planning or inaugurating any line of action likely to give them a hold on the people; all simply because no decent business-like effort has ever been made to make the cause a growing and popular and prosperous one. If our opinions are of any value to the world, they are worthy of being spread by every legitimate means. "Strenuous faithfulness in our own place" is but part of our duty. With it we must combine strenuous activity as far reaching as possible. By exercising our powers for spiritual and moral good upon our own people we will best place a practical example before other men. The strenuous dreamer in his corner will be admitted by the world to be a good fellow, though a bit queer, but the world will pass him by. It will not sit down and dream with him. When the dreamer dies the reality of the dream is gone. When the worker dies his work remains to be carried on by other hands. Let our dreamers and our workers unite. The world has need of both. Let us form a religious body approaching as near as may be to the ideals which Christ has given us. We have leavened the intellectual Christianity of the world. Let us now leaven the world with practical Christianity. Others may have "the true doctrine of practical Godliness" as well as we, but, where they are trammelled we are free. The first move is, therefore, with us.

We like, sir, your idea of faithfulness for each man in his "own place of duty," but still we want to hear your *slogan* cry ringing out over the whole country, that we may unite and follow you to victory.

JOHN CAMPBELL.

CONSISTENCY.

SIR,—The Bishop of London deserves our unbounded thanks. He is reported in Wednesday's *Daily News* as saying on the previous evening at the annual meeting of the Association of Lay Helpers for the Diocese that "Nothing gave him more trouble in London than the marriage

question. But in this, as far as he could, he stood by the law of the Church as it had been handed down to them. He had been asked quite recently to consent to the marriage of two American Unitarians in one of their churches, and he had unhesitatingly come to the conclusion that it would be an act of hypocrisy on the part of the clergyman performing the service and an act of hypocrisy on the part of the consenting parties. The marriage service was permeated with the Trinitarian doctrine, and they must see that the service was used only for those who were baptised in the Christian Church." This looks illegal, but it is logical, and it goes much farther than the marriage service. It is a call to Unitarian and rational people of all kinds to straighten their backs, open their eyes, and think. It is a most useful object lesson.

J. PAGE HOPPS.

OBITUARY.

MRS. EDMUND MILLS.

On Friday, June 22, Mrs. Mills, widow of the late Edmund Mills, of Accrington, and mother of the Rev. H. V. Mills, of Kendal, passed peacefully away. She was in her seventy-sixth year, and had been ailing for some time, but she maintained her interest in the Oxford-street Unitarian Church to the last. Her husband, who predeceased her five years, was one of the founders of that church, and a very energetic supporter of it till his death, having for several years filled the offices of president and treasurer of the congregation and superintendent of the Sunday-school. Mrs. Mills also was a faithful and earnest supporter, and memories of the good work she did in her quiet and unostentatious manner will be long cherished by those who knew her beautiful and serene Christian life. The interment took place on the 25th at the Burnley-road cemetery, the service being conducted by the Rev. J. Islan Jones.

MR. JOSEPH GREENWOOD.

By the death of Mr. Joseph Greenwood, on Wednesday, June 20, the congregation at Stalybridge have suffered a heavy loss. The deceased, who was in his seventieth year, was one of the founders of the Canal-street Church. Originally a worshipper and worker at the Old Chapel, Dukinfield, in the Sunday-school of which he had been a scholar, he was one of an enthusiastic band of young men and women, who, in the year 1866, left the Church on the hill and established for themselves a new spiritual home nearer their own doors in the valley. From that time until the end came his connection with the Church has been marked by the rarest loyalty and devotion. Regular in his attendance at worship, as far as his enfeebled health would permit, he was also in the habit of paying frequent visits of inspection to the church during the week time, and down to the smallest details connected with its management his interest was almost paternal.

Joseph Greenwood, who had a name for the strictest integrity in all his dealings, was a fairly prosperous tradesman. Out of his modest substance he gave liberally and willingly both to his church

and to the poor of the town, irrespective of creed, and a beautiful feature of his generosity was his habit of giving secretly, and his unaffected dislike of being discovered and thanked.

Though never a strong man physically he was always of a cheerful disposition—the mark under such circumstances of a truly religious spirit—and, although he attained to three score years and ten, none of his acquaintances thought of him as an old man.

Mr. Greenwood never married, but gave himself in a fine spirit of chivalry to the claims of his mother and sister, the latter being left to mourn his loss. In the church at Canal-street, where he was much beloved, his death has made a great void. On Sunday morning, June 24, a memorial service took place, when a large congregation of his fellow-worshippers sang a few of his favourite hymns together, and sought consolation from the faith which had sustained him. The funeral took place on the following day at St. Paul's Church, Stalybridge, in the presence of a large gathering of relatives and friends.

W. G. P.

ESSAYS IN RESTATEMENT.

VII.—THE WORD OF GOD.

WORD is spoken thought, and, in its fullest sense, everything is word which makes thought known. "The voice of the Lord is upon the waters, the voice of the Lord cleaveth the flames of fire." Every sign of Power, every revelation of Right, every example of Beauty, is a word of God. His thought finds utterance in the material, in the moral, in the spiritual world; in every intimation of Himself there speaks a word.

A word of God spoken in and through man is said to be inspired. The time has gone by for fighting over definitions of inspiration and the exact degree in which a word of God may be said to be inspired; we know now that the action of the Spirit of God on the mind of man is not definable; nor can we distinguish the inspiration of the sacred writer from the inspiration of the poet and the artist, except by saying that the difference is a difference of level, and tendency and effect.

Inspiration may well be claimed in an exceptional degree for the Bible, but no church has ever laid down a strict theory of its inspiration, or guaranteed its literal accuracy. Our own Reformed Church insists only on the "sufficiency" of Holy Scripture. It was the supposed necessity of finding a counterpoise to the authority of the Church that led to Calvinistic insistence on the authority of the Bible. Hence the forced elaborations of the doctrine of inspiration peculiar to Protestantism.

Inspired words, committed to writing, become literature, and are subject to those risks and blunders to which literature is exposed. But the deliverances of God's true messages cannot really hang on the hazards of memory, or on the fate of documents, or on the formation of a Canon. A rigid theory of Scripturalism would be dishonouring to Him. It would wrap up the secrets of His dealings with men in strips and fragments cast out to all the accidents of time and tampering hands, unattested, unsecured, unrenowned. A true

view is that which regards scripture as the record of revelation already given—a revelation which is over disclosing itself in the heart of man, and finds in experience its witness and verification.

B.

THE CHILDREN'S COLUMN.

THE CHILDREN'S THANK-OFFERING.

IN the beautiful city of Venice, where her broad water-way, with its palaces on either side, joins the lagoon, rise the two domes of the large and stately Church of Santa Maria della Salute, broad marble steps leading from the sunny water of the lagoon to the portico of the sacred building.

This great church was built more than two hundred years since by the citizens of Venice, as a thank-offering when that dreaded disease, the plague, left their city. And well might they feel thankful! For many long weeks Venice had been given over to fear, suffering, and death; the plague had entered alike the palaces of the rich on the Grand Canal and the houses of the poor overhanging the narrower waterways of the city. Men, women, and little children, when stricken by the disease, had died after a few hours.

At last, the dreadful time was over; the plague left, and the city felt safe again. Then it was that the thankful Venetians gave of their best for the building and adorning of the great church. And surely a worthy thank-offering it was, for prayer and thanksgiving would rise to God from numberless worshippers within the sanctuary; in difficulty or sorrow, men and women would seek help or comfort there, and little children, kneeling, would there receive a blessing. Possibly a stranger within the city might "do a bit of thanksgiving" beneath the great dome for the wonderful beauty of the light at sunset-time over the lagoon and the distant Paduan hills, and upon the domes and palaces of Venice!

Many have been the thank-offerings made at different times and in various lands for some special blessing, or when some great difficulty or trouble has passed away. In the older days of Greece and Rome thank-offerings were made to the many gods worshipped there, of the fruits of the earth, of the finest of the flocks and herds. A man would offer what he had helped to produce or to tend—a vine-grower his grapes, and a shepherd the firstborn of his flock. The priest laid the offering upon the altar, while hymns were sung telling of the goodness of the gods to man. Among the Jews thank-offerings were made to the One God worshipped by the Hebrew nation of the flesh of animals, of "cakes mingled with oil," and of "cakes of fine flour."

In Christian times men had learnt that the offering of animals upon God's altar could not be pleasing to Him, but that kindness to all His creatures is for ever acceptable in His sight. They had learnt, too, that in loving and helping one another they were bringing a richer thank-offering to Him than all the finest fruits of the earth.

In the spirit of the Founder of Christianity, who, in the Jewish Temple, brought the Scribe to confess that "to love his neighbour as himself is more than all whole burnt offerings and sacrifices,"

churches are built as thank-offerings, and institutions to help those who cannot help themselves, and cots are placed in the hospital wards where suffering children may be tenderly nursed.

The yearly Festival when the birth of Jesus Christ is kept in special remembrance, and when from ancient custom there is merry-making throughout the land, is responsible for many a thank-offering, in acts of kindness and goodwill. The once hard-hearted Scrooge, in "The Christmas Carol," after he had dreamt of the good, kind Christmas Spirit, and had learnt of it, went out on Christmas morning and sent off the "prize turkey" to his clerk's poor household, and became a second father to "tiny Tim, who bore a little crutch, and had his limbs supported by an iron frame."

Now, what can you happy boys and girls offer in thanksgiving to God for all your blessings? For sunny days through all the hours of which love and care are round about you; for shelter, as far as that may be, from all harm; for the comfort that surrounds you from morning to night; for all the happiness and all the pleasure which make the days seem all too short?

I think the answer is this: You can strive to be good and true and kind each day. This will make those who love you most happier and richer than anything else could; this is your thank-offering to them, and to God Himself, and a royal offering it is!

You know who it is that does so much for your comfort each day, who it is that makes your bed so snug and comfortable for you when you are tired at night. You know who it is that has been busy preparing your breakfast or dinner for you when you come in hungry after your lessons or your games. How can you show your thankfulness? I think you can show it by remembering to be kind and courteous at all times to those who serve you in any way.

Those travellers who are obliged to cross a part of the great African desert sometimes come suddenly upon a little green spot in the midst of the sand, where they find a spring of water and the shade of a palm-tree. Here the hot and tired traveller can rest and refresh himself and his camel before he starts again upon his journey across the sandy plain.

For all your happiness, can you not sometimes make an offering which may help and make happier, for a time at least, some poor children who perhaps have no one to love them; who are hungry, but cannot get enough food; who have no snug bed to lie upon? Though you may not be able to *change* the lives of these children, you can brighten their lives sometimes by a bit of kindness, some little surprise-present or other pleasure, which may make the rough way they have to tread seem a little less rough for some way further on, as the oasis in the desert helps the traveller in his journey across the hot dry sand. These are some of the thank-offerings which you happy boys and girls may make for all your blessings. And these are worthy to stand side by side with the grateful Venetians' offering of the beautiful and stately church, for they, too, are dedicated to God's Holy Service.

ALICE HINCKS.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JUNE 30, 1906.

LIFE'S FRUITION.

WE have hardly room for more than a word on the proceedings at the close of the Manchester College session at Oxford, fully reported here; but that report bears its own testimony, especially in the speeches made by Dr. DRUMMOND and Dr. ODGERS on their retirement from active connection with the work of the College, and the speeches of friends in grateful recognition of what the College owes to these two teachers. Both were students of the College, and Dr. DRUMMOND has now completed thirty-seven years in its service; for though he only went up to London and began teaching early in 1870, he was appointed to his chair in 1869, and preparation for that work would begin at once, if indeed it is not more true to say that his whole previous life of study and consecration to the ministry had been in preparation for it. We have already spoken, in THE INQUIRER of Nov. 4, 1905, and Jan. 27 of this year, of what Dr. DRUMMOND's connection with the College has been and is to us, and only repeat here our thankfulness that his presence is to remain with us at Oxford, and our hope for rich fruits from the leisure on which he now has entered. Of Dr. ODGERS, Mr. WICKSTED at the Trustees' meeting spoke true and beautiful words, and of his leisure also we shall cherish a like hope. The supreme thing in either case is in the personality of the teacher and friend, in whose presence we become aware of the strong and deep things of the Spirit. We ask of both fresh gifts in the interpretation of that diviner life on which they have so sure a hold, and in which they have such power of ministry.

Of Dr. CARPENTER's new task as Principal of Manchester College there is more to say, but for this we must take another occasion. The speeches on Thursday week gave much food for reflection as to how the College may more perfectly accomplish its true mission.

MANCHESTER COLLEGE, OXFORD.

CLOSE OF THE SESSION.

THE annual proceedings at the close of the session took place at the College on Thursday, June 21, and were of unusual significance and interest in the history of the College, as they marked the retirement of Dr. Drummond from the Chair of Divinity, to which he was appointed in 1869, and the Principalship of the College, which he has held for twenty-one years; and also the retirement of Dr. J. Edwin Odgers from the Hibbert Lectureship on Ecclesiastical History, which he has held for the past twelve years. Resolutions in acknowledgment of the eminent services of these two teachers were passed at the Trustees' Meeting, and in the evening, as none of the students had completed their course, and there was therefore no Valedictory Service, Dr. Drummond's old students gave an At Home, when his portrait, by Sir George Reid, was presented to the College.

It was a happy coincidence that on the morning of that same day, at a congregation of the University, in the Sheldonian Theatre, the degree of D.Litt. was conferred on the Rev. J. Estlin Carpenter, who now becomes Principal of Manchester College.

The College proceedings began with a brief devotional service in the chapel, and a sermon by Mr. M. Rowe, B.A. Then after the reading in the lecture-room of some passages from essays by other students, a second sermon was preached by Mr. Stanley Mellor, B.A., the senior student, and this was followed by the Visitor's Address, by the Rev. Charles C. Coe, F.R.G.S.

A report of the Visitor's Address we are obliged to hold over until next week.

THE TRUSTEES' MEETING.

The annual summer meeting of Trustees was held in the afternoon, in the library, the President, the Rev. S. A. Steinthal, in the chair. The other Trustees present were Dr. Drummond (Principal), Dr. Carpenter, Dr. Odgers, the Revs. C. B. Upton, W. Addis, and L. P. Jacks (of the Teaching Staff), the Revs. C. C. Coe and P. H. Wicksted (Visitors), the Rev. H. Enfield Dowson (chairman of committee), Mrs. Carpenter and Mrs. Jacks, Messrs. Russell Scott, R. Harrop, W. Long, Grosvenor Talbot, G. H. Leigh, J. Harrison, A. W. Worthington, H. P. Greg, and F. W. Monks; the Revs. C. Hargrove, C. T. Poynting, P. M. Higginson, Jeffery Worthington, J. Collins Odgers, W. G. Tarrant, R. T. Herford, F. K. Freeston, Gordon Cooper, and V. D. Davis; Mr. A. H. Worthington and the Rev. H. Gow (hon. secretaries), and Mr. E. W. Marshall (assistant secretary).

The minutes of the last meeting of Trustees were read and confirmed, and the catch-words of minutes of subsequent meetings of the committee were read, and questions asked as to those concerning new appointments.

The PRESIDENT said that meeting could not be as pleasant as they might desire, for they had to bid farewell to two of those who had worked with the College

in such a way as to have won the affectionate respect and regard of all the Trustees and all connected with the College. And since their last meeting death had also been busy in their ranks. The resolution of the Committee on the death of Mr. David Ainsworth had been read. He and his brothers were students of the College, and the one representative of the family who remained was one of the few lay-students who was still in connection with them. They grieved over the loss of Mr. David Ainsworth, because in so many ways, with perfect love of the College and enthusiasm for its objects, he served them faithfully for many years. And in the last few days they had lost one who was a very factor of the College, who had done rich service, not merely in the precious gift of that organ which added so much to the beauty of their services, but who in her kind sympathy and gentle character won the affection of their students and the reverent regard of all who were privileged to know her. They missed Mrs. Buckton's presence there, and he could not take the business of the meeting without giving some expression to what they felt. On the other hand, he referred to one thing that must gladden them. He heard with great pleasure that the University had that day conferred on their future Principal the degree of D.Litt., an honour well deserved, and one which they trusted Dr. Carpenter would long rejoice to wear.

Mr. RUSSELL SCOTT proposed, and the Rev. W. G. TARRANT seconded, the resolution of grateful acknowledgment to the Principal, Professors, and Lecturers, and Dr. DRUMMOND spoke in response.

The Rev. C. T. POYNTING moved, and the Rev. R. T. HERFORD seconded, the resolution of thanks to the visitors, and of special thanks to Mr. Coe for his address, with a request that he would allow it to be published; to which, in responding, he consented.

The students then came in, and the President distributed the essay prizes and Daniel Jones grants. Messrs. Stanley Mellor, Felix Holt, F. Sinclair, M. Rowe, J. C. Ballantyne, and Charles Raffay were the recipients of prizes. The Russell Martineau prize for Hebrew was not this year awarded.

Dr. Drummond's Retirement.

The Rev. H. ENFIELD DOWSON moved:—

"That the trustees of Manchester College in recording the resignation of the Rev. James Drummond, M.A., LL.D., D.Litt., the revered Professor of Divinity for thirty-six years and Principal for twenty-one years, desire to convey to him their heartfelt regret that the time has come for the severance of a connection consecrated on his part by services which have been rendered with such true devotion, and tender to him the warmest assurances of their esteem and affection. They wish at once to express their deep sense of the value of his life and work to the College, and its students, and to many beyond its walls, their gratitude for his unflinching allegiance to its principles, their admiration for his scholarship, their reverence for his saintly life, and

their hope that he may long be spared to advance by his writings that Catholic and spiritual religion of Christ which during his long tenure of his chair and of the Principalship he has served with so constant a fidelity."

It was, he said, as a life-long friend of Dr. Drummond's that he moved that resolution. When in 1857 he went up to Manchester New College in London it was his privilege to be brought under many high and noble personal influences, not alone of the great teachers who inspired so many, but of fellow-students, James Drummond, Charles Barnes Upton, Edwin Odgers, Estlin Carpenter, Richard Armstrong, Philip Wicksteed—a galaxy of college friends, all happily, with the exception of Mr. Armstrong, still living. From the first day that he saw Dr. Drummond's face and heard his voice, his noble spirit and high moral elevation had been one of the great influences of his life. As Professor, Dr. Drummond had worthily filled the chair held by great and good men before him. He had won recognition far beyond the College, of which his high scholarship was one of the greatest assets, while his life in their midst had been a constant inspiration, a great personal influence. He had a living power over the young men who came under his touch which they would never forget. And he bore testimony to the admirable spirit in which Dr. Drummond had filled the office of Principal. On many public occasions it had been his duty to represent the College before the world, and a more thorough grasp of its principles no man ever had. They honoured him for the manner in which, when occasion arose, he vindicated those principles and embodied the spirit of their *Alma Mater*. Though that was the last occasion on which they would have Dr. Drummond with them as their Principal he would be with them in sympathy as long as he lived, and their hearts would follow him through the remainder of his life. They hoped long to have the support of his noble Christian character and lofty spirit, leading many lives higher and higher, as in the past, into something like his own spiritual insight, and nearer to his own spiritual faith.

Mr. WILLIAM LONG seconded the resolution, and heartily joined in the expressions of affection and admiration for Dr. Drummond.

Dr. CARPENTER said that it would be most acceptable to Dr. Drummond on that occasion that words should be few, but it was impossible to have worked with him during his long term of service in the College, and not wish to give some utterance to their deep sense of affection and respect. When he himself reached Manchester College in 1860, Dr. Drummond was already in the service of the ministry in Manchester, but it was impossible not to feel the presence of the spirit he had left behind; and when nine years later he accepted the New Testament chair in the college, and published the volume of his sermons on "Spiritual Religion," he revealed to those who had not the opportunity of making his personal acquaintance the secret of that influence he had so long exercised there. For thirty-one happy years Mr. Upton

and he had been Dr. Drummond's colleagues, and for twenty-one of those years he was Principal. Everyone in Oxford knew what the college had owed to Dr. Drummond since its establishment there, at the gates of the University, both on account of his learning, which was of a character peculiarly fitted to win the esteem of Oxford scholars, and from his devotion to the principles of the College, of which he had so firm a grasp, and which he expounded with such lucidity and force. That grasp of its conception of truth, liberty, and religion, which marked his public utterances, marked also his treatment of his colleagues. No one would say that they were all alike either in temperament, or way of thinking, or ecclesiastical sympathy, but they found their harmony in Dr. Drummond. He desired that they should have the same freedom which he exercised, and the fullest share in the work of administration. He was their adviser and trusted friend. Of his private support in dark hours of sudden trial, he could not speak. Dr. Drummond had been to them all a helper and a stay, and whatever success had attended the work of the College since they came to Oxford started first and chiefly from the Principal who had served it so well. While such a parting must bring sorrow, they rejoiced that Dr. Drummond would still be in their midst, always ready to give them the advice and help they would surely need. And they hoped that his ripe scholarship, which had not yet produced its fullest fruits (for there were books written but not published, and books planned but not yet written), would now have its opportunity, and that in future years Dr. Drummond would have strength to give those books to the world, and so leave his final bequest to the students of the College and the larger world of theological inquirers, which was learning at last to know his worth—a bequest that would preserve his memory, and make his spirit still operative in their lives.

The PRESIDENT, in putting the resolution, referred to other friends in the North, who were with them in sympathy on that occasion, for Dr. Drummond's work as minister of Cross-street Chapel would not soon be forgotten, and in the old school at Lower Mosley-street his name was still not infrequently spoken with that reverent love which he had so fully earned. At the President's call the whole meeting rose to signify acceptance of the resolution, of which he then handed to Dr. Drummond an engrossed copy.

Dr. DRUMMOND, in responding, said it was difficult for him to speak on such an occasion. It was impossible to appropriate all the kind things that had been said, for while they in the generosity of their hearts might see the good and appreciate it, he knew there was much evil, which must seriously qualify the picture as it presented itself to his own eyes. Yet he might sincerely claim to have tried to do his duty as a professor in that College, and he claimed no more. At such a time thought naturally strayed back to the past, and he recalled the memory of those with whom he had been happily associated, when as a young man

he went up to London: first Dr. Martineau, his Principal, who for all the years in which they were closely connected, treated him with unvarying kindness and consideration; and his son, Russell Martineau, who was not so widely known as he should have been; and among the visitors, Mr. Gaskell, to whom he had gone as a young colleague in Manchester, and Mr. Thom, with his deep spiritual thought and his earnest and impressive speech, and Dr. Sadler, whose ministry at Hampstead his family attended for so many years, a man of wide reading, simple character, and deepest devotional feeling. Of the secretaries of the College he recalled Dr. Charles Beard, with his high ideals and his eloquent tongue, distinguished not only by depth and earnestness of character and large attainments, but by the buoyancy of his rich and rejoicing spirit. Another secretary, Mr. Darbishire, was still among them, and he must not speak of the living; but they knew what he had done and was. During his principalship the chief event was the coming to Oxford. On that he would say a word or two, for he understood that there was considerable dissatisfaction with the result of their Oxford movement. If that was so, there must have been some who had exaggerated expectations impossible to realise. Their reception and the position they had gradually established was beyond anything they had any right to expect. The dissatisfaction arose perhaps from the fact that from a variety of causes their undergraduates had not taken so high a place in the University as they would like. But many of them came up seriously handicapped in competition with public-school men, and he thought they had done exceedingly creditably. And it should be remembered that whereas in London the undergraduates, while studying at University College, were in close relations with their own professors, who read with them in various subjects, they were now in no way responsible for the success or ill-success of the undergraduates who were preparing to come to them. Until they had their degrees the men were responsible to the Oxford college they joined, or to the Delegacy. At the same time there was a certain disadvantage in the present arrangement, if the College was regarded as a seminary for the training of ministers for a particular Nonconformist denomination, for at Oxford the men were thrown into circumstances adverse to their future career, and were cut off from the active life of the churches they intended to serve. They did not have, as in London, the natural association with those churches. Though they did what they could through vacation work, the other influence could not be altogether counterbalanced.

In conclusion, he expressed great gratitude for the kindness with which he had always been treated, and especially by his colleagues. It did not require any balancing force on his part, for there was never any trace of want of harmony. They knew that every man must have his own thought, and as thought was limited it must vary; and the very growth of thought depended on variation. But under

it all there was the same simple devotion to duty, the same profound homage to the Christian spirit, the same earnest desire that whatever they might think or say, or do, they should be in conformity with that spirit, and nothing in their teaching should have any faintest touch of insincerity; nor would they require any man to accept their opinions except as he was led by his own thought and study to do so. Because that spirit was in their very constitution, the idea of difficulty never occurred. They worked together as brothers, and that, he was assured, would be the future spirit of the College. And now he gladly handed over his office to his dear friend, Dr. Carpenter, who treasured all the high ideals and traditions of the College, to his large scholarship, and earnest devotedness to all the interests of the College, which would ensure for it a great and blessed future.

Dr. Odgers' Retirement.

The Rev. PHILIP H. WICKSTEED then moved:—

"That in receiving the announcement of Dr. Odgers' resignation of the Hibbert Lectureship on Ecclesiastical History, which he has held for twelve years, the Trustees of Manchester College desire to express their great regret at losing from the teaching staff of the College one who, by his great abilities, and high scholarship, and rich stores of knowledge on the subject entrusted to him, lent distinction to his Chair.

"While cordially thanking him for the services which he has rendered in fulfilment of its duties, the Trustees are also deeply grateful to him for all that he has done to aid the settlement of the College at Oxford. They feel that he has always been a most wise and trusted counsellor, whose judgment and influence have been invaluable to the College, and who has contributed much, both by his learning and his personality, to strengthen the position of the College and to make its principles understood and appreciated in its new home."

No one, he said, had a better right than he, on the ground of long, intimate, and affectionate friendship, and of cordial, early-born and ever cherished admiration, to move that resolution. It was an afternoon of reminiscences, and his first acquaintance with Dr. Odgers was in their undergraduate days, which at that time were part of the college life. In those days, Edwin Odgers was seldom detected in the act of acquiring knowledge; he was invariably found in the state of having acquired it. He was the amazement and the ideal of the younger men. He set them a standard which gave elasticity and elation to their sense of what scholarship was. And all the time he had been an inspiration and a strength to them. He never had an hour's chat with Dr. Odgers without feeling amid the great stores of his knowledge the formative touch of a master. Then there was a time when, not only as a scholar but as a seer, he was a light in the same sphere in which shone the pure beauty of the soul of John Hamilton Thom. In that same sphere his light shone, not murky or obscure or common-place.

They felt that in him there were flashes of insight; no one could be brought into communion with him without a deepening of soul and enrichment in knowledge. He trusted that neither they nor the College were severing their connection with Dr. Odgers, but that in the years to come they would see an increasing stream of the expressed and formulated knowledge and wisdom, which they had drawn so often from the living source.

Mr. H. P. GREG, who seconded, said he wished he could express the deep gratitude the Trustees felt towards Dr. Odgers for the many services he had rendered the College. But for his guidance and intimate knowledge of university affairs, they would have had much greater difficulty than they had in the settlement at Oxford, and he had rendered invaluable services as secretary of the Board of Studies. He had shown very keen business capacity, and, what was more valuable, an enormous amount of common-sense. With regard to his influence on the students, every one of them to whom he had spoken agreed that he was a very human man indeed, to whom they could go in any difficulty, and find in him a friend, broad-minded, and one who, if there was need, would reprove in a thoroughly earnest manner. His keen sense of humour had been a great help in understanding and getting to the heart of the students. His interest in the College had been of the keenest, and he was sure that while his direct connection as a lecturer was ceasing they would always have, as long as his life lasted, his encouragement and help.

The resolution was very cordially passed, and an engrossed copy of it was handed to Dr. Odgers by the President.

Dr. ODGERS, in responding, said he knew that would be a time of formal leave-taking, and he thought he could bear the language of the resolution they had just passed. But they would understand that there had been introduced into the formal words, and into the official communication, an element of personal feeling, which he must reciprocate so deeply that he could not speak of it. There was nothing that smote one more hardly than eulogy one felt not to have deserved. And few things that made an occasion like that memorable could be compared with the sense that one lived more than one had ever thought in the heart and life of others. He knew not how to thank them for words which seemed to have brought him face to face with an old self, which had become to him almost a forgotten ideal. It was solemnising in the last degree; but now he must put that away, for he could not speak of it. And he would say what he had meant to hold on to, as the cheering thought that was going to take him through the crisis of that day. It was good that those changes should come. It was good that they should hand on the torch to fresh and keener runners; good that they should, before they must, hand on the trusts and responsibilities of life. And he was thankful for what work he had been able to do. He was thankful for the connections into which it had brought him with old and young; he was thankful to God for what ability growing

responsibility and growing effort had trained in him. He hoped there might still be some fruit off the old tree. But, above all, he would assure them that as in the years that were gone, so in those that remained, whatever he could do would still be absolutely at the disposal of Manchester College. He thanked them most heartily, those who had spoken of him and to him, in a way that had been one of the solemn surprises of his life, for what they had said and what he had felt.

Dr. DRUMMOND having announced that the new session would begin on Saturday, October 13, when the students would be expected to attend at 9 A.M., moved a cordial vote of thanks to the President. This was seconded by Dr. ODGERS, and passed with acclamation.

The PRESIDENT, in responding, spoke of his recollections of the College, which went back a little over sixty-one years. Every year his admiration for its principles deepened in intensity. Changes came, and men passed away, but the College remained, and they who were old students were prouder of it than ever to-day. The longer they lived the more deeply they felt their indebtedness to it.

OLD STUDENTS' "AT HOME." PRESENTATION OF THE PORTRAIT OF DR. DRUMMOND.

In the evening an "At Home" was given at the College by Dr. Drummond's old students, their senior, the Rev. J. Collins Odgers, of Liverpool, and Mrs. Odgers, receiving the guests in the Library. The occasion was taken to present to the College a portrait of Dr. Drummond, by Sir George Reid, R.S.A., and at the same time a framed photograph of the portrait to Mrs. Drummond, and an engrossed address to Dr. Drummond himself. These gifts were made by seventy-three old students and 104 other friends. The photograph was by the Berlin Photographic Company, the address was bound in morocco by Zaehnsdorf. Of the portrait, which was placed on an easel in the library, various opinions were expressed, but while one or two were strongly adverse, others were very warm in approval, and the prevailing judgment was that it was a striking portrait and a powerful work of art, which would certainly grow upon one with time.

There were about a hundred guests, including a number of old students and other donors to the portrait, but many were kept away by distance and other causes, and sent letters of regret and warm sympathy with the occasion. Among these were Miss Gertrude and Miss Edith Martineau, Mrs. Russell Martineau, the Misses Gaskell, Mrs. Ashton, Mrs. H. R. Greg, Mrs. George Holt, Mrs. Aspland, Mrs. Enfield, Mr. W. Colfox, Mr. W. B. Bowring, Mr. F. Nettlefold, Mr. John Harrison, Mr. Harrop, Mr. Montefiore, Mr. J. H. Brooks, and Mr. Rayner Wood. Among other friends who sent letters of regret for absence were the Master of Balliol and Mrs. Card and Professor James Seth, of Edinburgh. Mr. Sukhtankar sent a telegram of greeting from Bonn.

The Rev. J. COLLINS ODGERS took the

chair at nine o'clock, and speaking as one who had felt the inspiration of Dr. Drummond's teaching and the force of his personal example, dwelt upon the debt of gratitude they owed to him. Dr. Drummond had taught them the value of exact scholarship, and in his reading, especially of the Pauline Epistles, they had received from him an intellectual regeneration, and at the same time a moral quickening. They learnt much from the earnestness, the enthusiasm, the whole-hearted devotion which he brought to bear on all the daily duties at college. He never spared himself or slackened his devotion to their benefit. And he allowed them to encroach on his valuable leisure on Saturday afternoons by walks with him, and having them at his house afterwards. "But we received something more," Mr. Odgers concluded; "I believe I may say that it is true that no student could attend his lectures without receiving a spiritual regeneration as well. I remember the wonderful manner in which he unfolded to us the deep spiritual meaning of the Pauline Epistles. Before that time they had been for the most part unintelligible to me; it required a mind of deep spiritual perception to give us the interpretation thereof, and that mind we found in our teacher. I suppose every one of Dr. Drummond's students treasures in his library a volume of sermons, entitled 'Spiritual Religion,' preached at Cross-street Chapel, before he was called to London. In that book the ordinary reader may find expressed in choicest language some of those great spiritual truths which found an echo in our minds in the lecture-room at University Hall, truths which may be regarded as summed up in the verse from the Epistle to the Galatians which is printed on the title-page, and which chanced to be the very text of one of the discourses we heard this morning:—*Χριστῷ συνεσταύρωμαι* ζῶ δέ, οὐκ ἐγὼ ζῶ, ὁ Χρὶς δὲ ἐν ἐμοὶ Χριστός. ['I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.'] On the last page of the last sermon preached at the close of 1869 at Cross-street Chapel, there are words of spiritual significance which more than once have helped me in despondent moods. And I quote them now, not only because they have helped me, and may help many another when entering on his duties as a Christian minister, but also because I regard them as illustrations of the spiritual help and impetus which we derived in the old days from our revered teacher:—"With such an ideal"—that of Christ living and reigning in the soul—"one almost wonders at the presumption which can undertake so great an office as that of the Christian ministry. But it is not for us, when once the design of Providence is clear to our conviction, to measure our own powers, but humbly to accept, with all our sins and deficiencies, the work which God assigns us. Our treasure is in earthen vessels, that the excellency of the power may be of God and not of us. It is He who lights the ideal before our thought, and keeps it so far above us that pride may not come in and spoil our efforts. Following with such faltering steps, and with such inconsistent will, the divine leading, we can only

give thanks to God for whatever good we may achieve and implore his pardon for the ill. And when any one with any loftiness of purpose looks back on an attempt to realise the dream of his boyhood, and the aspirations which the mercy of heaven has kindled in his heart, he can only rest in the long-suffering love of his Father and own how blessed is he whose transgression is forgiven, whose sin is covered. But forgetting the failures of the past, and retaining only the humility and wisdom which they may have taught, let us look hopefully to the future, and commit ourselves in trust to each new task which God appoints us, believing that he who has led us hitherto will lead us still." Friends, in this last evening of the College session, in this final parting of the ways, what words could I quote more in harmony with what I feel sure is in all our hearts this night?"

The Rev. V. D. DAVIS, who had acted as secretary to the portrait committee, then read the address as follows, and handed it to Dr. Drummond.—

THE ADDRESS.

To the Rev. James Drummond, M.A., LL.D., Litt.D., Principal of Manchester College, Oxford.

DEAR DR. DRUMMOND,—

Your old students, together with a number of other friends, are thankful to be allowed to present your portrait, by Sir George Reid, to the College, and at the same time to ask Mrs. Drummond's acceptance of a print of the portrait.

We asked to be allowed to secure this portrait for the College in connection with the congratulations in which we joined on your seventieth birthday, when your old students sent you a letter of greeting "out of the heart of our gratitude and of the affectionate regard and high honour in which we hold you, as our teacher and friend."

We spoke then of your long association with the College as adding fresh lustre to its roll of teachers, and recalled the memory of John James Tayler, to whose chair you succeeded, and of James Martineau, whom you followed as Principal. We did not know then that your retirement from active service was so near, but now that this presentation of your portrait coincides with the close of your Principalship and of the thirty-seven years during which your life has been devoted to the College, it is with yet deeper feelings of affection and of grateful recognition of what the College has owed to you, that we repeat these words of our birthday letter:—

"We do not attempt here even to enumerate your achievements as a Christian scholar, still less to appraise their high worth. We desire simply to acknowledge the priceless gifts we have received from you in the noble ideal of scholarship you have set before us, in the passion of pure loyalty to truth, in your deep insight into the mind of Christ and the conditions of a true discipleship, your demonstration to us of the abiding truths of spiritual religion, and, if we may be permitted to say so, their manifestation in the graces of a beautiful character."

And this earnest hope, with which our letter closed, "that strength may still be

granted you in peaceful years, that we may receive from you fresh gifts out of the stores of your ripe experience and wisdom, for the further enrichment of Christian scholarship and the devout literature of a living faith."

The names are here added, first of the other friends who have joined in this gift to the College, and then of your old students, who also join in the gift.

Mrs. L. M. Aspland, Mrs. Thomas Ashton, T. Gair Ashton, Walter Bailly, Mrs. Walter Bailly, Mrs. Beard, J. W. Bell, William Blazeby, A. E. Boothroyd, W. B. Bowring, Miss E. A. Carter, Miss E. Mabel Case, W. Chawner, C. C. Coe, W. Colfox, R. D. Darbishire, John Dendy, H. Enfield Dowson, Mrs. Dowson, R. B. Drummond, Major Evans, H. W. Gair, the Misses Gaskell, Mrs. Henry R. Greg, Henry P. Greg, E. Hague, Edward Hanger, Charles Hargrove, Simon Harris, F. A. Harrison, John Harrison, W. H. Herford, Mrs. Herford, Miss F. Davenport Hill, Miss H. E. Higginson, Alfred Holt, Mrs. George Holt, Miss Holt, Miss H. M. Johnson, Mrs. R. Crompton Jones, Charles W. Jones, Miss Louisa Jones, C. Sydney Jones, Miss E. Lalor, Miss Penelope Lawrence, G. H. Leigh, Miss Lydia S. Leigh, I. S. Lister, Miss Lister, William Long, Mrs. Marriott, E. W. Marshall, Miss Gertrude Martineau, Miss Edith Martineau, P. M. Martineau, Mrs. Russell Martineau, Miss M. C. Martineau, F. Monks, Claude G. Montefiore, Mrs. Nettlefold (Birmingham), Frederick Nettlefold, Mrs. J. H. Nicholson, J. Edwin Odgers, Richard S. Osler, Mrs. Peyton, C. Fellowes Pearson, C. T. Poynting, Ion Pritchard, Miss Reid, Mrs. H. Rutt, Russell Scott, J. W. Scott, the Misses Shaen, Miss F. A. Short, Miss M. E. Smith, Miss Toulmin Smith, E. B. Squire, S. A. Steinthal, A. E. Steinthal, Harry E. Thomas, C. B. Upton, Benjamin Walker, T. F. Ward, T. P. Warren, Miss Warren, Mrs. Wells, the Misses White, Philip H. Wicksteed, S. B. Worthington, A. W. Worthington, Thomas Worthington, Jeffery Worthington, W. B. Worthington, Arthur H. Worthington.

Old Students.

J. Collins Odgers, Douglas Walmsley, Edward Parry, Thomas Dunkerley, James Harwood, C. D. Badland, Dendy Agate, H. Shaen Solly, Andrew Chalmers, T. Lloyd Jones, F. W. Stanley, V. D. Davis, Arthur W. Timmis, Lawrence Scott, George Evans, Hugon S. Tayler, C. J. Street, Philemon Moore, Thomas Robinson, W. Copeland Bowie, Frank K. Freeston, Edgar I. Fripp, R. Travers Herford, W. H. Drummond, W. G. Tarrant, Henry Gow, L. P. Jacks, E. L. H. Thomas, A. Leslie Smith, Priestley Prime, W. Lyddon Tucker, T. B. Evans, E. D. Priestley Evans, Arthur W. Fox, G. Dawes Hicks, S. S. Brettell, U. V. Herford, Wilfred Harris, W. E. George, J. S. Mathers, S. H. Mellone, Richard C. Moore, Ambrose Bennett, J. Tyssul Davis, A. Cunliffe Fox, J. Worsley Austin, Harry S. Perris, Joseph H. Wicksteed, J. H.

Weatherall, J. M. Connell, William Whitaker, Neander Anderton, William C. Hall, W. W. Chynoweth Pope, J. M. Lloyd Thomas, Thomas A. Gorton, Alfred Hall, E. S. Hicks, J. H. Woods, F. A. Homer, E. Gwilym Evans, Charles Travers, Alex. R. Andreae, George A. Ferguson, Gordon Cooper, A. H. Thomas, F. Heming Vaughan, Philip E. Richards, R. P. Farley, Edgar Lockett, Gertrud von Petzold, Henry Dawtrey, F. Han- kinson.

The Rev. EDGAR I. FRIPP then spoke, as Dr. Drummond's first senior student after he became Principal, a fact, he said, of which he was not sure that Dr. Drummond was quite so proud as he was. He recalled the old days when Dr. Martineau and Dr. Drummond were working together at University Hall, and spoke of his own feeling that Dr. Martineau did not seem to realise on the social side the implications of his own noble philosophy. Such a discrepancy they never felt in Dr. Drummond. He could recall debate after debate in which Dr. Drummond almost invariably differed from his chief in taking, as they thought, the side of liberty, righteousness, and pity towards the oppressed, and he knew their hearts as young men went out to him in gratitude for the way in which he spoke, and the manner in which he led them in the direction of reform and justice in the land. Those who only knew Dr. Drummond in the study or the lecture room would perhaps be surprised if they saw him on a political platform. Perhaps some of them might remember—and as it happened twenty years ago he might be permitted to refer to it—a meeting in favour of Home Rule that was held in London. Those who were present and heard the magnificent speech Dr. Drummond made on behalf of what he deemed justice for the Irish people would never forget it. Dr. Drummond seemed to combine some of the finest qualities of the Teuton with those of the Celt. His carefulness, his earnestness, his microscopic accuracy of workmanship, combined with high dreams and prophetic passion, were elements mingled in his nature, the Conservative and the Radical, the balance of mind and high dreams for mankind. He had often thought it a pity that Dr. Drummond had not the liberty to go up and down the country preaching in their pulpits. He believed that if they had his fervour and deep religiousness in their work many of their churches would not be sinking into the decrepitude which seemed to be their fate. And, furthermore, there was no man who had been such a champion as Dr. Drummond had been for their catholic principles; he had been faithful among the faithful to the traditions that came down to them from Baxter and their Presbyterian forefathers; and so long as he lived the sectarian spirit among them would never dare to raise its head very high. Of Dr. Drummond's scholarship it was not for him to speak. Their libraries were enriched by his writings. His "Jewish Messiah," his "Philo-Judæus," his Hibbert Lectures, his study of the Fourth Gospel, his commentaries on St. Paul's writings and other works had given him a European reputation.

But if he might venture to specify one subject in which he thought he excelled, it was as the interpreter of the Apostle Paul. It seemed to him, and he believed there was a consensus of feeling amongst them on this point, that Dr. Drummond was the foremost interpreter of the mind of the great Apostle, the foremost living interpreter. They were all proud of him; they recognised in him at once all that made a great scholar and noble Christian—unflinching industry, high ideals, spiritual passion, self-effacement and modesty—he had lived in a rare atmosphere among those things, in the language of his beloved Apostle, that were true and venerable, just and pure and lovely and of good report, and they gratefully and gladly laid that night their homage at his feet.

Mr. A. H. WORTHINGTON, speaking as one of the donors who was not an old student, said that though he was incapable of saying what he felt on that occasion, he yielded to none in the homage he felt towards the character and life and work of Dr. Drummond. His first recollection of Dr. Drummond was as a boy of somewhere between six and ten attending the Bible-class on Sunday mornings in Cross-street Chapel. Among the vivid recollections of his childhood and among the real impressions made upon his life he classed the work which Dr. Drummond did in that Bible-class. He also remembered Dr. Drummond's face in the Cross-street pulpit before he came to Manchester College; he did not understand his sermons, but he did remember how he looked, and he could wish there was more of that look on the face in the portrait. He also remembered the way his father and mother spoke in his childhood and had always spoken, and his father spoke to that day, of their debt to his ministry at Cross-street. That was not an occasion in which the College appeared except as a recipient, but he could not pass by the opportunity without saying a word or two about the connection that he as one of the humble officers of the College, had with Dr. Drummond in various ways. During his term of office the unfailing courtesy, the absolute soundness of judgment, the rectitude of purpose which had always characterised Dr. Drummond's official and unofficial acts had been of the most striking and perfect nature. How fully he had grasped the principles for which the College stood, how nobly he had stood forth, and how faithfully he had served them, must be in the minds of everybody who knew anything about Manchester College. Dr. Drummond's whole life had been a living witness to those principles. If one wanted to find what the College aimed at, what the College strove in its humble way to promote and to serve, one could not do better than go to the various addresses Dr. Drummond had delivered on various occasions, at the opening of the College, at the Martineau Cen'enary, or on those critical occasions when in times of difficulty he had to speak and to show the students and professors, and the Trustees, what was the only possible line for the College to take. In all soberness, and without any rhetoric, for he had none, without exaggeration he believed the name of James Drummond

would be added to the roll of principals of the College, which, looking backwards, started with Martineau, Tayler, Kenrick, Wellbeloved, Barnes, and, to go somewhat into the ancestry of the College, Frankland, and would stand worthily on that roll. The ideals that he had received from their hands he had not let grow dim, and he handed them on to his successor untarnished. No one of them could foresee what the future of the College might be, but he could not help feeling that, if anything was certain, the principles and the ideals for which Dr. Drummond had laboured unceasingly would endure to the end.

Dr. DRUMMOND, in acknowledging the gifts, said he could not be but very profoundly touched by all the kind words which had been spoken that evening and by the beautiful present which had been handed to him, and the copy of the portrait which had been given to his wife. It would be treason to doubt for one moment the perfect sincerity of all that had been said, but it did not rouse in him any feelings of vanity or any claim for himself. It only proved the truth of what he had always held since he was himself a student of the College, that there was in the human heart that which could be reached, and the susceptible mind of youth would always be open to teaching which was simple and genuine. Great ideals which floated before one's mind were none of one's own creation, but came to one with an imperative claim, revealing themselves in some way in spite of all unfaithfulness and shortcomings. He could have no greater blessing in retiring from the office which he had held so long than to know, as he now knew, how much the students had felt they had derived from his teaching, and that they were brought into some higher realm of thought and feeling. There was one point to which he would like to refer that had been spoken of as an act of self-denial on his part, and which he would like to assure them was nothing of the kind. The Saturday walks and talks were amongst the delightful parts of his life in London, and he would have felt very grievously cut off if he had been confined to the class room and never been brought into the close intimate union with his students which he had always desired. He could not to this day feel very much older than his students. His heart was altogether in sympathy with young men; he always rejoiced to know their thoughts, to see their efforts and aspirations, and to do as much as he could to encourage what was best in themselves, not following their teachers in any slavish imitation, but simply being themselves, and devoting all their powers to the realisation of the highest ideals that God might reveal in their souls. And now in regard to the College itself, and the principles for which it had always stood. Did they know that its origin was the Act of Uniformity? Their forefathers were driven out of the ancient seats of learning, and efforts were made to destroy their learning among them. It was a crime to teach, but they were determined to provide for themselves University education. That was an ideal conception

—the ideal that had run through all these academies for the last two hundred years or more, to provide University learning, especially for the ministry and the Nonconformist churches. In doing that their forefathers formed a very distinct conception of what University learning meant. Of course, it meant scholarship and everything taught at the Universities, but it meant a great deal more. It seemed to them that the ancient seats of learning were untrue to the University idea, that they constituted themselves into a sect; they drove out all who did not conform to the sect, and they usurped and appropriated all knowledge and learning to themselves. Their forefathers, on the contrary, decided that a University must be absolutely unlimited in regard to the exercise of thought. They had suffered from restrictions which were imposed upon them, and they determined not to impose similar restrictions on others, and, therefore, these academies were really public institutions, founded on public principles and aiming at a public constituency. They sought to set the old Universities a model of what a University ought to be both in learning and in spirit, that had come down to the present day, and he thought the College had always been true to that. They had recognised the simple fact that men of equally good intentions, of equally high motives, had differed from one another, and often fundamentally on difficult theological questions; therefore, as these differences arose in the normal and necessary exercise of human intelligence, they allowed for such variation; they encouraged it, and believed that the absolute truth could be reached not by following any single line, but by the united efforts of mankind they would bring to a focus all the various efforts of the highest intellectual and spiritual powers, hoping in that way they would move along converging lines, and by looking to the great central and eternal light, would continually approach one another and at last, it might be, arrive at complete mental unity. But in carrying out this ideal it had come to pass that they had been practically confined, not absolutely, but with comparatively small exceptions, to a single denomination; and that denomination had resolutely refused to lay down denominational lines. It had been composed simply of men excluded from other denominations, religious and thinking men with theology of their own. But a university education implied more than learning and teaching, however broad and free. He thought every University man would feel that a very large part, perhaps the most valuable part, of University influences had been the association of men with one another who had had a different bringing up, who had belonged to different denominations, and yet met as equals to discuss with perfect frankness, and express all their doubts and all their beliefs, and to find everywhere the same respect and the same good fellowship as long as character was sound and aim was high. Now that kind of University education they had not yet succeeded in perfectly attaining. He believed they had always wished it, and the ancient college of a similar foundation in Carmarthen

had in practice carried it out more fully than they had, because, perhaps, Welsh people were less sectarian than English people, but at all events so it was. He could not but look forward to the future. He thought the idea of the College would never be reached until they had brought together in the same class-room men of different theologies, of different denominations, who would mix freely with one another, and who in their own thought would be able to appreciate one another's position. That was attained in living intercourse with men far more easily and fully than from books. It might be done through books to a large extent, but he had always felt that with a teacher of theology, what was wanted above all, was a basis of complete catholicity of religious spirit. By catholicity he meant nothing vague and indefinite, but a fulness of religious nature, not one-sided, not partially developed, but branching out in all directions, and appreciating sympathetically at least, if not in actual practice, all that had been genuinely felt and believed by the men and women about them. He had always felt that could not be secured fully except by living intercourse, and he had always felt it to be a deep defect that he was excluded from this living religious intercourse with men differing from himself. It was so still. He found himself with members of other denominations perfectly friendly as friends, but if they got to the deeper religious questions they were immediately silent. They rested no confidence in him, or they believed he would have no confidence in them, and in this way he thought they cut off, not by their own fault, but in spite of their desires, very valuable sources of religious influence. His hope was that it would be less and less so in that College. In order that they might attain their ideal, which was pressed upon them more and more by their presence in Oxford, he thought in their future appointments, they must go into the wide world and appoint the very best men that they could find, regardless of their ecclesiastical or theological differences of belief. It would, no doubt, be necessary that in appointing such men, they should appoint those who recognised the right of this freedom, and both desired it for themselves and were prepared to give it to others, because it would be a violation of the old principle of their College if a hot proselytiser came in and insisted on his own views being adopted by his students. But as long as a man came with his own profound convictions, while he fully admitted the value and the genuineness of other people's profound convictions, while he encouraged the young men who came under him to think for themselves and required them only to be faithful and true in their thought and their learning, then they should go into the world and find the very best men they could attract to their ranks; and only in this way would it be possible to secure for their students that wide association which he thought was the one thing they needed. Now they spoke, or they must speak, of bringing up students for their own particular group of churches as ministers. He ad-

mitted at once that was a very prominent aim, a right and noble aim in the College, but he contended also that they would not bring up men with all the privileges they ought to have if they did not give them the full breadth at which this College aimed, unless they associated them with men in some way who had been brought up under quite different influences, and who had a different way of looking at the great religious questions. It was in this way their own Nonconformist ministry would become not only a learned but a profoundly religious one, with wise and generous sympathies, and with deep spiritual insight. They needed men, above all, of this kind. He was quite sure there never was a time yet in Christian history in which such men could find a more ready hearing. There were multitudes of men in all the churches who were thirsting for the simple, strong, spiritual word; they cared comparatively little about the minutiae of theology, but they did care profoundly about a religion which they could believe and by which they could live. If they were able to send forth men into the Nonconformist pulpits from their College with that large and generous feeling towards all, and with their hearts burning with a religious enthusiasm, they would see a brighter time dawning on those ancient churches than they had seen for some time. He had often longed that they could see the beginnings of that higher state of things, as it seemed to him, in their College. He had seen the beginning of it. He saw it now in his dear friend Mr. Addis—he was devoted to the true interests of their students, he spared no pains in his teaching, he did not seek to proselytise. He hoped Mr. Addis did exert a very deep religious influence upon them, and although he differed from most of them—he supposed more than the other professors—theologically and ecclesiastically, he did not differ in this, in believing that of the three great Christian virtues the greatest was love, and in believing that love lifted up their thoughts to the Eternal Throne from whence it came down, and was distributed into the hearts of God's children. Unity of the spirit was a simple present fact, which they ought to acknowledge, and which they ought to encourage, and he ventured to say that their dear friend, Mr. Addis, was ready to give his whole devotion to the best interests of the College if the College would give its whole-hearted allegiance to him. As to the future, he hoped if he lived long enough he might see some further advance towards real practical breadth such as had been established as a practical fact at Harvard. But meanwhile he simply climbed the mount, and looked from that over the Land of Promise. He still looked forward, and not backward. The ideals were all in front; the golden age had yet to come, and he hoped and believed that in God's good time some strong Joshua would come who would lead their people into the Promised Land, and that at last they would not only realise the high catholic aims of that College, but they would lead towards the true catholic church in which the fulness of God's Spirit should dwell and which should speak to the world the needed

words of righteousness, to the bringing in of the golden age of the Kingdom of God. And now, in conclusion, let him thank, from his very heart, all his old students, not only for their generous words and gift, but for the frankness and gentleness and kindness with which they had treated him during all those years. If ever any man had an absolutely happy life, with hardly a break or ruffle, he thought that man was himself, and he ascribed it to the high qualities, the fine true Christian feeling of the men who in succession had come to be enrolled in the ranks of their students, and he was very grateful to them. If he had taught something to them they had also taught something to him, and helped him forward towards his closing years, and he should always look back gratefully and affectionately to that farewell meeting.

The Rev. S. A. STEINTHAL, as President, then said a few words, accepting the portrait on behalf of the College. He referred to the many portraits already on their walls, of men who had done so much for the true religious advancement of the world, and for those principles which Dr. Drummond had just expounded with such clearness and power. He wondered where the new portrait, which they so gladly accepted, would be hung. And he could not refrain from saying that there was another Emeritus professor whose portrait he longed to see there also. (A suggestion which was warmly received by the audience.) He had told Dr. Drummond that he regretted that meeting could not be one of perfect pleasure to them, but he felt that in after years they would look back upon that evening and remember with gratitude that they had been able to express to Dr. Drummond something of the deep reverence and affection which filled their hearts.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London: George's Row Mission.—The Rev. F. Summers writes:—"Will you be kind enough to allow me to appeal for assistance to take our Sunday-school children, nearly 400 in number, for their annual day in the country? It is always a time of great delight, especially in so poor and so crowded a district as this is. Donations, which will be thankfully received, may be sent either to 4, Durley-road, Stamford-hill, N., or to the Domestic Mission, George's-row, St. Luke's, E.C."

Altrincham (Presentation).—For nearly a quarter of a century Mr. A. E. Paterson has been the indefatigable and loyal secretary and treasurer of the Dunham-road congregation, and on Thursday, June 21, they marked their high appreciation of his services by the presentation of a handsome tea and coffee service and tray, all of solid silver. After a reception and a short musical programme, a bouquet was presented to Mrs. Paterson, and Mr. Godfrey Worthington took the chair, supported by the Rev. Dendy Agate and Mr. David Little, chairman of the committee. At the opening of the proceedings the chairman gave a brief history of the congregation. Their first chapel was opened in 1814 in Shaw-lane, and in its establishment the chairman's great-grandfather, Mr. John Worthington, had a part. The present chapel was opened in 1872. It was in 1859 that the congregation first appointed a committee, and on Mr. Paterson's father served. He himself

joined the committee in 1879, and three years later became secretary and treasurer. Both the chairman and Mr. Agate bore warm testimony to the value of Mr. Paterson's services, and his constant tact and kindness. Mr. Little said that the response to the testimonial fund had been very general and spontaneous. Mr. Paterson acknowledged the gift with much feeling, and gave some interesting reminiscences of his connection both with Shaw-lane and the present chapel. There was a large gathering of the congregation and other friends including several neighbouring ministers.

Belfast: Mountpottinger.—The annual floral services were held on June 24, the Rev. J. Worthington, resident minister, preaching in the morning, and being assisted at a special afternoon service by the Rev. W. King, of Newtownards.

Darlington (Appointment).—The Rev. S. S. Brettell, M.A., has received and accepted the unanimous invitation from the members of the Unitarian Church to become their minister. He will commence his ministry on the first Sunday in October.

Halifax.—On Sunday morning the Rev. P. E. Richards closed his ministry as assistant to the Rev. F. E. Millson, at Northgate-end Chapel, making a slight reference to the occasion at the beginning of his sermon. There was a good attendance. In the evening the Rev. F. E. Millson closed his ministry of thirty-four years. The sermon touched deeply on the calls on a minister in connection with such recurring events as anniversaries, Congregational and school meetings, weddings, burials, &c., and the mutual ties these cemented between minister and people. Mr. Millson spoke of his own habit of keeping an open eye for the good qualities of other churches than our own, noting especially his long series of Sunday evening sermons on "Good Men and Women of various Churches"—and of no church. Mr. Millson said that in his sermons his main object had been to preach to the hearts of his people, not forgetting the intellect. The sermon was listened to with the greatest attention by a large congregation. Many of those present who had listened to Mr. Millson for many years were moved by the charm, the beauty, the simplicity, and the tenderness of this closing sermon. The service was in perfect accord with the occasion. On Monday evening Mr. Millson met the congregation, and gave them a friendly talk about his settlement at Northgate-end in 1872, noting many of the names of old members now passed away, his early attempts at visiting the congregation of that time, his suggestions of alterations in the service from time to time, the introduction of the service book now in use, many notes relating to the Sunday-school, references to ministers who have taken services at Northgate-end during his ministry, the whole proving a most interesting review of persons and events the audience could readily follow. A resolution thanking Mr. Millson for his address was spoken to by members and heartily carried. A resolution in very cordial terms was passed to the Rev. P. E. Richards, for his services to the congregation and the Sunday-school, and Mr. Richards replied, referring to his happy connection with Mr. Millson during the past four years, and also with the congregation and the school. At the annual meeting of the congregation, a few weeks ago, a very hearty resolution was passed to Mr. Millson for his long service.

Heywood.—On June 23 and 24 the congregation worshipping at the Britain Hill Unitarian Chapel, celebrated the fifteenth anniversary of the preaching of Unitarianism in the town. For some time extensive alterations have been made to [the fabric] of church and schools, and on Saturday a reunion of past and present worshippers took place at which 400 friends were present. At this reunion, in addition to the laymen prominently identified to-day with the chapel, several of the old founders were present and spoke. Three of the four ministers of the church addressed the meeting—the Rev. John Fox, of Leeds, J. E. Stead, of Mossley, and T. Bowen Evans, the present minister; the second minister, the late Rev. William Bennett, being represented by his respected widow. On Sunday two appropriate and inspiring sermons were delivered by the Rev. Douglas Walmsley, the Heywood Unitarian Temperance band giving a musical service in the afternoon. Large congregations assembled at all the meetings, which proved most stimulating and helpful.

Huddersfield (Farewell Meeting).—A meeting to bid farewell to the Rev. W. Mellor

at the close of his ministry of nearly eight years at the Fitzwilliam-street Church was held on Wednesday evening, June 20. Alderman O. Balmforth, J.P., presided, and spoke highly of the services both of Mr. and Mrs. Mellor. Mr. N. Culley, on behalf of the Church and School Guild, of which Mr. Mellor was the founder, presented to him an illuminated address, and other members of the congregation added expressions of gratitude and regard. Both Mr. and Mrs. Mellor responded, the former giving an interesting address on the chief aims he had set before himself in his ministry. On Sunday, June 24, Mr. Mellor preached his farewell sermons to good congregations, especially in the evening. In the morning the subject was "An Unrealised Ideal—a Free Church," and in the evening "A Parting Commendation." The services and sermons were very moving and impressive, minister and congregation alike being deeply touched by the parting.

London: Bermondsey.—The Sunday School excursion took place on June 26. The party, numbering four-score and two, enjoyed a delightful summer's day on Dartford Heath. Kind contributions from H.C.C., H.E., D.M., F.N., O.N., and Mrs. A.

London: Essex Church.—The Hospital Sunday collection amounted to £213 11s. 9d.

London: Highgate (Presentation).—On Tuesday evening, June 26, a presentation of a time-piece was made to Mr. T. J. Manwell, "by grateful readers, in recognition of seventeen years' devoted services as hon. librarian of the Highgate-hill Free Library." Mr. Withall presided, and both he and Mr. H. G. Chancellor, who made the presentation, bore warm testimony to the great value of Mr. Manwell's services. The old library, readers will remember, has now been handed over to the new public library in Manor-gardens.

London: Stratford.—On three evenings last week the West Ham Lane Temperance Guild and Band of Hope gave successful performances of the cantata "Too Bad."

Moneyrea.—A service for the installation of the Rev. G. J. Slipper as minister, in succession to the late Richard Lyttle, was held on Saturday afternoon, June 23, and was largely attended. The Rev. J. A. Kelly conducted the opening part of the service, and the installation prayer was offered by the Rev. T. Dunkerley. Principal Gordon gave the charge to the minister, and the Rev. W. H. Drummond to the congregation. In the evening a social meeting was held to welcome Mr. and Mrs. Slipper, Mr. A. Spence presiding. Affectionate tribute was paid to the memory of Mr. Lyttle, and good hope expressed for the new ministry. The Rev. Charles Peach, as an old friend of Mr. Lyttle's, Principal Gordon, and the Rev. T. Dunkerley were among the speakers.

Mottram.—Mr. Ernest W. Smith, son of the Rev. H. B. Smith, has taken honours in the final B.Sc. examination in the Victoria University of Manchester.

Sheffield District Sunday-School Union.—On Saturday, June 23, a picnic of teachers and friends was held at Stannington, five schools being represented, and after tea the Rev. C. J. Street gave an interesting address on the hillside on "Religion in the State Schools and in the Sunday-school." Referring to the Government Education Bill, he expressed great disappointment at the course it was taking, and pointed out the growing importance of the religious teaching given in Sunday-schools. A discussion followed, and Mr. Street was heartily thanked for his address, on the motion of Miss A. Wragg, seconded by the Rev. A. H. Dolphin.

Walmsley.—The annual congregational sermons were preached on Sunday June 24. The Rev. H. E. Haycock, of Halliwell-road, Bolton, conducted the morning service, and gave an admirable address to the scholars. The Rev. C. C. Coe, of Bournemouth, preached in the afternoon and evening, and the chapel was so crowded that a large number were unable to gain admission. The choir rendered two special anthems, and the singing of the children at each service was of a very pleasing character. The collections amounted to £56, an increase on last year. The memorial stone of the new school buildings, to be raised at a cost of about £1,000, was laid on Saturday, June 2, by Mrs. Arthur Grog. There was then already about £700 in hand towards the cost.

Yorkshire Unitarian Club.—A meeting of the committee recently appointed to consider the question of this proposed club was held in

the committee-room, Priestley Hall, Leeds, on Saturday, June 23, Mr. Henry Lupton presiding. A circular drawn up by a sub-committee, giving particulars relative to the proposed organisation and methods of working, was read and, with a few alterations, approved. It was resolved to send the same out to members of all Unitarian churches within a reasonable distance of Leeds and to request their attendance at a meeting at the commencement of the autumn, when the scheme will be fully considered. A sub-committee, consisting of Rev. John Ellis and Messrs. C. H. Boyle, J. Thornton, F. G. Jackson, and A. Simpson was appointed to make arrangements for this meeting, particulars of which will be announced in due course.

THE wise and good of every age have variously struggled to express in adequate terms the solemnity of human obligation; but all the strivings of their thoughts have culminated in this: "The word of conscience is the voice of God."—*James Martineau.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 1.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Beckstein Hall, Wigmore-street, W., 11.15, Rev. JOHN HUNTER, D.D., of Glasgow.
Bermondsey, Fort-road, 7, Mr. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, Ph.D., D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11, ALFRED MILNES, M.A., "Virtue and Merit; a Study of Shaftesbury," and 7, W. J. JUPP.
Deptford, Church-street, 11.15, Rev. A. J. MARCHANT, and 6.30.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON, 3.15, Flower Service.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Mr. R. W. KITTLE, LL.B.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Rev. EUSTACE THOMPSON, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worpole Hall, 7, Rev. G. CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Mr. H. G. CHANCELLOR.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT, U.H.M.C.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HOBBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
LEICESTER, Narborough-road, 11, Rev. A. HERMANN THOMAS, B.A., and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11, Rev. H. DAWTREY, B.A., and 6.30, Rev. C. J. STREET.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, July 2—7, Darwen and Gt. Harwood, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.

CAPM TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

HOLIDAY ENGAGEMENT, for the month of August, required by a Lady who is desirous to become acquainted with Unitarians, with a view to uniting herself with them. Would be willing to undertake permanent engagement after Christmas as useful Companion or Secretary. Could also take a position as Organist in a small church.—Address, A. E. H., INQUIRER Office, 3, Essex-street, Strand, W.C.

SITUATION REQUIRED by LADY, 35, as COMPANION-HELP or HOUSE-KEEPER. Thoroughly domesticated, cook, needlewoman, abstainer, musical. Good references.—T., INQUIRER Office, 3, Essex St., W.C.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY, 2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £60 EACH.
Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3/ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years Certain, 4 per Cent., free of Income Tax.
Prospectus and 43rd Annual Report on Application.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARCADCASTLE, RENEE.
F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

BIRTH.

TAYLOR.—On June 23rd, at Morelands, Heaton, Bolton, to Mr. and Mrs. Percy Taylor, a son.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Mally's Wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE

Contents for JULY.

Little Portland Street Discourses:—

I.—All Things New.

II.—The risen Christ.

Hymns of Joy in God.

Hooliganism: Its Character, Causes, and Remedies.

Religion and the Church.

The Life of Charles Bradlaugh.

The Only Way Out.

Notes by the Way. Notes on Books, &c.

F. R. HENDERSON, 16, Paternoster-row, and all Booksellers.

PORTRAIT OF DR. DRUMMOND.**PHOTOGRAPHURE**

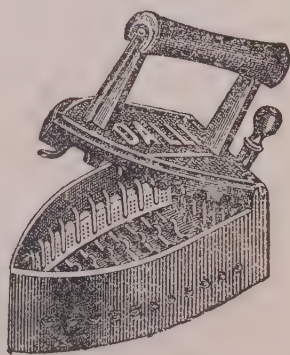
of the portrait of Dr. Drummond by Sir George Reid, presented to Manchester College. Size, 10 in. by 8 in., on India paper. A limited number of copies may be purchased, price 5/-, post free, on application, with remittance, to the Rev. V. D. DAVIS, 9, Nightingale Sq., Balham, S.W.

**THE INCORPORATED
LANCASHIRE AND CHESHIRE SOCIETY
FOR THE
PERMANENT CARE OF THE FEEBLE-MINDED.**

Hon. Secs.:—J. J. COX, M.D., 38, Deansgate, Manchester; Miss DENDY, 13, Clarence Road, Withington, Manchester.

Hon. Treas.:—SAM GAMBLE, Esq., Wilbraham Road, Fallowfield, Manchester.

The Governing Body of the above Society, having acquired WARFORD HALL, CHESHIRE, are prepared to receive in the Hall, a limited number of boys of weak intellect, whose parents can afford to pay a moderate sum for their maintenance and tuition. A Special School will be conducted for them under the inspection of the Board of Education. The Hall is a beautiful place of residence, and is in a healthy situation. Provision will be made for medical attention. Further particulars on application to Miss DENDY, Hon. Sec.

**Dalli**

The best Box Iron. Self-heating with smokeless fuel. No gas, no fire, no danger of explosion. Hot in a few minutes and remains hot. It can be used indoors and outdoors without interruption and does double the work in half the time.

Price of the "Dalli" 6/-, price of the "Dalli" Fuel 1/9 per box of 123 blocks. To be obtained of all Ironmongers and Domestic Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 27, Milton Street, London, E.C.

Beware of worthless imitations.

CHANGE OF ADDRESS.

The Rev. W. HARRISON, from Stalybridge to Brookfield Avenue, Timperley, Cheshire.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High, cliffs Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFOED, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

A PARTY OF FIFTEEN WOMEN STUDENTS, or others, wishing to visit London, can be received at Winkworth Hall, Brondesbury (residence for students of the Maria Grey Training College), from July 2nd to 16th. Fees 21s. per week.—Apply to the WARDEN.

PENMAENMAWR.—TO LET for August, HOUSE, Two sitting-rooms, six bedrooms, all large. Fine situation. Well recommended.—Mrs. JONES, Vron.

BORROWDALE.—TO LET till August 7th, HOUSE, 2 sitting-rooms, 7 bedrooms. Recommended by Mrs. Carpenter, Oxford.—Address, Mrs. SMITH, Leathes Cottage, Borrowdale, Keswick.

SUFFOLK.

A LADY wants to rent unfurnished a good old-fashioned cottage, or small house in Suffolk village. Within easy distance of Ipswich, sea, and rail.

Address, M. B. T.,
Long Sutton,
Langport, Somerset.

Near the British Museum.

KINGSLEY HOTEL
HART STREET, BLOOMSBURY SQUARE,
LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "BOOKCRAFT," LONDON.

FREDK. LONG & SON,
AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,
Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

Strawberries, Dessert, Carriage paid, Package free. 12 lbs., 4/-; 24 lbs., 7/6, Cash.—FRED THORNLEY, Fruit Grower, Evesham.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

UNITARIAN HOME MISSIONARY COLLEGE.—THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held in the MEMORIAL HALL, Manchester, on Tuesday, July 3rd, commencing at 11.0 a.m. The Visitor's Address will be delivered by the Rev. S. H. MELLONE, M.A., D.Sc., Holywood, at 5 o'clock. On the evening of the same day, the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL, at 7.30, and will be conducted by the Rev. S. M. CROTHERS, D.D., of Cambridge, Mass., U.S.A. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. HEYS. On the following day, Wednesday, a GARDEN PARTY will be held in the grounds at SUMMERVILLE, from 3 to 8 p.m. Tickets free on application to the Hon. Secs., Summerville, Victoria Park, Manchester. The attendance of all friends of the College is earnestly invited.

For the Committee,

EDWARD TALBOT, } Hon. Secs.
E. L. H. THOMAS, }

Manchester, June 20th, 1906.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO.—TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate, Saturday, June 30, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3341.
NEW SERIES, No. 445.]

LONDON, SATURDAY, JULY 7, 1906.

[ONE PENNY.]

CONTENTS.

NOTES OF THE WEEK...	441
LEADER :—	
Teachers in Council ...	448
ARTICLES :—	
A Letter from Wellington, New Zealand	442
Westward in Canada ...	445
Essays in Restatement—VIII. ...	447
Dr. Crothers at Birmingham ...	454
MEETINGS :—	
Manchester College, Oxford ...	443
Summer Session for Sunday School	
Teachers ...	448
Irish Non-Subscribing Presbyterians ...	452
Remonstrant Synod of Ulster ...	453
Winifred House ...	453
CORRESPONDENCE :—	
Can Unitarians be Married in the Church	
of England ? ...	446
The Education Bill... ..	446
LITERATURE :—	
About John Brown ...	444
POETRY :—	
The Gospel According to Paul ...	445
THE CHILDREN'S COLUMN ...	447
NEWS FROM THE CHURCHES ...	454
OUR CALENDAR ...	455
ADVERTISEMENTS ...	456

NOTES OF THE WEEK.

THE Session of the Unitarian Home Missionary College closed on Tuesday with the Visitor's address and the Valedictory Service, and a garden party at Summerville, on Wednesday. A report of the proceedings and of the Missionary Conference on the following day we hope to publish next week.

THE Presbyterian College at Carmarthen has this year two students who have secured their B.D. in the University of Wales. This being the fourth successive year in which the College has sent up successful candidates for this degree it will now be admitted as an Associated College of the University, with two representatives on the Theological Board. The proceedings at the close of the session on June 27 we hope to report next week.

ANOTHER University distinction at Oxford we should have noted last week with Mr. Geoffrey Scott's winning of the Newdigate. Mr. Raymond V. Holt, of Lincoln College, son of the Rev. Peter Holt, of Astley, and an external student of Manchester College, won the Stanhope Historical Essay Prize. "Robert Stewart, second Marquis of Londonderry (Viscount Castlereagh)" was the subject of Mr. Holt's essay, which, among the other prizewinners, he had to read at the Encaenia, in the Sheldonian Theatre.

A *Times* correspondent telegraphs an instructive communication from a prelate

in the office of the Papal Secretary of State. The purport of the communication is partly to elevate the secretary, Cardinal Rampolla, and partly to give the view of the French separation law current in Anti-Papal Catholic circles. It throws a queer light on the policy of the Church. "With the new Pope great virtues ascended the throne of St. Peter. Ardent piety, sincere faith, and absolute humility are giving a living example to the whole Christian world. For Pius X. is a saint. But you know that pliability and diplomacy are not the qualities of a saint." His reign is described as a mischievous anachronism. The terrible monks, with the Jesuits at their head, are said to be taking advantage of the candour of the Holy Father. As a result "the Christian democrats are condemned, ostracised, persecuted, and are becoming rebels. The Bishops who encourage them with their sympathy are mercilessly punished," and an alarming number of episcopal resignations follows. "Hence it is revolt which rumbles in the distance." Should the Pope reject the Separation law the French priests, we are told, will not follow his orders. It is a little difficult to see how they can, since the vast majority have already, in a measure, submitted to it, no less than 34,286 out of the 38,000 French clerics having applied for the Government pensions. But the chief condition attached to these pensions is submission. And what will be the end of the hard struggle of France to deliver itself from Rome is difficult to foresee.

THIS year's exhibit of the British School of Archaeology in Egypt is perhaps less striking from a merely spectacular point of view than is sometimes the case. Yet there is much to interest us in these upper rooms at University College whenever we turn in there on these July afternoons. We are attracted by some small bottles of graceful shape made of blue paste, and described as being "for New Year's presents." Here, too, are necklaces of beads or of shells, testifying to the same love of personal adornment in the people of bygone millenniums as beats in the feminine heart to-day. A much corroded dagger dug up from one of the ancient tombs shows how old, if not praiseworthy, is the instinct of slaughter. Yet these vanished races, native Egyptians, or members of the invading Shepherd tribes were in appearance grotesquely unlike us. We know not which thought comes uppermost. In essential things of the mind we change little and slowly, in the affairs of transitory fashion the dissimilarity is great. Whether we would entertain an hour with

thoughts of progress, or moralise on the stationary condition of humanity, we find apt illustration in these relics of last winter's work of Professor Petrie and his colleagues.

IN historical importance the present exhibition yields to none that have preceded it, and its educational value is enhanced, for the ignorant—and who is not ignorant in Egyptian archaeology—by the models which Professor Petrie has prepared. These models are explained in an informal, but most interesting, fashion daily at 11 and 3. There are two of them, one represents the temple and site of the city of Onias, the Jewish High Priest, who fled from the persecution of Antiochus Epiphanes in the middle of the second century, B.C. In Egypt, some twenty miles from Cairo, he founded his New Jerusalem. The model shows what ingenious methods were adopted by which the temple built on a sandy plain should bear some resemblance to the temple on the rocky hills of Judæa. Amongst other features of interest we note the justification afforded by the recent excavations to the correctness of some suspected pages in Josephus.

THE second model carries us back yet another 2,000 years into the past. This is the ancient camp of the Hyksos invaders. Here, again, modern discovery confirms ancient historians. Doubt had even been thrown on the existence of the Shepherd dynasty in Egypt. The explorers have now found scarabs of between twenty and thirty of their kings, and Professor Petrie is able to give a hypothetical but probable construction of their order of succession: It is a civilisation, if civilisation it can be called, which had no cities, strangely different from that of the Egyptians: Not a walled town, but a vast open camp protected with immense ramparts of earth. The men of the invasion were archers; it was with the bow and the arrow they smote the Egyptians. All this and much more may be seen and learnt this month at University College, and the British School deserves the gratitude and the support of those who are lovers of humanity in the far distant ages, whether they are Egyptologists or not.

THE Rev. R. J. Orr, of Belfast, writes to us on the constitution of committees, contrasting the large clerical majority on the General Purposes Committee of the Non-subscribing Association of his district with the equal proportion of laymen and ministers in the Committee of the Provincial Assembly of Lancashire and Cheshire.

A LETTER FROM WELLINGTON, NEW ZEALAND.

IN the INQUIRER of May 26 we published an account of the arrival of Dr. and Mrs. Tudor Jones at Wellington, their welcome, and the beginning of his services there. We have since received a letter from Dr. Tudor Jones himself, in which he sends cordial greetings to all friends in the Old Country, to many of whom he would gladly write personally, if it were possible, and tells something both of the voyage out and of the beginning of his work.

They sailed, it will be remembered, on February 8 by the *Gothic*, and reached Wellington on March 23. At Santa Cruz, five days from London, they were already in a semi-tropical climate, and, after leaving Tenerife, had a glorious view of the Peak, nearly 14,000 ft. in height, with its eternal snow, rising out of the clouds in the evening light.

We lost most of our noisy companions at Tenerife (writes Dr. Jones); they were men of the army, navy, and the golf-links. The "bar" of the ship sobered down after they were gone, and many of us were glad to see them going. Now we had time to know our fellow-passengers. I came in close contact with several of them. A prominent Colonel who was on his way to South Africa was interested in liberal religion and philosophy. We discussed together Unitarian Christianity and Eucken's Philosophy of Religion. He was surprised to hear that the Unitarian Church in England had doors so wide to receive the entrance of modern ideas of science and philosophy. I have now put him in communication with Essex Hall, and when he is back in London he promised he would attend one of our churches.

The chief medical officer of health for New Zealand was also on board, and we became fast friends. As he lives near Wellington, I shall have the great pleasure of welcoming him occasionally to our services. We were but twenty-five passengers in the first saloon, and on Sunday it is the custom to read the Morning Service of the Church of England there. There were two hundred passengers in the third-class, and I preached to them twice every Sunday, except once, when the sea was so heavy that most of them had to retire early. Some of them wished to know to what denomination I belonged. I said that I belonged to the Unitarian Free Church. "Oh!" said one man, "I know. That is the same Church as Gipsy Smith belongs to." The Plymouth Brethren were annoyed because I told the children that there was something divine in their little hearts, and that they should strive to cultivate this by doing the things which are good. An old man came to me and said, "That is a strange doctrine you are giving the little ones. Why don't you preach the fall of man and the total depravity of human nature? A teaching like yours will destroy the children." I am old enough now to know that it is of no use arguing with people of such frame of mind, especially if they are over fifty years of age.

Fine weather continued until we came in view of Table Mountain and Table Bay. It is a glorious view. The ship reached Cape Town late in the afternoon and was to anchor in the bay until the following

mid-day. I sent a note to our minister, Mr. Balmforth, asking him to meet me in the morning by the General Post Office. I have heard from him since that he was out of town, and so this pleasure of meeting a brother in a distant land was denied us.

After leaving Cape Town, we were to sail the *Easting* for three weeks. Fine weather prevailed, and during the whole of this time we saw no trace of any ship or land. We were followed all the way by a large number of albatross, molly-hawks, and what are known as "Cape hens." The land of Tasmania was sighted on Wednesday morning, March 21, and Hobart was reached at 3 p.m. We were to remain here for the night. We were met by Mr. Taylor, the public librarian, who often conducts the services at the Unitarian church there. He took us to his home, and we spent a very happy evening with him, viewing his wonderful private museum which contains many rare things. Unfortunately, Mr. Lovell, the Senior Inspector of Schools for the island, was away. He also has been very faithful in connection with our services at Hobart. Space will not permit me to say anything of the town, or of the wonderful coast of Tasmania, which surpasses in many ways the coast of the North of Ireland. After four more days of stormy weather we sighted the land of the South Island of New Zealand, and at 1.30 p.m. (March 26) we were in the Bay of Wellington.

The Medical Officer of Health came on board and looked at us very carefully. He was on the look-out for consumptive patients. There are very stringent laws about the landing of such patients, and, in fact, when it can be clearly proved that they are consumptive, they are not allowed to land. Professor Mackenzie, of the Victoria University College, came on board the *Gothic* with the medical officer. He had very kindly come to welcome us—he was the scout of the Unitarians of Wellington. It was a glorious mid-day, but just as the *Gothic* reached the end of her 13,000 miles a terrific storm of hail greeted our arrival. The hundreds of people on the wharf were pelted, and ran in all directions to seek shelter. The moment the bridge was down, they rushed on board, and large numbers of men, women, and children greeted us. They realised that we had come so far and were unacquainted with everybody. But they took us to their hearts, and although only five weeks have passed since we came, it looks more like five years in so far as friendship is concerned. There is something so honourable and generous about these Colonial people.

On Thursday evening, March 29, they gave us a reception. Mr. and Mrs. Jellie had come all the way from Auckland, and remained over the first Sunday. Another time I may be able to give some account of the speeches of the President, Mr. John Gammel, B.A. (London), who is now in his seventieth year, an ex-inspector of schools, Sir Robert Stout, the Chief Justice of New Zealand, Mr. Jellie, and others.

Five Sundays have passed away, and we have had congregations of about sixty in the morning and between two and three hundred in the evening—an achievement which the most sanguine had not dreamed

of. We have collected on Sundays during the month of April the sum of £25. We have had in our congregations Members of Parliament, the Chief Justice, inspectors of schools, professors at the University, lawyers, doctors, business men, artisans, and others. The immediate success has frightened me, but we cannot help it. We have made no noise, and we have only taken the one-inch advertisement in the Saturday papers. If this kind of thing is to go on—and we as a congregation say that it must go on—we shall soon be able to open Unitarian services in several towns in New Zealand. We hold our services at present in a public hall. The people are hungry for our gospel.

Wellington, New Zealand, May 2, 1906.

"A GLORIOUS Church," was the title of the sermon preached by the Rev. Joseph Wood in Boston, Mass., at the American Unitarian Association anniversary meetings. The text was Ephes. v. 27, and the sermon is published in full in the *Christian Register* of May 24. Mr. Wood was also one of the speakers at the Unitarian Festival in the same week.

IN the interest of the Boston Conference Fund, 1907, Dr. Herbert Smith has just sent to the secretary of every congregation in the *Essex Hall Year Book* a circular, urging that in the autumn each congregation should devote the proceeds of some one entertainment to the fund, so that in this way all should give a helping hand. So far the total of the fund is only just over £400. The Treasurer hopes that by the help of energetic friends, including the members of the Laymen's Club, a bazaar may be held in London for this object, and the example is commended to the larger churches in other parts of the country.

SPEAKING of "Christian Unity" in a Whit Sunday service, published in the July number of the *Mill Hill Pulpit*, the Rev. Charles Hargrove shows wherein the only possible unity lies, as follows:—

"That men and women and children should be good and be happy, should be, here on earth, all that they are capable of being, all that God has meant them to be and should be 'saved,' body and soul, here and hereafter—this is the aim, avowed or implied, of every church, and it is in recognition of this common aim, and in uniting in every way to further it, and in goodwill towards one another in all efforts to forward it that the only possible unity lies. This is 'the unity of the spirit.' This is 'the bond of peace.' This is 'the fellowship of our Lord' whose life-work is summed up by his disciple in the words 'he went about doing good.'"

"Let us try each one so to think and feel towards others 'not of this fold' of ours, that we may without ceasing to be Unitarians, be in truth members of that One Holy Catholic Church which God recognises among all our churches, divided as we are from one another by ignorance and prejudice and pride and misunderstandings.

"Let us be Unitarians only in the second place. Our chief allegiance be given not to our own sect but to the large communion of the Universal Church of the Children of God."

MANCHESTER COLLEGE, OXFORD.

THE VISITOR'S ADDRESS.*

BY THE REV. CHARLES C. COE, F.R.G.S.

"PERSONAL Preparation for the Christian Ministry" was the subject of Mr. Coe's address, with special reference to the period embraced in a collegiate course. He spoke, he said, not as an expert in academic affairs, but from an experience of over fifty years in the ministry. It should be their aspiration, in the words of Theodore Parker, "to do each day's work in its own day," and it would be to their advantage to remember the warning of Wordsworth:

"He who intermits

The appointed task and duties of the day,
Untunes full oft the pleasures of the day;
Checking the finer spirits that refuse
To flow when purposes are lightly changed."
And what was true of each day was also true of each successive stage of life. The best preparation for the future was faithful performance of the duties of the present. He did not think that a sense of special call to the ministry was absolutely necessary, but there must be determined faithfulness to duty; and a candidate should give some promise of capacity to perform the functions of the ministerial office, and especially of those gifts which are necessary for the due conduct of public worship and efficient preaching of the word.

They were to be ministers of religion, and vital religion could only arise out of personal spiritual culture, producing personal conviction and personal consecration. Professor Geddes, of Edinburgh, had said: "I remember a saying attributed to the Professor of Divinity which ran through the university like a crack through ice. 'You ask me—What is a theologian? There are two sorts of theologians, those who have read the books of other theologians, and those who have had a personal experience.'" He would not press that particular classification, for it might lead the ignorant to assume that all professors of theology who *ex officio* read the books of other theologians were devoid of a personal experience of religion, which would be a gross libel, while it might encourage a self-satisfied youth to say that he already had a spiritual experience which constituted him a theologian, and he was not going to sacrifice that in order to become the other sort of theologian. The point on which he would insist was that the study of theology should be made subservient to the cultivation of a spiritual experience; and a spiritual experience should be utilised to the further understanding of the opinions and the mental and spiritual struggles of the theologians who had moulded the views of Christendom. And that was indeed what Professor Geddes advocated, for he went on to say that the essential, the ideal, lay "in the inmost self and in the measure and character of its action and reaction on the vital realities of the subject."

He need do no more than suggest to them how useful they would find such personal realisation of religion in the most important functions of the ministry. They would have to lead the devotions of a worshipping community, and, whether they

did so by extempore prayer, or prayer that had been carefully prepared and written down, or through the printed words of an appointed liturgy, the earnestness and sincerity of their personal feeling would be an essential element of efficiency. They would be called upon in private to comfort the sorrowing, the afflicted, and bereaved, and by their silent sympathy or modest expression of their own faith and hope to impart the much-needed comfort and support. They would be called upon to talk with those perplexed by sore doubts and misgivings, and if possible to confirm a wavering faith and secure for a wavering hope the ultimate victory over despair. Every act and thought and aspiration, whereby they cherished a religious life in their own souls would help them to speak the word that should be with power and not return unto them void.

He might take it for granted, he presumed, that most of them were preparing to enter the Christian ministry. Then they would naturally take an interest in the various theories of the nature and work of Christ. They would determine on which of those theories to build their personal faith and allegiance, and whatever intellectual conception they formed, would strive to realise his beautiful character and grow into his likeness. While thus justifying their claim to Christian discipleship, he trusted their sympathies would be extended to those who occupied a different intellectual position, and in spite of differences of opinion, they would not refuse to say: "Grace be with all them that love our Lord Jesus Christ in sincerity." And he would go a step further, and assume that, like their great Master, they would not harshly criticise those who lived a Christian life and exhibited a Christian spirit, if they declined to be called by his name and enroll themselves as members of his church.

As to subjects for sermons, a clergyman in the Established Church had the natural suggestion of the appointed lessons, the collect, gospel, and epistle for each Sunday. He did not suppose it would be possible to persuade their own congregations to adopt and adhere to one common lectionary; but he advised them to prepare for their future use what he would call a Preacher's Calendar, in which certain days should be allotted to the seasons of the natural year, the great festivals of the Christian year, and the larger materials of the Churchman's Christian year, to the saints and heroes and illustrious men of Biblical and non-Biblical times, to the great events of ecclesiastical history, the sad story of persecution, notably of St. Bartholomew, and of the slow development of toleration; and last, but not least, to the present effort to ameliorate the conditions of national and social well-being, for which such days were set apart as Empire Day, Citizen Sunday, Peace Sunday, Temperance Sunday; and to each Sunday they should allot not lessons, but groups of chapters, so arranged that they should read portions of the whole Bible during the year. In dealing with the Bible in the services of the church, it would be well for them to remember that simple piety looked to it as a source of present spiritual edification. To that end they should read it through as a whole to

find those chapters which would be suitable for lessons, and avoid the danger of too constantly reading a few favourite passages.

In working out their sermons they would find help in every branch of literature, but they must not rely on the descriptions of others. They should study nature and human nature at first hand. Then they would find much good in unexpected places, and they would note that the tenderest nature was often concealed beneath a brusque manner. In the composition of a sermon the great thing was to make it interesting. That was no modern idea, for there was a Rabbinical saying of the first century which enforced the same teaching: "In his principles he must be as hard as iron; but, in the expression of them, the scribe whose discourse is not as pleasant to his audience as fine honey in the mouth had better hold his peace." He recalled an incident at one of the Triennial Conferences. While someone was speaking, there issued from the body of the meeting a shrill, penetrating, plaintive, he might say a pathetic, voice, which said: "Could not we sometimes dispense with the sermon?" He ventured to believe that that sad cry found an echo in many hearts. And what did it mean? It meant that it was taken for granted that the sermon was a thing to be endured, not enjoyed, that it was for patient endurance, not for spiritual edification. A friend of his (though doubtless the story was apocryphal) was said to have refused to use his influence to get rid of a minister supposed to be an inefficient preacher, on the ground that the half-hour of the sermon was to him the most valuable in the week, as the one time free from interruption, when he could think out all the problems of his business. On the other hand, a little girl, set to learn a hymn during the sermon, did not do so, because, she said, the minister kept disturbing her so! It was their business to preach sermons which were not trials to patience, which would interfere with those who were thinking of worldly things, and would disturb the child occupied with its own thoughts or tasks by some simple utterance which would go home to its heart, or by some illustration that would appeal to its imagination. There were many ways of making a sermon interesting. The intense earnestness of the speaker would often do it; some public catastrophe or private sorrow known to all the congregation would give a personal interest to the most abstract discourse; and for ordinary occasions the true way was to make the discourse concrete rather than abstract, and to illustrate it by apt simile, by an historical instance, or by quotations in which the thing was said far better than they could say it themselves. They had the highest authority for speaking in parables.

Mr. Coe then added some advice as to the delivery of sermons, and particularly in regard to written sermons, that they should be legibly written, familiar to the preacher, and be not only well read, but *preached*; and then as to the minister's personal relations as the friend of all sorts and conditions of people.

"Let me remind you," he said, in conclusion, "that you will exercise an influence of which you will yourselves be unconscious, at times when your real nature will be revealed. Speaking of this self-

* Delivered on Thursday morning, June 21.

revelation of the inmost character of a man, Dr. Martineau says: 'The enjoyments in which he takes the heartiest relish, the sentiments which raise his quickest response, the occasions which visibly call him out and shake him free, the moments of his brightening eye and genial laugh and flowing voice leave on us an irresistible impression of his sincerest tastes and deepest desires.' At such moments you may reveal a nobler nature than that manifested on ordinary occasions; or one less worthy. In the one case you will confirm and increase a good impression already made; in the other case you may do more than you might suppose to mar your influence for good. Self-culture and self-discipline based on self-knowledge will tend to produce that purity of heart, that constant consideration for others, and that aspiration after the best and noblest, which will remove all fear as to the consequences of unconscious self-revelation.

'In a recent number of the *Hibbert Journal* we were reminded that St. Gregory said of St. Benedict that he ran away from the schools of Rome, '*Scienter nescius et sapienter indoctus*.' You will not be deluded by that quaint saying into supposing that the less you know and the less inclined you are to learn the greater genius you will be sure to prove in the long run. Rather let me advise you to adopt as your ideal the words which Evelyn saw inscribed over the great gate of the University of Padua, words which will have for us a special significance to-day, when we do honour to one of the most illustrious of the students and the teaching staff of this college, and which I will venture to paraphrase thus:—

"So enter that thou mayest daily surpass thyself in learning; so go forth that thou mayest day by day become more useful to thy country and the Christian church: until, in due time, thou shalt joyfully be acknowledged as an illustrious ornament of thy *Alma Mater* and a conspicuous example of the efficacy of her fostering care."

ABOUT JOHN BROWN.*

THE personality of John Brown is one of those "motives" that either make or mar the artist. It has not marred Mr. Mott. It is not too much to say that what we see of the soldier-prophet in these pages is as convincing as any historical portrait in the long gallery of fiction: This is high praise. Probably if Mr. Mott had selected a *milieu* of a less dramatic—I was going to say, melodramatic—kind, the book as a whole would have won a high place in literature, for he has the true storyteller's gift, and his people live and move. As it is, the story is all compact of incidents that have a familiar thrill, and very much thrill: While this, however, may cause the judicious grief, it certainly proves an effective medium for bringing the great Captain and the Source of his strength before the eyes of a generation that knows him not, and, for this, every true man and woman must rejoice. The book, it seems, was dramatised in the States immediately after its appearance, and one would give a good deal to encounter John Brown on a London

stage, as Wentworth encountered him when "through an opening in the trees he saw some twenty men drawn up in line, and facing them a man of magnificent bearing, standing with uncovered head, and reciting impressive passages from the Scriptures."

The "army" really consisted of thirty. There was "no swearing, no drinking, no smoking." This was in 1855 when Brown, a determined abolitionist, went to Kansas with his four sons resolved to oppose with all the means in his power the establishment of slavery in that territory. With this year and this attempt the story deals, the "crisis," of course, being Harper's Ferry. In marked contrast to the austerity and calm religious fervour of Brown's camp, we have the reckless rowdiness and devilry of the South. Not all rowdiness and devilry, however, for the author has been judicious in showing us slavery under excellent domestic conditions, and the misery of human life under even a "good despotism" is one of the strong points of his book. There are still excellent Virginians—I met one only the other day—who believe in the "institution" of slavery, and regret its abolition from a sociological standpoint. Now few things in Mr. Mott's book are so striking as the way in which the "possession" of one class by another, even by rectors and other heavenly minded people, dehumanises the possessed—yes, and the possessors, too. The condition of the Moses family under the Fairfaxes, and that of the Fairfaxes over the Moses family, should be commended to every anti-abolitionist, whether in Virginia or elsewhere. Slavery, no matter what its conditions, curses "him that gives and him that takes."

But to return to John Brown, who saw this so clearly that he sacrificed all in the interest of what must have seemed to the majority in his day a forlorn hope; his influence on his sons, on Wentworth, and others drawn in like manner to his side is unbounded. More convincing still is his influence over Barbara Fairfax, the beautiful heedless rector's daughter, who, accepting slavery as nowadays we accept domestic service, has not a thought at the opening of the story except for herself and her triumphs. She is not at all an ideal young person, and this, again, is a strong point in Mr. Mott's story, for she ends by being, if not ideal, something far better, really loveable; and the change, though God and Master Wentworth have a hand in it, is really traceable to the glimpses of manhood which she catches in a letter of John Brown's to the said Wentworth—whichever, of course, she has no business to peruse. To "endure hardness" for pure love of the oppressed is a revelation to her, a vision not vouchsafed by desperadoes like Colonel Mendelhall. This is the very touchstone of spiritual genius, the awakenings it effects in souls far removed, geographically as well as spiritually, from the sphere of its activity. Barbara, the careless cynic, and Barbara teaching the women-slaves cookery—for their own good, and not for the anti-abolitionist stomach—are two wide extremes connected by the personality of John Brown.

"I accept you. In the name of the Eternal God, I accept your consecration to this holy cause: You have hold of a

great truth when you see that this work means hardship. Few will uphold you in it. Talk, talk, talk, is the whole armoury of most of our northern leaders. Watson, give him food, and find him a blanket.' And the tall figure, straight as a pine, moved away with long, springy strides."

And the recruit, Wentworth, whom Brown thus greeted, had fought his way to the camp through innumerable difficulties and dangers, being desperately wounded, imprisoned, and tortured on the way: He was, moreover, a powerful ally rather than a recruit, a volunteer of whom any leader might be proud. "You have hold of a great truth when you see that this work means hardship!" There is something great about that, something they knew in Sparta and under the Covenant, something we shall all have to get back to before any work is done.

Again: "Under a low hickory tree, a rough walnut slab rested on crossed bayonets. This was the camp mess-table. Men who were not on duty quickly gathered round. Then the Captain appeared and immediately uncovered: 'God reigns! To Him be the glory for ever!' Through the quiet woodland the simple words rang with strange solemnity. The Captain was courteous, but silent. The bread, dried fish, and cold water were not a stimulating repast. The ascetic look on the stern faces about her pricked into Barbara's heart, as though she had in some way a personal responsibility for it. 'To endure hardness, as in bonds with them that suffer.' It was indeed no illusion. At the moment of her departure Barbara intimated timidly, for there was an air about Captain Brown which dissipated all her usual assertiveness, that it did not seem a very luxurious life in the Free State Camp. Brown's reply was brief: 'We are willing to bear more than this, for the sake of the crushed millions who have no comforter.'"

According to the latest revelation vouchsafed our perplexed race, all this is radically wrong. To concern oneself with crushed millions or units is to proclaim oneself an idiot. Let the "superman," i.e., the sophisticated egoist, look John Brown in the face! Superhuman ethics, the latest bid to the gallery of a Cheap Age, become grotesque wherever a man gives his life for men. The verdict of the world is instantly for that man. He kindles again the instinct rendered historic at Calvary, an instinct "in widest commonality spread," the inspiration to suffer and to die for love. Superhumanism could not exist as even a possible thesis were our age one of action and not one of talk. To simple warrior souls who see and do, we owe it that our age has not wholly wandered through pleasantries of "self-development" into unmitigated jungle. Of such souls was John Brown—was, or rather is, for "his soul goes marching on."

T. J. H:

MAY it not be at the bedside of the last agony that is woven the veritable and most precious crown of sage and hero, and of all who have known how to live earnestly amid the sorrows, lofty, pure, and discreet, of life according to the soul?—*Maeterlinck*.

* Before the Crisis. By F. B. Mott. John Lane. 6s.

WESTWARD IN CANADA:

S.S. *Alberta*, Lake Superior,

May 23, 1906:

SIR,—If I remember rightly, I promptly declined your suggestion that I should describe a holiday, and try the patience of your readers by sending you "copy" from the Far West. Probably, by the time we get there, I shall have acquired sufficient strength of mind to keep good resolutions; but at present the luxury of steamship life, and a sudden burst of mid-summer weather strikes at the root of all the virtues, and, after all, this may be a cheaper form of idleness than wasting Kodak films on impossible subjects.

Let me sing the praises of the Canadian Pacific Railway—most wonderful of companies—which took charge of us at Liverpool, and (barring its embarkation arrangements) has conducted us with absolute comfort through a considerable storm and no little fog to Quebec and Montreal; thence in luxurious beds to Toronto, and finally deposited us in a fine floating hotel at Owen Sound on Lake Huron. Truly, we have much to learn at home in the matter of railway travel and accommodation.

In a transient mood of humility we decided to come to Montreal by a steamer carrying only second and steerage passengers, and have been glad we did so, for it brought us into contact with the best of the emigrant class, and gave us the opportunity of getting to know something of the men and women who are making the Empire, rather than those who talk cheap patriotism about it. And excellent people most of them were, with money enough to pay for a second-class cabin, but none to spare on luxuries. Consequently, no drinking, "language," or betting, no dressing-up, and not more noise among the younger ones than there would be in an equal number of young "swells." In a frank and friendly way they would tell their plans and discuss their prospects in the new world. Down among the 1,000 steerage passengers, too, were many nice people, and some brave, bright women making a better best of it than some of the men. One could not but feel that much good human "stuff" was being lost to the old country, which would have stayed had there been a chance of acquiring its own bit of land or achieving its own independence there. Should any of your readers still be shuddering at "second-class steamer," let me add that we had an excellent and roomy cabin on the promenade deck, and food as well cooked as, and more varied than we are used to at home.

Quebec is doubtless a great sight in fine weather in the day time, though its river front is becoming much spoiled by grain elevators, and all sorts of dock arrangements and railway sheds. We saw it through a long evening and a tremendous thunder storm—a glorious sight—which we watched from the well-known battlements; but the unfortunate steerage folks herded straight into their westward-bound train over the streaming wet quay, men women and children, carrying their often too heavy burdens, and dealt with painfully *en masse*—more happy, however, than a weeping few whom a suspicious doctor quarantined on an island below the

town—all their plans upset; and, as the ship's doctor declared, probably nothing the matter with them.

A long day to Montreal, the river banks closely lined with the tiny white houses of the French "habitants," whose farms stretch in long strips from the shores inland. They are increasing much in number, and content with a very quiet and modest prosperity. Their surplus funds must be largely swallowed up in their very numerous churches.

We do not greatly love Montreal. It has the fever of progress, with a big "P," upon it, and much noise and bustle. Yet many of its streets, as to their pavements, and its smoky manufacturing quarter, would disgrace a second-rate Lancashire manufacturing town. But the noble "mountain" park, with its lovely woods and splendid views, and a fine group of university buildings go far to redeem the place. Perhaps with these things under its eyes it will get tired of growing rich, and find time to tidy up a little and become less noisy.

But who shall praise Toronto sufficiently—the Queen City—with its glorious situation on the great lake, its not too large and demonstrative, but eminently busy commercial fringe along the water, and its lovely leafy suburbs, where substantial and often beautiful houses—not large, because of the servant trouble—are almost hidden behind long avenues of fine trees, just now in their full spring glory? Best of all, the Queen's Park, with noble Parliament House, university buildings, statues, trees, and flower beds, makes an impression not easily forgotten. Prosperity tempered by refinement seems to be the note of it all.

This morning we woke on Lake Huron, in a wonderful blue misty world—water, sky, and land melting into one another, and suffused with pearly tints; a very welcome state of things, as these great lakes can be dangerously stormy and foggy. Hour after hour the big boat glides smoothly along, passing an endless succession of great woods.

Here would be much opportunity of moralising on those Indian tribes who once possessed those woods, and the courageous "voyageurs," who, venturing up in their canoes, led the way to the new order of things. One smokes the pipe of peace and meditates, and then—better smoke another and not moralise.

At the end of the lake some sixty miles of lovely river scenery leads to a remarkable place—"Sault St. Marie"—an old trading station, now two busy little towns, one Canadian, one American, with the celebrated rapids just between and above, which have to be dodged by big canals on either side. An extraordinary amount of shipping passes through, more tonnage than through the Suez Canal. The river is alive with all kinds of craft, from great passenger steamers (ours is 2,000 tons) to strange, long, low cigar-shaped grain boats. On each shore are huge grain elevators, works of various kinds—woodpulp, mineral, &c.—"million dollar plants," and all the accompaniments of active commercial life. Yet, on the Canadian side, in full sight, are the ancient forests which stretch almost unbroken to Hudson Bay; while on either hand lie the great silent lakes. Lumber-

men bring down their wood to be pulped; miners their ore to be dealt with, a railway runs in from the North and the South; and "The Soo," as it is called, "booms" and grows ugly, and is said to have many drunken sailors and other rowdy persons about it. Out of the great peace you come to it, into the great peace you go from it: Curious and suggestive as it is, you are glad there is not more of it, and that the forests still hold their own.

J. D.

THE GOSPEL ACCORDING TO PAUL.

"The Gospel of which I was the gospeller is not human. I did not receive it from men. I was not taught it. I had it through a revelation of Jesus Christ."—GAL. i. 11, 12.

God said to a son of God, "Behold, a new thing shall be:

Take power, and create my plan:
Shape water and land, life rooted and
moving in land and sea,

And make, in our image, man.
A wretch shall he be: set his pleasure in
things that mock, and his pride

In pitiful thought-webs vain;
Give him over a prey to the powers that
have hated us and defied,

To confound him, and work him pain."
So the son made souls, and delivered
them up to the gaoler Flesh,

And Flesh was the serf of Sin;
And to torture them Law was set with
a goad and a steel-wove mesh,

Till Death should gather them in.
And jealous angels and demons foul, in
depth and height,

Wrought Hell upon earth with glee;
And God saw all, and waited an age,
and withheld his might

From the world, and let it be.
The son said, "Father, 'tis thine to bid,
'tis ours to obey;

But woe is me for the wrong
These creatures suffer, whose life is a
grief and a hopeless fray.

How long, O Lord, how long?"
God answered, "Mine it is to command;
to obey is thine.

Go, empty thyself of bliss.
Be born under Law in the Flesh of Sin,
and yield thee in fine

To Death. Son, dar'st thou this?"
Then, meek in the might of his love, he
faced the infinite loss,

In the Flesh of Sin drew breath,
And bled with the goad of Law, and
died the Death of the cross

As Jesus of Nazareth.
"O thou that art in obedience first,
first also be

In glory," the Father said:
"The path that thy love hath trodden
through Death stand henceforth
free

For all mankind to tread!
Thy weakness shall be his power, thy
gloom shall become his light,

Thy stooping, his way above;
Nor jealous angels nor demons foul, nor
death nor height

Shall sever him from our love."
Now therefore to them that believe
there is no more Flesh, no Sin,

No Law with its load and strife,
No Death; for they that die and are
buried with him, pass in

With him to the perfect life.

E. W. L.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

CAN UNITARIANS BE MARRIED IN THE CHURCH OF ENGLAND?

SIR,—Is there a theological test legally applicable to those who seek to be married in a National Established Church? The recent extraordinary ruling of the Bishop of London, his refusal to allow American Unitarians to be married in Christ Church, Lancaster Gate, on purely theological grounds, raises this question, and an important issue which ought to be made clear and definitely understood. It is certainly the fact that hundreds of Unitarians have availed themselves of the national parish churches for wedding services; must we understand that in the future no Unitarians need apply for that privilege? The Bishop of London declares that as far as his diocese is concerned it is the duty of vicars to see that only those who were baptized in the Christian Church shall be married by the Church.

Has such a case occurred before? Have any Unitarians actually been refused the services of the National Church for marriage, when the legal licence was already granted, and upon purely theological grounds?

Allow me to record as briefly as possible the actual incident which led to this ruling on the part of the Bishop. I was sent for on Monday, June 25, to attend the wedding of American friends in London, the ceremony to take place at 10 o'clock on Tuesday morning. On my arrival at Euston on Monday night the prospective bridegroom met me, told me that he had made all arrangements for the wedding in the morning at Christ Church, Lancaster Gate, that he had told the vicar he had sent for me as his own pastor in America, and would I go with him to see the vicar and make clear what part I should take.

Of course I at once informed him that the vicar must have supposed I belonged to the Established order of clergy, or he would not consent to my taking any part in a service of any kind in his church. The vicar was not at home, and we were sent to the curate, to whom the wedding service for the following morning had been assigned. The matter of my taking part was quickly set aside, and the bridegroom having all other arrangements completed rather reluctantly consented. The curate, however, then said he could not conscientiously marry Unitarians under any circumstances, and after some courteous but restrained conversation referred us back to his vicar, virtually saying that the vicar might marry Unitarians if he liked to do so, but the curate would not. Neither would the vicar. When we protested that Unitarians were constantly being married in the Established Churches all over the country, we were told that there had been much laxness, but that better things were hoped for. I fancied that the vicar was perhaps an exceptionally prejudiced man, that his view could hardly be in harmony with the generally accepted action of the Church, and counselled application to the Bishop of London. The Bishop was

appealed to by wire, but replied supporting the curate and the vicar, adding, however, that he would consider the matter further in a personal conference with the vicar. When this personal interview was brought about the Bishop finally ruled that no professing Unitarians could be married in any church in his diocese, that it was an essential condition of admittance by the Church to the ordinance of marriage that the parties should have been baptized in the Christian Church. None of the legal qualifications were for a moment questioned; the refusal was wholly and entirely upon the ground of Unitarian as opposed to Trinitarian religious faith.

Few other than bishops, vicars, or officials clothed about with the extraordinary harshness of an Established dignity could, I think, have withheld their sympathy from the young couple in such a trying situation. Thanks to the courtesy of the trustees of Dr. Clifford's church, that famous building, which happens to be in the same parish (which the licence required, and no Unitarian church fulfilled), was put at our disposal, and the wedding happily consummated.

But the question we want settled is: Are Unitarians henceforth excluded from marriage in the Established Church unless they conceal their opinions and allow the officiating clergy to assume them to be Church members?

FREDERICK BLOUNT MOTT.

Southport.

THE EDUCATION BILL.

SIR,—No reader of the INQUIRER will refuse to give careful consideration to anything from the pen of the Rev. H. Enfield Dowson. In this education controversy he speaks with special authority. And yet his criticism of the Education Bill in your columns last week strengthens my conviction that, in the main, the Government are doing the best that is possible in the circumstances with which they have to deal.

Nobody likes Clause 4. Its author, Mr. Birrell, describes it as an excrescence on the Bill. But Mr. Dowson admits that with Cowper-Temple teaching in the undenominational schools it is "almost a necessity." Without Clause 4, or something like it, the Bill could not pass; if it did pass it would break down in administration. The denominational system is too deep-rooted to be abolished at one stroke; and if the Government used or abused their huge majority by trying to force through Parliament a Bill that would satisfy Dr. Clifford and Mr. Hirst Hollowell, they would bring upon themselves disaster more complete than that which overwhelmed Mr. Balfour.

It seems to me, and I hope to many other readers of the INQUIRER, that Mr. Dowson's plan is worse than that which he condemns. As I understand him, he proposes a secular curriculum with the right of entry by all denominations into provided and non-provided schools alike. This is to be permitted on two mornings a week, attendance not to be compulsory during the time of religious instruction. If, as at present, this instruction were given at the commencement of school we may be sure that most of the children would be present, compulsion or no compulsion.

Mr. Dowson dislikes the division of the scholars into sectarian groups, and consoles himself with the thought that the divisions would be few. He thinks the great body of Nonconformists would combine in support of religious teaching such as is now given under the Cowper-Temple syllabuses. If, as is probable, such combined action were organised by the Free Church Councils; Unitarians would be excluded. Parents rarely withdraw children from religious instruction, and we should have to choose between assenting to syllabuses on a Trinitarian basis, or organising classes of little Unitarians two mornings a week. Either course would be objectionable to most of us. It must not be overlooked that, with Cowper-Temple restrictions withdrawn, the general Nonconformist teaching would be more dogmatic.

What of the Roman Catholics? Mr. Dowson thinks that, "as now, they would keep themselves to themselves." This can only mean "contracting-out," a reversion to the *status quo ante* 1902, with loss of rate aid, consequent impoverishment of schools, and more and more reliance by Catholics on teachers recruited from religious orders. There is a vast number of Irish Catholics in Lancashire and the West Riding of Yorkshire. They are among the poorest of the people. They need a better, rather than a worse, education than they have had hitherto; and I trust that Parliament will never assent to a so-called settlement which would seek escape from a difficult problem by thrusting back these neglected little-ones into permanent disability.

Contracting-out for Roman Catholics, contracting-out for Jews, contracting-out for High Anglicans, sectarian pens twice a week in *all* schools—can this really be preferred to Cowper-Temple instruction and Clause 4?

Mr. Dowson must know that a secular system imposed upon the nation by statute is for the present impossible. It is said that the vote for Mr. Maddison's amendment did not adequately represent opinion in Parliament or in the country. That may be true. But if public opinion is so strong for a secular curriculum, why is it that the secular system has been abandoned in many towns where it was adopted when School Boards were established? In Rochdale there was no scheme of religious instruction from 1870 to 1892. An undenominational syllabus was then introduced, and though much is said at public meetings here in favour of secular schools, no one ever suggests that the religious instruction given in the Council schools should be discontinued. Is it reasonable to expect Parliament to impose on the country a system for which the localities show no real desire?

Many people suppose that the Bill now before Parliament will compel some sort of religious instruction in all schools. That is not so. The local authorities will be left free to make the Council schools entirely secular. How many of those who now complain that the Government have not introduced a secular Education Bill will lift a little finger to secure the adoption of the secular system in their own districts?

A secular system minus the Bible is hopelessly impracticable. When those who are opposed to what is called religious instruc-

tion agree that the Bible shall be kept in the schools they will have taken the first step towards bringing the secular solution within the limits of practical politics. One way to help this forward would be for enlightened men in all the churches to combine to produce a children's Bible—a Bible from which would be eliminated all that is unsuitable or superfluous for school use.

Meantime do not let us be led by the appeal to logic and the argument from despair into supporting a plan which would exclude the poorest of the schools from the national system, and convert the others twice a week into rival and wrangling sectarian pens.

Rochdale, July 2. W. W. HADLEY.

ESSAYS IN RESTATEMENT.

VIII.—THE SON OF GOD.

"HATH in these last days spoken unto us by His Son"; "The Word became flesh." Thought translated into life is complete and final revelation, and such revelation, it is here affirmed, was given in Jesus Christ.

There are three senses in which the Christ has been regarded as the Son of God—essentially, in being; officially, as the Messiah; ethically, in character—and each of these meanings may be supported independently by passages from the writings of the New Testament.

The mystery of the person of Christ is not solved by substituting one genealogy for another. Let the miraculous birth be explained away; the miracle of the life will remain. It is the life itself, as much as its mode of entrance, that challenges human experience. "Who shall declare his generation?" There are plants which hold to the earth by a thread, and need no more, for they are fed by the light and dew of heaven; so, at the point of attachment to this present world, a life may be human, but by that one point we cannot explain the whole. The human form is only the outward manifestation; it is the spiritual power of such manifestation, not the physical process, that is the fact and starting-point. God's highest revelations of Himself are given through soul to soul, through the media of human relationship, and there is no reason why, in the fulness of time, there should not have been added to these a supreme revelation and a perfected relationship. This is well expressed by the words which speak of "the light of the knowledge of the glory of God in the face of Jesus Christ."

Historically, the Christian profession has always involved the acceptance of a personal claim made by Christ, but it is impossible, from the testimony we have, to determine the extent of that claim, as originally and actually made. It is described by the Evangelists as ranging from the simple pronouncement, "Ye call me Master, and ye say well, for so I am," to the assertion of more than Messianic power to forgive sin, to be Lord of the Sabbath, to come in the clouds of heaven, to raise men up at the last day, to judge them, to pass sentence on them. Nor is it of any avail to trace, as we think, the growth of Christologies, if we leave unexplained the depth and fervour of that spiritual affection out of which the worship of Christ arose. Humanitarianism has

not yet assigned an adequate cause. Deal as we may with the particular expressions of personal claim in the Four Gospels, the acknowledgment in other parts of the New Testament of all that is there claimed is not to be disputed. Love of Christ burns steadily still, and with as pure a flame; two thousand years have not dimmed its force; it has entered into the strength of the world's strongest men, giving deep and masculine expression to their love of God. In the presence of mystery it is best to keep religious silence.

B.
ERRATA.—In last week's Essay, p. 431, last paragraph, l. 4, read *deliverance*. Last line but two, for *over*, read *ever*.

THE CHILDREN'S COLUMN.

THE Norwegians have just celebrated the coronation of their King and Queen, and it has been a time of great rejoicing, for Haakon VII. is the first king who has reigned over Norway alone, for many years, and the people naturally feel that it is a very important event in their history. In 1397, the three countries, Norway, Sweden, and Denmark, were united under one king. The agreement which united them bound them to be ready to help one another, while it left each country free to be governed according to its own laws and customs. If this agreement had been faithfully and loyally carried out, the kingdom of Scandinavia would probably have strengthened and prospered, and taken a high place among European powers, but it was not kept, and the national strength was wasted in quarrels and wars among themselves. Then, after a time, Sweden separated herself, and Norway became practically a province of Denmark. It was a wretched time for poor Norway; and in 1814, after she had been through many troubles, a fresh union was formed between her and Sweden. The two countries were now under one king, but the spirit of independence in Norway seemed to grow with the years. Oscar I., who came to the throne in 1844, gave Norway a flag of her own, which, however, as a symbol of the union between them, had the mixed colours of both countries in the upper corner. Under Oscar's son Charles, Norway flourished more and more. Her trade increased; greater religious liberty was granted; and the telegraph was introduced into the country. Charles was succeeded in 1872, by his brother Oscar II., who is still reigning in Sweden, but the Norwegians were not content without complete independence, and this they have now gained. Last year they chose Prince Charles of Denmark as their king, and he has just been crowned under his new name of Haakon.

What qualities do you think they looked for in the king they were to choose? A king's work is very difficult, and very responsible. He is in a position of great influence, which he may use well and wisely, or just the reverse. If he is to do all the good that a king may do, he must be strong, brave, true, good, wise, unselfish, tactful and full of sympathy, and those qualities are not gained easily. The king must first have a high ideal of what his life should be. He must aim high, and

he must not lose heart if he sometimes fails, but must go on trying perseveringly to be to his people what a king ought to be. And the people have duties too; they also, must aim high, and be true and loyal to their ideal, if the nation is to be a real power for good in the world.

But it is not only the kings and queens of countries that require all those fine qualities we named. They are needed quite as much by the kings and queens of everyday life. Do you wonder who those kings and queens are? Go and look in the looking-glass, and you will see one of them. Yes, it is quite true; *you* are a king or queen, and you have a kingdom to rule; and for ruling it well, you need all those qualities which King Haakon will need for ruling Norway.

I was speaking once to the head-master of a school, and I asked him about one of the teachers—whether he taught and managed the boys well, and whether the boys liked him. And the head-master replied, "Yes, he is a good teacher, and he is very popular among the boys; they will do anything for him, and they respect him, for he has perfect control over his temper." That was indeed high praise. I wonder of how many of us it could be said that "we have perfect control over our temper"; but it is worth gaining even at the cost of some trouble, for "He that ruleth his spirit is greater than he that taketh a city."

I think the following verses by Miss Alcott will help you to realise your kingdom, and your duties as a king or queen. She was quite young when she wrote them. She was naturally a very passionate child, but she tried hard to control her temper, and it was after some occasion when she had given way to passion, that she wrote these lines:—

"A little kingdom I possess,
Where thoughts and feelings dwell;
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads;
And selfishness its shadow casts
On all my will and deeds.

"How can I learn to rule myself
To be the child I should—
Honest and brave, nor ever tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my happy heart
To sweetly sing all day?

"Dear Father, help me with the love
That casteth out all fear;
Teach me to lean on Thee and feel
That Thou art very near;
That no temptation is unseen,
No childish grief too small,
Since thou with patience infinite,
Dost soothe and comfort all

"I do not ask for any crown
But that which all may win,
Nor try to conquer any world
Except the one within;
Be Thou my guide until I find
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command."

O. M. RAWLINS.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JULY 7, 1906.

TEACHERS IN COUNCIL.

THESE weeks bring together a number of interests, to which it is difficult to do justice at once in the space at our disposal. From a fortnight ago we are completing this week the report of the close of the session at Manchester College, with an account of the Visitor's Address; and there are the proceedings at the close of the session at both the Unitarian Home Missionary College and the Presbyterian College at Carmarthen, the reports of which are waiting to come in; but this week we furnish at least the beginning of the report of another session, which, we trust, will be of special interest to our churches throughout the country. In the present position of the Education question, the work of religious teaching in our Sunday-schools ought to be recognised as of supreme importance; and anything that may help towards strengthening that work, and raising it in the estimation of the members of our churches to its due place of honour and consideration, is deserving of most cordial welcome. And such is certainly the Summer Session for Sunday-school teachers which has just been held at Manchester College, Oxford, with results on which its promoters must be warmly congratulated.

"Kindly express to the friends and fellow-workers whom you gather together my deep sympathy with their purpose, and my hope that their days in Oxford may strengthen and enrich it." So Dr. CARPENTER wrote in a letter of greeting to Miss PRITCHARD and the assembled teachers: "May the happy companionship and the wise and instructed counsels of the next week bring help and encouragement to all." That hope has been amply fulfilled. The high aims of the work, the true methods for its effectual accomplishment, and, above all, the spirit of earnestness and happy fellowship, which must prevail among those who give themselves to such work, have been admirably demonstrated throughout the session. We commend the report to the attention of all who care for the welfare of our schools and churches and the religious education of the children.

SUMMER SESSION FOR SUNDAY SCHOOL TEACHERS

THE fifth summer session for Sunday School Teachers at Manchester College, Oxford, which opened on Friday, June 29, has been continued throughout the present week, concluding with the last meeting of "Teachers in Council," and the mid-day luncheon on Saturday. The first two sessions were held in 1899 and 1900, and since then every other year has seen a similar gathering. The form of programme adopted in the first instance has been maintained throughout, and fully justifies the foresight of the promoters of the session. No longer a new departure, it is one of the best things the Sunday School Association has done of recent years. In the morning a brief devotional service, and then two lectures, with an interval, and after the common mid-day meal in the College, afternoons devoted to seeing Oxford and the surrounding country, and evenings to social gatherings or conferences on practical aspects of the work. Such is the general idea of the session, which this year has been once more carried out with the happiest results. The first of the two lectures each morning has not, indeed, been so uniformly academic as in previous years, but there has been abundant material for the quickening of thought and the stimulating of teachers to further study. The attendance was close upon a hundred teachers (with a few other interested friends), of whom not quite a third had taken part in previous sessions. Schools from many parts of the country were represented, and from Ireland and Scotland: Dublin and Holywood, Glasgow, Bath and Bristol, Hull and Scarborough, Sheffield, Bolton, Manchester, Liverpool, Leicester, Rotherham, Monton, Chowbent, Oldham, Nantwich, Dukinfield, Leicester, Norwich, Plymouth, and others; Oxford and London, of course; forty-three in all. The weather, it is true, offered to the assembling teachers a thorough baptism of healthy rain, but before the first morning was far advanced the sun was out again, and up to the time of writing these notes there has since been beautiful summer weather.

OPENING SERVICE.

The session opened on Friday week with a service in the College chapel at 10 o'clock, conducted by the Rev. James Harwood. The hymns were Dr. Sadler's "To God most high, draw nigh," Lynch's "Dismiss me not thy service, Lord," and at the close, "Come, labour on." The lesson included the praise of wisdom in Proverbs viii., and the parables of the wheat and the tares, and the leaven in a measure of meal.

In the address, which he said would have been given by their old friend, Dr. Blake Odgers, as President of the Association, if he could have been there, Mr. Harwood began with a word of welcome to the teachers present. He had gladly accepted that invitation to speak to them, for he had delightful memories of a previous session in which he had taken part. If there were any grumblers in their churches—he did not say there were, but if there were—the best prescription he could suggest to them would be a week of Oxford Summer Session ozone, followed by steady exercise in their Sunday-school.

Speaking in the course of his address of the future of their work in the Sunday-School he said that he had no fear for it. Methods might change, but the great aim remained unaltered, *to cultivate goodness*; and whatever they might think of the present controversy over the day school, the religious atmosphere in the true sense was essential to a Sunday-school. To this end they must dwell on what is great and noble in life, and in doing so they could not be too concrete. And he went on:—

Abstract qualities seem *very abstract* when you want to touch the springs of life; but let them be embodied in a living, or even an imaginary person, and the appeal to the heart will not be in vain. "The only knowledge," said Dr. Martineau, in the last book he published, "that can really make us better is not of *things* and their laws, but of *persons* and their thoughts; and I would rather have an hour's sympathy with one noble heart than read the law of gravitation through and through. To teach us what to love and what to hate, whom to honour and whom to despise, is the substance of all human training, and this is not to be learned from the magnet or the microscope, from insects born in galvanism, and light polarised in crystals, but only among the affairs of men; from the rich records of the past, the strife of heroic and the peace of saintly souls, from the great thoughts of great minds, and the sublime acts of indomitable conscience. The soul takes its complexion and its true port from the society in which it dwells; it lives with the living and dies with the dead, and no intimacy with rocks and reptiles, however enlarging to its conception of the world, can lift it to its dignity and warm it with its proper glow; but only communion with the prophets, the patriot, the sage, the martyrs of the cross. It is the grand fault of our modern education that we limit it to the mere knowledge of *things*, and, except where the Scriptures save us from such blight, bring the scholar's mind into scarce any admiring contact with pre-eminent persons. We teach him the grammar, the forms of speech, but few of the things most worthy to be spoken. We teach him the seas and lands, the rivers and mountains of a dead or empty world, but of the histories they have passed there, the proud passages of his country's life, the good men that should be as the beacon in his path, we too often leave him in ignorance. We lost the true notion of human culture when we threw away 'The Lives of the Saints.' The type of excellence which they held up was not, indeed, the right one, or worthy to be preserved in the place it claimed; but until they be rewritten with a better selection of examples, and be made the manual and favourites of the cottage and the school, all our education will multiply the force without greatly mending the character of our society."

In the spirit of this admirable passage I have often wished that we stirred the enthusiasm of the scholars in our Sunday schools by familiarising them with the lives of good men and women—not alone those who have achieved great distinction, but also those who in the common ways have left a sweet fragrance behind them, I am not, of course, forgetful of the excellent biographies written by Miss Cooke and

published by our Association: I wish they were used more frequently, and that we had more of them. It seems to me that if every young men's class in our schools were to take up the "Life of William Rathbone," a nineteenth century saint nurtured in our own household of faith, they would not only incidentally learn much about citizenship and public questions, but would also have their spiritual life stimulated by the infectious power of a fine example. I say nothing about the Life of Lives, whose study is taken as a matter of course in our schools. But in the cultivation of what have been called "the minor pieties" there is, I am persuaded, a great opportunity for both strengthening and elevating character, and for quickening loyalty to our own religious communion. Thank God, the hearts of the young, at any rate, beat faster at hearing the story of those who have lived for conscience and for God:

I congratulate you on the time in which your lot is cast. Though feeling a natural sympathy with those who talk of the good old days, I am a strong believer in the better new days. I sometimes catch myself wishing that I had been born when my children were. I don't remember ever wishing that I had been born at the time of my father or grandfather. Mind, I do not say that we are better than they; that is a difficult question to settle. But, if we are not better, the fault lies not in the times but in ourselves, and in the neglect of those very things which it is the business of Sunday-schools and other religious institutions to look after. Never were the possibilities of life, its resources, its opportunities, in the aggregate richer than they are to-day. We have the accumulated experience, knowledge, thought, ideals of all the generations that have gone before; the powers of nature are yoked in our service to a degree never hitherto reached. The question of questions is, whether we are going to prove equal to the great position to which as a nation and, shall I add also, as a religious community, we are called? Have we the open mind and heart to profit by the divine teaching of events? Mere lingering over the past will not save us; like the Father of the Faithful we must be ready at the call of God to go forth, even though, like Abraham, we know not whither we go.

At first sight it may seem a far cry to these great results from the work of a Sunday-school teacher; but it is not really so. Every life that has been touched to finer issues—and such, we rejoice to know, are to be found in every Sunday-school—is a help towards the establishment of the Kingdom for which we pray. Go forth, then, in faith, and hope, and love, and may the Father of all richly bless your efforts in His service.

THE FIRST LECTURE.

"Teachers' Ideals" was the subject of the first lecture by the Rev. H. D. Roberts, of Liverpool, given after the opening service; "Teachers' Ideals, and How to Get them Home." When the invitation came to him to give that lecture, Mr. Roberts said, he was reading the history of Humanism in Europe, and was interested in the effect of the New Learning on teachers and teaching and taught. He read of one

learner that he was a born teacher whose one interest was his scholars. He was a tireless student, yet he warned his scholars "that all learning is harmful which is gained at the expense of piety"; and of another who insisted that all education should be primarily moral, and should affect the character alike of teacher and taught. That was the ideal he wished to emphasise. For the Sunday-school teacher especially character was the supreme thing. For a good teacher, and, above all, a good religious teacher, certain qualities were essential—zeal, faithfulness, self-consecration, and personal aptitude. Method, training, experience, all were good, but they would not make a good teacher without those other fundamental qualities. For the Sunday-school teacher especially could not afford to consider the information imparted during the short hour on Sunday as the only or the chief part of his work. His great function was to influence the character of the child, not the mind only, but the character through the mind. And that he would do, not only by what he said and how he said it, but much more by what he was. Nothing influenced character like character, so the great question in Sunday-school work was not only what was taught and how it was taught, but what sort of persons they were who taught. Matter and manner were important, but *the man* all important.

Thus, for a good teacher, among necessary qualities, he would put first a good temper, the habitual attitude of cheerful forbearance and self-control. Not good temper by fits and starts, but habitual good temper.

And here we quote from the lecture verbatim:—

I am not going to sketch the ideal teacher to you; I will only select and touch upon one or two of the qualities which help in his making: and I do think this virtue of cheerfulness is one of them. With some of us it is a difficult virtue. Our temperaments are against us; we are inclined, it may be, to look on the dark side, or we are "nervy," as we say nowadays, irritable, worried, touchy.

This sort of disposition is apt to make us say hasty, injudicious words. Often we don't altogether mean them, but they do harm all the same. If we will recognise that all this is a real misfortune, not only in the teacher, but in the man, teaching may become a splendid discipline for us ourselves. If we will take pains on our own account, and force ourselves to practise self-command, I think more and more that cheerfulness is a capital thing in dealing with children. For think what children are—young and strong as yet, lighthearted and looking after happiness by virtue of their youth, and often in spite of their circumstances. "By all means respect the happiness of a child," says someone. They are of the new birth. It takes so little to make a heaven of happiness for a child! I am not speaking of what are called pleasures, or enjoyments, or things that cost money; but just the genial cheerful atmosphere in which child-nature blooms and expands.

They do not always breathe it in their homes, some of these poor little Sunday-school scholars. All the more, therefore, let them look for it habitually in the Sunday-

school, and associate it with the person of their teacher. It will teach them the great lesson that to have a strong, serious purpose in life need not mean dullness or moroseness, and that to be good does not mean to be unhappy. So the good teacher will never have absent from his mind the blessed ideal of being happy and of making happy, if only for the Sunday hour, and this is bound to tell upon his children.

Then another great essential, the crowning essential in fact (you all know it) is sympathy.

For all other qualifications will fail of their best without this. One hears it said sometimes of some gentle personality, "He, or she, has a wonderful way with children," and it just means that there is perfect sympathy with the little ones, their natures and their ways, even when they are trying ways. To get ideals home to these possessors and wielders of trying ways is our object, the very reason of our being. Sympathy with a child means the power of projecting one's own mind into the child mind. It is to see with the child's eyes, to understand the child's point of view, to get into the atmosphere of the immature intellect, and see how things look in it; to be, in fact, always young one's self.

To some people, you may say, all this seems absolutely impossible. We all know people who, though not ancient in years, seem to have been born such centuries ago that they have quite forgotten their childhood; and none are quicker in perceiving it than the children themselves. They cannot reason about the deficiency, much less define it; but they are soon conscious of it. It is not too much to say that the person who has no sympathy with children and who cannot put himself into the child atmosphere should not attempt to be a teacher. I know the superintendents will say, "We *must* get teachers for the classes somehow," and I quite appreciate the difficulty. But still I say that he should not teach to whom the infinite possibilities of a child's nature are hidden things, who only sees the husk of it, may be, a rough and unattractive exterior, but who is powerless to perceive and foster the qualities that may be latent behind it, who cannot hope with a child, think with a child, love with a child, wonder with a child—be the moulder of a new, fresh soul.

Sympathy has faith, faith in the child and faith in the work, in spite of discouragements, and they *will* come; we must make up our mind to that.

And note that by sympathy I do not mean merely a kindly sensibility or a sentimental pleasure in children. It is not just an easy benevolence which seeks gratification. Something of these it has, but it is very much more. It is not a readiness to praise or reward. Children really only value praises and rewards for their rarity.

No; it implies your own power to look back upon your own child life, and remember yourself as you were then; to look into the young lives of your pupils by the light of your own.

We were all children once, even the oldest of us. How strange it is to some of us to think so!

I would not discourage not eliminate teachers from the already too thin line;

but I would try to show, in fact, I affirm that the teacher must have this power of drawing to him, which is in teaching what chemical affinity is to the atoms of the material universe.

If you ignore this power, for I think you have it, even if you do not know it, you leave unworked the greatest engine we have; you put yourself outside the orbit of active good.

And sympathy will lead you, knowing your own memories, to ask what recollections your pupils will come to have of you and your teaching in the years to come.

Because, remember, these recollections will not, in all probability, be of the lesson you have consciously given them.

They will forget them, or most of them, but they will remember you, your personality, the spirit in which you taught them, the purpose and motives which were seen to actuate you.

Children are astonishingly keen and accurate in their judgment of people in any kind of authority among them.

They can discriminate between earnestness and fussiness, between kindness proceeding from love, and easygoingness proceeding from weakness; between solicitude for their good and solicitude for "personal *clat* or apparent success.

All this about you will have become one of their mental possessions. What a solemn question it is—What impressions are we and our characters making on the plastic minds of the children, the future men and women, who are shortly to take our places in the procession of life?

Do you remember how Emerson, in one of his essays, refers to those who felt in listening to Lord Chatham that there was something finer in the man than anything he said. That is the crux, I think. What behind all our words and all our doings and all we appear and achieve, what about the real "I" behind? Is it greater or less than our words? Is there a reserve force, a latent power—in a word, is there the Divine in the human? If there is, it will tell surely upon our children. Never mind the halting speech or the lack of culture. Character will tell more than scholarship. They will feel it there. That, and that only, will write itself silently and irreversibly on their hearts.

After all, there is something more comprehensive than "Do good," and that is "Be good." That is the greatest power in the world.

Speaking further of direct religious teaching Mr. Roberts reminded his hearers that it was from them that many of the children would get whatever knowledge of truth and moral obligation and love might lead them to the conception of a noble life, and earnestly impressed upon them the greatness of their calling.

Sunday-school teachers, he said, deserve well of their country, and should be honoured for their devoted work. And so the lecture concluded:—

To a large extent the religious future of the nation is in their hands. What splendid hope for England if they could, and would, grasp this—that it is not catechisms, not dogmas, not any sort of churchianity, but *righteousness* which exalteth a nation. If they, the young men and women teaching in our schools, could have the vision of the

Kingdom of God, and "boys and girls playing in the streets thereof!"

Truly that was a wise man who said, "Without the vision the people perish." Keep your eyes open to the vision, young souls who strive to reach the souls of the children. Follow the gleam!

Think of that great Teacher whose name you love, and whose ideals are the sweetest in the world. For he, too, drew the children round his knee, and took them in his arms, and made the child-mind the very type of the kingdom.

And he left his work begun to be carried on by simple souls; not learned, not full of curious knowledge, not great like himself; men whose only fitness seemed to be their passionate love and belief in him, and their desire to do his wishes.

Lowly, poor men they were: men of humble employment and insignificant status, called out from their mean stations to the greatest work in the world—to "allure to brighter worlds and lead the way," to be pioneers—wondrous thought—to that kingdom of heaven.

And this is a parable for you and for me. We are called from many places in life: from the profession, from the office, from the shop, from the home, from work, and from ease, because in our ears has sounded the "cry of the children"; called to be, we also, "fishers of souls." For, remember, it is a *call*, whatever may have led you to listen. It may have seemed accident or circumstance; it may have been conviction of the great need for the work; it may have been a casual invitation from friends; it may have been undertaken unthinkingly; and it may have been a yearning desire to do some good to the little ones.

Whatever it was, you are *called*; "called and chosen"—it is for your heart to finish the familiar words—and "faithful." "Called and chosen and faithful." Splendid motto for valiant ones in the army of right and of God.

In that unique chapter, called of John—it makes no difference who wrote it: that man, whoever he was, saw "the vision," and was dazzled by "the gleam"—we have a picture of the Master, yearning over his future teachers; agonising in prayer that they shall be worthy—these called to be "fishers of men."

They, poor souls, follow his eyes, wistfully, trying to catch a glimpse of the ideal he sees. And as he points their gaze to their fellows and up to God, bearing their labouring souls on the strong flight of his own, he exclaims—let us echo the Master's cry in our own hearts, we who take the children by the hand:—

"For their sakes I *sanctify myself*, that they also may be sanctified through the truth."

SATURDAY AND SUNDAY.

The first day of the session ended with a very pleasant reception by Dr. and Mrs. J. Edwin Odgers, in the College Library, and then, on Saturday morning, after a brief devotional service conducted by the Rev. J. L. Haigh, Mr. Ion Pritchard gave the first lecture, which was a most interesting account of the visit which he and Mr. Tarrant recently paid to Palestine. In the evening, after

the conference, Mr. Pritchard also showed the lantern slides of Palestine, which may be had for lectures, on loan, from the Association.

The second lecture that morning was by Mr. E. F. Davidson, M.A., of Oxford, one of H.M. Inspectors of Schools, on "Points for Teachers to Remember." It was a thoroughly practical address, often lighted up by vivid and amusing illustration.

The first essential, he said, is good discipline. If the children don't attend, they cannot learn anything. If there is habitual disorder in class more harm than good is done, for it is the training of character rather than the imparting of knowledge, that is the great thing. The class must be made to feel from the beginning that the teacher is master, and this is to be done by quietness and firmness, not by shouting and scolding. Then followed three good rules. Be in all respects alert, and insist on equal alertness from the children. Be definite, not vague. Be just and consistent in your dealing with the children.

(1) *Alertness in Teacher and Taught.*—The teacher must be able to see all the children; none of them must be behind him in the class. Keep your eyes open, and see everything that is going on. Do not pass over any single piece of disobedience or disorder. Deal with each individual case as quietly as possible. Keep the whole class awake. Do not ask questions round the class in turn. Let them never know who will be asked next, so that all must attend. Do not mistake perfect stillness for attention, but see that it is your subject they are thinking about. Do not allow simultaneous answering. Do not repeat a question for those who did not hear, or they will not learn to hear properly. Do not think that the way to teach is to lecture. Make the children take part by answering questions. Education is not pouring information into the children, but training them to make efforts for themselves. "Telling is not teaching."

(2) *Clearness and Definiteness.*—Do not make too many rules, but be sure they know what rules are made, and make them all obey. Do not be variable in discipline if you can help it. Have a steady control, and be the same to all the children. Obey your own rules, especially in the matter of regular and punctual attendance. The lesson must be carefully prepared, with clear purpose. Have definite knowledge, and where you do not know frankly confess it. Children are quick to see through all pretence.

(3) *Justice.* Do not show special favour to any. Above all, keep your temper. Do not worry or nag. Never indulge in sarcastic remarks on those you reprove. In punishing avoid all hastiness. Do not expect the children to keep still for too long together.

The most effective teacher is the one who knows his pupils out of school. It is good to train them in acts of practical helpfulness. Do not waken noble emotions and let them lead to nothing. To collect money for a distant society, the object of which is not very clear to the children, is not so good as the doing of some simple act of kindness close at home.

Clearness and definiteness is necessary, not only in discipline but in the actual work of teaching. There should be in the school one guiding and controlling mind, and each teacher should carefully prepare the work. Do not try to do too much; do a little thoroughly, and constantly recapitulate, and be sure that the children know what has been done. Let them have the pleasure of discovering things for themselves. If an infant is always carried in arms, it never learns to walk. Have a clear scheme of the lesson. Let the scholars know what it is to be about. Find out what they already know of the subject, and connect the teaching with their previous knowledge; that stirs interest. Correct their inaccurate knowledge. Go slowly and take one thing at a time. Use simple language and not foreign words. Be sure they understand the meaning of the words. In all these things never forget that the one supreme end is the training of character.

On Saturday evening the first of the meetings of "Teachers in Council" was held, when Mr. J. C. Ballantyne introduced the subject of the Code Book, and a useful discussion followed. These are among the most valuable and helpful meetings of the session. Thus on Sunday evening there were two meetings devoted to the subject of Social Morality, the one for women, conducted by Miss Marian Pritchard, which took the form of a service in the library, with an address; the other for men, conducted by the Rev. J. L. Haigh. Then on Monday evening the subject of Temperance was introduced by Mrs. Leighton Tucker, and on Wednesday that of Guilds and similar societies, by the Rev. F. K. Freeston.

Sunday morning saw the College chapel filled by a congregation such as seldom gathers there, and the singing of the hymns was delightful. The service was conducted by Dr. Odgers, and the opening hymn was Watts's "O God, our help in ages past." The lessons were from Deuter. xxx. and 2 Cor. iii. The hymns before and after the sermon were Samuel Longfellow's "I look to Thee in every need," and "In life's earnest morning."

In the sermon, which had as text Eccles. i. 4 and 5, Dr. Odgers said that looking back over forty-one years of his own ministry, he remembered a sermon preached by his father, after he had been forty years in the ministry, and it led him to the thought of the great changes that had taken place in their conceptions of religion, changes for which they had reason to be very thankful. The centre of gravity in doctrine shifted, even while the formularies of the orthodox churches were kept unchanged. The emphasis had shifted from the Atonement to Incarnation, from a ransoming death to a quickening life. The conception of Divine revelation was now of an energy inspiring and interpretative, unifying human effort and making it all part of one progressive salvation, a charter of life in which they were all to have a share. Thus the new orthodoxy was giving back to the church the Johannine view, which all the ages of Evangelicalism had overlaid and forgotten. Revelation was no longer regarded as superseding

and stultifying human faculty, but the natural and spiritual were blended without noise or conflict in our progressive life. Religion was not something alien to fallen humanity, but the spell of natural attraction, an upward looking towards the light, which enabled man to see the infinite relations of his life. There were the great heights of truth, and while a man could not attain to them all, he yet loved those eternal hills.

Dr. Odgers then proceeded to speak more fully of our present apprehension of the truths of religion, in which faith and reason both have part. There is now a much deeper human interest in religion and in the human history of Christ; and there is a wider application of salvation, through an enlarged feeling of the brotherhood of men, and through channels of Divine grace even beyond what the churches can effect. It is to the salvation of the world that we now look, and not the salvation of a handful out of the world. We recognise the reality of truth and goodness in God and man, and there is continuity of life here and hereafter. It is a present God in whom we trust, whose creation is continuous, and His truth in the heavens above and the earth beneath and in the heart of man. His love touches us not merely in one divine humiliation of centuries ago, but as ever with us in our weakness, temptation, and trials, handing as it were a cup of cold water to the tired soldier of Christ, and binding up the heart wounds that have been gotten in His service. His mercy touches us, like the healing touch of Christ; His judgment is not in one final last Assize, but is judging us every day, making us know the solemn truth in ourselves. All these Divine things are operative in all life, and in the simple experience of the humblest soul. These are but imperfect hints of what there was in the sermon touching the deepest things of life, with a faith that was full of hope and thankfulness.

In the afternoon the children of the Sunday-school at the Charles-street Institute were brought to the college, and assembled in the chapel, where Mr. J. C. Ballantyne, acting as superintendent, opened school, and gave an address. The children, about eighty in all, were then divided into five classes, which were taken in various rooms, the girls by Mrs. Haigh, Miss Pritchard, and Miss Hilda Pritchard, the boys by Mr. Jessell and Mr. W. H. Ballantyne, and the infants by Miss Grace Spears. They were model lessons that were given, which many of the teachers had the privilege of attending, and afterwards the children all together sang one of Mr. Hugh Atkins' musical settings of the Parables. At the close Miss Pritchard gave the children tea (or, rather gallons of milk and other things) in the garden of the residence, and they enjoyed themselves immensely.

THE WEEK'S LECTURES.

Of the ten lectures given this week we can offer here only the briefest notice, but we shall hope to have some further notes next week. The first lecture on Monday morning was by Dr. Odgers on "The Teaching of the Twelve Apostles," of which most interesting

document he is preparing an edition of his English translation, with notes and introduction, which is very soon to be published. The first Tuesday lecture was by the Rev. Alfred Hall, on "James Martineau: Some Points of his Teaching." The lecture dealt with Dr. Martineau's ethical teaching, and at the close Miss Pritchard spoke very warmly of it, and said that she should suggest its publication to the Association Committee, as a useful companion to Mr. Hall's little book on Martineau. On Wednesday and Thursday came the Rev. C. Hargrove's New Testament lectures, "How the New Testament came to be one Book," and "The Three Gospels and the Fourth," and on Friday a lecture by Dr. Crothers on "The Teacher as a Learner." The second lecture of the morning is, as a rule, less academic in character. On Monday Miss Pritchard spoke of "The Bible in Class Teaching," on Tuesday the Rev. T. P. Spedding gave an address on "How to Meet the Secularist Spirit among our Young People," amending the title to the more general *secular*, as better describing his meaning; on Wednesday the Rev. J. Robinson gave one of his delightful talks on "Rock Pool Dwellers," which he illustrates with so much skill on the black-board, and during the day exhibited to the teachers a number of wonderful and beautiful things under his microscopes. The second Thursday lecture was by the Rev. J. J. Wright on "The Sunday School from the Scholar's standpoint," and that on Friday by the Rev. W. L. Schroeder, on "Tennyson's Idylls; Gareth and Lynette."

The afternoon excursion by river to Nuneham on Tuesday was made in perfect weather, and as we write there is the same promise for the Blenheim excursion on Thursday. On Wednesday two very pleasant garden parties were given by Mrs. Odgers and Miss Davenport Hill. Every day of the session has been thoroughly enjoyed, and many teachers have had the opportunity of seeing something of Oxford for the first time under the happiest conditions.

THERE is no silence more docile than the silence of love, and it is indeed the only one that we may claim for ourselves alone. The other great silences, those of death, grief, or destiny, do not belong to us. They come towards us at their own hour, following in the track of events and those whom they do not meet need not reproach themselves. But we can all go forth to meet the silences of love. They lie in wait for us, night and day, at our threshold, and are no less beautiful than their brothers. And it is thanks to them that those who have seldom wept may know the life of the soul almost as intimately as those to whom much grief has come; and therefore it is that such of us as have loved deeply have learnt many secrets that are unknown to others; for thousands and thousands of things quiver in silence on the lips of true friendship and love, that are not to be found in the silence of other lips, to which friendship and love are unknown.—*Maurice Maeterlinck*, in the volume, "*The Treasure of the Humble*," translated by *Alfred Sutro*.

IRISH NON-SUBSCRIBING PRESBYTERIANS.

ANNUAL MEETINGS.

THE annual meetings of the Association of Irish Non-Subscribing Presbyterians and other Free Christians were held on Wednesday, June 20, in All Souls' Church. Divine service took place at noon, when, in the unavoidable absence of the President, Rev. Wm. Napier, the sermon was preached by Rev. James Kennedy, of Larne. At two o'clock the annual business meeting took place. The Rev. Principal Gordon took the chair, and constituted the meeting with prayer, after which the roll of ministers and elders of the various presbyteries was called by the hon. sec., Rev. J. Kennedy.

Principal Gordon said he took the chair as the oldest ex-president in the unavoidable and much regretted absence of their president, Rev. Wm. Napier, and his business was simply to call upon them to elect a successor to Mr. Napier in the presidency of the Association. He would ask the secretary to read the nominations.

It was announced by the hon. sec. that the presbyteries of Antrim, Bangor, Armagh, and Templepatrick had nominated Rev. W. H. Drummond for the presidency.

Principal Gordon said it would not be improper, he took it, if the Association would desire to put on record its sympathy with their president under the circumstances of close domestic affliction which had prevented him taking his place there that day. He thought he expressed the feelings of those whom he addressed when he said, in regard to the devotional service and the very impressive address to which they had listened that they had lost nothing by Mr. Napier's absence save the aroma of age and experience which age and experience alone could give. It was a regret to them that they had not been able that day to listen to what might almost be called publicly and officially the farewell utterance of their deeply venerated friend. Mention had been made at the previous day's meeting of the loss which they had sustained in the untimely death of the Rev. A. B. Hamilton, in the ministry of Banbridge. They felt also very closely the loss of the late minister of Moneyrea. He was speaking no secret when he said that had it not been that they all desired to render due respect to the Rev. Wm. Napier, their friend Rev. Richard Lyttle would have been appointed their president last year. It was thought that a time had come for a representative as president of one of these congregations which were not associated in the Presbyterian way. While they had differences with Mr. Lyttle they had simply added to the endearment with which he was regarded. Always trustworthy and gentle, they looked upon him as a friend to every cause tending to the advancement of his fatherland and his ancestral faith. He was sure they would join that day in expressing by resolution their sense of the deep and grave loss which had fallen upon them all by his removal to another and better world. Just in passing, to turn from the darker to the brighter side of the past year, it had been a year marked by earnest, and, in some quarters, enthusiastic endeavours for a fuller and more perfect union. They were indebted to Dr. John Campbell, the worthy son of a worthy sire, the representa-

tive of long generations of Presbyterian staunchness and vitality, for calling them to their sense of unity. With those few remarks he called upon some member of the Association to move the appointment of a successor to the Rev. Wm. Napier.

On the motion of the Rev. R. M. King, seconded by the Rev. Thomas Dunkerley, and supported by the Rev. R. J. Orr, Mr. Drummond was then elected president, and took the chair.

President's Address.

Rev. W. H. Drummond, having returned thanks for the honour the Association had done him, said: Let me ask you to consider for a few moments the relation of the fundamental principle of our Association as expressed in its title to the present doctrinal tendency in the larger churches by which we are surrounded. We find a growing recognition of progress in theology, of the unimportance of many things which were considered formerly to be essential, of the need of doctrinal reconstruction. With this there goes necessarily considerable uneasiness of conscience in face of the rigid demands of subscription, and a plea for larger liberty for the clergy to think and to accept what for many of them are the proved results of thought. Declaratory acts and broad Church interpretation of ancient formularies are only tentative measures; they are palliatives for inconsistency, but they are no real cure for the present distress. In face of this tendency to push inconvenient questions into the background, and to make light of serious credal obligations we should raise our voice and make our position clear. And we have a right to do it with all boldness, for we are not a small company of theological faddists, or an upstart growth of yesterday. We are a genuine branch of the Presbyterian Church in Ireland; its history is our history, and we perpetuate an attitude of tolerance and freedom of thought, which was long a characteristic of the Irish Presbyterians, till upon an evil day the church was purged of its liberal leaven, and the majority declared that the Westminster Confession of Faith should be the infallible rule of Christian faith and practice. It is open to us to plead that, while we have lost much in effective organisation and the kindling influence of numbers by our enforced severance from the larger body, the loss has not been only upon our side. Some victories are won too dearly, and it is easier to bind fetters on the soul than to throw them off in the day of larger vision and juster judgment. Slowly the forces of liberalism are gathering in strength. The demand for freedom to advance, which we have enjoyed for so long, is the one that cannot be resisted. It is the time for us to stand firm and to be proud of our history and to uphold our principle of non-subscription boldly in the interests alike of intellectual sincerity and of spiritual effectiveness in face of the needs and problems of the world in which we live. But when I use the term "spiritual effectiveness" am I not inviting the most damaging criticism? We have dreamed dreams, we have thought lonely thoughts, we have claimed liberty in creed and conduct to the utmost; but we have failed to be an effective religious force or to make any strong popular appeal. Can we, in the main, deny

it? Are we satisfied to remain just as we are? Have we said all that can be said when we speak of the great difficulties to which a dispossessed minority is exposed, surrounded as it is on every side by stronger and more popular churches? I am not going to dwell upon what has happened. It is written down; it cannot be altered. Is it not human for Churches as well as for men to make mistakes and to repent of them at leisure? But behold! now is the accepted time; now is the day of salvation. It is not what our forefathers did or omitted to do which concerns us, but the pressing duty of the present moment. In our loyalty to our principle we have neglected our machinery. Those things ought ye to have done and not leave the others undone. The lake lying in the bosom of the hills reflects the heavens in its clear waters and gladdens the lonely traveller with its beauty; but if it is needed to bring health and refreshment to the cities of men, you must call in the engineer and cut channels and keep the ways of communication open. The water of life must be brought from the uplands of the Spirit by human means; and it is better that we should co-operate in making channels for it than that we should go, any one of us with his separate vessel, and bring down just what we want for our private use. It is true that it may mean some curtailment of individual freedom, and the primitive way of Jack and Jill is certainly more adventurous; but freedom which means the dissolution of social duties and corporate bonds cannot be tolerated in a civilised community, and I will venture to breathe the suspicion that such freedom has not the ultimate value for religion that some people have supposed. Of this at least there can be no doubt, that in the fever of life men require a plentiful supply of living water, and they are not likely to leave their necessities in the hands of a committee with a deeply rooted prejudice against machinery and water engineers: I confess that I grow a little tired of the false antithesis between spiritual life and Church organisation, for I am not an Anarchist even in religion. The attempt to live on a plane of superiority to the elementary conditions of human existence always brings its own defeat. No one can carry it out quite consistently. Even the Quaker has his forms. After all, the quarrel is not between life and machinery, spirit and letter, but simply between the old methods, which we like, because we know them, just as some people have an unalterable attachment to old and threadbare clothes, and the demand for something more adequate to the real needs of life. Have we the courage to make ourselves efficient? Have we sufficient faith in our message and its value for the world? Do we believe enough in the accession of strength and gladness which closer corporate union would bring to us to make the attempt? "God buries His workman and carries on His work" is a sentence as true of Churches as of men. Churches are the temporal instruments for the accomplishment of an eternal purpose. The cause of Christ's kingdom does not depend upon the success or failure of any of the partial embodiments of the Christian Gospel. We may weakly decline our

responsibility or drop out exhausted from the fight, and the cause will still go marching on. But these unseen issues are in other hands than ours, and as yet we have received no providential sign that the hour of our dismissal has come. Our successors have not yet taken the field with more persuasive lips to speak our message and stronger hands to carry our flag to victory. We have still our part to play; let us play it with all the earnestness and skill of which we are capable. God still needs us for His work; let the sense of this Divine compulsion animate us with courage and the spirit of sacrifice. No detail of organisation or of mere machinery will seem insignificant to us when we have grasped the truth that effectiveness may be part of godliness. Everything will fall into its true rank and subordinate itself to our central purpose. It will seem a great thing to bring the healing waters of life from the heart of the mountains to the valleys and plains where men toil and suffer and die, and we shall recognise that it is our bounden duty to do this with the skill of hand and heart and brain, with the best adjustment of means to ends, which long experience has taught us is essential in all practical human affairs. We have yet to prove the extent of the service which an ordered and organised freedom can render to the cause of Christ's Gospel and Kingdom among men. Its unrealised possibilities of good should give us faith and courage for the task to which we have set our hands.

Further Business:

At the conclusion of the President's address the Rev. J. Kennedy was re-elected hon. secretary, and the Rev. J. A. Kelly treasurer, and the report of the General Purposes Committee was adopted. The report referred to the death of the Rev. Richard Lyttle and the departure of the Rev. D. Walmsley, from Belfast. In the matter of organisation, Dr. Campbell's lecture given at the last meeting of the Association had been printed and distributed through the congregations. A committee representing the different presbyteries and the unattached congregations had been appointed, and considerable progress had been made. It was believed that there would be practical unanimity on the question.

The report of the Orphan Society, which was adopted, contained the following:—"The Governors of the Orphan Society, in presenting their nineteenth annual report, have pleasure in being able to set forth the usual satisfactory account of the year's work. The income from all sources for the year ending March 31 amounts to the sum of £365 6s. 2d., which is made up as follows:—Subscriptions, £209 6s. 2d.; bank interest, £3 17s. 5d.; and dividends on invested capital, £152 2s. 7d. This, the year's income, together with the balance of £256 15s. 7d. brought forward from March 31, 1905, gives a total of £622 1s. 9d. for the year under review. The balance carried forward to next year's account is £350 13s. 9d., the expenses for the year are £23 18s., and £247 10s. have been paid in grants to orphans. It will be observed that the present income is smaller than that for the year 1905. One reason for this is to be found in the fact

that about two-thirds of our congregations have this year each made a smaller return, and another reason is that one congregation—viz., Moneyrea—because of special circumstances, does not appear on the list at all. Nine congregations have slightly increased their subscriptions, and it is intimated from Moneyrea that we shall be able to include their list for this year in our report for 1907."

The Sunday School report, which was also adopted, contained the following statistics:—"The total number of scholars returned as on the rolls during 1905 in 36 schools is 1,590, as against 1,567 in 37 schools for 1904. Comparing returns of those schools which made them in 1905 with those of 1904 from the same schools there is a net decrease of 56 scholars in average attendance in those schools (30 in number). The average attendance of teachers in similar comparison is the same as in the previous year. In 24 schools there are 262 scholars over 16 years of age. Out of 23 schools making returns teachers' meetings are held in 11. Twenty schools have libraries, with a total number of 5,108 volumes."

The Temperance Committee and the Theological Library Committee's reports having been passed, resolutions of sympathy with Mr. Napier, and of sorrow at the deaths of the Revs. Richard Lyttle and A. B. Hamilton, were passed. The Rev. W. H. Drummond was nominated as dean of residence at Queen's College, Belfast.

At the conclusion of the business the annual dinner at Ye Olde Castle Restaurant took place, when the toasts, concluding with "The President," were duly honoured.

REMONSTRANT SYNOD OF ULSTER.

THE annual meeting of members was held in All Souls' Church, Belfast, on Tuesday, June 19. The moderator, the Rev. J. J. Magill, of Rademon, preached the sermon, and, after the roll call, by the Rev. J. A. Miskimmin, to which a large number of ministers and elders responded, delivered his address.

The year, he said, had not been eventful, but good work had been quietly carried on. The need for closer union had been brought before them a year ago by Dr. John Campbell, and the opinion in favour of better organisation seemed almost unanimous, provided existing interests could be safeguarded. It would place in their hands the means of solving many of the difficulties of their denominational life, and might help them in making more widely known the truths for which they stood. The Remonstrant Presbyterian Church (if that was the name finally chosen) they might hope would bring new life to their scattered congregations. The views generally associated with the Unitarian name were now finding wide acceptance. Whatever might be the outlook for their denominationalism, the outlook for their teaching was never so bright. They might well take fresh courage. Their lives must prove that the spirit of Christ was in their hearts.

The Rev. W. G. Marsden was then

elected as the new moderator, and took the chair. The Rev. J. A. Miskimmin was re-elected clerk. Various accounts were presented and adopted. The income from the Sustentation Fund for the year was stated as £603 16s. 9d. A resolution in memory of the late A. B. Hamilton was passed; and also resolutions on Temperance and Peace.

WINIFRED HOUSE.

INVALID CHILDREN'S CONVALESCENT HOSPITAL HOME.

THE annual meeting was held at Dr. Williams' Library on Monday afternoon, Mrs. Homan, of the L.C.C. Committee of Education, in the chair.

The report, which was read by Miss Marian Pritchard, recorded a good year's work. The 51 children cared for at Winifred House had almost, without exception, made good progress. An average of 17 beds had been occupied throughout the year. Of 14 children under treatment in the hip and spinal department 9 had been restored to health. After consideration it had been decided to slightly modify the name of the Home, and to call it now a "Convalescent Hospital Home," as more strictly defining its character.

The following passages from the report are of special interest.

FINANCE.—Your committee would have been glad to have been able to report that the ordinary annual income had balanced the ordinary outgoings: but alas! this happy state of things has, as yet, never been attained, and were it not that, from time to time, some special gift, or legacy, comes to the treasurer's assistance, our accounts would show a yearly deficit of a full hundred pounds. As, however, this is a source which cannot be relied upon, your Committee feel much anxiety, especially when, as at present, the reserve fund is diminishing so steadily; and they therefore earnestly invite all who believe in the good work of the Home to strive to increase the number of its friends and supporters. And in this direction an excellent example has been set by our President of two years ago. Mrs. W. Blake Odgers, who gave herself most earnestly to the task of making the Invalid Children's Home better known among people likely to be interested; writing some fifty personal letters, and arranging for an At Home at Winifred House whereat these new friends might see what was being done there; with the result that thirty fresh names were added to our list, producing £11 in new subscriptions, besides £7 17s. in donations. Your Committee wish to take this opportunity of thanking Mrs. Blake Odgers and her co-adjutor, Mrs. Henry Gow, for their valuable assistance, and would like to commend their example to friends in other neighbourhoods.

The Sydney Cot, the Edie Cot, and the Amy Cot, the Brixton Cot, and the Young Day's Cot are still provided for; the two last by Sunday schools, their teachers and friends; and your Committee are glad to take this opportunity of thanking the generous unknown donor, who adds £25 to the amount collected at

Effra-road Church and School; and to the Rev. J. J. Wright, who allows "Aunt Amy" a corner in the *Young Day's Magazine*, in which to tell all about Winifred House to its youthful readers.

Thanks to various friends the children have enjoyed several treats during the year. A tea at Highgate, drives now and again, festivities on special birthdays and at Christmastide, mark the year's Calendar with many a red letter; and perhaps chief of these, because it comes once a week, is the Wednesday morning's visit from Miss "Berfer," as the children love to call their visitor, who has, now for some years, come with unfailing regularity to give "needlework," bringing with her the most fascinating collection of fancy work of a true kindergarten type, suitable to the individual powers of each child. It is a pleasure to see the pride and joy with which a finished needle-book, or mat, or bookmark, is brought out and displayed with triumph, as a gift to be given next Sunday to father or mother, as the case may be.

Truly, our Home is rich in friends! Not only can we note it by glancing through our list of subscribers, but also by recalling the numerous gifts of clothes and toys, and flowers, and other things that come in from time to time. This working together, this fulfilling of the Gospel of Togetherness, as Edward Everett Hale calls it, helps to minimise trouble and anxiety, and to increase the joy of service, and therefore the Committee, officers and staff alike, all feel deeply grateful to the many friends of Winifred House.

Thus, "toiling," "rejoicing," and sometimes, but happily not often, "sorrowing," the workers of Mrs. Hampson's Memorial Home continue on their way glad to know that their chief officer, Miss Emma Hope, is still at the head of affairs, guiding, nursing, mothering her large little family with devotion and skill; for so long as that is the case they feel sure that Winifred House will continue to hold an honoured place among the Homes devoted to the care of Invalid Children.

The accounts, which were presented by Mr. Blyth, the hon. treasurer, showed subscriptions £374 10s., donations £82, and a Hospital Saturday grant of £25. Patients' maintenance fees (4s. weekly) produced £177 10s., interest on war loan £6. The total expenses were £786, more than £100 more than the regular income; but £100 War Loan had been sold out for £98 10s., and a balance of £140 10s. from May, 1905, was thus reduced to £118, showing the serious need of more annual subscriptions.

Mrs. HOMAN, in moving the adoption of the report, spoke of the thoroughness of the work done at the Home, which results in the mental as well as the physical improvement of each little inmate, and expressed the earnest hope that the necessity for drawing on the small reserve fund will be obviated in future by a substantial increase in the subscription list. She also dwelt on the fact that by helping such homes as Winifred House we helped many other societies to carry out their work. Hospitals needed such homes, the Invalid Children's Aid Association

could not get on without them, and the Charity Organisation Society constantly required just this kind of help for many a household which comes to it for assistance.

Dr. URBAN PRITCHARD seconded the resolution, which was carried unanimously.

Mrs. BLYTH, who seconded a vote of thanks to medical officers, lady superintendent and staff, told of a little girl who, on returning home, spoke of the happy time she had had, and specially dwelt on the puzzles that had been lent to her to put together. Mrs. Byth said that she felt that Winifred House was full of puzzles, chief of which was the puzzle as to how they managed to get so much sunshine into the Home, for it was a well-known fact that more sunshine was registered there than in any other spot in or around London.

Miss M. PRITCHARD thanked Mrs. Homan for presiding, feeling that it was an honour to have the chair filled by one who was spending her life in work for children.

DR. CROTHERS AT BIRMINGHAM.

THE Rev. S. M. Crothers, D.D., was on Sunday last presented with an illuminated address by the congregation of the Old Meeting, Birmingham. The interchange of pulpits has proved a most successful experiment on both sides of the Atlantic. The address was as follows:—

To the Rev. S. M. Crothers, D.D., Harvard, U.S.A.

DEAR DR. CROTHERS,—As members of the congregation of the Old Meeting Church, Birmingham, we desire to record our sincere and grateful appreciation of your ministrations during the months of May and June, 1906, when our own minister, the Rev. Joseph Wood, occupied your pulpit in America. Your presence among us has once more shown that an occasional interchange of pulpits can be beneficial and stimulating to congregations as well as to ministers. In our own case we acknowledge with thankfulness both the pleasure and the advantage which we have derived from being privileged to attend your services.

We sincerely hope that you and Mrs. Crothers will carry back with you to your distant home some agreeable memories of those who count themselves as among your friends here, and, in conclusion, we trust that in your future journeys to the old country you may find opportunity to revisit our church, when we can promise you always a most cordial and appreciative welcome.

On behalf of the congregation.

JOHN HEWITT, } Wardens.
J. H. FORRESTER, }
Birmingham, July, 1906.

MAN is fully satisfied only with what satisfies his soul—only with Character, and with an end less chance for that character to grow:

Phillips Brooks.

Better to feel a love within
Than be lovely to the sight!
Better a homely tenderness
Than beauty's wild delight!

George Macdonald.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London: Mansford-street Mission.—The Rev. Gordon Cooper writes from the Parsonage, Mansford-street, Bethnal-green, E.:—"I shall be grateful if you will again allow me to ask your readers for subscriptions to our Convalescent, Excursion and Country Holiday Fund. Heavy demands are made upon this fund in the summer, when it is so desirable to send people away into the country, even if it is only for a day; and at present the balance at my disposal is very small. I should also be glad to receive subscriptions to our Window Gardening Society. Last year we had rather a heavy adverse balance, but some kind friends of the Mission have paid that off, and it would be pleasant now to add some new names to our list of subscribers, that we may not again get into debt."

Ainsworth.—The annual school sermons were preached on Sunday by the Rev. W. G. Schroeder, M.A., of Sale. There were crowded congregations afternoon and evening. Special anthems were rendered by the choir, under the leadership of Mr. Jas. Mason, and Mr. A. J. Wilson officiated at the organ. The collections amounted to £40, an increase of about £5 over last year.

Cardiff.—The Sunday-school anniversary was held on Sunday, June 24. In the morning the preacher was the Rev. W. Whitaker. In the evening a Service of Song, "The Story of Joseph," was given by the children. Mrs. Whitaker gave the connecting readings.

Ditchling.—The anniversary services were held on Sunday last, when thoughtful and inspiring sermons were preached by the Rev. E. Savell Hicks, of Islington. Many friends gathered from Lewes and Brighton, and the day being pleasantly fine, a very happy and stimulating time was passed. Luncheon and tea were provided at the neighbouring hostelry, and the afternoon was spent by rambling over the downs or in the meadows.

Douglas, I.O.M.—Unitarian services are being arranged for the summer season, to be held in a hall at the Gymnasium, in Upper Douglas, in the vicinity of Finch Hill, off Bucks Road. They are under the direction of the Missionary Conference, and will begin on July 22nd. The place of meeting is central, and should be found without difficulty by visitors. It is earnestly hoped that visiting and resident Unitarians will make an effort to be present at the services, which are to be held morning and evening, and will extend over eight Sundays.

Nottingham: Christ Church (Farewell).—On Sunday last the Rev. William Lindsay concluded his ministry of more than seven years at Christ Church, Peas Hill-road. At the afternoon service the secretary of the Sunday-school (Mr. F. O. Hallott), presented to Mr. Lindsay, on behalf of the teachers and scholars, a splendid gold Albert, with expressions of warm regard and gratitude. Afterwards Mr. Lindsay kindly entertained the teachers to tea in the school-room. The improvement in the school and the success of its several institutions has been entirely due to the energetic and business-like way in which Mr. Lindsay has conducted the work. At the evening service Mr. Lindsay preached his final sermon from the text: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit, and the spirit of the Lord shall rest upon him." After the evening service Mr. Lindsay invited all present to a reception in the school-room, and personally said good-bye to all present.

Windermere.—Local Unitarians and visitors to the Lake District will be interested in hearing that the Missionary Conference has made arrangements for another series of services to be held on Sunday mornings at 11 o'clock, and extending from July 15 to September 16. They will be held this season in the Institute, Bowress, situate in North-terrace, as the hall at Windermere, owing to a legal prohibition, has been withdrawn from our use. The whole of the services will be conducted by the Rev. Douglas Walmsley, B.A., now resident at Windermere.

Yorkshire Ministers' Union.—A meeting of the Union was held at Mill Hill, Leeds, on Tuesday, June 26, Rev. C. Hargrove presided. Sixteen ministers were present. Mr. Hargrove kindly offered to open a discussion on "Some Ministerial Difficulties," at the next meeting, on July 24. Ministers were afterwards entertained at lunch, at Roundhay Park, by the kind invitation of Mr. George E. Verity, also at tea, in his own house. A thoroughly enjoyable day was spent. On the motion of the Rev. C. J. Street, seconded by the Rev. Ottwell Binns, a cordial vote of thanks was given to Mr. and Mrs. Verity, for their kindness and generous hospitality.

Yorkshire Unitarian Lay Preachers' Union.—On Saturday afternoon, the half-yearly meeting took place at Elland, the president (Mr. James Thompson, of Pudsey) presiding. After the reading of reports setting forth the work done by the Leeds and district, and also the Sheffield branches of the Union, the supplying of pulpits, &c., tea was served in the Elland school-room, kindly presided over by ladies connected with the Elland congregation. Arrangements had been made for conducting an open-air service on a plot of land near the Elland town-hall, by the lay preachers, somewhat on the lines of the Unitarian Van Mission. A lorry had been provided, and also a harmonium and a number of the Elland choir led the very hearty singing of upwards of 100 persons who had assembled. The Rev. John Ellis, the district minister of the Yorkshire Union, presided, and opened the meeting with prayer. Earnest addresses were given at intervals by the chairman the Rev. H. Cross (assistant district minister), of Dewsbury; Mr. Fred Clayton, of Leeds; Mr. T. Manning, of York; and Mr. J. Thompson. A portion of Scripture was read by Mr. F. Blackwell, of Sheffield. Each speaker emphasised the more salient and distinctive points of the Unitarian faith, to which the people listened with marked attention. Unitarian literature, tracts, &c., were distributed.

Sermons on Different Subjects, by Rev. F. F. Carmichael, LL.D., Canon of Christ Church, and Chaplain of the Magdalen, Dublin. These sermons are of the Broad Church type, and of excellent quality. We quoted recently one passage from this volume on the cruel destruction of beautiful birds for the decoration of women's hats, and will add here another quotation. "Some people talk as if the world was growing worse and worse every year. Our judgment in that respect depends on where we look. If we look but in one direction, we may say it is an idle, frivolous, luxurious, good-for-nothing age, thinking but of amusement and selfish enjoyment; or else it is a sceptical, infidel, irreligious, Godless age, with a literature base, sensual, and impious; or else it is a self-admiring, self-contemplating, self-congratulating, self-advertising age, in which hysterics is mistaken for genius and men are taken at their own measurement; an age of muddy poets, shoddy novelists, and knavish politicians. But in all such estimates we note only the diseases of the age. Its *real* life is full of health and living interests, of beneficent designs and movements, of great inspirations and sense of world-wide duties, of devotion to the cause of humanity—the rescue of the wretched and debased, the protection of the innocent, the training of the young, the bringing of us nearer and nearer to the ideal of Christ." (Dublin: Hodges, Figgis & Co. London: Simpkin, Marshall & Co.)

ERRATUM.—In last week's INQUIRER, p. 432, third column, line 18, for *very* factor read *benefactor*.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 8.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bechstein Hall, Wigmore-street, W., 11.15, Rev. JOHN HUNTER, D.D., of Glasgow.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. T. E. M. EDWARDS.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Rev. EDGAR DADLYN.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVEILL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. A. E. O'CONNOR.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. H. G. CHANCELLOR.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. G. CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Mr. THOMAS ELLIOT.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Mally Holston Confectionery Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

BOURNEMOUTH, Unitarian Church, West Hill-road. Closed for decorations, &c.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT, U.H.M.C.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. ARTHUR W. FOX, M.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD.
LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. J. E. MANNING, M.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. JAMES HARWOOD, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service, 6.30, Rev. DR. MUMMERY.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, July 9 to 14, Whalley and Clitheroe, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

MARRIAGE.

FORREST—BALLANTYNE.—At St. Vincent-street Unitarian Church, Glasgow, on Friday, June 29th, by the Rev. Frank Walters, Newcastle, assisted by the Rev. E. T. Russell, Glasgow, and the Rev. James Ray, M.A., Cellardyke, the Rev. James Forrest, M.A., St. Vincent-street Unitarian Church, Glasgow, to Nelly Chalmers, youngest daughter of the late Thomas Ballantyne and Mrs. Ballantyne, 11, Sandyford-place, Glasgow.

DEATH.

ASPEN.—On June 29th, at 9, Rectory-road, Barnes, Surrey, Jane Aspden, fourth daughter of the late Andrew Aspden, of London Wall, City of London, and Waterfoot, Lancashire, in her 79th year.

WORKS BY REV. C. L. DRAWBRIDGE, M.A.
JUST PUBLISHED.

IS RELIGION UNDERMINED?

Crown 8vo, pp. x. and 238, Cloth Boards, 3s. 6d. net.

OLD BELIEFS AND NEW KNOWLEDGE.

Crown 8vo, pp. xii. and 178, Stiff Paper, price 1s. 6d. net.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

PORTRAIT OF DR. DRUMMOND.

PHOTOGRAPHURE

of the portrait of Dr. Drummond by Sir George Reid, presented to Manchester College. Size, 10in. by 8in., on India paper. A limited number of copies may be purchased, price 5/-, post free, on application, with remittance, to the Rev. V. D. DAVIS, 9, Nightingale Sq., Balham, S.W.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £30 EACH.
Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

Situations,

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY NURSE WANTED for four children, eldest six years.—Apply, giving full particulars, age, salary, references, &c., to Mrs. ARTHUR VALLANCE, Rowley Bank, Eccles.

YOUNG LADY DESIRES POST as CHILDREN'S NURSE, where mother's supervision is given.—Apply, F. INQUIRER Office, 3, Essex-street, Strand, W.C.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—“Cran-tock,” 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

BORROWDALE.—TO LET till August 7th, HOUSE, 2 sitting-rooms, 7 bedrooms. Recommended by Mrs. Carpenter, Oxford.—Address, Mrs. SMITH, Leathes Cottage, Borrowdale, Keswick.

SUFFOLK.

A LADY wants to rent unfurnished a good old-fashioned cottage, or small house in Suffolk village. Within easy distance of Ipswich, sea, and rail.

Address, M. B. T.,
Long Sutton,
Langport, Somerset.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: “THACKERAY, LONDON.”

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO.—TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

“Recognised” Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).

C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

“UNITY.”—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

WANTED.

PRIESTLEY'S “DISQUISITIONS”

For Postal Mission Work.

On loan if possible.—Address, Mrs. REID, The Knoll, Swansea.

Strawberries, Dessert, Carriage paid, Package free. 12 lbs., 4/-; 24 lbs., 7/6, Cash.—FRED THORNLEY, Fruit Grower, Evesham.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge

Situations Vacant and Wanted,

20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 7, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3342.
NEW SERIES, No. 446.]

LONDON, SATURDAY, JULY 14, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	457
LEADER:—	
The College Ideal ...	464
ARTICLES:—	
Westward in Canada—II....	462
Essays in Restatement—IX. ...	463
Musings by a Minister—XLII. ...	469
MEETINGS:—	
Summer Session for Sunday School	
Teachers—II. ...	459
Unitarian Home Missionary College ...	465
Missionary Conference ...	467
Carmarthen College ...	468
CORRESPONDENCE:—	
The Education Bill... ..	458
Can Unitarians be Married in the Church	
of England?	458
LITERATURE:—	
Books New and Old	460
OBITUARY:—	
The Rev. J. F. Blake	462
POETRY:—	
Love, Hope, and Patience in Education	463
THE CHILDREN'S COLUMN	463
NEWS FROM THE CHURCHES	470
OUR CALENDAR	471
ADVERTISEMENTS	471

NOTES OF THE WEEK.

THE First Church in Plymouth, Mass., the Church of the Pilgrim Fathers, is to celebrate on Wednesday, August 1, the tercentenary of the first gathering of the Church at Scrooby. There will be a morning service, and after luncheon a communion service, conducted by the Rev. John Cuckson, the present minister of the Church, assisted by others, "to which Christians, of whatever name or creed, are cordially invited." The thoughts of many in this country will be with their brethren on that occasion. The following passage is from the letter of invitation from the Church to which we would gladly have responded, had it been possible, with more than this word of cordial acknowledgment and sympathy—:

"The old First Church sends greetings to its kindred on the occasion of the 300th anniversary of the gathering of the Church of the Separatists in Scrooby, Nottinghamshire, England, the mother church of the Pilgrim Fathers, in 1606.

"It is meet that honour should be paid to the brave and faithful souls who, driven by cruel necessity and in obedience to conscience, left home and friends to dwell in a strange land, and who finally, by the providence of God, crossed the Atlantic in the depth of winter, settled on these shores, and in 1620 founded Plymouth Plantation. They brought with them a church of their own order, and a charter of civil government.

"The church organised in England went from thence to Holland, and at

Leyden there was duly set apart a branch of the parent community, which was sent out with blessings and prayers, to be planted wherever the Pilgrims might land. It has preserved continuous records, an unbroken ministry, and the original covenant of faith.

"The anniversary services will be held on Wednesday, Aug. 1, at the First Church, when addresses will be delivered by His Excellency Curtis Guild, Jr., Governor of Massachusetts; the Rev. Edward Everett Hale, D.D., Chaplain of the United States Senate; the Hon. John D. Long, LL.D., ex-Governor; Professor Edward C. Moore, Ph.D., D.D., Parkman Professor of Theology, Harvard University."

THE *Christian Register*, of June 28, writing of the First Church in connection with this celebration at Plymouth, has the following note:—"This church during the last century became Unitarian by slow degrees, without violence, without controversy, and without disruption. During the period in which the change occurred there was no hint of disloyalty, dishonesty, or breach of trust on the part of the members of the First Church and parish who had received their inheritance from the fathers and believed that they, in their administration, were loyal to their spirit and to the spirit of truth. Later controversies do not change the facts of history. Exactly similar changes are now taking place in orthodox parishes that might be named; and there is every reason to believe that, in New England at least, Congregationalism will soon freely admit the right of the congregation, when it moves together freely and harmoniously, to worship the God of their fathers in a way that seems most honourable to him and edifying to themselves."

WHEN we turn from the debates on the Education Bill in the House of Commons, to the new "Code of Regulations for Public Elementary Schools," we do so with feelings of relief. For the new Code has really to do with education, into the scheme of which it introduces several ingenious alterations. Some of these are likely to have a far-reaching effect, and are recommended to the consideration of all who are concerned with the influences through which the children of the people grow to manhood. The first change to be noted deals ostensibly only with a matter of administrative mechanism. The rule under which every school must be visited by an inspector at least once a year is withdrawn. "He may forego such a visit for a year or even longer, in

the case of any school which was in a satisfactory condition when last visited, if he has good grounds for believing that its circumstances have not undergone any material change."

THE advantages anticipated are partly of a technical character. The inspectors will thus be set free (1) for more frequent visits to inefficient schools; (2) for larger and comparative inquiries into special problems in particular groups of schools, or into special or improved methods of teaching. These reports, it is rightly supposed, should be of more value to the local authorities than the brief and formal reports of a perfunctory annual inspection. The chief significance of the regulation, however, is different. It marks a further step away from the old and now discredited payment-by-result system, and it seems calculated to encourage initiative and enthusiasm among teachers. It is a milestone on our long road from the ideal of instruction to that of education.

THE most welcome and valuable of all the changes, however, deals with the subject of character formation, which is indeed the paramount ideal, but is now almost for the first time recognised as even a legitimate branch of the school curriculum. The Minister of Education is apologetic (unduly so, we should have thought): "It will not be disputed that the time-table for a public elementary school may properly provide for regular instruction in the principles of individual, social and civic duty." It is good to have even a beginning of recognition of the work of social and civic life, and although the beginning is a timid one we trust it may lead to larger thoughts in the future. The curious proviso that in giving such lessons teachers should "guard against doing or expressing anything in the least subversive of the authority of religion," must be a reflection upon the temper of certain advocates of "moral instruction" as a substitute for the customary religious lesson. Certainly no wholesome moral teaching can be subversive of religion.

ANOTHER provision has to do with the organisation of games: Organised games may be played under the supervision of master and mistress during one afternoon in the week and may count as a school attendance. The Introduction to the code points out with perfect truth how "children who take part in properly organised games will learn, among other things, to 'play the game,' to give and

take,' to devote themselves to, and efface themselves for, a common cause, to feel pride in the achievements of others, to accept victory with becoming modesty and defeat with due composure, and, speaking generally, to acquire the spirit of discipline, of corporate life, and of fair play." These are great qualities. If the child possess them, he can succeed in life with honour, or if he fail, as many will, he can do so without dishonour. The method of corporate play does foster these virtues, and is a delightful thing in itself. It is of undoubted value for the development of character. We must only hope, and indeed we are confident, that the excessive public school over-valuation of games will not also find a way into our elementary schools. The proclamation of the ideal of corporate play is in itself sufficient to make this a memorable code.

An admirable letter appeared in Tuesday's *Tribune* on the subject of "Non-conformists and Secular Education," by the Rev. F. R. Swan, who is a Congregational minister at Marsden, near Huddersfield. Mr. Swan pleads for consideration of the wishes of Churchmen as well as Nonconformists in the matter of religious teaching. We quote the concluding portion of his letter;—"The only fair, just solution of the problem is secular instruction during school hours and facilities for all churches in all schools at their own cost outside school hours. But secular education is not anti-religious; in its deepest sense it is religious. It is time we gave up being frightened by the word 'secular.' The reading of a few verses, or singing a hymn, or teaching a creed, does not make a school or a scholar religious. The religious tone, influence, atmosphere, must be in the ideal, in the character of the teachers, in the justice, kindness, discipline, and unselfishness manifested. That is the true 'religious atmosphere.' A secular education which included not only intellectual instruction, but the drawing forth of the Divine spirit within the child, the development of the higher nature, the teaching of reverence, honesty, courage, duty, justice, kindness, honour, all that tends to make a child a noble citizen—such an education, I say, even if called 'secular,' is religious, for it is the revelation of the Christ spirit within. If our education does not mean that, and involve that, it is no good; it is an offence against the child. For education is for life, not simply for a living. Such a religion ought to be taught by State teachers, because the very existence of a true social body called a State depends upon such a religion. This is not religion in the ecclesiastical sense, but I submit that it is religion in the human sense, religion as Jesus lived it, and if Parliament has a mandate for anything, it has a mandate for securing such a religion for our children, and such a religion is a child's religion. Is it too late to decide for this Christian-secular education?"

TO CORRESPONDENTS:—Letters, &c., received from J. T. D., W. H. D., E. R. H., F. W. P. L., G. M., G. P. M., C. H. N., T. P. S., W. H. S., A. D. T.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

THE EDUCATION BILL.

SIR,—I have read with much interest Mr. Hadley's courteous reply to my letter, and ask to be allowed to add a few words of rejoinder in explanation on certain points. I take no exception to his statement that I admit Clause 4 to be almost a necessity in a Bill based on Cowper-Templeism. I regard the Bill as hanging together; and, accordingly, I am aware that to get rid of Clause 4 we must first get rid of Cowper-Templeism. But, so far from desiring a one-sided Bill to suit the Bill's most extreme Nonconformist opponents, I rather desire to go to the furthest limit in the consideration that I would show to the Church of England, the Catholics, and the Jews. I am not in favour of abolishing denominational teaching in the schools, but of admitting it into all schools impartially; that is the only condition on which I could assent to confining the State-paid instruction to secular subjects. I am not at all convinced that the country is not ready for schools that will be co-denominational, the State providing the secular, and the denominations the religious, teaching in all of them impartially. This system works with acceptance in a portion of the Canadian Dominion, and to it I look, if not for the immediate, for the ultimate solution of our scandalous religious quarrels in regard to the education of the people. Broad-minded clergymen of the Church of England, like Canon Hicks, of Manchester, favour it; a Catholic layman told me he favoured it; it is in accordance with the wise advice given to the churches in the House of Commons by young Mr. Acland, a worthy son of the best Education Minister the country ever had, to organise their own religious teaching as the great demand that the future will make upon them. Mr. Hadley interprets my proposal quite correctly; but under Clause 6, it will be left to the parents who desire special religious teaching for their children, and to them alone, to send them to it. This for the first time is an operative conscience clause. The will of the parent comes in to send and not to withdraw his child; and the argument based on parental desire is met. It is quite true that I do not like this system; but I do not want a bill forced through Parliament to suit me; if it did, it would certainly alienate the whole body of denominationalists and be a complete failure. Unitarians have been already accustomed to suffering from a Cowper-Templeism in which the Apostles' Creed is taught, and taught at the expense of their rates and taxes. In the scheme I propose whatever will be taught under Free Church Councils, if they take it up, will be paid for by those who believe in it alone. And if Unitarians are left out in the cold, it will be nothing new. At all events, no Unitarian parents will send their children to teaching which they do not desire; nor do I think that we shall organise our own teaching in the

schools, but rather outside their walls. My co-pastor, Mr. Andreae, is now doing this in connection with the Hyde Secondary School, teaching our own children on a week evening in our own school.

I do not favour "contracting out" for the Roman Catholics and Jews; that is one of the worst things in the Bill, with consequent educational starvation, and jumble sales to raise the wind. But I am confident that Catholic children will still collect in the schools owned by the Catholic Church. On the transfer the old Catholic teachers are to be taken over, and the schools will be started under the old Catholic atmosphere. If there are to be sectarian pens in the common schools, however, I will take them as a less evil than the separation of children in sectarian schools; it would not prevent common education with all the lifelong benefit of school friendships. It is a complete misnomer to call the universal right of entry a secular system; it takes the religious teaching out of the hands of a State which has no business with it, and places it in the hands of the churches whose business it is, that is all; and I have yet to learn that religion has ever gained by being established. Is not the Irish Church stronger to-day than in its days of establishment? Where is Catholicism more alive than in Ireland?

H. ENFIELD DOWSON.

Gee Cross, July 9.

CAN UNITARIANS BE MARRIED IN THE CHURCH OF ENGLAND?

SIR,—The Church of England will marry members of the Christian Church. Members are persons who hold the Christian faith and have been baptized either in that or the Roman communion, or by a person who is in the eye of the Church a layman (or woman) if he use water and the words, "I baptize thee—in the name of the Father and of the Son and of the Holy Ghost."

It is not prescribed that the religious belief of the applicants for marriage shall be inquired into. The fact of their applying for the service is presumptive evidence that they are members of the Christian Church.

The difficulty in this case seems to have arisen from its coming openly to the knowledge of the clergyman that neither of the applicants was a member of the Christian Church.

We know that marriages are often celebrated by the Church of England where one of the parties is a Unitarian, and some of the clergy would have been prepared to go a step or two farther, and perform the marriage ceremony at Christ Church; but in that case they would have been transgressing the rules of the Church, in that they would have been using a rite designed exclusively for members of the Christian Church for the benefit of non-members.

Unitarians naturally will not agree to this definition of Christian or of Church, but it is that of the communion whose salt those three clergymen eat.

THOS. S. WICKSTEED;

West Croydon, July 8.

SIR,—Mr. Mott's letter throws further light on that useful object-lesson. Let us

be quite frank about it. The Bishop of London said that the Marriage Service of the Church is a Trinitarian one, and that therefore a Unitarian is a hypocrite who proposes to avail himself of it; and he is right. But the matter must not end there. It is our duty to walk across the road and tell the good Bishop that his Marriage Service is a blush-provoking and untruthful service, and that, however fashionable it may be, it ought to be distasteful to every honest and self-respecting person, as well as to every Unitarian.

Mr. Mott's friends may be the nicest people in the world, and one cannot help feeling sorry for them; but they deserved all they got. Did they read that service before they asked for it?

J. PAGE HOPPS.

THIS week's *Christian World* has the following note on this subject:—

"The Bishop of London seems to have much zeal for ecclesiastical traditions, but only a scanty knowledge of them. In a recent speech, as mentioned in a Note by the Way last week, he announced that he had refused to permit a Unitarian couple to be married in one of the churches of his diocese. And he said that he had refused it in order that he might 'maintain the Church's laws as they have been handed down.' The good Bishop, says a correspondent, forgot that within the memory of men still living the Established Church was so far from refusing to marry Unitarians that she even claimed to monopolise the right of marrying them. When, in the Parliament of 1824, the Unitarians begged for leave to marry in their own chapels the application was actively opposed by the Bishop of London and the Bishop of Chester. The former prelate said, 'There is no essential difference between Unitarian tenets and any doctrine recognised in our marriage service.' The latter prelate said, 'It is impossible that a Unitarian can object to any words in the marriage service.'"

MANCHESTER DISTRICT ASSOCIATION.—In accordance with resolutions of the governing body, it has been decided to raise a sum of £5,000, by means of an Association Fund and a United Bazaar, to be held in the autumn of 1907. The Association has to meet increasing calls with diminishing resources, and needs generous replenishment of its funds; if its work is to be efficiently carried on and extended. An urgent appeal has therefore been issued to the churches of the district to unite in an earnest and enthusiastic effort, and the Provincial Assembly at Padiham endorsed the appeal and agreed to furnish a stall at the bazaar. It is proposed to spread the spending of the bulk of the reserve fund obtained over a period of years, during which time it should be the aim, not only to bring the churches at present receiving aid to a position of financial independence, but also to strengthen all the churches in the Association, so that an annual income sufficient for the Association's work can easily be raised. A garden-party will be held at Summerville, by kind permission of the college committee, on Saturday, July 21, to inaugurate the effort;

SUMMER SESSION FOR SUNDAY SCHOOL TEACHERS.—II.

WE reported last week the proceedings of the Summer Session at Manchester College, Oxford, June 29 to July 7, and add here some notes of lectures and of the closing meeting of the session. But first the letter of greeting from Dr. Carpenter from which we quoted last week. His telegram was read at the first evening meeting, and a message sent in reply. The letter was read at a subsequent meeting:—

DEAR MISS PRITCHARD,—I wrote a letter of greeting this morning to your company of teachers, but by a misadventure it was lost on the way to the village post, and the early hour of closing did not permit of my writing another. So I sent a hasty telegram of salutation. But I should be really glad if you would kindly express to the friends and fellow-workers whom you gather together, my deep sympathy with their purpose, and my hope that their days in Oxford may strengthen and enrich it. You will have the most genial of hosts in Dr. Odgers, and, I trust, fairer skies than the clouds and rain which envelope us here. May the happy companionship and the wise and instructed counsels of the next week bring help and encouragement to all. It is clear from the discussions in the House of Commons that this is not the last Education Bill which it will be our fate to see. Logic will claim a larger share in future attempts to secure a settlement, and whenever secular education is enacted, the Sunday-school will become more important than ever. For that issue we must steadily prepare ourselves: whenever it comes—and it will come sooner or later—I pray that we may not be found wanting. So I earnestly hope that we may be able to maintain an honourable succession of teachers in our little fellowship, with clear aims and loyal devotion, resolved to make a strenuous use of our present opportunities. I have been struck again and again with noticing that in the speeches of men who have recently made their way to the front, they do not dwell on what they learnt of religion in the day-school; it is the lessons of the Sunday-school that proved the real power in their lives. With kindest regards and best wishes for the success of another of those gatherings which we owe to your kindness,—Believe me faithfully yours,

J. ESTLIN CARPENTER.

Padstow, June 28, 1906.

Those who heard the lecture by Dr. Crothers on "The Teacher as a Learner," both at Oxford and on an earlier occasion at Birmingham, will be glad to know that it appears in this month's *Atlantic Monthly* (published in this country about the 15th inst., by Messrs. Constable & Co.) with the title, "The Ignominy of Being Grown Up."

What notes we have of Dr. Odgers' lecture on "The Teaching of the Twelve Apostles," we shall reserve for the time when his promised translation of that interesting early Christian document, with introduction and notes, appears.

The lecture by the Rev. J. J. Wright on "The Sunday-school from the Scholar's Standpoint," we hope to publish next

week in full, and in the following week the Rev. W. L. Schroeder's lecture on "Gareth and Lynette."

The Bible in Class Teaching.

Miss Pritchard's lecture on "The Bible in Class Teaching" was thoroughly practical in its aim, with many suggestions of useful helps in the work. The first place, from the teacher's point of view, for the right understanding of the subject she gave to Mr. Montefiore's "Bible for Home Reading," and every teacher, she said, should master Dr. Carpenter's little book on "Life in Palestine when Jesus lived." Philip's sixpenny Scripture atlas was admirable, and other useful books they would find named at the end of the Code Book. Even a teacher with the scantiest technical knowledge of the Bible and little time for study could teach what was best in the Bible, from carefully selected passages, such as those noted on the back of the Association's New Year's cards. Gould's "Children's Book of Moral Lessons," together with the Bible passages selected for use with it, was also commended; and Mr. Spedding's "Scenes and Stories from the Life of Jesus."

At the beginning of her lecture Miss Pritchard spoke of the great change that has come over our view of the Bible, and as an illustration of the old view, quoted from a quaint book originally published in 1711 by Josiah Chorley, M.A., Minister of the Gospel in Norwich, "An Index of the Bible, or Alphabetical Tables of the Holy Scriptures, in Metre." These are the concluding verses:—

This Book, these Sentences, these Lines,
Each Word and Letter
To me are better
Than Strings of Pearl, and Golden Mines.
'Tis Heav'n transcrib'd, and Glory
penn'd;
God's Mind, no doubt,
Was copy'd out,
When He this Gift to Men did send.
'Tis Truth itself: God does intend,
Man's Word shall fall;
Heav'n, Earth, and all:
But this shall never have an End.
My Soul, admire that Hand and Quill,
That did produce
For Sinners' use
Th' Eternal Mind, and Sov'reign Will.
Adore the Author too, and when
Thou canst not raise
Sufficient Praise,
Sit down, and wond'ring say, *Amen*:

The teacher's supreme aim, Miss Pritchard said, as had been pointed out by their first two lecturers, must always be the building up of character, and so in teaching the Bible, knowledge must be quickened by the true spirit in the teacher. Bible knowledge must not be confused with religious teaching. Every lesson rightly given would be religious, and on every side of life they must impress upon their children the reality of the perfect and immutable law of God.

The Secular Spirit.

In the course of his lecture on "How to Meet the Secular Spirit among our Young People," the Rev. T. P. Spedding said that he made no protest against the par-

ticipation of their young men in any form of social service, in political or educational work, only they ought not to feel that they must give up their school in order to engage in it. It was good that the school should be a nursery of the Church, but it should be also a centre of social service, and their young men should be made to feel that through the social activities of their school they could make some contribution to the higher citizenship. Considering the number of young men who passed through the schools, there ought never to be any shortage of teachers, and there would not be if the school exerted its proper influence. The secular spirit which tended to draw young men away must be met with forbearance, candour, and sympathy. Harsh measures were useless. All social sympathies should be encouraged, and the secular spirit must be met by their Unitarian spirit. There must be some controlling idea running through the instruction of the school, and it must have a living spirit of its own. He was a believer in sectarianism, as the great fact of the present day. Any sectarianism was likely to succeed where they failed, because it knew what it wanted. If they knew and said what they wanted, they also would succeed. They must be sectarian, with a clear cut, definite aim; in their schools there should be clear doctrinal teaching. They wanted also a missionary magazine for teachers. With an earnest teacher Unitarianism was not simply doctrine, it was a saving of souls, productive of true life.

CLOSING MEETING AND SERVICE.

On Saturday morning there was one more devotional service in the college chapel, and a most helpful meeting in the library of "Teachers in Council," but many of the teachers had already been obliged to leave, and for them Friday evening marked the real close of the session. Then was held the last social gathering, and it was a very happy thought to hold this not in the library, but in the garden of the residence. The path from the college to the garden, and the garden itself were lighted by fairy lamps, which had a charming effect, and after the music and speeches, refreshments were dispensed on the lawn. Then at ten o'clock the closing service was conducted by Dr. Crothers in the chapel.

At this meeting Dr. W. BLAKE ODGERS, president of the Sunday-school Association, was able to be present, and in the course of a very happy address expressed his regret that he had only been able to join them at the eleventh hour. His first experience as a Sunday-school teacher had been as a boy at Ilminster, when he had to teach reading and writing. Now they had a higher duty, to give religious teaching, and that was becoming more and more important, because the parents of many, in London at all events, made little or no effort to teach their children religion, and many of the children had no minister or priest to call them to a knowledge of higher things. He urged upon them in their teaching not to neglect the immense stores of religious teaching to be found in English literature, and especially in the poets. It was a thing for English men

and women to be proud of, that all their greatest poets were inspired by true religious feeling, which appeared in their writings. The children should be made to read and learn by heart the shorter poems of Milton and Wordsworth and Tennyson, and others, both grave and gay. He commended to them especially Mr. Stopford Brooke's "Theology in the English Poets" as a book to be read; and concluded by referring the teachers for their own guidance to a short poem of Coleridge's of which he quoted the opening lines. [The poem, as a whole, will be found in another column.]

"O'er wayward childhood wouldst thou hold firm rule
And sun thee in the light of happy faces?
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school."

Dr. CROTHERS, in a brief address at the closing service, said that was the last evening of the session, and they naturally asked what they were taking away. One great thing was the sense of fellowship, of comradeship, in a work which sometimes might seem lonely; and another thing was a sense of the spiritual importance of the work they were trying to do in teaching religion to the children. The most perfect illustration of that he found in the autobiography of Helen Keller, where there was a profoundly interesting account of how she, who was deaf and blind from infancy, cut off from all communion with her kind, was brought by her patient teacher into relation with the things and people about her, and so was enabled to go through school and college with those who could see and hear, understanding and entering into the whole life of the race. That was what they tried to do with the children. They used signs and symbols—signs that had come down from the great history behind them, symbols of the great life of God in human hearts. That was the greatest work anyone could aspire to, so to influence a child as to make communication between its mind and the great life of God in humanity. That was what lasted, and it was a great privilege to do it. The other day at Warwick he had watched the beautiful pageant, and at the end there was one thing that remained, the simplest thing and the last of all. It made an impression that would last. The kings and queens, the knights and ladies had come out from the woodland and acted their parts, but at last the procession passed away into the forest glades, and only one remained—a wondering little boy, standing there all alone, watching the great procession pass away. That little boy was the one central object that remained, because in his heart, in his mind, the whole pageant of English history was realised. [It was the boy Shakespeare who thus appeared in the pageant, and was the last to go.] It is not given to everyone of us, said Dr. Crothers in conclusion, to teach a Shakespeare, but no one of us knows just who we are teaching. No one of us can possibly know what may be in the future, what influences may spring from a word fitly spoken,

the connection between the truth in our minds and the capacity of the child mind. The one object that remains is the child, the child eternally asking, eternally watching for the divine answer. We must go away with the sense that there is a greater privilege for any one of us than just that of giving the right direction and impulse to some child's mind. May that be our closing prayer this night!

So the service ended with prayer and hymn and Benediction:

Before the social gathering had broken up Mr. Ion Pritchard expressed the warm thanks of the teachers to the Committee and Professors of Manchester College for allowing the session to be held there. Cordial acknowledgment was also made to Mr. J. W. Cock, who again acted as local secretary, and contributed greatly to the success and pleasure of the session;

BOOKS NEW AND OLD.

Books about books are not always very satisfactory reading; they tend to put us off with second-hand information. We are too easily content to see with another man's eyes, and to approach the classic only through the popular critical essay. If the literature of criticism could be suppressed, we might keep closer company with the literature of power. And yet the satellites which gather round a great book have about them some reflected glory, and they are eloquent of a fascination which has been felt by many minds. Translations, commentaries, introductions, lives of the author, critical essays of appreciation, they throng about us in such multitude that we could hardly tolerate them at all, if it were not for their common tribute to the master-mind who holds them in its orbit. The Bible is nearly smothered under the weight of the books which are meant to explain it; but for this one thing we may be grateful—that it is an invincible testimony to the fact that the Bible is our best and greatest book.

I have on my library table one of the attractive catalogues issued by Rosenthal, of Munich. It is printed in red and black, with Holbein's Dance of Death forming an artistic border to every page. It runs to 420 items, and it is all concerned with one small book. There are manuscripts and incunabula which will appeal to the collector; there are editions arranged in chronological order; there are translations into sixty-two different languages; there are attractive Elzevirs; there are *éditions de luxe*; there are editions for the blind; there is a series of books dealing with the controversy over its authorship; there is a list of other works by the quiet, saintly man whom most of us are content now to accept as its author. On the cover there are simply these words: "*De Imitatione Christi*." If anybody is inclined to doubt the intrinsic greatness of the Imitation, I advise him to read this catalogue and find in it materials for a saner and humbler judgment. Here, at least, *Securus judicat orbis terrarum*.

Many of my readers will remember a striking passage in "The Mill on the Floss," which describes the spiritual fascination of this book for ordinary men and women. Maggie Tulliver, in the weariness of her self-pity and discontent,

takes "the little, old, clumsy book with some curiosity. It had the corners turned down in many places, and some hand, now for ever quiet, had made at certain passages strong pen-and-ink marks, long since browned by time. Maggie turned from leaf to leaf, and read where the quiet hand pointed: 'Know that the love of thyself doth hurt thee more than anything in the world. . . . Both above and below, which way soever thou dost turn thee, everywhere of necessity thou must have patience, if thou wilt have inward peace, and enjoy an everlasting crown. . . . Blessed are those ears that receive the whispers of the divine voice, and listen not to the whisperings of the world. Blessed are those ears which hearken not to the voice which soundeth outwardly, but unto the Truth, which teacheth inwardly. . . .' A strange thrill of awe passed through Maggie while she read, as if she had been awakened in the night by a strain of solemn music, telling of beings whose souls had been astir while hers was in stupor. She went on from one brown mark to another, where the quiet hand seemed to point, hardly conscious that she was reading. . . . She knew nothing of doctrines or systems, of mysticism or quietism, but this voice out of the far-off middle ages was the direct communication of a human soul's belief and experience, and came to Maggie as an unquestioned message." The author goes on to add the following comment:—"I suppose that is the reason why the small, old-fashioned book, for which you need only pay sixpence at a bookstall, works miracles to-day, turning bitter waters into sweetness, while expensive sermons and treatises, newly issued, leave all things as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust, and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations, the voice of a brother who ages ago felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours, but under the same silent, far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

To these words of the great novelist we may add this sentence from the pen of the critic, who describes the "Imitation of Christ" as "the most exquisite document, after those of the New Testament, of all the documents the Christian spirit has ever inspired."

Nobody can accuse either George Eliot or Matthew Arnold of a blind partiality for conventional books of devotion, or of following too closely in the beaten tracks of religious experience. I have chosen their tribute to the worth of this book, which has been more used and better loved than any book outside the Bible, because it will arrest attention. The source from which it comes is proof of its sincerity. But what a striking tribute it is—"the most exquisite document, after those of the New Testament, of all the documents

the Christian spirit has ever inspired." And yet it is simply condensing into one beautiful sentence the Christian experience of centuries—of the monk in his cell, of the soldier on the battlefield, of the politician amid the cares of state, of the Maggie Tullivers of the sombre everyday world, who sigh for some escape from their weariness and heartache and the pain of unfulfilled desire, and have found it here, in a clearer vision of duty, in a closer walk with God, in the imitation of Christ.

The Imitation is the last word of the Middle Ages on the things of the spirit to the modern world. It is the ripe fruit of Christian mysticism. The period of religious decadence which preceded the Reformation was also the age of the great mystics. Perhaps the prevailing apathy and corruption helped to intensify the passionate desire for holiness and a more intimate knowledge of God. Christianity has never been without its strain of mystical feeling, just because it has always carried the New Testament in its heart; but there have been varieties of method and emphasis in the expression of its devotional fervour. Some of the great mystics have been practical men living in the world, handling its affairs with prudence, and yet with a strange simplicity and detachment. Others, calling the gifts of the intellect to their aid, have constructed vast edifices of thought for the service of divine contemplation, till knowledge has passed upward into the ecstasy of worship. But, as a rule, the mystic does not argue or explain; he attracts. He convinces us not by the keen edge of his thought, but by the vividness of his experience. He has the secret of making us desire what he desires, feel what he feels, see what he sees. He does not dwell upon the peculiarities of his own thought or the problems which lie upon the surface of life. He does not lay stress upon ceremonies, or point with eager emphasis to the authority of the priesthood or the Bible. He may not doubt their claims, but he lives above them, and is a constant witness to the eternal religion of the pure in heart. The Gospel of St. John, the Confessions of St. Augustine, the Imitation of Christ, they do not belong to the century when they were written or to any one party in the Church. They are an everlasting possession for all men, because they are the ripest fruit of Christian mysticism.

Master Eckhart, whose daring pantheistic thought has only been appreciated in recent times at its true value, Heinrich Suso, the sweet singer of fervent mystical hymns, Nicholas of Basel, and John Tauler, the preacher of Strassburg—all lived in the fourteenth century. Round the two latter there grouped itself the Society of the Friends of God, whose beautiful spirit lives for us still in the sermons of Tauler, and in the deep meditative calm of the *Theologia Germanica*. In the Netherlands a movement very similar in aim sprang up under the powerful influence of Ruysbroeck and his disciple, Gerard Groot. Ruysbroeck was known as the "ecstatic doctor" on account of the fervour of his spiritual feeling, and he was one of the most remarkable men of his time. Living in quiet retirement from the world, for the last years of his long life as prior of the monastery of Groenendael, he

had a far-reaching influence both by his writings and through his personal intercourse with a few chosen companions. "He who is the conqueror of himself is lord of the world and inheritor of heaven" was one of his characteristic sayings. Gerard Groot was a man of similar temper, though with him mystical teaching took a more practical form. He gathered a number of disciples around him, both laymen and clerics, at Deventer, and he formed them into a society called "The Brothers of Common Life"—a name of singular beauty and suggestiveness. They lived together under religious discipline, but they differed from the regular monastic orders in the freedom which was granted to every member to leave the community when he desired. They dedicated themselves to the cultivation of the devotional life and to works of Christian benevolence. They were eager to promote sound learning, and their schools played an honourable part in educational progress. Erasmus—*restaurator latinitatis*, as the proud title runs—received the rudiments of his vast learning in the Brotherhood school at Deventer. Nor must we forget their delight in the production of beautiful books, a pious work for which they have earned a just fame. The last project of Gerard Groot, which was fulfilled after his death in 1384, was the foundation of a settlement under stricter monastic vows, with the object of imparting an element of stability which was lacking in the freer organisation of the Brotherhood houses. Possibly he wished also to gratify the desire on the part of some of his friends for a life of austerer discipline. This was the origin of the House of Augustinian Canons at Windesheim, and of the branch monastery of Mount St. Agnes, near Zwolle, where Thomas à Kempis spent the greater part of his long and quiet life.

The reader of the Imitation feels on every page the atmosphere in which its author lived and worked and prayed, the simplicity, the devoutness, the mystical detachment from the noise and ambitions of the world, the strain of ascetic fervour, so different from our modern ideals of comfort and happiness and success. This is how he writes in his little-known book called "The Soliloquy of the Soul":—"I entreat thee also, O holy Father, vouchsafe to me, the least of thy servants, time and opportunity for tarrying in the most pleasant pastures of the Holy Scriptures, which are and will be my most cherished delight, until the day of eternity dawns and the shadow of mortality is gone down. Remove from me useless cares, temporal loves, hurtful passions, and other causes that keep me back from the desired rest. For it behoves the mind to be free and tranquil which desires to meditate on things inward and divine." How the words lay their spell of interior peace upon the mind and linger like music in the memory! Who that has felt the weariness of false ambitions, or prayed for a stricter following of Christ, will not confess that for him the quiet voice has still its power and charm?

W. H. D.

MANNERS are not idle, but the fruit
Of loyal nature, and of noble mind.

Tennyson.

WESTWARD IN CANADA.—II.

BANFF, June 3.

SIR,—It is a more or less aggravating thing to get up at 4.30 in the morning to catch an early train, and when you have virtuously packed and dressed to be informed that your train is two hours behind time, and that you need not hurry. However, when it is a gorgeous summer morning, and you can sit at an open window looking across pine woods and a roaring river to a range of snow-clad mountains, there are compensations, and the conscience can be relieved in the matter of correspondence.

Since I wrote to you last we have crossed the prairie, a forty-eight hours' run from the head of Lake Superior to this place. Let no one say that the prairie is uninteresting. That it may be, though not so uniformly as one expects: There is much rolling country and tracts of little hills, with also long stretches of billiard table level. From Fort William almost to Winnipeg, indeed, the country reminded us somewhat of the lower parts of our own Lake District—hilly, with rock cropping up through the green surface, woods bright in their spring clothing, and many little lakes. Winnipeg itself seems a big and busy place, with handsome buildings, but we did not stop. From the bustle of its great station, a few minutes see you out into the great silent tracts of fertile Manitoba and the prairie proper, for, curiously enough, there is more unfarmed land in the neighbourhood of Winnipeg than there is some twenty miles further on. Speculation and "holding for a rise" has something to do with this. Winnipeg is still the great distributing centre. Day after day throughout the summer the trains roll in laden with colonists of all nationalities and descriptions, to be sent out again in all directions to take possession of the land, or find work with those who are already settled. Nor, as I gather, need any man, with strong arms, and some power of using them usefully, have any fears as to his future; but let the man who is conversant only with books keep away.

You do not see very much of the farm life from the train. The homesteads, from the elementary "shack" to the comfortable house, dot the landscape here and there, and the great fields, with the tender green just showing through the black soil, mark the presence of busy men, but of themselves you see little, except in the growing towns. These are strung like beads about the railway line at intervals of ten to twenty miles, and are very interesting in their various stages of development. The train rushes in from the solitudes, and suddenly you are in the middle of a bustling little centre of life, to be as suddenly quitted. Often they are very bright with their painted wooden houses, and here and there a more pretentious building, bank, or church, probably. In many a huge grain elevator reminds you of their *raison d'être*, but does not add to the beauty of the scene. All seem laid out, with a view to the future, with broad streets. Some are already considerable places, such as Brandon, Broadview, Medicine Hat, and Calgary. What a series of big towns they will be in twenty years' time it is easy to see:

From Manitoba one passes into Assiniboia, and enters on a country where the landscape is diversified by innumerable lakelets and ponds, often teeming with wild duck. Other wild creatures also may be seen if you keep your eyes open, an occasional prairie wolf or dog. Or you may have a disagreeable variety in the way of a dust storm, blowing up from the ploughed lands, which spoils views and permeates the carriages. Under such circumstances you do well to draw out the table between your seats, order afternoon tea, and get out your books or picquet cards. Such is the modern way of crossing the prairie for idle folks.

A luxurious dining car accompanies your train, and the approach of night sees your "section" of the car converted into two comfortable beds, though the access to the top one is not too easy for elderly people. In the morning comfortable lavatories with plenty of hot water start you well on the next day, and your section is reconverted, while you breakfast, by the obliging coloured gentleman. Ours was most obliging, and, by the way, spoke excellent English with a remarkably good accent and choice of words.

Our second morning found us nearing the ranching country. Wheat growing is pushing cattle ranching back towards the mountains. It was dull and snowing when we woke in a country not unlike Scotch moorland with occasional "bunches" of cattle grazing. Later on we were fortunate enough to see a "round up" of many hundreds of cattle, massed together, and guarded by mounted men, but on the whole we did not see any great number. The ranches are so vast in extent that large herds are easily lost to sight in the folds of the little hills.

Early in the morning we reached Medicine Hat, why so called I know not, where the railway forks for its double assault upon the Rocky Mountains. It is a most thriving looking place, with an enormous asset in the shape of an unlimited supply of natural gas, whereby the town is lighted, heated, and supplied with power.

It is quickly left behind and we enter on the last and highest plateau of the prairie, stretching away to the foothills of the mountains. Seen through a light fall of rain and under a dull sky, it might be fairly pronounced monotonous, but even under such circumstances it has an attraction of its own, which grows on you as hour after hour you roll through its vast expanses, stretching to the horizon in often unbroken flatness. The line of the great mountains should have been becoming visible, but not that day, even at Calgary, the great ranching centre where the foothills begin.

Here should have been crowds of cowboys and other picturesque persons, but the station was filled with rather ordinary looking people, and it was too wet to explore the town. Rowdiness has largely died out, under the influence of the excellent N.W. mounted police, striking figures, as you meet them patrolling a lonely road in their red jackets. Law and order are, on the whole, excellently preserved. Nevertheless, a train was held up in the mountains a few weeks ago, and the malefactors are even now undergoing

their second trial, having found a friendly jurymen on the first occasion:

A dull day has this advantage here that, after a short run through the foothills, you find yourself, almost without warning, passing through The Gap, between snow-clad summits, and entering the valley of Banff, the great health and pleasure resort, which welcomes you to the Rockies. Glad as one is to see the snowy peaks, it is not without regret that one bids adieu to the prairie, which has brought with it suggestions of something greater even than its own expanse, or the great people which is coming so fast into being upon it.

One speculates much on the future of that people which starts with so many advantages, yet has been so painfully ready to acquire one at least of the vices of civilisation. If part only of what I have heard be true, there is much political corruption—"graft" they call it. On the other hand, let me note how singularly little intoxicating liquor is consumed at the public tables, though they say there is a good deal too much drunk in the bars. I have not, however, yet seen a drunken man on this side of the water:

J. D.

OBITUARY.

THE REV. J. F. BLAKE.

THE Rev. John F. Blake, M.A., F.G.S., died on Saturday, July 7, at his residence, 35, Harlesden-gardens, N.W., at the age of 67. He graduated at Caius College, Cambridge, in 1862 as 15th Wrangler and first in the second-class Natural Sciences Tripos. He was ordained the same year, and from 1865 till 1874 was mathematical and natural science master at St. Peter's School, York. He was afterwards assistant-master at Clapham Grammar School, lecturer on comparative anatomy at Charing Cross Hospital, and Professor of Natural Science in University College, Nottingham, from 1881 till 1888. Mr. Blake was president of the Geological Association in 1891-2, and had published several works on geological subjects, and contributed articles to the "Encyclopædia Britannica." About twelve years ago Mr. Blake became a member of the British and Foreign Unitarian Association, and a tract of his, "The Gospel of the Better Hope," was included in the series of "Pages for Religious Inquirers," and gave the name to a small volume of these tracts published in 1894. He took an interest in the formation of the Unitarian congregation at Kilburn. He was an earnest, thoughtful, deeply conscientious man, whom it was a pleasure to know. The funeral took place at Kensal-green Cemetery on Wednesday.

On the occasion of the King's visit to Newcastle-on-Tyne this week, the honour of knighthood was conferred on the Mayor, Alderman J. Baxter Ellis, who is a leading member of the Church of the Divine Unity. The King also declared that the chief magistrate should in future bear the honourable title of Lord Mayor.

ESSAYS IN RESTATEMENT.

IX.—THE KINGDOM OF GOD.

THE Kingdom of God is the reign of God on earth in love and holiness. It claims the whole field of life, and would make all life religious. Society may think to organise itself under two aspects—the spiritual and the secular, the ecclesiastical and the civil—but the Kingdom of God, as Christ saw it, is one undivided whole, the ideal commonwealth, the entire community in its highest conceivable form.

The character of the citizens of the Kingdom is drawn out in the Sermon on the Mount. Right conduct and true piety are there described, and filial reverence and brotherly goodwill are pronounced to be the two principles on which God's whole commandment hangs.

The opposed ideas of Church and State were unknown to the Jew. For him there was but one polity. We have no reason, therefore, to suppose that Christ contemplated the possibility of that dualism which now rends society in twain. He ignored every line of internal separation, whether social or religious. It cannot be proved that he instituted any ecclesiastical ordinance. "He that doeth the will of my Father," are words which mark out the area of the Kingdom, on which devout men of every nation under heaven may stand. Here is the one hope of universal religion.

Only, perhaps, as a Church could the Kingdom safely preserve and transmit itself under the Roman Empire, but the word Kingdom has little meaning now, if it does not mean that which binds all humanity into one people of God, under one divine will. Membership in a church is unfortunately easier and more open than citizenship in the Kingdom, for the Kingdom of God is entered "through much tribulation." To enter the Kingdom is to set yourself wrong with the world at many points, to accept an entirely new order of ideas, ideas which must lead in the end to an entirely new ordering of life, personal and social, commercial and political. Not till then will the Kingdom have come in any complete and royal sense. John the Baptist preached the Gospel as a kingdom, Christ himself as a kingdom. As a kingdom Philip preached it in Samaria, St. Paul in the chief cities of the West. The Kingdom of God is not a term about which we can easily quarrel; it is what all men desire in their hearts. It is a temper, a habit, a rule of life. It is the reign of God in man, first individually, then collectively—His righteousness the righteousness of men. The dream of one undivided Church is gone for ever—for without uniformity ecclesiastical unity cannot be—but in a kingdom there may be diversities of administration in the several parts, and the oneness of the whole may still be preserved. In the acceptance and realisation of the "Kingdom," local "Churches" may some day find both usefulness and peace. But to this end the word "church" must first be used as a term of subordination, and not as a title of assumed control.

Nor a single day is trivial. It is essential that this idea should sink into our life and take root therein.—*Maeterlinck*;

THE CHILDREN'S COLUMN.

SOME years ago, we had a beautiful elderberry tree in our garden. A seed dropped from the tree, and was blown by the wind over a wall into the yard, where it found a little bit of soil between the cobble stones, and managed to take root. It grew quickly, and in a very short time there was a tiny little shoot of green, whose growth I was always interested in watching. When it was about two feet high the old tree had to be cut down. But the little seedling went on growing, and now it is a beautiful tree; and out of my bedroom window I can see right on to the top of it. This year it has been more thickly covered with blossom than I have ever seen it before, and the mass of lovely creamy white flowers, with the light green leaves showing here and there among them, is a pleasure to me whenever I look out of the window.

Each year it is an interest to watch the tree going through its various stages. The flowers grow in clusters, one stem branching off into several others, each of which divides again and again, until at the end of each little final stem, there comes a tiny green bud—hundreds of them from each main stem, and each bud tightly folded up like a minute cabbage. Then the buds grow whiter, and gradually unfold, until each cluster of buds becomes a mass of beautiful creamy white flowers, so many of them that though each is at the end of its own little stem, the flowers are all crowded together, and, looking down at them, the stems are completely hidden, and you can see nothing but flowers. And each little flower is so perfect; look at some if you can through a magnifying glass, and you will be surprised how much more beauty you can see than with the naked eye.

Then the next thing is that the flowers fade and drop off, leaving behind the tiny beginning of the fruit or berry, which will grow and ripen until (in this common kind of elderberry) they will form clusters of little black berries, which to the naked eye are not unlike the original clusters of buds, except that the buds were green, and the berries will be black and larger. It is all so interesting to watch, and even now, if you have any trees near you, you can see part of the process, though it is too late this year to see the flowers in bud.

The growth of a tree seems to be a parable of the different stages of our lives. We all have to grow out of childhood into boyhood or girlhood, and then into manhood or womanhood. Just as in my tree, the growth is slow, and from year to year I can see very little change, so each stage in our lives is made up of weeks and months and years, each one following on the last, and each preparing for the next.

A tree wants sunshine and rain to make it grow; it needs training to grow straight and upright; sometimes it wants to send shoots out in a wrong direction, and they must be cut off, that the strength of the tree may go to form fresh shoots in another part.

Is not that very like our lives? Our Father gives to each of us one tree to cultivate. That is the tree of character,

and we have to train it even more carefully than the gardener trains the trees in the garden. God provides the sunshine of His love; and the rain and the dew are like the helps of all kinds that He gives us to do right. We have to prune away shoots of bad habits, that we may grow strong in good habits. In a young tree you will often see one little stem higher than all the others: in training the tree the gardener is always especially careful about this "leading shoot," for on the guiding of that depends very largely the perfection of the tree. In our "tree of character" our thoughts are our leading shoot, and if we train those right the tree will follow, for "all that we are is the result of what we have thought."

So, now, while you are young, try to put away from you all wrong or unkind thoughts, and to think only of whatever things are right, and kind, and helpful. So I come back in thought to my tree, which grew from a little seed, blown about by the wind, and I say:—

"Do good in thought, some future day

'Twill ripen into speech;

And words are seeds, which grow to deeds;

None know how far they reach."

O. M. RAWLINS.

LOVE, HOPE, AND PATIENCE IN EDUCATION.

O'er wayward childhood would'st thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school.

For as old Atlas on his broad neck places
Heaven's starry globe, and there sustains it;—so

Do these upbear the little world below
Of education,—Patience, Love, and Hope.
Methinks, I see them group'd in seemly show,

The straiten'd arms uprais'd, the palms aslope,

And robes that, touching as adown they flow,

Distinctly blend, like snow emboss'd in snow.

O part them never! If Hope prostrate lie,

! Love too will sink and die.

But love is subtle, and doth proof derive
From her own life that Hope is yet alive;

And bending o'er, with soul-transfusing eyes,

And the soft murmurs of the mother dove,

Woos back the fleeting spirit, and half supplies;—

Thus Love repays to Hope what Hope first gave to Love.

Yet haply there will come a weary day,

When overtask'd at length

Both Love and Hope beneath the load give way.

Then with a statue's smile, a statue's strength,

Stands the mute sister, Patience, nothing loth,

And both supporting does the work of both.

S. T. COLERIDGE.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JULY 14, 1906.

THE COLLEGE IDEAL.

IN the two speeches which he made on his retirement from the office of Principal of Manchester College, reported in the INQUIRER of June 30, Dr. DRUMMOND spoke at some length on the ideal of the College, and of what he hopes for its future development. The reception it has met with in its settlement at Oxford has been, he said, beyond anything they had any right to expect. What he did not say, but what we can thankfully acknowledge, is that to his own eminent scholarship, and to the influence of his own personal character, that happy result has been largely due.

Dr. DRUMMOND dwelt upon the College ideal of freedom, and the catholic spirit which it aims at embodying. Its ideal as a Free School of Theology and a training-place for ministers of religion is exactly the same as that of our Free Churches, unbound by dogmatic limitations, pledged to a genuinely catholic spirit.

Taught by the experience of the days of persecution, and the peaceful development of after generations in a freedom that would not be limited by any rigid form of doctrine, we thankfully receive that inheritance of undogmatic churches from our fathers, and understand that the true principle of fellowship in the church is not the maintenance of a standard of orthodoxy as a condition of membership, but trust in the binding power of spiritual sympathy in worship and the natural affinities of those who are united in a common religious life. The "denomination," Dr. DRUMMOND said, has "resolutely refused to lay down denominational lines." We want to have part in a growing life, unflinching indeed in the declaration of the full measure of truth to which it has attained, but open always to the light and ready for the larger vision, if it should be granted. The centre of attraction, therefore, cannot be any form of doctrine, but the fact of spiritual life in communion with the living God. The free church is the company of faithful people held together in that common consciousness of life with God, seeking always

to be led in His way, to be taught of His Spirit, to do His work in the world, to be together in the happy fellowship of worship in spirit and in truth. And such a fellowship cannot be shut in by dogmatic limitations. We must trust ourselves to the free ways of the Spirit, for a living church is of God, not of man. We may, indeed, be all of us, or nearly all of us, at the present moment Unitarians in the strict theological sense; but we have no right to close our doors and say to anyone: "You are not a Unitarian; you cannot come in." On the contrary, we must say in all sincerity: "Come, if you desire to be with us in our worship of the living God, in our submission to His will, in our seeking to be led in His true way; come in, and rejoice with us in the fellowship of our Free Church." We want simply to put our best life into that religious fellowship, and into the work we are called to do.

And we must rejoice indeed, if others also will come in to be with us, and if other churches, holding to the same broad principle of religious union, will accept our offer of brotherly fellowship, that we may live and work together for the kingdom of God on earth.

If that is the true ideal of the churches, so is it with the college. It is set not to expound and advocate any one dogmatic system, but to seek and to interpret the truth of God, just in that measure which it is given to the experience of each generation to apprehend, and at the same time to nurture in its students the spirit of a living religion, of which they are in due time to be the ministers. Thus, there can be no standard of orthodoxy enforced, either for teachers or taught; all must be pledged alike simply to the service of truth, and the range of study must be made as complete as possible with the best available teacher in each subject. There might naturally be differences of doctrinal position, as well as of temperament, among the teachers of such a college. Dr. DRUMMOND described the actual conditions at Manchester College when he said: "They knew that every man must have his own thought, and, as thought was limited, it must vary; and the very growth of thought demanded variations. But under it all there was the same simple devotion to duty, the same profound homage to the Christian spirit, the same earnest desire that whatever they might think, or say, or do, they should be in conformity with that spirit, and nothing in their teaching should have any faintest touch of insincerity; nor would they require any man to accept their opinions except as he was led by his own thought and study to do so." And speaking further of the University ideal, Dr. DRUMMOND pointed out how essential

to a complete training for the service of religion is personal intercourse between men of different schools;

The ideal of Manchester College is to take a worthy place in such university life, and, above all, to demonstrate as a fact the true principle of freedom for teachers and taught, to offer and be ready to accept the fullest fellowship for men of different theologies and different denominations. The idea that it should become a little university, self-contained and complete in itself, is, of course, absurd. The very meaning of its settlement at Oxford was that it should receive, as well as offer, contributions towards complete study and training for the ministry, and that, while remaining true to its own essential principle, it should, as far as possible, be merged in the larger university life.

This is supposed by some to be incompatible with its work as a training school for the ministry of any one special group of churches. But one of the strongest points in Dr. DRUMMOND's statement was that the best and most complete training of a student for the ministry can only be secured in the wider fellowship thus attained; and if we are reminded of the admission that at Oxford there are influences strongly adverse to the spirit of our own Free Churches, that is a difficulty which must be frankly faced, and which the churches themselves, in their natural care for the men training for their own ministry, ought to do more than they have done in the past actively to meet.

On the question of bursaries for the maintenance of students for the ministry we will only say here that the right principle, in our view, is that such maintenance (where it is required) should be the duty not of the college, but of the churches themselves; and this particular point leads to a wider consideration of the whole duty of the churches in the furnishing of students to be trained for their ministry. First, as the crucial test of their own vitality, must come the production out of their own religious life of men with fitting gifts, of independent character, and the true spirit of consecration; and then throughout their whole course of study there should be an intimate fellowship maintained between the men and the churches they are to serve. How this might best be done is matter which the National Conference, as representing the churches, might well take into consideration. Then there would be also a natural channel of communication for students not born of the churches themselves, but drawn from other quarters to their ministry. Even before college days something may be done towards finding and directing the due training of the men, and then, especially through vacation engagements contact with the religious life of the churches

may be maintained and its influence deepened, while at the close of the university course there is a great opportunity for complete training in the establishment of missionary fellowships and curacies in connection with the churches of fullest and most active life. Thus the university training and the influence of religious life in the churches, true to the same ideal of spiritual freedom, would work together, each contributing the best it has to give, for the making of capable and faithful ministers.

UNITARIAN HOME MISSIONARY COLLEGE.

PUBLIC EXAMINATION.

AN interesting and fitting prelude to the annual public examination of the students of the Unitarian Home Missionary College was found in the robing ceremony at the Victoria University of Manchester. Special interest attached to the ceremony this year, as this was the first occasion on which the new theological degree was to be conferred. Five men came forward to receive the degree, amongst them being one student of the Unitarian Home Missionary College, Mr. Herbert McLachlan, M.A., who had gained honours in Old Testament and History of Doctrine, and who will now add B.D. to his other distinctions. The College was further represented in the Arts section by Mr. Edward Morgan, who was invested with the B.A. gown and hood. With these students of the College in the procession, it was interesting to note the presence of Miss Evans, daughter of the Rev. G. Evans, and Messrs. Agate and Smith, sons of the Revs. D. Agate and H. B. Smith respectively, who had also come to claim their honours in Arts and Science. Returning from this interesting ceremony, the private examination of the students took place the same afternoon at Summerville, in the presence of the Visitors, the Revs. Philemon Moore and Dr. S. H. Mellone. The public examination followed on Tuesday, July 3, at the Memorial Hall.

At the close of the examination the company, which included ministers and laymen from various parts of the country, proceeded to the large hall, and the officers and staff of the College presently entered in procession, accompanied by the students, most of them wearing the robes of their respective universities. The chair was occupied by Principal Gordon, and with him on the platform were the President, the Rev. C. C. Coe, the Visitors, the Chairman of Committee, Colonel Pilcher, the hon. secs., the Rev. E. L. H. Thomas and Mr. E. Talbot, the Rev. A. W. Fox (Gaskell Examiner), and the Rev. J. E. Manning (tutor).

THE VISITOR'S ADDRESS.

Dr. Mellone, in the course of his address as Visitor, having warned the students against the waste of precious opportunities in their years at college, which would all too soon be gone, proceeded to speak of what he held to be one great defect in the

intellectual outlook of our people, both lay and clerical, and the possibility of making it good. We are suffering, he said, from a disastrous lack of historic insight in our attitude to Christianity. There is no religious need of man which the Gospel cannot satisfy; its loveliness can be revealed even unto babes; the great realities of religion do their most perfect work when they find out men's hearts and win them, and influence lives through the reverence and aspiration which they call forth. And yet we must remember that the great commandment is to love God with the mind as well as with the heart and soul and strength. The things of God are not wholly loved by us until our understanding is reaching out after them—and we are trying with all our powers of thoughtful inquiry to find out all we can about the nature and the ways of things divine. So much at least is implied in the existence of a theological college, and in the existence of any theological studies whatever. We shall agree it is the same in our relation to Christ. The Gospel does not consist simply of the texts recorded in the books bearing the names of Matthew, Mark, Luke, and John. The Gospel is a historical movement in which we are implicated, whether we like it or not, simply in virtue of our being born into Western civilisation. In this sense the word has almost an ethnic significance; and the Gospel is your birthright, even though you may disown it.

To understand the Gospel we must have some point of view from which to look at it, but among us there are no settled principles from which to find a point of view. We can no longer use the records of the Gospel as oracles, or appeal to their sentences as direct and conclusive authorities; and the point of view from which our ministers, and our people in general, look at the Gospel, depends for each man on his own predilections or prejudices, on his political opinions, on his ideals in social reform, on the unconscious results of his education and personal history. The letter and the spirit—the passing and the permanent—are favourite antitheses with us, and nowhere more so than in reference to the Gospel. Many able sermons have been preached to distinguish what is permanent in Christianity from what is transient. But after it all, one feels there is something missing.

There is a further point of view which we ought to adopt in regarding the Gospel. "We must take possession of it as a history before we can construct it into a system; we must deeply familiarise our minds with what is temporary before we are competent to pronounce what is everlasting in the Gospel." In these words, uttered in Cross-street chapel seventy years ago, Martineau lays down a principle of the greatest importance. This I say the more willingly, since I have been driven to look upon Martineau's view of early Christian history as inadequate and erroneous. We must master it as a history.

Thus to interpret the history of the Gospel and the history of its expansion in the early centuries is not an easy thing. "We must learn to listen to

Christ in the spirit of a Hebrew of old. . . . We must live with Paul in travels and shipwreck, in perils and in bonds, speaking to philosophers on the Areopagus of Athens, walking silent through the forum of Rome. We must make the circuit of the ancient world, penetrate the recesses of Jewish and Pagan society, sympathise with their opinions, adopt their emotions, and trace the modifications (in them) of those human affections which in their essence are immortal." We must make the circuit of the ancient world; for every word, every work, every writing that went to build up the early Church was spoken, done, or written with direct reference to the actual surrounding world of the days; some actual historical situation was the occasion of every precept and doctrine. To understand these we must understand the occasion.

This conclusion would be greeted by some people with astonishment and impatience. They look at the fewness and simplicity of the great Christian truths—which may be taught to a child in the Catechism—and ask why these cannot be carried straight into life and applied to the beliefs and duties of men, instead of being broken up into a bewildering multiplicity of historical inquiries? When we meet this mood of mind there are two things to remember. First, it has not been said that historic insight is necessary for us to be able to believe or love what is sublime in the Gospel; it is necessary for us to understand. Secondly, the question of whether we shall try to understand or not is taken out of our hands; time and the logic of fact are compelling us to understand, not only for the satisfaction of our reason, but for the sake of our conduct itself. Observe the state of things to-day. The traditional attitude of the Christian Church is, the world is called to her judgment-bar only to be condemned. But now, not only is the world called to the judgment-bar of the Gospel, the Church and the Gospel are called to the judgment-bar of the world. There are pleadings on both sides; and whatever demands the Gospel makes on the world, the world makes her demand on the Gospel. "Understand yourself before you assert yourself;" and "understand me before you condemn me." The ways in which the Gospel was applied to the world during the first four centuries have floods of light to shed on the ways in which it may be applied to the world to-day. In a word, the historical study of early Christianity is simply to see Christianity in the process of being made; and common sense itself is enough to assure us that when we see a thing being made, or see it gradually growing, we have gone far towards seeing what it means, and what it is for.

Hence—to dwell on a detail for a moment—we see the real worth of an intelligent study of the Fathers. They are landmarks in the great story of the first making of Christianity. There is much in their writings dreary and unprofitable to read; there is much else that will provide intellectual discipline and enlightenment and even moral inspiration for to-day. It is well that select readings from the

Fathers form part of your College course, not only in theory, but in reality.

He was not in this, said Dr. Mellone, pleading simply for "much study of many books." A little historical knowledge of the right kind is worth far more than a great deal that is not of the right kind. The great need is of historical insight. For it is not merely a knowledge of what things were done and said, but of the emotions and ideas working in the minds of the men who did and said them. There is no royal road to this but the one marked out in the Hebrew poet's word, "In Thy light we see light." The world, with all its outward confusion and corruption, whose meaning you seek to learn, and your desire to seek its meaning, came from the same Divine power and thought. Say the worst you will of the world, let it be even Nero's world, it is God's world still, and God gives you the desire to learn its meaning. Seen in that light, its history ceases to be a wilderness of details, formless masses of facts like desert sands, but a connected story in which great purposes are slowly wrought out through man's blood and tears, sin and strife, and through man's heroism and greatness, and his restless desire for better life.

If, then, the multitudinous events of history are the pulsations of a continuous divine life, passing through time and giving it greater fullness as it goes, then this gives us one supreme rule for the interpretation of the story; a thing is what it does. To find its whole nature we must see all that it does. All that Christ is will not be seen until all the results of his work are gathered together in the far off Divine Event.

The meaning of the moral impulse given by Jesus is shown in its results; and its characteristic results are shown in the work of the first apostles, founders and fathers of the Church. There we see the Gospel as a living influence passing from person to person—being interpreted, tested, applied—receiving from and giving to Jew and Greek alike. And your first question as to the meaning of any Christian writing is this: Taking the writer as representing the Gospel, and as influenced by it, what is the historical situation that he is grappling with? What light does he desire to throw on it?

This is exactly the principle that is consciously or unconsciously adopted and applied in the best scholarship of our day. This will be abundantly seen if you observe the general drift of the works of Harnack and others now appearing in English dress in the Theological Translation Library. It was, indeed, the outcome of the work of F. C. Baur more than half a century ago; but its true significance appeared less in his hands than in those of his successors, who, with an equal and even greater mastery of facts, were not dominated by a great speculative system.

We who have been called the pioneers of the liberal religious thought of this century shall little deserve that name if we lag behind in this work. We need to make ourselves as familiar with the Christian history of the early centuries as we are with the words of the New Testament itself. I do not claim for a moment to

have made myself thus familiar; but I know that if we could do so, we should reap a great harvest of help and guidance in our endeavour to present the religion of Jesus as a living principle to-day.

At the close of the address Principal Gordon spoke on the work of the session, and announced the results of the various examinations. In addition to the degrees already named two other students of the college, the Rev. H. J. Rossington, M.A., and Mr. Edgar Thackray, M.A., had satisfied the examiners for the B.D. degree in all subjects except one, in addition to which Mr. Rossington had gained distinction in comparative religion, and Mr. Thackray had received a prize in ecclesiastical history. In the other examinations some good results had been obtained, while in the examinations at their own college a high standard had been reached. Principal Gordon gave it as his opinion that the removal to Summerville had been as beneficial in the studies as it had in the health and comfort of the men. He then proceeded to award the College prizes as follows, viz.:—Sharpe Prize for general Biblical knowledge, £10, to Mr. E. Thackray, M.A.; the Bibby Prize for Greek, £3, Mr. E. Thackray, M.A.; the Ald. Harry Rawson for English literature, £5 5s., divided between Mr. J. Munn and Mr. H. Warnock. Special Book Prize, Mr. M. Watkins. The meeting then closed with the singing of "Onward, Christian Soldiers," and the offering of prayer by the Rev. John Birks.

VALEDICTORY SERVICE.

The valedictory service was held in Cross-street Chapel the same evening. The choir of the Longsight Free Christian Church led the singing, under the direction of Mr. O. H. Heys.

The service was conducted by the Rev. Dr. Crothers, of Cambridge, Mass. There was, he said, only one subject fitted to such an occasion, that of the work of the ministry itself. When he was asked as to the work of the ministry, he always began by saying all the discouraging things he could. It was hard work. It had always been hard work. It was going to be harder work still. If that made an impression he proceeded to make the good work perfect by naming some more discouraging features and so to weed out the unfit. The preacher then proceeded in an eloquent address to consider three great historical types of men who have given themselves to religion. First of all the Priest, the custodian of sacred things, the guardian of sacred places and traditions, the holy man. The priest always loves symbolism, and sets certain things apart to picture to his mind the holy mysteries of religion. The priestly office had its origin in some deep need of human nature, but, fundamental as it was, there came a time when there arose a man who was no longer satisfied. He turned away from all these traditions of the past. What his soul longed for was power to do and create. He demanded reality. He looked around and saw unspeakable abominations. He drew aside the conventional coverings, and showed that the men responsible for these sins of lust and greed might yet be fulfilling the demands of

the Priests and be accepted by them. So the second great historical type was that of the Prophet. He finds religion not in the past but the present. He praises not the dim religious light but the common light of day, which shows things as they really are; and as there had been a succession of Priests so there had been a succession of Prophets, turning their faces to the world and using religion as a tool and weapon, not as a deposit of tradition. The third type was that of the man of religion, the philosopher, the truth seeker. He draws aside and says, is there not something more than even the Prophet sees? The denunciation of evil has its place, but do we not, in addition, need to sit down together to reason about life and God, and think carefully so as to know what is true? Should they not seek and find and carefully weigh all the facts, and in the calmness of wisdom find direction. Men of Hebrew and Greek thought had felt and spoken thus, and there were such voices to-day to which all men felt they must listen. Which of these types does the present time demand? First of all the minister in these days must be a truth lover and a truth seeker. This was his first great task, and the time was fast coming when men would refuse to listen to any other kind of minister. Everywhere else, in every other department of human interest, men now refused to listen to the mere dogmatist. So it would be in religion. They should seek so to prepare themselves as to know a fact when they saw it, for they would have to deal with difficult facts, the facts of the human soul, and they must come to the task with open minds to see the truth. But that was not all. A type wholly intellectual would not fulfil the requirements of the ministry, but the minister who was first of all a truth seeker would be touched with the Prophet's spirit and consecration. He would also feel the essential truth in the Priest's tenderness towards the past. He would come to know what were the real sacred things, and he would find that they were not the outward things, but religion itself. Thus in the true minister of to-day the three great types of all past times must be combined in the working of the real Priest of God.

COLLEGE FESTIVITIES.

The more formal proceedings were followed on Wednesday afternoon by a very successful garden party at Summerville, favoured by fine weather, when nearly one thousand of the friends of the College assembled. Music was provided by the band of the Barnes Home Industrial School, and tea was served both in the dining-room and the conservatories. During the evening a short meeting was held under the presidency of Colonel Pilcher, and addresses were given by Principal Gordon and the Revs. C. C. Coe, H. E. Dowson, and C. Peach.

The Rev. H. Enfield Dowson, in the course of a sympathetic speech, said:—

"I am here this afternoon with a whole-hearted sympathy to accept the accomplished fact of the Home Missionary College in its new home at Summerville. I congratulate all of you, and my dear old friend the President, that during his

time of office you are approaching the full payment of money which will set you free from debt, and in that I wish you God speed. Manchester College, Oxford, and the Home Missionary College, are engaged in a common work in the interests of our Churches, and through them, year by year pass out into the Ministry a number of Ministers who feel for one another the warmest affection, and who wish to work heart and hand together throughout the country. And it is because I wish to see a closer co-operation between these two colleges that I am here this afternoon. I think we have a very different environment in the two colleges. Oxford is not exactly like Manchester, or Manchester like Oxford, but we have one heart, one spirit, and one mind, and I rejoice to think that now the standard of education here in Manchester has been raised quite to an equal level with that at Oxford. In Manchester you have a great opportunity in connection with the open faculty of theology, and I congratulate my friends who are taking a distinguished position in connection with it. I congratulate my dear old friend, the Principal, in his distinction in connection with the Faculty, so well deserved an honour to him as well as to us. And I congratulate him on the fruit of his labours when his students take their place in the University. All that I can do to show my heartfelt sympathy with your College and your new home I shall be ready to do.

The old students' annual dinner was this year for the first time also held at Summerville. The President of the Students' Union, the Rev. T. P. Spedding, was in the chair, supported on either side by Rev. C. C. Coe and Colonel Pilcher. There were about fifty students, past and present, at the dinner, which was served in the libraries. Afterwards an adjournment was made to the common rooms, and here toasts and music filled up a happy evening.

Cricket: Another Century.

On Friday came the cricket match, held on the beautiful University Grounds at Fallowfield. The teams were Summerville v. Ministers, but all the students were not free, and so Summerville had to be helped out by the addition of a few friends. The Ministers won the match by an innings and five runs, but Summerville got all the glory. The biggest hit and the biggest individual score were secured for the college by its senior student, Edgar Thackray, who was the hero of the day. The Ministers won the toss, and put the Students in. Alas! they were not in long. Attack, for the Ministers, carried all before him, securing 7 wickets for 10 runs, the others being captured by Shaw 2 for 16, and S. H. Street 1 for 0. Their total score was only 27. The Ministers replied with 179, of which Worthington secured 43, Shaw 40, Dolphin and S. H. Street 22 each, Holmshaw 20, and Turner 15. Things looked bad for the students and their friends when, after a merry lunch, at which they were joined by many friends, including a number of ladies, they went in again. But a new spirit came to them. All played well and fearlessly; runs mounted up steadily.

But where all did well Thackray did better. By bright, quick, free play he piled up the fine score of 104 not out, thus spoiling Attack's average and earning the charring round the field which his fellow students did not fail to accord him.

Yet one further function remained, always the last, and, in some ways, the only sad one in a merry and strenuous week—the "Farewell Social." As in past years this was held on Friday evening, and a number of the students' friends were present at the gathering. Three men were leaving, Mr. Herbert McLachlan, M.A., B.D.; Mr. Edgar Thackray, M.A., who is proceeding to Harvard as a Hibbert Scholar; and Mr. Victor Grayson, who has resigned his College bursary with the intention of entering Parliament. A hearty farewell was accorded to all, and the pain of parting was softened by the warm sense of loyalty which keeps all H.M.C. men, past and present, still the devoted sons of their Alma Mater.

MISSIONARY CONFERENCE.

THE forty-sixth annual meeting of the Missionary Conference was held in Manchester on Thursday, July 5. The attendance at both sessions was larger than in any previous year, while the actual membership of the Conference is now also larger than ever, between forty and fifty members having been added during the past two years. The Conference opened, as usual, with the administration of the sacrament of the Lord's Supper by the President, Principal Gordon, and a further devotional service conducted by the Rev. A. Turner, of Templepatrick.

The PRESIDENT took the chair, and called the Conference to order at eleven o'clock, when the first business after the minutes was the admission of twenty-five new members, to whom the President gave a hearty welcome, the Rev. C. C. Coe responding.

Before proceeding with his address, the PRESIDENT made reference to the losses sustained by the conference during the year. Two men had been struck down in their ranks, not in failing age, but in the vigour of early manhood. The brave, genial, and kindly spirit of Richard Lyttle had passed on high, while it made one feel as almost belonging to a past generation when one's own pupils finished their earthly course. And he mourned the painfully sudden death of an earnest student, and faithful minister, in Richard Moore. Later in the day the Conference paid reverent homage to the character of its two deceased members by silent standing votes. The Rev. J. H. Bibby spoke on behalf of all the admiration for his fine abilities and the love for his generous personality felt towards the late Rev. R. Lyttle, and the Rev. J. C. Hirst bore affectionate testimony to the worth of his old scholar, who had become to him as a son, the late Rev. R. C. Moore.

The address of the President was a most appropriate and helpful study of the new conditions of missionary enterprise. In addition to traditional methods, two new schemes had arisen amongst them in recent years. The Postal

Mission had for its object the seeking of Nicodemus in his home to persuade him to leave the twilight and come out into the open day. The Unitarian Van goes out to invite the common people, who once heard the Gospel gladly, to come and hear it again free from the dogmatic accretions of later days. Both methods had been met with criticism, but the Postal Mission had survived and become well established. The Unitarian Van was still looked upon with suspicion, if not with superciliousness, in some quarters. The object of the Unitarian Van was to bring Unitarians into public notice. But were they not already everywhere in evidence? They used never to be mentioned without the word "moribund." They had been an unconscionable time a-dying. Now Unitarians found that Undenominational religion was by one consent stigmatised Unitarianism. Nor was he surprised. With whatever prepossession you approach the study of the Bible, whatever else you find in it you cannot escape the discovery of faith in one sole God the Father. That is stamped on every part and nearly every page of the Book, and the apprehension in regard to Unitarianism is therefore well grounded. Now the agents of the Van Mission were going to open their souls to the people, and one good thing about such an enterprise was in what it would call forth from us rather than in what it would add to us. But the mission would be undertaken for the good of others. That was the constraining motive in any true Gospel mission. Their aim would not be so much to throw down as to replace. And in doing so speakers would remember the divergencies in our ranks, and speak for themselves alone. Not that differences were peculiar to us. They were far more common amongst Trinitarians. Yet Trinitarians could combine in joint missionary enterprises, notwithstanding that at other times they were in the habit of damning one another. Unitarians were agreed to abstain from that pleasing and self-gratifying exercise, and that in itself might not be an unworthy lesson in Christian charity to present to the people. Another difficulty in this open air work which some had felt, was "the man with the mop," the man who would obtrude upon some fine ideal presented by the missionary with irrelevant and coarse interjections, thus destroying the effect of the appeal. Well, "the man with the mop" must be accepted as a condition of such work, and his point of view must be understood, for however unlovely he might be, he was representative of a great class, and unless the speaker could come to terms with him he could not hope to reach the mass of his hearers. Thus after a few years they might hope that some of them would become equipped for appeal to the masses in a way they never could have been by associating with Unitarians only. There were two objects dear to the heart of the average Englishman. One was the Bible. It may be on its trial at the hands of critics and statesmen. We cannot employ it as our fathers did. To attempt to do so would be unjust to our cause and to the Bible itself. They must strive for the recovery of the true place of the

Bible, a work which no one else could do with such authority and frankness as the Unitarians. The other thing was a feeling of the unsurpassed excellence of the character of Jesus Christ. They had it in their power to present the personality of Jesus Christ in a way which would remove the halo of fictitious divinity which now obscured the true dignity of our leader and Lord. In spite of some disabilities they had an equipment inferior to none for appeal to the human heart and mind. Not only could they offer a faith, but also the fellowship of a group of churches, and that would come to many lonely thinkers as a glad surprise. In conclusion, Principal Gordon said he could not help thrilling to the missionary appeal. His grandfather was a personal convert of John Wesley. When he used to put his hand on his head in blessing, he always said, "This hand has touched the hand of the greatest missionary that ever lived." Last month he, Mr. Gordon, reached an age at which his own father resolved to retire as being no longer sure of his own judgment. As he had never been sure of his own judgment, and as it was better to rub than to rust, he hoped God would give him grace to rub on a little longer.

The report, the adoption of which was moved by the Rev. J. C. Street, referred to the successful services held last summer at Windermere, and to the arrangements for services on the Isle of Man. A separate report was presented on the "Unitarian Van," and this was moved by the Rev. J. A. Pearson. The report gave an interesting review of the inception and development of the idea, and testified to the enthusiasm and generous financial support which it had called forth. It also testified to the great service and self-sacrifice of Mr. Bertram Talbot who is in charge of the Van as a permanent link between the missionaries who take up the work from week to week. In addition to the ordinary evening meetings there had been mid-day meetings at mill gates, and special meetings for children. The attendance had varied from 50 or 60 in the villages to anything up to 1,000 in the towns. The addresses were positive and devotional, and only controversial when controversy was forced upon the missionaries. Help had been forthcoming in abundance, and while the ministers had had the greater share in the work, some lay men and women had also helped by speaking, singing, or in other ways. The report declared in conclusion that "those engaged in the work are impressed with its value and without exception ready for further service." The financial statements, both of the Conference and the Van, were very satisfactory, and the whole of the reports were adopted with acclamation and hearty appreciation of the great labours of the Rev. T. P. Spedding, the organiser of the Van movement.

The Rev. J. Channing Pollard was elected president for the coming year, and the Revs. W. R. Shanks, T. P. Spedding, and W. E. Atack were re-elected to the respective offices of secretary, treasurer, and auditor. For committee the conference elected the Revs. J. A. Pearson, C. Peach, H. B. Smith, J. M. Bass, and H. J. Rossington.

Our Name, Message, and Mission.

At the afternoon session the Rev. H. Bodell Smith read a paper on "Our Name, Message, and Mission." He referred to the controversy which the use of the Unitarian name always aroused. This led to appeals to drop both its discussion and its use. But he assumed that great principles were involved, else why so much discussion, and could they burke a question of principle for the sake of comfort? Would it not be better to fight it out to a finish and get it settled and out of the way, whether they split on the matter or not? They would then know where they were, and cease to suspect each other. It was wrong to bury an issue that was very much alive, and hypocritical to pretend that there was peace when there was not. This question would come up. For example, a committee had been established to keep questions of Social Reform before our churches. What was the one and only question upon which the committee differed at its recent meeting in London? The name. The provisional committee recommended "The National Conference Union for Social Service." An amendment proposed "The Unitarian Union." Acceptance of the colourless name was urged, and with no little warmth many secessions were threatened if the word Unitarian came in. The result is that while all other denominations have unions for social services identified with them by name, the Unitarian Society is hidden under a name which will be recognised by none outside, and not even by the majority of Unitarians themselves. This policy of excluding the name was being ceaselessly pushed forward even while controversy was deprecated. He, however, believed it would fail. Where the weight of Dr. Martineau's influence was not great enough to get our churches to disown it, his followers on this question were not likely to succeed. Our mission, Mr. Smith contended, was to expound to the people our Unitarianism in all its fulness, and with all its gains from science, art, and philosophy, to proclaim it as deliverance from ignorance and superstition, from sin and greed, from the hell of evil on earth, from oppression, social injustice, and all unbrotherliness, from war of sects, classes, and nations, and from all fear of the world to come.

A discussion followed, in which the Revs. A. Hall, C. J. Street, W. Hall, J. M. Mills, J. Dale, and others took part. Most of the speakers were in hearty sympathy with the views expressed in the paper.

LAST Saturday the seventieth birthday of the Right Hon. Joseph Chamberlain, and his thirty-seven years of service in Parliament, were celebrated at Birmingham with great cordiality. Party differences were rightly set aside. After all his experience of the possibilities of service in the House of Commons, Mr. Chamberlain said that he still felt there was no more honourable, and few more useful careers, than one spent in the performance of civic duties.

Beauty is God's handwriting; a way-side sacrament.—Charles Kingsley.

CARMARTHEN COLLEGE.

THE session of the Presbyterian College, Carmarthen, was brought to a close on Wednesday, June 27, when the prizes were distributed and addresses delivered by the examiners. Two students of the College, as we announced last week, have obtained the B.D. degree in the University of Wales.

The deputation from the Presbyterian Board consisted of Dr. G. Dawes Hicks, Mr. Harold Baily, and the Revs. H. Rawlings and E. S. Hicks, who, with Dr. Talfourd Ely and the Rev. J. H. Weatherall, were the examiners.

Dr. Hicks presided at the prize giving, and in his opening address congratulated the students on a good session's work, and spoke with special satisfaction of the work the College was doing in preparing men for the Divinity degree in the University. Turning to the wider aspects of their work as students for the ministry, he spoke of the priceless opportunity they had in those years of study.

Emerson might indeed be quoted as making light of scholarship, as he burst forth into that gladsome canticle of farewell to all that had held him back from the scene he loved:—

"O, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
When the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools, and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?"

Are, then, our academies and schools of learning, Dr. Hicks asked, engaged upon a barren or even a mischievous enterprise? Are they wilfully stifling the prophetic spirit, drying up the genial currents of native enthusiasm, cramming the mind with so much information about the past that it becomes incapable of appreciating the inspirations of the present? In that case you have indeed small reason to be grateful to the teachers of this place, and those of you who to-day are leaving it may well heave a sigh of relief now that the hour of release has struck, and give vent to-night to couplets no less jubilant than Emerson's, seeing that your period of imprisonment is over. Not such, however, I venture to predict, will be the feelings with which you will depart, and I have even a shrewd suspicion that Emerson was doing injustice to his better convictions when he expressed himself in the words I have quoted. For in truth that "sylvan home" of his had become for him the sacred spot it was just through and in consequence of the very things he thus affected to despise; the overarching heavens, the beauteous earth, the whole panorama around him, saturated and imbued with those very imaginations, ideas, and conceptions which he had gleaned from the scholars and thinkers he here treats with such scant respect, and without which he would have stretched himself beneath the pines in vain. There is in truth no fact of experience more certain than this, that we only see what we bring

with us the power of seeing, that if we are to extract from life's surroundings their deeper and profounder meanings we must fling into them something of the ideal we would carry away, that if we go to them with none of the insight inherited from the great spirits of our race, they will reveal to us no sanctity and awaken in us no assurance of that which is divine. Herein, then, we apprehend the essential purpose of a liberal culture, a purpose which we might almost express as being to humanise nature, and to naturalise man—that is to say to see reflected in nature the soul's greatest thoughts, and to find in the soul a life at home with nature, because there nature comes to interpret and to understand itself. One of the saddest and most distressing features of modern civilisation is the circumstance that the vast majority of human beings are almost wholly incapable of appreciating aright the greatness and dignity of the existence with which here and now they are endowed, and that they leave this world at the end with as little consciousness as they had at the beginning of its accumulated wealth of heavenly revelation. We need not think merely of the multitudes who are sunk in the slough of ignorance and vice hardly one degree removed in their appetites and desires above the animals; it is enough to remember the dull routine of common-place respectability which is the best a vast number of men can boast of, to realise how delusive would be the thought that they are deriving from the fair universe in the midst of which they are placed anything like the assurances that Emerson stationed amongst his green hills obtained. It is not knowledge that has cramped their souls and blinded their eyes; it is the want of it that is the cause of their disease, and which is condemning them to the condition which Wordsworth describes in the case of Peter Bell, for whom "A primrose by the river's brim" was just a yellow primrose and nothing more.

Now, the course of training pursued within these walls will have performed the highest service that is to be hoped from it, if it has awakened within the minds of those who have followed it a sense of the infinite worth and value of our human inheritance and of the divinity that encompasses it on every side. Here, there has been gained some outlook at least upon an immense world—the sphere of natural law, reason's own incarnation, no less significant in your plot of garden ground than in the stupendous scenes of suns and planetary systems, the wondrous story of the human soul with its almost illimitable resources of reflection and imagination, of admiration and affection, of love and sacrifice, of the human centuries with their ever expanding ideals of goodness and perfection, of the literature in which are enshrined the ideas and aspirations of the choicest spirits of our race, and of the omniscient Wisdom that has been progressively unfolding itself in all these, and gradually conveying to our finite understandings the mother thoughts of the universe. "Pantheism," said a great Oxford teacher, "is wrong if it means that God 'is' all things; but it is right if it means that

there is 'nothing' in which you cannot touch God; nothing, that is, which you cannot love, nothing which you need not fear, nothing out of which you cannot make something, nothing out of which you cannot be something." That is the conviction which a liberal culture ought to awaken, and in the light of which this earthly life should assume for us a character of endless suggestion and interest, and link us by a thousand ties to the Mind that sustains and animates the whole. Who can think poorly or speak disdainfully of life, if once he has shared, for example, to any extent in the companionship of Socrates, and listened to that unique teacher as he discoursed on the nobility of virtue and the dignity of manhood? Or who can mutter empty platitudes about the vanity of human knowledge under the eye of that master who taught intelligence to be its own guide and to find its way into the world of supreme reality? Or who could venture to doubt the sincerity of religious conviction, in the presence of that Apostle, who could proclaim the presence of the Universal Spirit on the acropolis of the Olympian deities, and carry the gospel of Christ with never-flagging enthusiasm from one coast of Europe to the other?

Thus has the College sought to equip its students for the momentous work to which they have dedicated their lives, and to fit them for the task of being in their turn witnesses of spiritual truth and interpreters of spiritual realities to the men and women and young people in the midst of whom they will minister. No single item of knowledge which you have gained here will prove to be useless to you in the actual fulfilment of your mission, if only you have so assimilated it and made it part of yourselves that through it nature becomes in some measure more intelligible and the plan of things a little clearer than it would otherwise be. It will not be needful for you to be always talking of the spiritual universe in order to lead your people to a realisation of its presence; gradually and by degrees you will so transform for them their present environment that its divine meaning cannot fail to reveal itself to their understanding and heart. It is not through the stereotyped dogmas and creeds of the sects that the truths of religion are conveyed to the human soul and consciousness. Puzzle not, for example, the minds of the little children of your congregation with the premature information many people think to be so necessary about the soul and God and duty, but take care that when they do come to the knowledge of these it shall be for them a grand and august discovery, which no after reflection will impair, and no further experience invalidate. There is, I believe, no more prevalent ground of indifference and misgiving in regard to the great conceptions of religion than the crude notions of an anthropomorphic deity and a material heaven which are the inevitable products of the child mind as the outcome of so-called "religious instruction," and which not seldom lingering on into riper years give rise to that negation and doubt so prominent in the world to-day. In one sense, it is true, we are all as little

children, confronted as we are by life's ultimate problems, and encircled by the vast unknown which still remains after we have extended to the utmost extent our limited powers of apprehension. But because we do not know all, it does not follow that our knowledge, so far as it goes, is not real knowledge, or that we should speak to our fellow-men in half-hearted and hesitating tones. Yet in their case also it will be mainly through convincing them of the divineness of the world—of the ordinary familiar facts of every-day life and experience—that you will build up the worthiest ideas of God in whom you lead them to trust. Go forth, then, to them with the assurance you here have gained that the spiritual world is no spectre, but the deepest reality of the life that now is—that the visible universe is the embodiment of infinite thought, its growth and development the story of infinite purpose—that man in his onward progress has been led by an infinite ideal, and that in his thirst for knowledge, in his obedience to truth, in his aspiration after goodness, the Word is ever becoming flesh—and may your labour commend itself to Him who seeth the end from the beginning and weaveth the ages as a work upon the loom.

The other examiners also spoke, Mr. Baily laying special stress on the importance of attention to health and the value of familiarity with noble poetry, and Mr. Rawlings commending to the students such books as Bunyan's "Grace Abounding," and Jeremy Taylor's "Liberty of Prophecy." Principal Evans thanked the members of the deputation for their addresses, and the prizes were then distributed by Mrs. Hicks.

MUSINGS.

BY A MINISTER.

XLII.

It is a surprise to some of us in later years to find how amusing a classical author can be. If we loved the classics in early days, we loved them from afar. The immortals of Greece and Rome were as remote from us as the gods of their own Olympus. A text-book was a book to study, but not to read. Epic and lyric, tragedy and comedy, all were taken seriously; if humour reached us, it was received with faint and incredulous smile. When we had analysed a fable, or parsed an epigram, the wit of it had flown. When we were preparing a lesson, it was too soon to laugh; and, when we had prepared it, it was too late. But now we take up a stray volume, and suspicion steals over us that the writer is saying a good thing, knowing and enjoying it, laughing and expecting you to laugh; you dip between the pages and discover that this fun of his is coming out of a heart very like your own, and belongs to a time not wholly unlike the age in which you live. At last you are convinced that this dead language was once very much alive, and was as flexible a medium as that mother-tongue through which you express your own gaiety of soul. I am bound to add for myself that the warm, human interest of these later writers makes me forget that their

literary imperfections mark them off from the immortals themselves.

Lucian, for instance. Here is flesh and blood. Here is a classic with a modern turn. He knows my point of view. He turns his sentences very much as I would turn them, if I could begin them. He seems to be no further away than the eighteenth century. He might be one of the humorists of that Augustan age. He is as pungent as Swift, as polite as Addison. Some of his tales are true *Gulliver's Travels*, and there are skits and sketches which might have been written for the *Spectator*. His writings have the true flavour of *belles-lettres*. He gives you essay or dialogue, burlesque or parody, memoir or romance, as he happens to be in the mood. His themes are those still in vogue—the vanity of human wishes, the fickleness of fortune, the deceitfulness of wealth, the follies of fashion, the miseries of dependence, the airs of patronage, the disappointments of avarice, the abuse of athletics, the use and abuse of friendship, the absurdities of pedantry, the eccentricities of genius, the delusions of ignorance. In one direction he is as good as the best of us, even in this advanced age. He is a higher critic. He questions everything. He spares neither myth, nor ancient text, nor religious rite. There is not a school of philosophy that he does not deride. Gods and goddesses, poets and heroes, kings and sages are quizzed and teased with impartial ridicule. He allows in one place that he had taught severe Dialogue to wear a comic mask, and he certainly seems at times to anticipate the bantering methods of modern comment. Aristophanes is his master, but his touch is lighter, and his drollery less laboured. Even in his overdrawn pictures of "society," the high colouring is more in the vein of *Punch* than in that of Juvenal, who had flourished just before.

Round the charm of the writer hangs the mystery of the man. Was he a Christian? Did he apostatise? Had he any religion at all? All three questions have been asked, and I am not sure that the commentators do not ask them still. A Syrian who had the tongue, but not the soul, of a Greek could never have quite explained himself, either to the West or to the East; but his age was an age of Apologists, and one would like to hear his own defence. Conversion and apostasy were very fluid terms then, and religion also.

Philetus—of whom I have already spoken—thinks that Lucian, with his modern air, would be a good author for schoolboys, and would beguile them into a love of writers of the golden age. His idea is that a kaleidoscope is better to begin with than a telescope. I cannot agree. Lucian is a scoffer. He lacks reverence. A jester who can poke fun at Homer is not the best of guides to the Iliad, and a sceptic who is always attacking superstition may easily misrepresent religion. The cant of popular belief, the hollowness of philosophy, and the wrangles of philosophers, may have needed exposure then, but the danger of our own day is the danger of studying only to expose. We learn only too soon to satirise what we do not care to understand. The old curriculum may be dull for beginners, but is wiser in the end. Lucian will keep.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare.—Anniversary services were held at the Old Meeting on Sunday and Monday, July 1 and 2. The preachers were the Revs. E. D. Jenkins, Llwynthydown and D. G. Rees, Bridgead. The attendances were large at the four services, and included each time a great number of strangers. On Monday evening the introductory service was conducted by the Rev. D. Rhoslyn Davies.

Aberdeen.—Professor G. Bonet-Maury, D.D., LL.D., the distinguished French scholar, with his Scottish degree (LL.D. of St. Andrews) fresh upon him, spoke on the Broad Hill on Sunday afternoon, in connection with the usual meeting held there by the Unitarian congregation. The day was warm, and the hill was thickly covered with listeners. Rev. A. Webster introduced the professor, and referred to his work as a representative of liberal religion in France. Professor Bonet-Maury, who is white-haired, alert, and gracious, gave an interesting address on the principles of Protestantism as held by the group of Liberals in France, specially emphasising the principle of personal liberty and of personal responsibility. He made allusion to two Scotsmen—William Robertson Smith and Robert Louis Stevenson—as representatives of the application of these two principles, and as men of whom Scotland might be justly proud. He expressed the pleasure he had in speaking to an assembly of Scotsmen of such principles, and trusted that they would always be held dear by the descendants of the Covenanters. The address was listened to with close attention. In the name of his congregation and the audience, Mr. Webster thanked the professor for his visit and address.

Bootle.—On Sunday, the 8th inst., anniversary services were held morning and evening, and a flower service in the afternoon. The services were conducted by the resident minister (Rev. J. Morley Mills), who preached in the morning on "Foundation Principles," and in the evening read a parable he had written bearing on the Religious Education Question, and pointing the moral that the emphasis must be placed on the *child* rather than on the *Church*. Special music was rendered, and there was a good attendance at all the services. On the 23rd ult. a garden party and sale of work was held in the spacious gardens of Mr. W. J. Pidgeon, kindly lent for the occasion, when nearly £16 was realised.

Chorley.—Well-attended flower services were held on Sunday last in the old chapel. It was a new departure and most successful.

Chowbent.—The school sermons were preached on Sunday last by Revs. Principal Gordon and J. J. Wright, when there were large attendances, and the collections for the day amounted to nearly £60, being an increase of over £5 on last year.

Denton (Welcome Meeting).—Anniversary services to commemorate the 27th year of the Wilton-street Chapel, were held on Sunday, July 1, the preacher, morning and evening, being the Rev. F. W. Stanley, of Brixton, and in the afternoon the Rev. H. E. Perry. The evening service was conducted by the Rev. Lawrence Scott. On the previous afternoon a very successful garden-party was held in Mr. Scott's grounds to welcome Mr. and Mrs. Perry to Denton. Tea was served in the Wilton-street school, after which a short meeting was held, over which the Rev. Lawrence Scott presided. The chairman and the Rev. F. W. Stanley spoke of their old friendship with Mr. Perry when they were all working together at Nottingham, and the Revs. A. R. Andrae W. G. Price, W. F. Turland, and G. Evans, and Messrs. J. J. Duncan, E. Catlow, and J. T. Walmsley, on behalf of the congregation, cordially joined in the welcome, to which Mr. Perry responded with grateful acknowledgment of the kindness, which had already been extended to him and his wife.

Douglas, I.O.M.—At the annual meeting of the Missionary Conference, the question of promoting continuous services in the I.O.M. was considered. There was a strong feeling in favour of an active forward policy, and the idea of a Unitarian missionary to the Island found favour. The summer services arranged for the present

season were approved, but a start will not be possible till July 29, instead of the 22nd.

Halifax.—The annual flower service was held on Sunday afternoon, at Northgate End Chapel, when Mr. J. Williams Sutcliffe gave an address to the scholars; the collection and donation were £3 4s. 9d. for the Scholars' Sick Fund.

Kingswood (near Birmingham).—Anniversary services were conducted on Sunday, July 8, by the Rev. Thomas Paxton, of Newhall Hill. The evening congregation was an overflowing one, people having to sit in the aisles, porches, and vestry. In accordance with the old custom, buns were distributed to the children of the Sunday-school at the close of the morning service. The collections realised a little over £10.

London: Bermondsey.—The annual excursion of the Band of Hope and Mercy took place on Thursday, 5th inst., to Southend-on-Sea, when a party numbering 98 spent a day of unalloyed pleasure. Thanks are due to those kind friends whose generous response to the appeal for funds made this possible.

Manchester: Pendleton.—The annual choir sermons were preached on Sunday last (July 8) by the Rev. N. Anderton. Special music was rendered, and large congregations attended both services.

Mottram.—Several events of a special nature have happened here during the last few weeks. On Saturday, June 23, a united picnic of the four churches of Ashton, Mossley, Stalybridge, and Mottram was held; nearly 100 had tea in the schoolroom and went a ramble. This was a result of the United Mission of the four churches last February. June 30 was the annual field day of the Sunday-school. Sunday last, July 8, was the scholars' annual walk and prize distribution. A procession of about 230 scholars, teachers, members, and friends walked through the village, headed by the Rev. H. E. Dowson, of Gee Cross, Rev. H. Bodell Smith, and officers. Hymns were sung in the market place, and there was an address by the minister. The Rev. H. E. Dowson preached in the afternoon to a congregation of 350, and at evening service, when the prizes (64) were distributed, the Rev. H. Bodell Smith and Mr. J. H. Elkin gave addresses to nearly 400 people.

North Cheshire Unitarian Sunday-school Union.—The annual Pic-nic was held at Glossop on Saturday last, 120 persons being present. After tea, in the school, Mr. Rigby acted as leader in a ramble round Mossy Lea, and back by Sheffield-road. A halt was made on the way, and several Whitsuntide hymns were sung, Mr. Woolley acting as conductor. A vote of thanks was accorded to the Glossop friends for their arrangements, on the motion of Rev. H. E. Dowson, seconded by Rev. W. Harrison. Rev. H. E. Perry was present for the first time, and a hearty welcome was given to him by the speakers, to which he fittingly responded. Mr. Sleightam and Mr. Rigby replied for the Glossop friends. The Revs. A. R. Andrae, W. G. Price, H. Bodell Smith, and J. E. Stead were also present. A large party of the Denton friends cycled over. The day was beautifully fine, and the pic-nic was enjoyed by all.

Royton.—A week's open-air mission was started here by friends from Oldham on Monday, the 9th inst. Interest is being aroused and literature distributed both at the meetings and by house-to-house visitation. Good help is rendered by members of the Oldham choir. The speakers include Revs. J. E. Stead, H. K. White, H. J. Rossington, W. G. Price, T. P. Spedding and J. A. Pearson, and Mr. W. H. Jenkins. The venture would have been greatly helped, had it been possible to secure the use of the Unitarian Van, but that is this week so far away as Clitheroe.

Saffron Walden.—On Sunday, July 8, the 87th anniversary of the General Baptist Sunday-school was held. The morning service was taken by the Rev. J. A. Brinkworth, and in the evening an American Sunday-school concert service, entitled "Welcome Summer," was rendered. It treated of "The rain, flowers, birds, and fruit of the Bible." Questions asked were answered by the children by responses from the Bible, and there were various recitations and special music. The service, which was well attended and much appreciated, consisted of forty-four parts, and required steady application to carry it through. Collections were in advance of last year.

Shrewsbury.—The 116th anniversary of the Sunday-school connected with the High-street

Church was commemorated on June 24, when sermons were preached by Rev. J. C. Street, and collections taken on behalf of the School Fund.

Whitby.—A considerable number of visitors attended Flowergate Old Chapel on Sunday last, when the minister (Rev. F. Haydn Williams) gave a special discourse on Dr. Anderson's remarkable article, in the new number of the *Hibbert Journal*, entitled "Why not Face the Facts?" The hymnal (in use for the past three years) at this chapel is the Ethical Hymn Book, compiled by Dr. Stanton Coit and Mr. Gustav Spiller. Dr. Coit's "Message of Man, a Book of Ethical Scriptures," is in constant use as a lectionary, and aspirations, without theological implications, have been substituted for prayers.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 15.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, J. A. HOBSON, M.A., "Physical Force as an Instrument of Social Progress," and 7, W. J. JUPP, "Emerson's Divinity School Address, July 15, 1838."
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 6.30, Rev. F. SUMMERS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. CLEMENT E. PIKE.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. A. MADOCKS.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Smaller Worple Hall, 7, Rev. G. CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. GEORGE CARTER.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, Closed for decorations, &c.
 BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT, U.H.M.C.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HOBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. WILLIAM STEPHENS.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. E. MANNING, M.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVERS.
 OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BENNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 UNITARIAN VAN MISSION, Chatburn, July 16, 17, 18, and Barnoldswick, 19, 20, 21, at 7.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. J. MORGAN WHITEMAN.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. J. PARK DAVIES, B.A.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

DEATH.

BEVAN.—On July 8th, at Colwyn Bay, the Rev. John Bevan, in his 78th year.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High,cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

SHEPPERTON.—Villa in quiet Avenue to Let for August. Six apartments. First-class offices. Very large garden and tennis lawn. River four minutes, Station three.—Apply to "THE ROSERIE."

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE, LONDON.
 This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.
 Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.
 Telegraphic Address: "BOOKCRAFT," LONDON.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE.
 F.S.I. Miss ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

WILLIAMS & NORGATE.

CROWN THEOLOGICAL LIBRARY. RECENT VOLUMES.

Now Ready. Crown 8vo, cloth, 5s.

HEBREW RELIGION TO THE ESTABLISHMENT OF JUDAISM UNDER EZRA. By W. E. ADDIS, M.A.

Crown 8vo. Cloth, 4s.

JESUS. By W. BOUSSET, Professor of Theology at Gottingen. Translated by JANET PENROSE TREVELYAN.

"It most invites comparison with Harnack's 'What is Christianity?' Its standpoint is similar. There is the same wide knowledge of the sources, the same perfect independence of outlook, the same reverence for Christ's character and ideals."—*Christian World*.

A Universal Exchange of all Varieties of Earnest Religious Thought.

THE HIBBERT JOURNAL.

240 pages, 2s. 6d.; 2s. 9d. post free. CHIEF CONTENTS OF JULY ISSUE

First Principles of Faith. By Sir OLIVER LODGE.

Denominationalism, Undenominationalism, and the Church of England.

By Canon KNOX LITTLE.

A Layman's Plain Plea for the Separation of the Creeds from Worship.

By H. A. GARNETT.

The Teaching of the Christian Religion in Public Schools. By the HEAD-MASTER OF BRADFIELD COLLEGE.

The Working Faith of the Social Reformer. IV.—THE COMING OF SOCIALISM.

By Prof. HENRY JONES.

The Great Fallacy of Idealism. By D. H. MACGREGOR.

Japanese Character and its Probable Influence Outside Japan. By Prof. ROBERT H. SMITH, late of the Imperial University of Tokio.

A Rallying Ground for the Free Churches. By the Rev. P. T. FORSYTH, D.D.

Why not Face the Facts? An Appeal to Protestants. By the Rev. K. C. ANDERSON, D.D.

Signs and Wonders in Divine Guidance. By Miss C. E. STEPHEN.

The Suffering of the Saints. By Miss EDITH GITTINS.

Gospel Types in Primitive Tradition. By the Rev. BENJAMIN W. BACON, D.D.

With a number of other Articles and Discussions and Signed Reviews.

WILLIAMS & NORGATE, 14, HENRIETTA STREET, COVENT GARDEN, LONDON, W.C.

PORTRAIT OF DR. DRUMMOND.

PHOTOGRAPHURE

of the portrait of Dr. Drummond by Sir George Reid, presented to Manchester College. Size, 10 in. by 8 in., on India paper. A limited number of copies may be purchased, price 5/-, post free, on application, with remittance, to the Rev. V. D. DAVIS, 9, Nightingale Sq., Balham, S.W.

FOR THE HOLIDAYS.

BEE SONGS.

By the Rev. W. G. TARRANT.

"A little book of graceful and sincere songs and lyrics."—*T. P.'s Weekly*.

"Cannot fail to bring cheer to the reader."—*New Age*.

ONE SHILLING NET.

PHILIP GREEN, 5, Essex Street, Strand.

(Or of the Author, Wandsworth.)

Pp. 778, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN & UNITARIAN CHURCHES.

ASSOCIATION FUND AND UNITED BAZAAR.

(The Bazaar to be held in the Autumn of 1907.)

A GARDEN PARTY, to inaugurate the movement, will take place in the grounds of Summerville, Victoria Park, Manchester, by kind permission of the U.H.M. College, on Saturday, July 21st. Adults, one shilling; under 16, sixpence. Band from 3 p.m. and other entertainment. Refreshments at reasonable charges. Victoria Park cars from Albert-square.

NEANDER ANDERTON, } Hon. Secs.
OLIVER H. HEYS, }

GARDEN FÊTE,

"WOODBANK," STOCKPORT.

Saturday, July 21, 1906.

BAND OF THE 4th V.B.C.R.

GREAT ATTRACTIONS;

DON'T MISS IT.

Proceeds for Stockport Unitarian Church.

Situations,

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

K YNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

YOUNG LADY DESIRES POST as CHILDREN'S NURSE, where mother's supervision is given.—Apply. F., INQUIRER Office, 3, Essex-street, Strand, W.C.

RESIDENT MUSIC MISTRESS WANTED in September.—Apply by letter, stating age, qualifications, additional subjects offered and salary required, to Miss Talbot, Channing House, Highgate, London, N.

A LADY wants Situation for the holidays to help with children.—Miss G. SHARPE, 14, Kemplay-road, Hampstead.

LADY desires post as HELPFUL COMPANION with small family where maid is kept.—C. S., 121, Dalston-lane, N.E.

LADY with literary tastes, fond of botany and painting, seeks re-engagement as COMPANION or CHAPERONE. Would take charge of delicate or backward girl.—B. W., 79, Palace-road, Upper Norwood, London, S.E.

BOURNEMOUTH UNITARIAN CHURCH.

THE Church has been entirely re-decorated, repaired, and the electric light installed. The church will be re-opened on Sunday, July 22nd, when the Rev. S. M. CROTHERS, D.D., of Cambridge, Mass., U.S.A., will preach morning and evening. To meet the cost of re-decoration, &c., &c., the congregation are endeavouring to raise a sum of £200, and have succeeded among themselves in obtaining £150.

Donations will be gratefully received and acknowledged by the Hon. Treasurer—

CHARLES ISAACS,

Rosenheim,

Branksome Park,

Bournemouth, W.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO. — TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).

C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £20 EACH.

Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

THE EASTERN UNION OF UNITARIAN AND OTHER FREE CHRISTIAN CHURCHES.

THE ANNUAL MEETING will be held at Diss, on Thursday next, July 19th. President R. HAMELIN, Esq., in the Chair. Service in the Park Fields Chapel at 11.30. Preacher: Rev. CHARLES ROPER, B.A.

Secretary: Rev. ALFRED HALL,
20, Mount Pleasant, Norwich.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page. Address to EDITOR, Ivy House, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ... ..	...	6	0
HALF-PAGE ... ..	...	3	0
PER COLUMN ... ..	...	2	0
INCH IN COLUMN ... ..	...	0	3

Special Terms for a Series.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 14, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3343.
NEW SERIES, No. 447.]

LONDON, SATURDAY, JULY 21, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	473
LEADER :—	
The Centre of Faith ...	480
ARTICLES :—	
Westward in Canada—III. ...	478
Essays in Restatement—X. ...	479
The Sunday School from the Scholar's Standpoint... ..	481
Like Grass of the Earth ...	482
Wordsworth—Yet Once More ...	483
Musings by a Minister—XLII. ...	485
LITERATURE :—	
Articles in the Reviews ...	474
The Mystery of Life in Plant Response ...	475
The Testimony of St. Paul to Christ ...	476
The English Reformation... ..	477
Short Notice... ..	477
CORRESPONDENCE :—	
Services at Harrogate ...	479
The Education Bill... ..	485
The Marriage Service ...	486
OBITUARY :—	
The Rev. John Bevan ...	478
THE CHILDREN'S COLUMN ...	479
NEWS FROM THE CHURCHES ...	486
OUR CALENDAR ...	487
ADVERTISEMENTS ...	488

NOTES OF THE WEEK.

THE Tercentenary of Rembrandt's birth at Leiden, July 15, 1606, was duly celebrated in that city, and at Amsterdam, where the greater part of his life was spent, and where he died Oct. 8, 1669. In the *Encyclopædia Britannica*, 1607 is given as the year of his birth, but the celebration has kept to the more generally accepted date. One of the world's greatest artists, Rembrandt is the special glory of Holland, being to that country, it has been said, what Shakespeare is to England, Goethe to Germany, and Dante to Italy. The celebration has been marked in this country by the publication of a fine work on Rembrandt, with seventy plates in colour and photogravure, and a study of his work by Emile Michel, Member of the Institute of France. (Heinemann, 30s. net.) The book is also published in America, France, Germany, and Holland.

MONDAY'S *Manchester Guardian*, in an article on Rembrandt, referred especially to his wonderful portraits, and noted "intense consciousness" as the leading characteristic of all his sitters, something very different from the self-consciousness of one who sits for his portrait. "The latter is of all aspects the least valuable; it is the one which decisively reduces the whole art of Vandyke to second rank; but in Rembrandt's portrayal of men and women we get the least fastidious, and the most convincing version of life and character that the art of painting has ever produced. Here is

something far deeper than the sharp and momentary vivacity of Franz Hals, more searching than the bright fleshliness of Rubens, more truly at home with human nature than the exquisite mannerliness of Titian, who brought all his sitters to the court where life was to be as a fine art." Not that Rembrandt is a greater artist than Titian, the writer adds, but "Titian was by nature the painter of aristocracy, Rembrandt of democracy."

THE House of Commons has at last found a clause in the Education Bill over which it is in general agreement. The clause is No. 35 of the original Bill, and gives power to local authorities to provide vacation schools of a recreative character. A suggestion was made to prohibit the use of books in these "holiday tasks," but Mr. Birrell resisted the amendment in order not to bar out the reading of Andersen's *Fairy Tales*.

THE second part of the clause is of still greater importance: "Power to make such arrangements as may be sanctioned by the Board of Education for attending to the health and physical condition of the children educated in public elementary schools." By the common consent of the House, this clause as amended on Monday night, is the most valuable section of the Bill, and in this matter at least the House may be regarded as representing the country. We are beginning to mend our ways, and it is therefore ungracious to make much of our long and laggard indifference which has left us so far behind other civilised peoples in our regard for the healthiness of the school population.

It will be noticed that the clause as introduced was of the local option type. Education authorities could act. But by the clause as amended the local authorities must take action. Every child is to be medically examined when first it goes to school, and afterwards as the local authority or the Board of Education may direct. The adoption of this clause serves to draw attention to the value of the provision in the Act of 1902 by which the schools were brought under the county or borough councils. It will be possible for the medical inspector of schools to be one person with the local medical officer of health, and the oversight of the health of the children may be linked with the one health policy of the Council. The fresh duties will make it possible to utilise the whole time of the medical officer in many districts where this is not now the case. It will throw fresh responsibility on the Health Department, which should be among

the most dignified as it is among the most highly useful forms of local government.

WE recommend this subject to the attention of our readers, and trust that it may serve to stimulate fresh interest in the work of the medical officers. To any who may wish to pursue the subject, we can recommend a deeply interesting blue-book. This is the *Report of the Inter-Departmental Committee on Medical Inspection and Feeding of Children* (Cd. 2779, price 1s. 3d.). It should serve as a good introduction to the study of social questions, and, taken together with the report of the local medical officer, will be instructive and stimulating reading for those who desire knowledge of the life conditions of their town or city.

THE official or semi-official journalistic organ of the churches now commonly known as *Congregationalist* has passed through many vicissitudes. At one time it was the *Independent*, and sold at 4d. a copy. Those were the days when members loved to emphasise their independence, and to speak of their houses of worship as chapels. For some years past we have grown familiar with its present title, *The Examiner*. In future it is to appear as the *British Congregationalist*, and absorbs into itself the *Christian News*, the organ of the Scottish Congregational Churches. We will not pause to speculate what unspoken reasons there may be for the amalgamation, but from the leader in which the policy of the new paper is laid down we cull a sentence which is more open to dispute than its form would suggest: "The experience of the past has proved conclusively that a denominational paper cannot be too strongly denominational, and we hope, under a more strictly denominational title, to appeal to Congregational sentiment, and to serve Congregational interests more thoroughly and successfully, than we have hitherto done." We wish the *British Congregationalist* all success, while suggesting that denominational multiplied by three may be perhaps a little excessive.

"Young man, keep clean inside," is the title of a leaflet issued by the Knights of the White Cross, quoted in the *Chicago Unity* of July 5. "Never permit yourself," is one of its rules, "to listen to an improper story you would not care to repeat to your mother or your sisters." And then come the following sentences:—

"Allow no man to drag your mind through a sewer. Do you know there is many a man who would sacrifice much to-day to be able to wipe from his

memory some of the things he listened to when a boy.

"The man who will deliberately repeat a risqué story in the presence of a youth deserves no respect. He is an incarnate devil of meanness. He is daubing a coarse picture on clean walls. No gentleman will tell a story he could not tell in the presence of ladies.

"Do you remember what General Grant said to the officer who began to tell a story, remarking, 'There are no ladies present,' whereupon the silent soldier quickly retorted, 'There are gentlemen present.'

"Keep your minds unsullied. A foul suggestion may harden into a habit of thought that will lead you far astray. Keep clean inside.

"It is more a matter of importance that you should keep the dirt off your soul than to keep it off your clothes."

THE current number of the *Christian Freeman* opens with a portrait of Dr. Estlin Carpenter, and some biographical notes. In the list of his works *Fiele* is a misprint for *Tiele*. And in the last paragraph *touring* should be *towing* path. The last sentence, "and has at times presided at the organ" in the College Chapel, is new light to us.

THE July number of the *Studio* has an article on the American sculptor, Charles Henry Niehaus, and among the illustrations, which include the fine head of his Garfield statue (erected at Cincinnati, his native place), is one of his bust of Robert Collyer. The portraiture is decidedly severe. All the Yorkshire grit is there, but not the sunshine of humour and a happy heart, which for us makes up so much of Robert Collyer.

To leave behind the sweet memory of a gentle and affectionate life, with an unstained honour and an ever-helpful kindness; the memory of one worthy of being loved; the memory of a true and faithful friend and a brave lover of righteousness and truth:—this is the supremely worthwhile legacy of legacies, "more to be desired than gold, yea, than much fine gold."—H. W. Crosskey.

THE Kingdom of God does not stand apart from our common life. It is a spirit and a principle pervading and regulating our life. It is not quenching our natural appetites, stamping out our affections, renouncing the ordinary methods of our life, giving up natural aims and occupations and pursuits. It is simply the maintenance among them all of a divine order and proportion and harmony, so that we may do every duty faithfully, seek every object of our desire worthily, and live all our life "as ever in our great Task Master's eye." Religion is not a new sphere of life. There is only one life; and religion is the highest law and the truest spirit, by which and in which that life is lived.—C. J. Perry.

ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* opens with Professor W. M. Ramsay's Rede Lecture at Cambridge, on "The War of Moslem and Christian for the Possession of Asia Minor." The story begins with the invasion of Cilicia by the Mohammedan Arabs in A.D. 641, and comes down to the present time, when schools, colleges and railways are the weapons of strife, though the danger of war is by no means past. Speaking of the Moslem triumph in Asia Minor, Dr. Ramsay says: "Nothing in history is so shameful and so contemptible as the brawls of Christian sect against sect and priest against priest, where all alike show that in their struggle for the triumph of their wretched parodies of principles, they have lost hold on the real qualities of Christianity." Another notable article is that by Sir Alfred Pease, on "The Native Question in the Transvaal," based on experience gained during his residence as Administrator of Native Affairs in the Transvaal. Mr. Harold Spender writes on "The Great Congo Iniquity," recalling the article of the Berlin Treaty of 1885, which declares that "All the Powers exercising sovereign rights or influence in the aforesaid territories bind themselves to watch over the preservation of the native tribes, and to care for the improvement of the conditions of their moral and material welfare, and to help in suppressing slavery, and especially the slave trade." Then, having described the actual state of things, he concludes:—

"Whatever the measures of redress, it is not to be believed that good men can remain inactive under the shame of this continuing crime. We are of the race of Wilberforce. In destroying the slave-trade of a hundred years ago our forefathers performed a far greater task than that to which we are called—fought against greater powers, even more strongly entrenched. But the sufferings of the Middle Passage pale before what is going on now in Central Africa. The plantation and domestic slavery of the West Indies and the Southern States, even at its worst, was humanity itself in comparison with the system which King Leopold has established over 15,000,000 human beings. A great cry goes up from that land—a cry for mercy, a cry for help. Are there none to listen?" We note also M. Paul Sabatier's brief article on "Religious Events in France," and Mrs. Caillard's on "The World of Personal Spirit," a study of Lotz's Philosophy of Religion.

In the *Nineteenth Century and After* Mr. D. C. Lathbury writes on the Education Bill, "Conflict or Compromise?" warning the Bishops that even if they should succeed in wrecking the present Bill they would not really further the cause of religious education, and advocating some such compromise as that suggested by Mr. Chamberlain as the wisest for Churchmen to aim at. Mr. Herbert Paul also writes on "The Prospects of the Bill," with a concluding word of warning to the House of Lords. In this number there is a very interesting article on "Timber-planting on Waste Land," by Mr. John Nisbet, late of the Indian Forest Service. We note also the

"Plea for the White South by a Coloured Woman," and Miss Bradley's article on "'Soft Siena' and Her Children."

In the *Independent Review* Canon Wilson writes on "The Education Bill: A Lost Opportunity," expressing his views as a Liberal Churchman on the subject of religious teaching, but, as it is pointed out in the Notes on Current Events, basing a very doubtful argument in favour of his view on criminal statistics. Canon Barnett, in an article on "The Press and Charitable Funds," while recognising the great part played by the Press in stirring impulses of charity, deprecates the establishment of special newspaper funds as incapable of observing the true principles of charity. "Press funds," he writes, "created by excitement, and directed in a hurry, will hardly reach such an ideal. They will neither by their genesis nor by their action represent the ways of justice. The Press, I submit, deserts its high calling when it offers itself as a means by which its readers may easily do their duty by the poor. The relief of the poor can never be easy—the easiest way is almost always the wrong way. The Press, when it makes it possible for rich people to satisfy their consciences by a donation to its funds lets them escape their duty of effort, of sacrifice, and of personal sympathy. It spoils the public, as foolish parents spoil children, by taking away the call to effort." Mr. G. Lowes Dickinson writes on "Shakespeare, Ibsen, and Mr. Bernard Shaw." The last message of Ibsen he declares to have been of the meanness of man, a creature with a broken will; but Shakespeare leaves one with a sense of the tremendous worth-whileness of life. "His tragedies do somehow deliver, and elate, and inspire. Why? Not because he has shown us a purpose in the world, but because he has shown us Man, 'noble in reason, infinite in faculty, in form and moving express and admirable, in action like an angel, in apprehension like a god'; and has hung above and about him 'this brave o'erhanging firmament, this majestic roof fretted with golden fire.' It is not he, it is Ibsen, who reduces Man to a 'quintessence of dust,' and Heaven to 'a pestilent congregation of vapours.' After seeing *Othello*, we feel: 'So it was, and so it is well that it was'; after seeing *The Wild Duck*, we feel: 'Would that it had never been!' " "Shakespeare," Mr. Dickinson concludes, "was a poet, not a prophet. But what a poet! We need not complain that our modern dramatists are not poets too. But neither need we count it to them as a merit. Their drama is social criticism; and we need social criticism. But we need poetry too; and without it we shall not make much of the new society to which we are moving." *The World's Work and Play* opens with two illustrated articles on "Who Shall Electrify London?" The first by Mr. McKinnon Wood, M.P., representing the London County Council, the other by an "Ex-Municipal Servant," representing the point of view of private enterprise. Among the other articles is one on "The Women's Movement in France," with four portraits, and another on the Bagdad Railway, by Professor W. M. Ramsay.

TO CORRESPONDENTS:—Letters, &c., received from J. A., A. M. B., R. E., E. C. F., J. H., W. J. J., W. S. K., E. W. L., F. L., M. P., C. R., R. R., M. E. W.

LITERATURE.

THE MYSTERY OF LIFE IN PLANT-RESPONSE.

A GREAT teacher who knew at first hand the motions of the Universal Spirit as a child knows the ways of his father's house, bade men take thought of the irises of the field. For there the Eternal Presence, indwelling in the humblest forms of creation, would teach them His care and His love.

There has never been so much considering of the "lilies of the field" as in our day and generation. There has never been so much interest in the beginnings of vegetable existence, in the life-history of plants, as at present. The modern student may lack in reverence and tenderness; he is not wanting in thoroughness and accuracy. He may lay himself open to the charge of the poet:—

"Our meddling intellect

Mis-shapes the beauteous forms of things:
We murder to dissect."

Yet his purpose is not merely probing and analysing for their own sake; what he desires is to know the facts, to understand the truth, to serve the God of things-as-they-are. There may be a more excellent way, but this is the way the modern scientist sees and faithfully treads. And this is the way of Professor Bose.*

The cold and critical acumen, the severity of observation, the patient elaboration which we have been led to expect in the modern scientific treatise characterise every one of the 780 pages that make up his recently published treatise. It is not exactly a book for the general reader, and to secure an absorbed perusal would require considerable acquaintance with three or four sciences.

But the results of the investigations chronicled therein are of wide and deep interest. To sum them up in a sentence, it is not too much to say that they go a long way toward confirming the intuition of Wordsworth:—

"'Tis my faith that every flower
Enjoys the air it breathes."

We may, under this head, cite the effect of carbonic acid, an effect which a large number of similar results lead the investigator to regard as the effect on plants in general. A pictorial representation is given of the normal response of the plant to stimulus when in a healthy condition, that is, the pulse of life, the throb of vitality which always beats through every living green thing. Carbonic acid gas is introduced into the chamber where the plant is kept, and we are now shown the effect of half an hour's exposure. A great depression has subdued the activity of the organism, and the responses are reduced to about half their normal value. But see the result of the sudden re-admission of fresh air. The record shows that there is a transient exaltation of the response, which culminates in double its normal height.

This mounting high of the plant's pulse of life testifies to a leap of joy; it is a sign and token of renewed hope and gladness,

of a low consciousness—"How beautiful it is to be alive!"

Such signal of exultation upon the quickening of vitality; on the other hand, the shuddering and shrinking that ensue under a douche of ice-cold water; again, the obtuseness and stupidity which fall upon the plant as an anodyne when the effects of poisoning increase, and the last straight movement is made, and the stop, the *rigor mortis* that follows the ending of the tale of weak existence—all these phenomena seem to teach that here, too, is power of feeling, is sentiency, is consciousness, however dim and undeveloped. Francis Darwin, the first-fruits of whose researches were published twenty-six years ago in conjunction with his distinguished father in "Power of Movement in Plants," declares such phenomena must be regarded as psychological, and are best described in terms of consciousness.

The proof of similar response in inorganic matter, which Professor Bose accumulated in his "Response in the Living and Non-living," of four years ago, may seem to invalidate such a conclusion; not, however, if there is a unity of physical consciousness manifesting in gradations of expression, as the ascent is made from mineral to plant and plant to animal. "What sleeps in the stone and slumbers in the flower, dreams in the animal, and wakes in man."

The object of Professor Bose in the present work has been to further demonstrate the continuity of responsive phenomena in the inorganic and organic world. He has already shown how the similarity of response in tin as in animal muscle, proving that metals can be excited, depressed, fatigued, and killed (facts already known to workers in metals everywhere), erases the line of demarcation between the physical and physiological. By extending his inquiry he is enabled to show that the distinction between "sensitive" and ordinary plants must be abolished, for both classes answer to stimulus. He is now more fully able to demonstrate that all the important characteristics of the responses exhibited by even the most highly differentiated animal tissues are also to be found in plants.

However inconvenient may be this new generalisation, Professor Bose furnishes ample testimony that irritability or molecular responsiveness may exist without a nervous system, or even protoplasm. All methods of mechanical response in metal, amœba, mimosa, or muscle of mammal, he has reduced to a single law, viz., that response is always by contraction of the more excited side. This law he finds universally applicable.

The theory of existence we may build upon this basis will depend upon our predilections. We shall welcome another apparent confirmation of a mechanical view of the universe, or claim it as a further suggestion that life is a principle independent of the organism or inorganic structure through which it manifests for a time, laying upon it its will so far as the capacity of the vessel allows.

Professor Bose writes:—"From the point of view of its movements, a plant may be regarded in either of two ways: in the first place as a mysterious entity with regard to whose working no law can

be definitely predicated, or in the second place, simply as a machine, transforming the energy supplied to it in ways more or less capable of mechanical application."

Of these two he favours the second view, on the plea that definite results are more quickly attained by fixing attention on the molecular aspect than by "permitting ourselves to evade each difficulty as it arises by referring it to the inexplicable action of a mystical vital force."

But is there not a third view possible, a golden mean between the two? May not a plant be regarded as the temporary embodiment of a mystical entity, a monad of life which works through it in accordance with discoverable and explicable law? What are these numerous experiments but means of finding out the way in which the mystical force that animates and vitalises the plant, makes answer to the calls made upon it through the plant-form, a force whose operation man may retard or enhance or drive out, but never extinguish nor create?

Why should the mechanical operation of law, the automatism of law be held to abnegate a theory of vitalism? Does not the automatic way in which, as experts, we perform the actions like writing or pianoforte playing, by us painfully and laboriously learnt, suggest that the uniform and mechanically unerring automatism of natural law bears witness to the ways of the "perfect artist, who in his person acts his own creations"?

"Molecular responsiveness is a universal property of matter," says the author. Otherwise, all matter is alive, and matter is but a living robe of the mysterious "something that infects the world."

In the curling of a piece of indiarubber under heat, in the agitation of the element selenium under a ray of light, in the pulsation of a growing plant, in the throb of a frog's heart, we trace the life-breath of that "something far more deeply interfused" whose dwelling is the shingle on the beach, the weed by the wall, as well as the mind of man. The tabulation of the motions of this breath in plants deepens rather than deposes this faith. For in the same manner that the height of a mountain is gauged by the angle registered in the surveyor's telescope, in the same way that the strength of a chemical solution is set down in so many figures in decimals, in exactly the same way Professor Bose enables us to measure the pleasure of the plant when its desire is fulfilled, and mark how low the pang sinks into the depths of pain when its natural *joie de vivre* is thwarted and denied.

How is it shown. With much mechanical ingenuity, Professor Bose has devised apparatus by which the activities of plants capable of being registered may practically make their own registration. One of the methods is to attach one end of a very delicate lever made of light aluminium wire or the stripped quill of a peacock's tail by a thread of cocoon silk, say, to a motile leaf. The fulcrum rod of this lever rests on frictionless supports, and carries a light mirror. Any movement in the lever deflects the mirror, and when a spot of light is thrown upon it, its image will move with the slightest movement of the leaf. When this point of light is allowed to run over a sensitised film surrounding a drum revolving at a known rate, the film,

* "Plant-Response as a means of Physiological Investigation," by Jagadis Chunder Bose, M.A., D.Sc., Professor, Presidency College, Calcutta. 780 pp. 278 diagrams. 21s. (Longmans, Green & Co., London.)

when developed, will exhibit a record of the pathway of that light. These movements can be magnified from a thousand to ten thousand times.

In the same way as the changes of temperature or barometric pressure during the day can be registered, the growth of a plant at various times of the day and night, with rise or fall of temperature, can be accurately registered and studied. Thus, a certain lily at 30° C. grew so many fractions of a millimetre per minute. By raising the temperature 5° higher the growth was quickened nearly thirty times; by lowering about 5° was lessened some twenty times.

The reaction these experiments will create upon theories concerning the various functions of plant life may be anticipated by the author's modification of existing views as to the ascent of sap and kindred topics. Like Political Economy, botany too, seems to be entering upon the perfect stage of its development, and rising to the rank of a branch of mathematics. How plants behave under a variety of stimuli, mechanical, thermal, electric, and chemical, will henceforth be exhibited in charts; and, may be, gardeners will speak of the comparative hardness of plants in figures representing the volts of electric energy required to register a certain record on the crescograph or the kunchograph, and the amount of drooping will be stated in the number of pulses per minute. It will remain a mark of stupidity to merely say one plant is more sensitive than another, for already the figures exist to show that the stalk of a mushroom upon application of an electrical stimulus gave a contraction of 2 per cent. of the original length, but the filamentous corona of the passion flower as much as 20 per cent. Every plant will be registered for its amplitude of response, its endurance of noxious gases, its phototactic and nyctotropic movements, or its heliotropic response, and the old parable, "Beware, scolopendriums run wild here!" will have to adapt itself to the new and higher knowledge, in terms of turgidity-variations and galvanometric negativity.

J. TYSSUL DAVIS.

THE TESTIMONY OF ST. PAUL TO CHRIST.*

THE great figure of the Apostle Paul can never cease to engage our interest, any more than his spirit can fail to win our reverence and affection. Recent New Testament study has been much concerned with him, and the English reader may find in the pages of Bacon's "Story of St. Paul," or Weinell's "St. Paul, the Man and his Work," the freshest impressions of the critical schools of America or Germany. The work of Canon Knowing on "The Testimony of St. Paul to Christ" is conceived on different lines. The title page warns us that not even a stout volume of 500 pp. can exhaust the subject; it is only "viewed in some of its aspects." The book consists, in fact, of three series of Boyle lectures, delivered in the last three years, 1903 to 1905. The first deals with the documents; the second discusses St. Paul's testimony in relation to the

Gospels; the third is concerned with the "Life of the Church." (The title is hardly happily chosen; it is not the inner life of the Church in relation to its heavenly Lord, or its organised expression in offices and sacraments, but the missionary work of the Apostle, which is portrayed.) The arrangement involves some needless repetitions, as in the double treatment of the resurrection; and, in spite of the defence of "popular illustrations" in the preface, allusions to events which happened last week, when no dates are given, strike us as somewhat out of place.

The book is distinguished, in the first place, by the wide range of the author's reading. Hardly anything seems to have escaped his notice. Over the advanced Dutch critics, represented by the lamented Dr. Van Manen, he wins an easy victory. Schmiedel is a severer antagonist with whom to grapple. Dr. Martineau and Dr. Drummond are not forgotten. Dr. Kalthoff is oddly designated "a certain pastor Kalthoff," pp. v., 497. Dr. Knowing's familiarity with the literature of very different schools, his uniform candour and courtesy, and his painstaking citations from writers opposed to himself, enable the reader who has not access to such a good library, to form some idea of the methods of the several critics; and the survey of recent works in the last lecture not only includes the treatises of Weinell and Clement, but even the pungent little book by Dr. Wrede in the admirable Schiele series of "Religionsgeschichtliche Volksbücher." In this respect it is rather surprising that in a discussion of Matt. xxviii. 19 (p. 342) there is no reference to Conybeare's well-known views. The reply of Dr. Chase, last July, may have come too late for our author's use, though a good deal of last year's literature is employed. It must, however be said that if Dr. Knowing finds that critics "airily repeat the same objection," (p. 326), the bystander may be constrained to remark that apologists no less airily repeat the same replies. When, for instance, it is pleaded that "no modern criticism has discredited" the accuracy of the birth-story in Luke, and it is added that "it would be strange, to say the least of it, if this account, so well known to St. Luke, was unknown to St. Paul," p. 263, the writer makes two big leaps, first, over the enormous difficulties involved in the story itself, and second, over the interval between Luke's companionship with the Apostle, and the composition of the Gospel fifteen or twenty years later.

The first division of the book is devoted to a defence of the authorship of the apostolic letters, including the Pastoral Epistles. On the literary side it is difficult to produce any fresh evidence. Most people know that recent students, like Jülicher and Bacon, have freely conceded the apostolic authorship of Ephesians (though Dr. Moffatt remains unconvinced), while Philipians and Colossians have been long admitted as genuine since the Tübingen attack. But the case against the Pastorals appears too strong to be overthrown by Dr. Knowing's advocacy; and it is a pity that the only alternative offered should be that of "refined forgeries" (p. 123). Different conceptions there must be of what is evidence and what is not. For instance,

when the author reads in the first letter of Clement (about 96 A.D.) "let us come unto him in holiness of soul, lifting pure and undefiled hands unto him," he is irresistibly reminded of 1 Tim. ii. 8, "I desire, therefore, that the men pray in every place, lifting up their holy hands, without wrath and disputing." The coincidence is of the slightest; and it is curious that when Dr. Knowing quotes the Committee of the Oxford Society of Historical Theology as stating that the phrase is used by many writers, he does not also mention that they could not admit the parallel into their fourth and most attenuated degree of probability of contact. This tendency to over-emphasise is frequently observable. But it is justly remarked, p. 129, that "if the external evidence was stronger than it is, we are not, of course, justified on this ground alone in asserting the Pauline authorship." The attempt to fit them into the scheme of the Acts is frankly abandoned (just as it is remarked, p. 29, that not even Zahn had succeeded in making the historical circumstances of Galatians and Acts quite clear.) But the difficulties involved in the advanced ecclesiastical organisation, the differences in vocabulary (not by any means accounted for by new topics, but extending to particles and minute turns of expression), and the absence of any confirmation for the theory of the second Roman imprisonment, do not seem to us overcome by Dr. Knowing. He has measured himself against Dr. Moffatt, but the Scotch critic holds the field.

Most interest, perhaps, attaches to the second section of the book, in which the writer seeks to show that the Apostle was familiar with the traditions of the life and teaching of Jesus. The demonstration is spread out over 250 pp.; and again and again loses force by attempting to establish too much. How can the words, "Our passover also hath been sacrificed, even Christ," 1 Cor. v. 7, prove that "St. Paul was closely acquainted with the incidents of the Passion?" It is nearly as irrelevant as Resch's recent argument that because the Apostle uses the word "write" he had read the story of Jesus' writing upon the ground. Dr. Knowing's own judgment varies curiously over details. Thus, on p. 289, we are told that "Rom. xiv. 4, with its positive statement," may well refer to Matt. xv. 11; but on p. 316 we read, "if we cannot find, with some able critics, a direct reference in these words to our Lord's own teaching," &c. Feine and Goguel base 1 Cor. v. 4 on Matt. xviii. 20, but Dr. Knowing remarks, "It is not wise to insist too strongly upon this alleged parallel." This is in a note on p. 290, but only two pages later, in the full glory of the text, the words are set out, and we read, "Here we have a close parallel, extending even to verbal identity." It would seem needful to remind the writer of his own caution that "it is not wise to suppose that because St. Paul introduces familiar imagery, e.g., that of building, or of the working of heaven, or of removing mountains, he is in any way dependent upon particular sayings of our Lord" (p. 291).

In the background lie, as is natural with so devout and sincere a scholar, the great Christological ideas, which it is his

* By R. J. Knowing, D.D. (London: Hodder & Stoughton. 1905. Price 10s. 6d. net.)

ultimate aim to justify. He is, indeed, confronted with the difficulty that there are only two passages of which he can affirm that the Apostle "may have" referred to Jesus as God (Rom. ix. 5, and Tit. ii. 13). That the Apostle conceived of Christ as in some sense pre-existent has been long recognised by almost all interpreters. But Dr. Knowling does not examine the nature of this pre-existence in his character as the heavenly man; nor does he discuss the identification of the risen and glorified Christ with the Spirit, which introduces such confusion into the Trinitarian scheme. He fixes on the term "Lord," and on the expected advent in the character of Judge, "a prerogative which, in the Old Testament, belongs to God, and to God only." Doubtless, the application to Christ of passages referring in the Greek version of the Old Testament to the Lord (Hebrew YHWH) shows how loosely the Apostle could interpret Scripture; but it does not impair the fact that this title was regarded as conferred upon Jesus on his elevation after his obedience unto death; it does not describe a pre-earthly dignity. In the language attributed to Peter, Acts ii. 36, Jesus is "made both Lord and Christ" by exaltation at the right hand of God. But in that lofty state he remains a man, and it is in that character, according to the speech on Mars Hill, which Dr. Knowling accepts as an accurate report of Paul's words, that he will judge the world. The argument that the phrase, "His own Son," Rom. viii. 32, signifies a participation "in the essential nature of the Father," appears somewhat strained; the Apostle is not arguing metaphysically. Even in the Fourth Gospel the interpretation of the Jews in v. 18 is implicitly repudiated by the subsequent declarations that the Son can do nothing of himself, and that his very life has been given to him. But in truth, we shall reach no common understanding in this matter until two things are clearly recognised—(1) that the Apostle's view of Christ is closely connected with cosmological and other ideas which most people have now entirely discarded; where are the lordships, thrones, principalities, and the rest of the heavenly powers good and evil? And (2) that it is no less closely connected with the expectation of a speedy return of Jesus to judge the world which has never taken place. Very pathetic is Dr. Knowling's readiness (p. 247) to accept in humble faith and trust the angel's message of hope and joy, "This same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But the experience of history is against him. J. E. C.

THE ENGLISH REFORMATION.*

DR. PLUMMER's four lectures, backed by a full chronological table and provided with a good index, make an admirable little book. Its narrow limits necessarily impose certain conditions on the writer. "The omissions," he confesses in his introduction, "of even important events are very numerous; and many persons who

played no small part in those stirring times are nowhere mentioned in these pages. It would be easy to challenge the wisdom of the selection which has been made between what is stated and what is passed over without mention; but it is hoped that the framework of the lectures is constructed of materials that are substantial, and that there is enough detail to give life and colour." The hope here expressed is justified by Dr. Plummer's performance. The book is delightfully readable, largely biographical, and always full of human interest; and we are always able to distinguish between the author's facts, which are sound, and his inferences, which we are, of course, free to contest. The first lecture covers the reign of Henry VIII. down to the fall of Wolsey. The second deals with the separation from Rome, the suppression of the greater monasteries, and the reformation of doctrine. The third gives an account of the "Protestant Failure" under Edward, and the "Roman failure" under Mary. And the fourth traces the evolution of a settlement under Elizabeth. In the course of his survey Dr. Plummer makes considerable use—as indeed everybody must, who touches his period—of the writings of Charles Beard. We have a series of portrait sketches, which may not always be good likenesses, but are always lifelike, of the four monarchs concerned, of Wolsey (to whom Dr. Plummer is very kind), Cromwell (whom he frankly detests), Somerset, Northumberland, Gardiner, Bonner, Cranmer, Cecil and Parker. Dr. Plummer's estimate of Somerset is much less favourable than the verdict of a writer whose knowledge of Edward's reign is unique—Professor Pollard. It looks as if the lecturer had sacrificed the first Protector to an antithesis—Northumberland was undoubtedly bad and shrewd, so Somerset must be drawn good and silly.

The "Church Defence" tendency, which a reader naturally expects in a book by a dignitary on such a theme, is not very prominent. It appears undisguised in the Introduction, and in an epilogue to the last lecture; but elsewhere it shows itself only occasionally in the turn of a phrase. In the second lecture, for instance, after an account of the prohibition of *annates*, we read:—"Annates eventually came back to the Church as Queen Anne's Bounty in 1703." This is an astonishing statement. Annates had never been paid to "the Church," unless the Church and the Holy See are identical. The Church of England, in Anne's time, after the Toleration Act and the growth of dissenting churches, cannot claim to represent the undivided English Church of 1532. And the identity of *annates* and Queen Anne's Bounty remains in any case a metaphysical puzzle. We are told in the third lecture that under Elizabeth "the religious position of the English nation took its final shape, that in which it remains in all essentials at the present time." Of the English nation! This superb ignoring of the process by which the Church of England has become but one sect amid many—distinguished indeed, by privilege, wealth, learning and tradition, but still one sect amid many—could only be achieved by a clergyman of the Establish-

ment. An ill-instructed newspaper reader who chanced upon the sentence in an excerpt would suppose that in Queen Elizabeth's time the land was covered with Nonconformist chapels, whose frequenters outnumbered the Conformists, and that all religions from Romanism to Mormonism, enjoyed her equal protection and allowance. A personal preference of the lecturer's makes itself plaintively heard in the word which I italicise:—"She" (Elizabeth) "was by no means enamoured of the kind of Protestantism to which Somerset and Northumberland had reduced the Church of England."

An illustration may be given of Dr. Plummer's argument in the Introduction and epilogue. In the former, he writes:—"On one assumption, and perhaps on only one, can it be logically maintained that the Church of England, since the Reformation, is a different Church from the Church of England before the Reformation; namely, the assumption that it is essential to the existence of a church that it should accept the jurisdiction of the Church of Rome." The logic is at fault. The major here propounded, with the minor tacitly adopted, would prove the *non-existence* of the Church of England. The major premiss which is really needed is this, that a Papal Church and a non-Papal Church are not the same church. In the epilogue the statement that "*the bulk of the English clergy remained in unbroken possession of their benefices all through the Reformation period*" requires a narrower definition of the Reformation period than other parts of the argument assume. It is not true of the period which begins with Henry's supremacy and ends with the XXXIX Articles. And against what remains of it we must set the fact that every English see, and every Welsh see but one, underwent a change of presidency at Elizabeth's accession.

In spite of this slight indoctrination the book is a good one, well worth reading and keeping. In conclusion a specimen may be given of Dr. Plummer's vigour and felicity of phrase. "He wished not merely to do what seemed right in his own eyes; he wished to *stand* right in his own eyes." A searching verdict which applies to others besides Henry Tudor. E. W. L.

SHORT NOTICE.

The Book of Job, in the Revised Version: Edited by S. R. Driver, D.D. It would be difficult to praise this little book more highly than it deserves. The editor sets before himself an object which sounds modest enough, being nothing more than "to explain the Revised Version of the Book of Job in such a manner as to make the poem intelligible to an ordinary educated reader." He aims at no elaborate commentary, suited to the advanced Hebrew scholar, but only at so much of explanation as will help the reader to follow the writer's thought: Only one who was himself a scholar of the front rank could do this well. Canon Driver knows his subject so thoroughly that every page shows the hand of a master in the ease and precision of his treatment. Unlike some others who have undertaken to edit the Book of Job, he does not think it necessary to tear the text

* "English Church History from the Death of King Henry VII. to the Death of Archbishop Parker." Four Lectures by the Rev. Alfred Plummer, M.A., D.D. (T. & T. Clark, 3s. net.)

to pieces in the interest of a metrical theory, nor to relegate to an appendix of interpolations some hundreds of verses which do not conform to his idea of what the poet ought to have written. All his explanations are eminently sane and reasonable, and the very modesty of them strengthens the reader's confidence in his guide. Without some guidance the ordinary reader will not find the Book of Job easy to understand, or attractive to read. Yet he has heard that it contains one of the greatest poems ever written. He has neither time nor preparation to read through an exhaustive commentary; and even such a handbook as that in the Cambridge Bible for Schools gives him much more of notes than of the poem itself. What he wants is the poem, and not what has been said about it. He wants only so much of notes as will put him in possession of what the poet really said and, in difficult passages, what the poet meant by it. Canon Driver has met this want with the complete success which is only possible to thorough scholarship and fine literary tact, and it is no small praise to say that his edition of the Book of Job is just suited to those who like a pocket copy of a great writer to read for the pleasure of reading him. And why should not the Bible be read for the pleasure of reading it, especially by those who think that for the purposes of religion it is out of date? Canon Driver affords them, in this small volume, an opportunity of really getting to know at least one of the Books of the Bible, and deserves the hearty thanks of all for whom he has written. (Oxford: Clarendon Press. 2s. 6d. net.)

WESTWARD IN CANADA.—III

Glacier House, British Columbia,

June 7, 1906.

SIR,—The unhappy accident of a wet day gives me the opportunity of inflicting more correspondence upon you.

I wrote last from Banff, a place clearly destined to be one of the great pleasure resorts of the world, where, amid extremely fine scenery, you may combine with all possible luxuries of hotel life the process of being cured by sulphur waters, within and without.

It is in a sheltered valley of considerable size, surrounded on all sides by mountain ranges, which at this time of the year are covered with snow for a considerable distance down, until the glistening white is lost in the dark green foliage of the pine trees, here and there relieved by the more tender green of the bottom woods which clothe the slopes in every direction. From the lesser heights and through the snowy valleys you look up to the higher peaks of permanent snow. Pleasant paths lead through the woods, or alongside the swift flowing Bow river, paths which must in the main be kept to, as progress through the woods is very difficult owing to the extraordinary amount of fallen timber, in all stages of decay. Lovely little orchids (*Cypripedium*), gold, chocolate, and purple in colour, anemones and purple clematis are to be found, while hosts of "chipmunks" (a kind of small squirrel) enliven your walks, and will eat their suppers within a few feet of you. For Banff is

in the great National Park, where nothing may be shot.

Here, too, are carefully preserved the last of the buffalo, a fine herd. You can drive right in among them, but it is not safe to walk. They, with some elk and deer, have a special reserve of some 800 acres.

Perhaps the greatest glory of Banff is Lake Minnewanka, some nine miles away, a great sheet of dark blue waters, shoaling into lovely light blues and greens, lying in the heart of snowy mountains of every kind of shape and outline. This is the home of trout of fabulous size, but none bigger than 5½ pounds fell victims to our attempts.

I have never seen mountains with such varied and fantastic and rugged outlines. It is, I understand, because of their comparatively modern date that they have not yet been weathered into smoother forms.

Banff tends rapidly to become a little town, but being in "the Park," which, by the way, includes some 5,732 square miles, the Government has a hold upon it, and is watchful to see that its beauties are not spoiled. Truly, a great institution is the National Park, bidding defiance alike to the jerry-builder, the advertiser, and the wanton destroyer of beautiful living things.

The journey through the mountains, over Kicking Horse Pass, down to the Columbia River, then 2,000 feet up to Rogers Pass and this place, has been so often described and is so indescribable, that I will not attempt it here. We made it on a perfect day, without a cloud in the sky, standing for the most part of the way on the small platform of the end of a Pullman car, and finding it very necessary to hold on round the corners, while the endless panorama unrolled itself behind us. It was the next best thing to seeing it from the cow-catcher.

Here we are, in the Selkirks, at an elevation of about 4,000 feet, a very wonderful place. No driving road within, I suppose, twenty miles at least. The railway line sweeps in on our right from the Pass, a few hundred feet above, and plunges down again through the forest on the left, forming a deep horse-shoe curve round the head of a valley which is filled with great trees—firs, balsams, hemlocks, and spruce—over whose tops you look away on to snowy peaks ranging from 9,000 to 11,000 feet in height. At the bend of the horse-shoe stand station and hotel, a group of chalet buildings, very picturesque, behind which, through a lovely wood carpeted richly with oak fern and other beautiful growths wherever the light can penetrate, a path leads in about a mile and a half to the foot of a fine glacier, the "Illicilliwaet." Sir Donald, one of the Selkirk giants, rears a rocky summit, with suggestions of the Matterhorn, on our side of the glacier, which terminates in an interesting ice fall. A few trails lead through the forest in various directions, but not many. Many lovely flowers are here also, especially the golden Selkirk Lily, which springs up as the snow recedes, and grows singly or in beds which remind one of "dancing daffodils." Birds are not plentiful, but I note that at Lake Minnewanka are humming birds, and here is one about the size of a thrush, red breasted, which they call a robin. Eagles are occasionally to be seen.

Large marmots, porcupines and squirrels are plentiful, and very amusing to watch. An angry porcupine, climbing a tree to get out of your way and bristling all he can with fear or annoyance, is a very comical sight. Bears also are to be seen. One crossed our trail the other day, in sight of our guide, but not of ourselves, alas! However, we dared not complain, for we had had a perfect day over the Asulkan glacier, to the snowy pass at its head, some 4,000 feet above this place, with glorious views into another group, the highest of the Selkirk mountains, across a valley almost savage in its black depths of 3,000 feet, lying steeply below us. Sun and snow between them sent us back after a nine hours' excursion in a quite unrepresentable state of redness, but with our hearts entirely given to the Selkirk mountains. Very few people are here yet, and few, we understand, ever stay long. They leave the train one day, wander to the foot of the glacier, and go off the next. Four days have not sufficed for us, though there has been much rain. "I guess there ain't any excursions here," said an American to me yesterday, taking his half-hour inspection, while the train stopped. "No sir, unless you make them on your legs." "Ah! I thought so," and he looked at my muddy boots and scorched complexion with an amused contempt. But it would not be fair to take him as typical.

Twice in the twenty-four hours a passenger train groans up or slithers down the track. Just now we are waiting for one that is already four hours late, which is trying, but then it will have come 2,400 miles. So we have to wait patiently under a verandah, rain outside, and Chinese hotel "boys" chattering about us.

J. D.

OBITUARY.

THE REV. JOHN BEVAN.

On Sunday, July 8, at Colwyn Bay, the Rev. John Bevan passed away in his 78th year. Born in Newtown, Montgomeryshire, he was educated for the Baptist ministry, but, emigrating to America in 1862, he was there ordained a Unitarian minister by the Rev. S. S. Hunting, of Detroit. He spent much of his time with the Rev. Robert Collyer, whose pulpit in Chicago he occupied from time to time. His first call was to the Unitarian church at Toronto, but, owing to family reasons, Mr. Bevan returned to England, where at first he undertook mission work in Clerkenwell, London. In 1867 he accepted a call to Middlesbrough, and two years later one to Pudsey, in Yorkshire, where he remained ten years. From 1878 to 1884 he was minister of the Commission-street congregation in Bolton (now Unity Church), but left it to return to his old charge at Middlesbrough. After a period of seven years' strenuous work there Mr. Bevan's health began to fail, and he retired, temporarily, as he then hoped, but he never regained robust enough health to resume regular work. His last wish, to die in his native land, was realised, and he now rests in the little churchyard of Llandrillo, in North Wales.

Mr. Bevan was of a quiet, retiring disposition, and was, in consequence, not widely known among the ministers of the present generation. At Pudsey and Middlesbrough he was always ready to help forward the intellectual, moral, and religious life of the people among whom he laboured. He was one of those thoughtful, high-principled men with whom it was always a joy to come into contact.

ESSAYS IN RESTATEMENT.

X.—REGENERATION.

THE Kingdom of God is an outward constitution, but it is also a state of heart, an inward disposition. Except a man be "born again," he cannot even see it. If the Kingdom were only a community, he would be born into it, and once for all. To Nicodemus, to be born a Jew, a child of Abraham, was enough. But the Kingdom of God is a spiritual condition—love, peace, and joy in the Holy Spirit of God—and must be entered in a spiritual way.

Every advance from a lower level of life to a higher is, in a sense, a new birth. The natural man is what he is by natural birth. Civilised, he accepts certain outward restraints; moral, he acts under an inward law; spiritual, he comes into conscious relation to divine being. In each stage he has been born again.

But it is further said, Except a man be born "of water," he cannot enter the Kingdom of God. If this second statement is a necessary part of the doctrine of regeneration, then the Kingdom of God is entered by a sacrament; man is thereby conveyed into a new order, comes under the action of a new power, is not figuratively, but actually, a new man. The doctrine of Baptismal Regeneration, object to it as we may, has Scripture and ancient tradition on its side.

A counter-theory of entrance into the Kingdom is that of sensible Conversion. By the direct action of the Spirit of God, the heart is suddenly changed. Sensible conversion, as a phenomenon, has been made the subject of scientific inquiry, and is allowed to be an undeniable fact of religious experience. The converted man is suddenly conscious of change, has a sense of fresh control, is himself transformed, is born again.

There may, no doubt, be special modes by which the Spirit finds entrance into human life; but instantaneous conversion can hardly be the one condition of spiritual regeneration; nevertheless, the passage under divine grace from the love of the temporal to the love of the eternal order of things can only be described as re-entrance upon life, a new birth. B.

SUMMER SERVICES AT HARROGATE.

SIR,—Visitors to Harrogate may be glad to know that evening service will be held in the Scotch Tea Rooms, Royal Arcade, each Sunday from July 22 to September 9 inclusive. The Rev. Charles Hargrove will be the preacher on the 22nd inst. I shall be pleased to receive the names and addresses of Unitarian residents or visitors.

JOHN ELLIS.

Perth Villas, Lightcliffe, nr. Halifax.

THE CHILDREN'S COLUMN.

DEAR CHILDREN,—When I had been to Norway, four summers ago, I think I wrote something about it for you. Now I have been again, and I must share my pleasure with you; though the children of four years ago must be now comparatively grown up!

I hope you have a map that will show you at least a few places, so get it out and look at it.

We sailed from Newcastle—a little party of four. The voyage was very calm, and all went well for a night and a day, till we were nearing the Norwegian coast, and making for Stavanger, when a fog set in which hid everything and obliged us to go very slowly or to stop altogether; and this lasted for ten hours. Then the fog suddenly all fled away, and we steered safely among the rocky islands over a sunny sea into Stavanger, lying in bright sunshine beside the fjord, from the shore of which it climbed up the hill, its red roofs and little coloured houses standing out brightly from the high blue mountains beyond.

Here we landed, and stayed till the next morning, when a little steamer took us on northwards, winding in and out among the islands till we came into a narrow fjord, and landed at a little village called Sand. From there our journey was partly driving in little open carriages (called *stolkjaeres*), with dear little fawn-coloured ponies, or by steamer on a lake. At last we reached a point at which the road turned up the mountains to a very high pass which we intended to cross, and to come down at the other side to the head of the great Hardanger fjord at Odde. But at the Breifond Hotel, at the foot of the pass, we were told that it was impossible for us to go that way except on sledges, as all the upper part of the mountains was deep in snow! So two stout little ponies, with *stolkjaeres*, were sent forward with our luggage, and as the road, which went up and up in long zig-zags, was much too steep for ponies to drag us up, we walked, scrambling and climbing across short cuts, over the mountain side, to meet the zig-zags and shorten the way. It was a very hard climb for something like five miles, but we had splendid views as we looked back, and a splendid sight of the snow above us, shining and glistening against the clear blue sky.

At last we reached the edge of the snow, where the road vanished into the white waste before us. And there were the two sturdy little ponies, with their drivers. One pony was harnessed to a little sledge, and on the second sledge was the little *stolkjaere*, with its wheels taken off and lying beside it, and the second pony harnessed in front. Two of us sat on the first sledge, and the other two in the *stolkjaere*, which was on the sledge. Then came a funny journey. The valiant little ponies dragged us over vast fields of snow—up hill and down hill; sometimes there was a deep hollow, down into which we bumped; and then up again at the other side struggled the little horse and got us up. Sometimes we were all on one side, and felt as if we, the *stolkjaere*, wheels, luggage and all,

would topple over, but the sledge slipped on, and righted itself again safely. Sometimes the little pony plunged in the snow up to its body, and stopped a minute and looked round to ask his master what to do next; then came an encouraging cry from the driver, a struggle, a plunge, the pony's legs appeared again, and we were slipping swiftly along on the snow. One of the ponies had a pair of boots on his hind feet, made of plaited straw, with flat round straw soles; these helped him very much to keep both from slipping and from sinking in the snow. The sun shone dazzlingly on the snow, and the shadows lay beautifully blue in the hollows and under the rocks. You can't think how funny it was to look back and see our companions who usually walk in London streets, with rosy-brown faces sitting on a sledge behind a little pony amongst the snowy mountains tops. If only the Editor could let me put in a little picture you *would* like it.

The road was so completely buried in snow, and it was so unevenly piled—here in great drifts on one side, and hollows with frozen pools on the other, and there entirely invisible, that we could not go along it at all, but went over the snow just wherever it seemed best for going.

At last we began to go down on the other side, and saw before us a whole land of snowy mountain peaks and glaciers and smooth fields of snow, and far, far below, a lake all frozen over and half covered with snow, and the road winding down again to the valley in another steep zig-zag. Presently we reached the edge of the snow, where the road was sufficiently free for us to be able to walk. The sledge and one pony went back, and the other was left by the roadside, the wheels put on to the *stolkjaere*, and away trotted the brave little pony that had dragged us across (without his boots now) carrying our baggage in the *stolkjaere* to our next stopping-place, whilst we walked. In some places the snow still lay across the road, and had been cut through, leaving white snow walls on each side; but by degrees we got below the snow, and only looked back at it, high above, against the blue sky, with awe and wonder at our strange experience.

We had many a memorable day after that; but that ride can never lose its excitement and delight, nor fade from our memory.

GERTRUDE MARTINEAU.

We publish this week a review by the Rev. J. Tyssul Davis of Professor J. C. Bose's book on "Plant Response." It opens out fascinating fields of speculation, but we confess that it seems to us that great caution is required in arguing from such appearances as "shuddering and shrinking" in a plant, and even "fatigue" in a metal, to even the dimmest form of consciousness in either. We cannot say that we are convinced that the poet's intuition that every flower "enjoys the air it breathes" is scientifically established. Joy undoubtedly is there, joy of the Creative Power in all that loveliness, and in all those who delight in it; but can we really say that the flower itself is conscious of joy?

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR... ..	3	4
PER YEAR... ..	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JULY 21, 1906.

THE CENTRE OF FAITH.

THERE are two articles side by side in the new number of the *Hibbert Journal*, which admirably serve its purpose of promoting the free movements of thought on fundamental questions of religion, the one supplementary or correcting the other, or at any rate contributing to a fuller survey of the field than would have been possible at the hands of one alone. Dr. FORSYTH writes on "The Reality of Grace," as "A Rallying-ground for the Free Churches," and immediately afterwards comes an article by Dr. ANDERSON, minister of Ward (Congregational) Chapel, Dundee, entitled, "Why not Face the Facts? An Appeal to Protestants."

Dr. FORSYTH's article appears to have had its origin in an address to ministers, or a college address to students and ministers together, at the opening or close of a session. It takes up once more the plea which he has made so often of late, and with a rhetoric of which we confess to being somewhat tired, for a recognition of the Gospel as concentrated in the atoning death of CHRIST, the act of a redeeming God. "His consciousness was part of the self-consciousness of Godhead. His action was God's act." "I say Christ came with God, but I mean that God came in Him, came for a world career, and came to abide at the throne of things." "The real power that is demanded by our actual moral condition, our sinful condition, the only God relevant to it, is the holy historic God in His act of judgment-grace—the God in the Christ we inherit, given us and not discovered, given by Himself and not procured even by a Son, given to meet our moral perdition, and given in the flood of life and action's storm, in the Cross which entered a nation's politics, challenged its government, sealed its dream broke at once its delusion and its history, and in so doing secured mankind's destiny."

"The Redeemer is the Mediator (and the only Mediator) to us of the living, judging God, who works and weaves in all history, and saves it to eternal life through a world-tissue of moral crises centring in the Cross: Christ, in His

historic and public work of judgment-grace, is the one ground of soul certainty to us."

On the other hand, read what Dr. ANDERSON says on p. 859, between the two sentences, "How much broader is the New Testament presentation of the matter," and "How foolish, in view of all this, to formulate one exclusive plan of salvation." Dr. FORSYTH's new dogmatism is very definite, and appears, after all, to be based on the old theory of the corruption of human nature. Dr. ANDERSON is not, of course, replying here to this particular article, and yet he does furnish a very salutary corrective to much of its teaching. "JESUS, as recent criticism of the New Testament is enabling us to see Him," says Dr. ANDERSON, "does not belong to the orthodox churches." "Jesus belongs rather to those who speak of the worth and dignity of human nature, of an indwelling Divine power in the soul, of the unlimited possibilities of the individual and the race, of the natural Divine sonship of every man, woman, and child, of the essential soundness of human nature; of faith in the soul; of salvation as mental and moral health through education, culture, enlightenment, training; of God Himself as the indwelling Life and Love, and of the Divine love hinted in the human. 'Jesus alone in all history saw the true greatness of man,' says Emerson. He alone dared utter that mightiest word of encouragement, 'Be perfect, like your Father.' No wonder that the orthodox theologian, in order to get his Gospel that disparages man and exaggerates sin, has to belittle the gospels which give us these sublime hints of Jesus, preferring the Christ of the Epistles to the Teacher of Galilee. It is the voice of Jesus which strongly moves us to require great things of ourselves because great things are expected of us. Here is the ever-vital message of Jesus to the men of His time and to the men of all times."

The trouble with much of the religious teaching of the present day, in Dr. ANDERSON's view, is that its theology has not yet been harmonised with the order of the universe as it presents itself to modern knowledge. "It is true that Copernicus has completely triumphed, but the consequences which follow logically from his new universe are not yet accepted. The result is bewilderment; paralysis of faith, and doubt about the future. The whole framework has vanished in which has been represented the great drama of Redemption as conceived by the mediæval and Reformation churches—from the Garden of Eden to the Second Advent of Christ. But when this is frankly and thoroughly accepted, it is seen that the larger universe is destruc-

tive only of narrow conceptions, which the world can do better without. A new age of faith will come when the religious instincts of devout souls turn with joy to the new knowledge. Then faith will be not dissonant with things, as many feel it to be now, but harmonious, because it will take form from the larger universe in which it dwells, and be in sympathy with the logical basis and methods of the living mind of to-day, making religion a vital and intelligible reality to that mind."

But where, then, shall be found the centre of faith in this new universe, to which a man must ever return, as to the source of abiding strength and energy, enlightenment and inspiration? It is within his own moral experience, where he is constantly with God, and God with him. There a man must learn to be alone with God, to hear and to answer to the divine calling of his life. There also must come to him the great appeal of CHRIST.

Dr. FORSYTH, indeed, while acknowledging "the primacy and finality of the moral," as the necessary basis of Christianity, since "neither Christian faith nor theology can do anything with a man who deliberately denies moral obligations and a moral universe," will not acknowledge such divine guidance to be sufficient for "soul-certainty." This, according to his doctrine, is not to be had except in CHRIST, the only Mediator, "in His historic and public work of judgment-grace," so that the centre of faith must be the atoning act of the Cross, where "God appears in history as Holy Saviour of our moral wreckage unto Eternal Life." But we cannot so understand "the reality of grace," nor does such a doctrine harmonise with the facts of human experience in the growing life of man, not in the one line of Christian development alone, but throughout the world. We cannot believe that there was no "soul-certainty" in such piety as is represented by the most spiritual of the Psalms, nor that the noblest of Indian Theists, for example, or devout adherents of other faiths not Christian, are cut off from all deep assurance of the Divine presence in their life. Dr. FORSYTH says most truly that it is in action that we touch reality at last, and in the stress of our moral life we find the deepest truth. But we have to recognise that ours is a progressive life, and that it is God who is leading us all the time. The surest conviction of a Divine meaning in life, and of a strength not our own, is to be found by the way of obedience. Such a declaration may not satisfy the dogmatic theologian, but we are convinced that it is God's way, and therein we find JESUS also to be with us. It was his teaching, it was the secret of his own life.

THE SUNDAY SCHOOL FROM THE SCHOLAR'S STANDPOINT.*

By the REV. J. J. WRIGHT.

FROM the scholar's standpoint. Not, you see, from the teacher's standpoint, or the minister's, or the school's, or the congregation's, but simply from the scholar's.

Now, the thought may cross your minds, as it has several times crossed mine, since this subject was assigned to me, that it might have been a good thing to have got the Sunday-school scholar himself (or herself) to stand up here and give this lecture—or rather his own lecture on the topic before us. That would have been a relief and a delight to me. But, if you come to think of it, that course was not very possible. To set forth either what the Sunday-school *is*, or should be, even from the scholar's point of view, requires a certain amount, not only of actual experience and observation, but of reflection and self-analysis, together with an art of expression which we do not commonly find—and, considering their ages and education, could scarcely expect to find among the scholars of our Sunday-schools. Some few years ago an experiment was made, in our Northern schools, of trying to find out, from the scholars themselves, older and younger, why they came to Sunday-school. Printed forms, containing a short series of simple but suitable queries were given to hundreds, possibly thousands, of scholars, which they were asked to take time over, and fill up at home, together with a kindly invitation to these same scholars to set down on the papers (quite privately) anything they wished to say about the Sunday-school, as to how it affected them, and as to what they thought might affect it, for good or ill. That experiment was scarcely a success! Perhaps, in the nature of things, we could hardly expect it to be so—although it may have been well worth while to have made the experiment. If, from lack of the power of observation, self-analysis, and verbal expression, on his or her part, we did not get much real knowledge of what the Sunday-school *is* from the scholar's standpoint, at least, we discovered two things, namely, that, for some reason or other, he did really *love* the Sunday-school, and yet that he could not, for the life of him, tell you how, or even why!

Well, that is quite in keeping with all "love affairs." Has any human being "in love" ever been able to tell the how and why of it all, even to his own satisfaction? No; not even when he rises, or rather "drops" into poetry, can he do it! Neither can the Sunday-school scholar give us, in words, what, perhaps, he feels about his Sunday-school, any more than the best and happiest child can tell us what a home *is* from his standpoint.

This, then, I suppose, is why it falls to me to represent, if I can, the Sunday-school from the scholar's standpoint. True, I once was myself a Sunday-school scholar, and a little "living back" into my boyhood and youth may help me to interpret the mind of the boy and youth, or the relation of the school to the mind of the boy and youth of to-day, as he himself cannot, and as I myself could not at his

age. And, although in the sense in which Dr. Crothers will speak to us to-morrow, I trust I am still "a learner" in the Sunday-school, yet my feeling is that the many years of my connection, as teacher and worker with the Sunday-school, *since* I was a scholar, have shown me most of anything I may say to-day as to what the Sunday-school *is* to the scholar.

Last Sunday, as we stood up in our school to sing the hymn, I could not but ask myself once again: What brings this multitude of children here—those many infants, these numerous boys and girls, yonder goodly number of young men and young women? There are said to be some seven millions of such scholars in the Sunday-schools of England—a larger number than in the day-schools. Of course, scholars continue longer in the Sunday-schools than in the day-schools. But why? Why do they come to Sunday-schools at all? The attendance at day-schools is compulsory. The attendance officer, armed with all the terrors of the law, to say nothing of the financial interest of the teachers, is a sufficient reason for the fairly large percentage of attendances at day-schools. But there is no force or influence whatever, of this sort, to account for the attendance at Sunday-school. True, the percentage of attendance in day-schools is far better than the percentage in Sunday-schools—the one probably being 80 or 85 in every 100 on the day-school books, the other probably being 65 or 70 in every 100 on the Sunday-school books. But the attendance at day-school, as we have seen, is easily accounted for. The wonderful thing to me is the attendance of so many children and young people at Sunday-school. Say that, on any Sunday, you have only some two-thirds of the scholars on the books actually in your Sunday-school—let us say, for instance, that, out of the seven millions on the books, only four and a half millions of children and young people were in the Sunday-schools of England on Sunday last—still, the question is: What brings them? For the most part they are practically free to come or not? Why do they come? Why do they come at all?

Well, if we begin with the little ones, I believe they largely come from *imitation*. That is one of the beautiful uses of the imitative faculty in children. Their brothers and sisters come to Sunday-school, and so the little ones want to come. The fact is that almost every Sunday-school is more indebted to its scholars for bringing new scholars than perhaps it ever realises. Anyway, the little ones largely come because of the coming of their older brothers and sisters, under the influence of their parents.

To be sure, in a very few years, these same little ones, now grown to be the boys and girls, may require some amount of *parental compulsion* to keep them coming regularly to Sunday-school. There could easily be next Sunday a considerable rise in the percentage of attendances at Sunday-schools if parents only did their simple duty in this respect. Many parents have always done so by all their children, and the results are seen in their sons and daughters to-day being some of the best fruits which our Sunday-schools

have produced. I have known working men, for the sake of their children, and in order that none of their boys and girls might miss the Sunday-school or ever be late, take upon themselves, by way of helping the mother, many household duties on Saturday evening and Sunday morning. They made it possible for their children to get to Sunday-school, even if they themselves could not get to morning chapel; and, in my heart of hearts, I have felt that they were thereby doing divine service. Their children *had* to go to Sunday-school without fail; and thousands of people to-day devoutly bless their parents for the careful compulsion thus put upon them. From the scholar's standpoint the Sunday-school would never have been to them what it became to them, had it not been for their parents' insistence.

But imitation and compulsion act only for awhile. Two other influences naturally come into play. These are *habit* and *attraction*. There is a Sunday-school habit—just the good habit of attendance which, with some scholars, becomes almost second nature. They would be uneasy if they did not attend. And, besides this, there grows up in the scholar's mind a sense of attraction to the Sunday-school. He belongs to it, and it belongs to him, as much as his Sunday clothes—nay, more, almost as much as his home! Now, I had reached this point in the preparation of my lecture when I happened to speak to a lady who herself, I knew, had, long ago, been a Sunday-school scholar. It was a country school, and many scholars had such distances to walk to it that, starting off in the early morning, they carried their lunches with them, in order to be able to stay at school all day. Said I to this lady: "What was that Sunday-school from *your* standpoint?" And instantly she replied: "*The place of my greatest happiness as a girl.*" She seemed to feel that, more than any other word, the word "happiness" summed up what that Sunday-school was to her; for in it, and connected with it, as a girl, she experienced happiness in greater measure and with deeper intensity than in any other way or place. As she said: "It was not so much the actual instruction we received, though that was important, but it was more what the Sunday-school somehow did to draw out and enlarge our better natures, in ways that were joyous as well as in ways that were serious. Why," she added, "even to think of the Sunday-school during the week, gave me thrills of pleasure; to look forward to next Sunday's meeting, and especially to one of the rare week-night gatherings, was a real delight; and, indeed, she added, there were some few special occasions, in the school, when one literally lived in what I can only call a dream of bliss!"

So said my lady friend, and I am certain that every word corresponded with her actual experience as a girl, because I can personally confirm it from my own experience as a boy; and, though they live in very different times, I believe that there are thousands of boys and girls to-day who still find their Sunday-school the centre and source of their largest and deepest measure of genuine happiness. Nor is that the end of it. As Sydney Smith said long ago: "Mankind are always happier for having been happy;

*A lecture given at the Summer Session for Sunday School Teachers, at Manchester College, Oxford, on Thursday morning, July 5.

so that, if you make them happy now, you make them happy twenty years hence, by the memory of it." And you may remember how R. L. Stevenson puts it: "A happy man or woman is a better thing to find than a £5 note. . . We need not care whether they can prove the 47th proposition (of Euclid), they do a better thing than that—they practically demonstrate the great Theorem of the Liveableness of Life." Yes, the Sunday-school, from the scholar's standpoint, more than any other public institution I know, has proved, in making millions intelligently happy, the liveableness of life. A while ago it was my privilege for some weeks to visit a dear old man who was quietly and peacefully dying of old age. He had had little, if any, advantage of day-school in his boyhood, and his life had been a fairly hard one. Yet I learned that there had always been about him the grace of gratitude and a touch of joy. And here, on his death-bed, he was contentedly happy. And what was the secret? It was the Sunday-school, he said, nearly seventy years ago when he was a boy. And he told me, in his homely, unaffected way, how the influence of the Sunday-school had gone with him all through life—through shower and shine, thorn and flower. One could have smiled, if it had not been so beautifully pathetic, as he requested, each day, that I would hear him "say his hymn"—as he used to say it (and sing it) in Sunday-school seventy years before. Three of the verses were:

"Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray,
They hear of heaven and learn the way.

I have been there, and still would go,
'Tis like a little heaven below;
Not all my pleasures nor my play,
Shall tempt me to forget this day.

O write upon my memory, Lord,
The texts and doctrines of Thy Word;
That I may break Thy laws no more,
But love Thee better than before.

Yes, and by and by the old man died serenely, saying his hymn—"They hear of heaven and learn the way." Think, then, of the value of the Sunday-school from his standpoint?

One other illustration on a larger scale. I am old enough to remember, though at the time I was not old enough to realise, the sufferings of Lancashire during the "Cotton Famine" in the early sixties. The civil war between the Northern and Southern States of America stopped the supplies of raw cotton from coming to Lancashire, and the mills of Lancashire had to be closed. Many hundreds of thousands of cotton operatives and their families were thrown out of work for years, while the war went on; and, though they were much tempted to side with the South which grew the cotton, but held the slaves, they were staunch to the North, because they believed that it meant to set the slaves free. But that is not my point. It is this: the distress was terrible and widespread and long-continued. It really, I suppose, affected millions of men, women, and children. And

amidst it all, and through it all, the indomitable pluck, the determined courage, the grand endurance, the gentle patience, yea, and the quiet spiritual resource of those suffering cotton operatives called forth the admiration not only of England, but of Europe, and even a wider world. And see! Where was it that this simply splendid moral fibre of these cotton operatives had been spun and woven? Why, it was in the Sunday-schools of Lancashire. Contemporary history records that these heroic cotton operatives were Sunday-school products. In fact, large numbers of them, in those hard days, went back to the Sunday-schools, though they were married men and women, evidently feeling that the Sunday-school had been the *source* of their moral power. Can you wonder that, to a rousing tune, Lancashire, with its ringing voice, should in those and later days, often sing:

"Sabbath-schools are England's glory,
Let them spread o'er every land."
(To be concluded.)

LIKE GRASS OF THE EARTH.

A SUNDAY MORNING ADDRESS.

BY THE REV. H. M. LIVENS.

"There shall be abundance of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth."—Ps. l. xxii. 16.

THIS is a fragrant, grassy Psalm. Grass is here taken as the emblem of prosperity—"They of the city shall flourish like grass of the earth," which springs up with a leap, full of sap after the rain—a host, a vast host of countless spears and plumes. And the king of all the grasses—wheat—is the emblem of bountifulness. "There shall be abundance of corn in the earth, even upon the top of the mountains."

This Psalm is an ode of praise to a King on his accession to the throne, or to Messiah, the hope of Israel.

All its sentences express the various hopes of the poet for the good things that shall distinguish his reign and the noble qualities of his character. May he be powerful and splendid, but may he also be just and pitiful. "Kings shall fall down before him," yet "he shall deliver the poor that hath no helper." "Justice and compassion are the two most kingly virtues for all time." "He shall have dominion from sea to sea," may he also be so thoughtful in charity, so delicate in chivalry that his ways and words shall fall upon the lives of men like the brief showers in haytime which fall upon the mown grass but hurt it not—only make the fields all fragrant and grateful. So it is from end to end a sweet grassy Psalm—made in the summer—fit for the summer. There is just one thought in it that I want to speak about this morning—"The fruit thereof shall shake"—no, I do not think that is the right word—"shall sway and rustle like the cedars of Lebanon." Trees do not shake; grass does not shake; they both sway in the wind, and as they sway they rustle together, stem to stem and leaf against leaf. "Look!" said a friend to me the other day, as he grasped my arm and turned my attention to a hillside, gazing himself as though some strange living

creature were there at large. "Living creature" one well might say. All the slope seemed alive. It rose and fell, it slid along in serpentine curves. Not a square foot, not a corner but was moving, curling and bounding, flowing like water, heaving and sinking and advancing with graceful haste like waves of the sea, and like the sea whose waters still keep their appointed bounds. It was the wind flowing over the grass, flowing over the corn, and as it did so, every stalk swayed, every head and plume bent, and forthwith raised itself erect again.

Some 2,500 years ago—about the time when this Psalm was written—a wise man of another land and one of the wisest the world has ever had to correct its follies, was fond of watching the grass, the corn, the reeds swayed by the wind. He noticed how they bent down to the earth or down till their tips touched the water in which they grew, but reared themselves again, frail as they were, unbruised, unbent, while, at the same time, great trees had their branches torn from them, or were dragged up by the roots. And so he wrote his fable of the oak and the reed. And when the strong oak tree, blown over by the storm and floating down the stream, wondered why the thin green rushes were still growing uninjured by the water's edge, one of these made answer and said, "You were blown down by fighting against the storm, while we were saved by yielding and bending to the least breath that blows."

My least of hearers this morning could tell me what sage Æsop meant by his fable of the oak-tree torn up by the wind, and the reed that only went on pleasantly rustling. He meant to remind us, did he not, that it is often wiser even for people with strong limbs and clever brains not to oppose, not to fight against what they do not like; above all, not to get into a blustering passion, but to yield, to let it happen, to give up what they want, and to lose what by right belongs to them. To do it all as though they did not mind, however much they do mind. To give way, and then be as though nothing had happened at all. That Æsop was right we know. It often is best, most right as well as most wise, to give way instead of stoutly resisting, to obey instead of rebelling. This is wisdom, not cowardice.

It is not cowardly counsel, because it is more often harder to be compliant than it is to resist; harder to keep one's temper and to make that temper go under, than it is to show fight and stand up for ourselves and to speak our minds.

I was on the platform at a station one day. A new month had commenced, and with it had brought some alterations in the trains. As I waited I noticed a passenger come up the steps, bag and parcel in hand, to catch the train, but it had just gone. Its time had been altered. It started a minute or two earlier than last month. The disappointed traveller did not let his mind yield and bend like the grass under what had happened, and then right itself and be none the worse. He stood and stormed at the vanishing train. He abused ears that were not listening and facts which he could not alter, so that in half a minute, as one could see, he,

like the oak that opposed the tempest, was himself overturned, or, as we say, using exactly the right word—he was completely *upset*. When we are upset we are no more use to ourselves or to other people than if we were an upset tree, a log floating down the stream.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

A hard task for some of us, is it not?

I almost wonder whether it must not be a difficult thing for the grass itself to manage its beautiful bending without injury, when the wind suddenly sweeps down upon it—the more so, seeing that it is dressed in its own buckram of custom, the *finest coat of glass*, which makes its stem shining and hard.

But to carry on our consideration of the matter a step further. There are two moods, two methods for meeting the perils, the trials and enigmas of life: the one is the mood and the method of defiance; the other is the mood and method of sufferance. Both are good in their respective times and places. What is the occasion that calls for defiance, and what that which is best endured by submission or sufferance, can hardly be laid down in any general terms. The tragedy of Hamlet turned, you remember, on his perplexity and indecision:

"Whether 'tis nobler in the mind, to suffer
The slings and arrows of outrageous fortune;
Or to take arms against a sea of troubles,
And, by opposing, end them."

And the reason why Hamlet's career led up to disaster both to himself and others was because while he knew that the opportunity for retribution was placed in his hands if he would only act with swift decision, his passive, idealising nature inclined to leave vengeance to God, and for itself be perfected through suffering. Between these two paths he halted—now purposing to act, now rejecting the responsibility of action—until

"The native hue of resolution

Was sicklied o'er with the pale cast of thought."

Either course had been manly if fearlessly adhered to; and the more passive course might have led to heroic endurance, nobler than the courage displayed in painful action. So, while we may agree with the sturdy sense of the saying that the best way to avoid danger is "to meet it plump," not less true is it that the finest influences are sometimes to be won from peril by letting it come in its own way, and by accommodating one's mind to its passage. Hardship is not always deserved, suffering is not always just; yet from the hardest lot, and the unjustest chastisement, mellow fruits may be gathered by the spirit which is not agitated by them. Indeed, as Peter says, if in the providence of God we are to suffer at all, "it were better to suffer for *well-doing* than for *evil-doing*"—better, that is, so far as *merit* goes, to suffer *unjustly* than to suffer *justly*. For he who is *justly* afflicted has had the misfortune to be a captive to the sin which brought about the affliction, from which sin this bitter medicine *may* deliver him. But he who is afflicted without culpability, has only his trouble and not his sin to bear—and may, if he

endures it manfully, be all the stronger for his ordeal in the end.

The whole matter may be regarded as a question of *essentials* and *non-essentials*. What, on the one hand, can a man put up with or do without; what, on the other hand, must he imperatively have and hold? How much can he allow to sweep over him unheeded—a mere wind that sways him—grass-like for the moment? How much *must* he grasp ere it passes, and hold as his dear life? One man feels that he must have this or that *object*. He sets his mind and life in train to acquire it. It becomes his all-engrossing passion—yet, sooner or later, we needs must relinquish all things—things we need about us for the time—food and clothes, houses and furniture, books and pictures. But these, as estimated by the highest gauge of life, are not *individually* essential. It is only needful for us that these things come and go with sufficient nearness to us to supply our daily tax upon them. But they are not the *life* which is more than meat and raiment.

Over and against these things stands that something of which the Apostle Paul spoke when he said, "*Lay hold of eternal life*." This is no indifferent concern. This is essential. The practical meaning of it is—our getting into our minds as much of the truth of God as we can *understand*, and into our hearts and lives as much of His grace or goodness as we can realise.

Possessing *these* things we can let some of the other things slide—if it be their tendency to slide. At any rate, we can do without *fixing* our minds upon them, and *depending* altogether on them. Moreover, the Kingdom of Heaven is not only the art of doing without, but the art of being happy without many things.

There is another matter which we do well to allow to glide innocuously over us—I mean the vexations we are so liable to feel at the foolishness and the meanness and malice of men. We are prone to feel these things too acutely—to shut the vermin thoughts in our hearts—to watch their loathsome ways—until we imagine that we cannot get rid of them, and, indeed, if we are not careful, these bitter recollections—these brooding aversions may become parasites which it is almost impossible to shake off.

But why should we harbour them? "Fret not thyself because of evil-doers," says the Psalmist. The world has plenty of such, and they do manage their course with insolent skill and success, but why should we fret ourselves over the ugliness of base and jealous natures? They are ugly—they are base. And the reeking mire is ugly, yet the sunbeams that play upon it are not. Every man has a mind of his own. Let him abide in his own proper mind. Let him be gracious still, though all the world be ungracious—let the chords of his spirit be melodious, though every spirit round him be discordant. Cannot sweetness of nature and graciousness of temper be independent of other natures and other tempers? Oh yes, let the wind blow; it shall not break the grass, it shall not bruise it. Every depression is but a momentary undulation. That moment over, it is stalwart, and proud, and free as ever.

The soul of a man is as the grass. We raise strong appeals for the freedom of

the will—for the liberty of the conscience. Is it not as important for us to raise the plea for the independence of the heart? This was one of the great pleas of Jesus; and he showed how gracious and beautiful may be the heart's life in itself, despite all ungraciousness and evil around it. And he who to-day meets indifference with pleasantry, aloofness with a cheerful spirit, rancour with sweetness and suspicion with trust, is proving the independence of the heart. He embodies the grace of the grass and displays its supple patience.

WORDSWORTH—YET ONCE MORE!

THERE is always something more to be said concerning Wordsworth, because there is always something fresh to be discovered in reading him. He beheld the glory of the world with such clearness and childlike wonder; he looked with such boldness and reverence into the depths of the human mind, that the full significance of his life and his message is never exhausted for those who have once felt his power.

I have been reading again, on these great days of June, the "Prelude" and the "Excursion," and musing on the personality of the man confessing and revealing himself, and yet, withal, more than half eluding us, there. I think I have read no other long poems so many times as these; yet now, in this latest English summer, reading them once more, I have found so much in them which I had not hitherto recognised or responded to, that it is almost as if I read them now for the first time. Hence I am daring to write some words about him, hoping thus to meet the wish of a solicitous friend, and perchance also to suggest to some "gentle reader" that it would be well for him to turn again to these great unworldly poems and try them under the great unworldly skies and in the summer air, when leisure comes to eye and heart. And yet I dare thus, not as one who thinks to say some new thing about Wordsworth. For to rediscover him, or to see there, in his life and its ministry of song, what hitherto has, in part, escaped one, may not be to have something fresh to say. An impulse is not always an inspiration. But the familiar form of the great Recluse, and the voice of the Poet, heard so often sounding along the grave sonorous lines—these have made their appeal once more, and the heart has been stirred, and thoughts come which it would be a joy to put into words, if words would serve.

"William will be great for good or ill," his mother had said of him; yet he was only eight years old when she died. His was a bold and passionate nature. The balanced calm of later years came of self-mastery—the control of strong impulsive desires by a disciplined will. The man who wrote the poem of the nightingale and the dove, to tell his preference for the gentler song, had lived through a great experience before he wrote it:

"O Nightingale! thou surely art

A Creature of a fiery heart;

These notes of thine—they pierce and pierce:

Tumultuous harmony and fierce.

I heard a stock-dove sing or say
His homely tale, this very day ;

He sang of love, with quiet blending,
Slow to begin and never ending ;
Of serious faith and inward glee ;
That was the Song—the Song for me."

Wordsworth had known the "fiery heart," the "tumultuous harmony"—and the discord too. The wild enthusiasm with which he entered into the boyish sports of school days ; the mingled delight and terror of his early feeling for Nature ; his enthusiasm for the revolutionary struggle in France ; his anguish and despair because of the failure of that struggle ; these things reveal a nature of extraordinary emotional power. The mother's prophecy of greatness for good or evil, latent in the eight-year-old boy, came, doubtless, through her discernment of this ardent, passionate spirit in him.

And Wordsworth was a man of extraordinary courage, too. The career of this lover of the stock-dove's voice and of "flowers that prosper in the shade" has something of heroic daring about it. As a boy he knew what it was to be afraid. Nature, he said, disciplined him by beauty and by fear. The huge dark form of Wetherlam, looming up behind the "craggy steep," as he rowed on Esthwaite Lake in the moonlight, filled him with terror ; and for days afterwards his brain "worked with a dim and undetermined sense of unknown modes of being." But his was not the coward's fear ; and the boy still took his lonely walks, by night as well as day. The mystery awed and subdued him, and conscience sometimes made him tremble. But his was a daring and self-reliant spirit ; and in this the "Child was father of the Man." It was lack of means, not lack of courage, that sent him home from Paris at the critical moment, when he was about to take sides in the struggle for liberty there. It is probable that the author of "Character of the Happy Warrior" and of the great political sonnets had in him the making of a leader of armies or even in civic strife ; and amid the turmoil of party conflict in Paris, in 1792, he had serious thoughts of attempting to control the fierce passions of men and to bring order out of confusion in that turbulent city. He was there between the time of the September Massacres and the Reign of Terror. But no thought of personal safety seems to have occurred to him. He came home because his friends in England stopped supplies.

"Dragged by a chain of harsh necessity—

So seemed it, : : : :

To England I returned, else : : : .

Doubtless, I should have then made common cause

With some who perished ; haply perished too,—

A poor mistaken and bewildered offering."

(Prelude, Book X.)

But the prowess of soul in Wordsworth is seen at its greatest in the steadfast adherence to his own ideal, when, after those dark days, the light of that ideal shone clear for him. He put aside the chances of worldly success held out to

him by friends who wished to save him from his "idle dreams." He accepted poverty for the sake of freedom to live the life and do the work his genius called him to. That needed some courage, and not of the common sort. Once or twice, it would seem, his heart failed him—as on that morning when he met the Leech-gatherer on the lonely moor. At the time he wrote the poem which that old man inspired, the little legacy of money left him by his friend was almost exhausted. The thought of poverty and its distress had come upon him :—

"The fear that kills :

Cold, pain, and labour and all fleshly ills ;
And mighty poets in their misery dead."

But the Leech-gatherer, who was both poor and old, yet cheerful, courteous, and of "so firm a mind," restored his courage, and made him fearless to face the worst which life might bring.

The daring spirit of Wordsworth puts forth its greatest strength in the poems which he offered to the world. I suppose that many people still think of him as one who wrote a lot of childish verses about daisies and daffodils, about a cottage girl who had a little lamb, and another who said : "Nay, master, we are seven"—about an idiot boy, and a butterfly, and a spade. They do not know that before he wrote of these homely matters he had pondered the great problems of human life and destiny, had discussed many theories of political and social reform, had sounded the depths of human sorrow and despair ; they do not reflect that to write such poems *then*—that to be simple and natural, and to deal with the plain, everyday realities of human experience in homely verse, in the face of ridicule and scorn, meant courage and heroism of exceptional quality.

Perhaps, with Coleridge for companion in the venture, and Dorothy, the beloved sister, as friend and counsellor, the publication of "Lyrical Ballads" required no special daring. It was the work of two young men of genius, put forth, doubtless, in hope of winning attention, possibly approval and applause—as well as a little money. But to go on writing such verse, to keep to a chosen literary method and ideal, with the public indifferent, and the whole force of literary criticism turned upon it in scathing rebuke or scornful rejection, and only a few friends to approve and appreciate—to adhere steadily to the method of naturalness, and the principle of facing the plain realities, and finding in them the material and the inspiration—this is courage such as in the field of literature has rarely, if ever, been surpassed.

It was, we may say, only a question of being true to his own genius—of following the light that shone within. But what an "only" that is ! How much of life's real greatness turns on that ! And it is just here that Wordsworth becomes the exemplar and friend of all who would be and do their noblest, in any calling. If the youth of to-day could hear the word which his life speaks—the message of those early years of choice and decision, it would be full of great meanings to them. It would appeal to the finest within them to assert itself. It would

claim for the soul of each the right to follow its own genius, to ply its own bent, to find its own path. It might spoil the chances of worldly success ; it might lure the youth away from those attractive walks of life where fortunes are made or fame is won. For Wordsworth's early career is itself that protest and appeal which found a voice in the great Sonnet, with its grave opening lines :—

"The world is too much with us ; late and soon,
Getting and spending, we lay waste our powers."

That Sonnet is the poet's challenge to his own age, and still more to ours—his gauntlet flung in the face of Society which was and is making acquisitiveness its ruling purpose, and luxury its god. He had earned the right to make that challenge, and his life is a call to the heart of every youth to dare be true to its own high instincts, scornful of mean ambitions and that vain world in which "Plain living and high thinking are no more."

Yet Wordsworth, be it remembered, was not lacking in ambition. No man ever set before him a more exalted aim, or proclaimed it to the world with more dauntless resolve. The daring of his spirit reaches its highest intellectual expression in the lines which tell of that great theme which is to be the burden of his song. He makes his appeal to "Urania," or that "Greater Muse, if such Descend to earth or dwell in highest Heaven," because his task is of such stupendous significance :—

"For I must tread on, shadowy ground,
must sink

Deep—and, aloft ascending, breathe in worlds

To which the heaven of heavens is but a veil.

All strength—all terror, single or in bands.
That ever was put forth in personal form—

Jehovah—with his thunder, and the choir
Of shouting Angels, and the empyreal thrones.

I pass them unalarmed."

And if, wondering what all this means, and where those heights and depths he must explore are, we ponder the lines which follow, we shall find it is no *other world* that he is seeking—no far-off region of visionary dreams and fancies ; it is this world which is the world of all of us ; it is our own mysterious being—it is the living human spirit, moving here amid the wonders of the living universe. Nothing which the unbridled imaginations of men have fancied or conceived has, for Wordsworth, such deep significance as this actual everyday world of human interest and feeling.

"Not chaos, not

The darkest pit of lowest Erebus

Nor aught of blinder vacancy, scooped out

By help of dreams, can breed such fear and awe

As fall upon us when we look

Into our Minds, into the Mind of Man,

My haunt, and the main region of my song."

And then follows the calm prophecy of the golden age, which needs for its fulfilment only that "the discerning intellect of Man" be "wedded to this goodly

universe In love and holy passion," and the fearless assertion of his own duty and resolve to proclaim it:

"I, long before the blissful hour arrives,
Would chant, in lonely peace, the
spousal verse

Of this great consummation:—and by
words

Which speak of nothing more than what
we are,

Would I arouse the sensual from their
sleep

Of Death, and win the vacant and the
vain

To noble raptures."

Few have ever dared with greater
prowess of soul than this:

It is when we remember these things
that even the homeliest of his lays begin
to have deep meanings for us, and make
us feel that there is "a grandeur in the
beatings of the heart," a heroism in the
humblest life. He writes of little things
and makes them great—shows us that
they are great, that in and through them
we may discern revealings of the divine
reality of the world, the knowledge of
which can give us wisdom and strength
and hope and joy. The old Leech-gatherer
told him his simple tale of endurance and
of toil—told it with cheerfulness, and

"With demeanour kind;

But stately in the main; and when he
ended,

I could have laughed myself to scorn to
find

In that decrepit Man so firm a mind.

'God,' said I, 'be my help and stay
secure;

I'll think of the Leech-gatherer on the
lonely moor.'"

W. J. J.

MUSINGS.

BY A MINISTER.

XLII.*

EXPEDIENCY is a word that lends itself
to a higher and a lower use. The expedient
is, properly speaking, that which is
serviceable, but it is often made to stand
for that which is merely profitable. "It
is expedient for you that I go away"
is an instance of the first use; "It is
expedient that one man should die for the
people," of the second. When St. Paul
says that things which are lawful are not
always expedient, by expedient he means
that which is generally helpful; when
he says that he does not seek the expedient,
by the expedient he now means that which
is for his own private advantage.

It is clear, then, that we ought not to
speak of moral or religious expediency,
unless by the expedient in such cases
we mean that which aids purpose, and not
that which simply brings gain. The motive
and the means must be considered before
we can determine whether a proposed
action, or course of action, is, or is not,
morally or religiously expedient. Im-
mediate results must not be allowed to
obscure ultimate effects, nor must the tem-
poral be separated in thought from the
eternal. Vivisection, for instance, would
never be justified on the ground of utility
to humanity, if there were clear and lofty

conceptions in our minds of utility and of
humanity. Slavery has been defended on
a plea of progress, torture in the interests
of truth, duelling as a means of justice,
through lack of imagination of the injury
done to progress and truth and justice
when served in unworthy ways. Lynching
may have a deterrent power beyond that
of the law, but lynching is not the less
an insolent negation of law. Yet it is
not easy to draw a strict line between the
serviceable and the profitable. The deci-
mation of a mutinous regiment, for example,
would hardly be approved now, but I am
not sure that the granting of free pardon
to an accomplice accepted as witness is,
morally, much more defensible.

Cases of religious expediency are those,
I imagine, in which no religious principle
is involved—action would then be impera-
tive, not expedient—but, on a calculation
of ways and means, certain measures
become advisable. The observance of
days and seasons, the dedication of places,
the consecration of things, rite and ordin-
ance, order and degree, rule and discipline,
all rest upon religious expediency. Things
indifferent in themselves acquire a positive
value by association with things essential.
Danger creeps in when the adoption of an
expedient is justified as a choice of evils.
There is warning in the very sound of such
contention. We know too well the familiar
excuses by which devices for raising money
for building churches, maintaining them,
making them "attractive," are supported.
It is forgotten that such expedients strike
at the very root of that spirituality which
churches are intended to cherish and
protect. The plea that a little evil may
be done that good may come shocks us
inexpressibly when it is thought to have
ecclesiastical sanction, but we are wonder-
fully tolerant when it is commended by
fashionable custom.

Compromise is another of the disguises
in which false expediency steals upon us.
Compromise is born of desire for peace,
but is also the child of timidity. We have
a constitutional shrinking from real issues
and logical conclusions. Our "settle-
ments" have brought, not peace, but a
sword. Three centuries of bitter contro-
versy have followed the attempt to make
the English prayer-book susceptible of
two interpretations, and the Church of
England at the same time both Catholic
and anti-papal; whilst thirty years and
more of educational strife have been the
fruit of the endeavour to provide religious
teaching at once Biblical and undoctinal.
Nor, apparently, is our fond belief in the
least shaken, that compromise is a virtue,
and one of the special virtues, of our race.
Too often it is only an expedient blindly
clutched at for the relief that it may bring,
and not for the service that it should render.

The speech of the unscrupulous Caiaphas
is the typical example of the depth to
which expediency may fall. To him it was
the simplest of maxims that, if in any emer-
gency a convenient victim could be found,
one should be sacrificed to many. This
is vicarious sacrifice at its lowest level of
statement; yet to a mind trained to think
of sacrifice as an expedient there would be
no higher; the innocence, the helplessness
of the victim, the absence of consent, of
voluntariness, would be irrelevant. The
wonder is that a doctrine which inspires

horror in connection with religion inspires
none in connection with science and scien-
tific research. Caiaphas now is not a priest,
but a physiologist.

CORRESPONDENCE.

[The Editor is not responsible for the opinions
expressed by correspondents. LETTERS CANNOT
BE INSERTED WITHOUT THE WRITER'S NAME;
and all private information should be accom-
panied by the name and address of the senders.]

THE EDUCATION BILL.

SIR,—Mr. Dowson's frank and illumina-
ting rejoinder to my letter of a fortnight
ago makes his position perfectly plain.
He is an advocate of State-paid instruc-
tion being confined to secular subjects,
but only on condition that denominational
teaching is admitted to all schools impar-
tially. As he admits, it is a misnomer to
call this a secular system. It would trans-
fer the act of religious teaching from the
present teachers to representatives of the
churches. But it would not exclude State
payment for such instruction. Instead of
disestablishing and disendowing two or
three denominations it would establish
and endow all alike, providing buildings in
which their agents could, at stated times,
give such religious instruction as they
thought proper. It would be a new sort of
concurrent endowment.

Mr. Dowson's plan differs from Mr.
Chamberlain's only in this, that the one
provides for denominational instruction
outside the period of compulsory attend-
ance, and the other within the ordinary
school hours. Would this slender wall of
partition survive a single session of a
Conservative Parliament? I do not think
so. The removal of Mr. Dowson's restric-
tion would make little demand upon Parlia-
mentary time, and would leave us in a far
worse position than that which we occupy
to-day.

Experience during the past thirty-five
years shows the unreality of the supposed
popular demand for secular schools. In
most of the towns where the secular system
was adopted after 1870 undenominational
religious instruction is now given. Under
the present law (which the Education Bill
does not propose to alter), schools attended
by about half the children of the country
could be made completely secular if the
people desired it. There is no indication
of such desire; and until there is Parlia-
ment cannot reasonably be expected to pass
a Veto Bill.

What does Mr. Dowson mean by "secu-
lar"? Would he leave any place for the
Bible in a secular curriculum? If "secu-
larists" generally would answer this ques-
tion in the affirmative we might not be far
off a system which could be applied to all
the schools except those of the Jews,
Roman Catholics, and High Anglicans.
A fourth clause for these is surely better
than sectarianising the whole of the schools
as, in his despair, Mr. Dowson proposes.

And I wish some of our friends would ask
themselves what they mean by "religious."
Unitarians, at any rate, ought not to use
the term as if it were synonymous with
sectarian or ecclesiastical. "Pure religion
and undefiled" we all want in the schools,
and any system of education, State or

* The last number in this series (INQUIRER,
July 14, p. 460) should have been XLI.

voluntary, would be a poor, miserable, truncated thing without it.

A wholly secular system is impossible; I am glad to notice that Mr. Dowson does not desire it. The general right of entry, outside school hours, would, I believe, inevitably result in a worse form of denominationalism than that which exists to-day. Cowper-Templeism, then, holds the field; and if that is conceded Mr. Dowson agrees that Clause 4 is necessary. As a Unitarian I cannot approve much that is embodied in undenominational syllabuses; but I regard these as the least objectionable alternative, and think it is wisdom to work and wait for an improved application of the principle.

W. W. HADLEY.

Rochdale, July 16, 1906.

P.S.—I read with pleasure Mr. Dowson's assurance that he does not desire "contracting out" for Roman Catholic schools. But I am convinced that that would be one of the evil results of the adoption of his plan.—W. H. H.

THE MARRIAGE SERVICE.

SIR,—The Bishop of London, according to report, has affirmed that the marriage service of the Church of England is "permeated with the Trinitarian doctrine." If he who made this assertion were not a bishop one would be tempted to ask whether he had ever read the service, for, as a matter of fact, Trinitarian doctrine is never once declared in it from start to finish. The nearest approach to such doctrine is contained in the blessing uttered by the minister: "God the Father, God the Son, God the Holy Ghost bless, preserve, and keep you," &c.

This is not Trinitarian doctrine, for there is not a word to say that the three are one. A Tritheist, a Sabellian, even an Arian could say "Amen" to that blessing.

But even if it could be contended that in this solitary instance we have a declaration of Trinitarianism, it does not entail any obligation on the part of those who are thus blessed to agree with the phraseology. Nothing that the man and woman have to say contains the slightest tincture of Trinitarian doctrine, but then so many ardent Trinitarians do not know what Trinitarian doctrine is.

CLEMENT E. PIKE.

100, King Henry's-road, N.W.

THE London Education Election Committee, of which Lord Stanley [of Alderley] is president, has issued the following programme, in view of next year's County Council Election:—

(a) No candidate to be adopted or supported unless pledged: "To support by vote and petition to Parliament the recreation of a separate education authority for London directly elected for the purpose without disqualification of candidates on the ground of sex, residence, or ratepaying."

(b) To secure that the Education Acts be administered as follows:—

(1) To provide as soon as possible ample school places; and not to reduce the number of places to be provided by altering the established method of estimating accommodation.

(2) Not to take over Voluntary school buildings permanently which fall short of the standard of good Board school buildings; and not to maintain permanently many small schools when new schools of a suitable size with playgrounds can be provided.

(3) To press forward provision of higher grade and secondary schools under public management; and training for the defective children, the teaching of cookery, woodwork, and other special subjects.

(4) To maintain and develop a liberal curriculum in all schools.

(5) To extend evening schools and, as far as possible, to make them free.

(6) To secure adequate halls and playgrounds and appliances for cleanliness and health, and do all that is possible for the physical development of our child population. In connection with this to have adequate medical inspection of the schools and sufficient school-visiting nurses.

(7) To give fuller publicity to the work of education, by allowing the Press and public to attend the meetings, and by conceding to ratepayers the right to inspect documents, reports, and papers in the custody of the Education Committee; and to publish as soon as possible all reports in a cheap and convenient form, and to sell them at a reasonable (cost) price.

(8) To check the present tendency to officialism and to associate more directly the representatives of the electors in the daily work of administration, and to bring them more in human contact with the schools and teachers.

(9) To improve specially the infant schools by securing (a) That for children under five no class shall exceed forty on roll; (b) That such class shall have at least 15 square feet per child; (c) That the teachers shall be trained; and (d) That curriculum shall be directed to the development of infant activity and initiative, not so much seeking to give direct instruction as to awaken powers of observation, and help the mental and physical growth of the child.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Chesterfield (Appointment).—The Rev. Hugon S. Tayler, M.A., has accepted the unanimous invitation of the congregation of the Elder Yard Chapel to become their minister, and will commence his ministry on the first Sunday in September.

Congleton.—On Sunday, the 15th inst., special services were held in connection with the re-opening of the organ, after complete renovation and insertion of three new stops. The afternoon service was almost entirely choral, including organ solos, sacred songs, anthems, and hymns, with a short address by the minister, Rev. G. H. Smith. In the evening a similar programme was followed, Mr. Smith preaching on the part assigned to music in the public worship of God. The congregations were good, in the evening especially, the church being quite full. The collections were encouraging.

Dudley (Presentation).—On Wednesday, July 11, Mr. and Mrs. George Bean entertained the members of the Old Meeting congregation at a garden party at Oakham Lodge, when the occasion was taken to make a presentation to Mr. H. A. Lewis, who has been for 27 years secretary of the congregation. The presentation,

which was made on behalf of the congregation by Mr. Bean, in the absence of the Mayor, consisted of a purse of gold and an illuminated address, in which it was stated that Mr. Lewis became secretary towards the close of the ministry of the late Matthew Gibson, and had since then served under four successive ministers. Warm tribute was paid to his personal qualities, and the services rendered to the congregation were gratefully acknowledged. The Mayor arrived before the proceedings were over, and both he and the Rev. Alfred Thompson joined in the tribute to Mr. Lewis, who responded with much feeling. Tea was afterwards served in a marquee, and a cordial vote of thanks to Mr. and Mrs. Bean for their generous hospitality, proposed by the Mayor, was passed. Mr. Bean, in responding, mentioned that Oakham Lodge had been connected with the Old Meeting for a period of 184 years. He hoped that their coming effort to secure a new organ, which was greatly needed, would be crowned with success.

Glasgow: Ross-street.—The Rev. E. T. Russell has passed the B.A. Examination of the Royal University of Ireland.

Liverpool: Ullet-road.—The Sunday-school is closed for a summer vacation and will re-open on Sunday, August 12.

Lancaster.—On Sunday last the annual demonstration of the local branch of the Amalgamated Society of Railway Servants was held, in behalf of the Society's Orphan Fund. Headed by the Lancaster borough band, the members of the society and other trade unionists paraded the principal streets of the town, and then made their way to the St. Nicholas-street Chapel, where a special service was conducted by the Rev. J. Channing Pollard, and a collection taken in behalf of the Orphan Fund. The entire service was of a most inspiring character, and the hearty singing of the hymns by the crowded congregation will long be remembered. The members of the society have usually attended the parish church, or some orthodox Nonconformist place of worship, on occasion of this special service. It was therefore felt to be a sign of the times when they asked permission to come to the Unitarian Chapel, and it is gratifying to learn that they regard the service (including the collection) as amongst the most successful and helpful of any they have ever attended.

London: Essex Church.—On Sunday, the 15th, the new oak sounding-board and carved panelling, presented to the church by Sir John Brunner, were seen in position for the first time. The work covers the lower part of the eastern walls of the church on each side of the apse, and is carried into the chancel to meet the reredos. The sounding-board is octagonal in shape, with a richly-carved vine frieze and winged cherubs' heads at the angles, and is suspended from the angle of the wall by massive twisted rods of beaten brass. The frieze is carried back along the wall to crown the oak panelling, in which is set a large brass tablet with the "Two Commandments" of the New Testament in raised lettering. In niches on either side of this are angels representing "Song" and "Meditation," while the angel of "Prayer" stands on the side wall of the chancel looking towards the altar. On the south side of the church part of the wall is occupied by the organ case, a former gift by the same donor, and the panelling is repeated on the remainder of the surface, with an angel of "Praise" playing on a harp in a position corresponding to those on the opposite side. The new vestry doors have long decorative hinges and handles, and there are two large brass cases enclosing the hot water coils, with embossed panels of vine leaves and grapes, while the old pulpit lights have been replaced by two lanterns hanging from the angles of the sounding-board. The designs for the work were made by Mr. Ronald P. Jones, the church secretary, and the whole has been executed with admirable skill and taste by Messrs. Hatch, of Lancaster, and the Artificers' Guild of London, who also, together, carried out the memorial font dedicated last year.

London: George's-row.—The 27th annual Flower Show was held at the Domestic Mission on Tuesday, July 17. The schoolroom was made gay with 400 plants sent in for competition by 104 exhibitors, men, women, and children, all of whom had cultivated the plants in their own homes for at least some weeks previously. The committee of the Window Gardening Society is once more indebted to Mr. Frederick Nettlefold

for kindly allowing his head-gardener to judge these exhibits, and also for a beautiful gift of various plants which are awarded to successful competitors, in addition to a number of other prizes. In the evening Mr. Enos Howes, ex-Mayor of Finsbury, presided as chairman over a very pleasant gathering. Before the distribution of prizes by Mrs. Howes, all present much enjoyed some songs from Mrs. Teasdale, and a bright, encouraging address given by Rev. A. A. Charlesworth, of Highgate.

London Guilds Union.—The annual excursion of the Union was held on Saturday last, July 14. A party of about fifty, representing Essex Church, Mansford-street, Stratford, Stepney, and Walthamstow, took boat from the Old Swan Pier to Greenwich, where they partook of tea, visited the park and observatory, returning by boat in the early evening. By special arrangement with the L.C.C., reserved accommodation was provided for the party on the boats. The next meeting of the Union will be held at Essex Church, at the end of September or early October, and will take the form of a religious service.

London: Stratford.—The annual Sunday-school excursion was held on Saturday, July 7. The party went by brakes to High Beech. The superintendent and teachers wish to express their best thanks to the many friends who contributed towards the expense.

Newport, Mon.—The church here is greatly indebted to Dr. Bhimal Chandra Ghosh for a series of four deeply interesting addresses on Indian religious thought, which he delivered on July 1 and 15. Despite the fact that mid-summer is a season when attendances are liable to dwindle Dr. Ghosh's visits attracted the largest congregations that have yet assembled in the Charles-street church, and the impression made among both members and strangers is bound to be fruitful in good results. On July 1 Dr. Ghosh's subjects were "Hindu Conceptions of the Deity" and "The Meaning of Religion," while on the 15th inst. he spoke on "The Hindu Doctrine of Works" and "The Harmony of Religions." The first three addresses led up to the declaration made in the fourth, that every religion stands for some phase of truth, and all are parts of one great universal revelation, which must ever be progressive. On July 8 the services were conducted by the Rev. Arthur Golland, of Essex Church, who preached to good congregations with much acceptance. Altogether the work at Newport is full of vitality, and shows most encouraging progress.

Portsmouth: St. Thomas's-street (Presentation).—On Sunday, July 15, special services were conducted by the Rev. J. A. Brinkworth, of Saffron Walden, and after evening service a meeting was held in the vestry, when the presentation of a silver tea-service was made to Mr. T. Bond, in commemoration of the completion of 20 years of service as minister of the congregation, a period during which a mortgage has been paid off, and much has been done to improve the property. In the afternoon Mr. Brinkworth gave the address at the Portsmouth P.S.A., as he does every half-year when he visits the town.

Southend-on-Sea.—Since the commencement of June, especially, the Sunday evening services at the little church in Darnley-road have been well attended, the collections having been more than double those for the corresponding period of last year. On July 15 the sermon was preached by Rev. Dr. Mummery, the octogenarian minister of Unity Church, Wood Green, who delighted a congregation of between sixty and seventy with a beautifully helpful discourse on "Loneliness," full of quaint humour and instruction tinged with a little pathos. Last Sunday evening there were over seventy present. The congregational and Sunday-school excursion took place last Saturday, the party being conveyed in brakes to the Bull Wood, a charming spot at Hockley, seven miles from Southend. Here an excellent tea was provided, at which thirty children and over forty adults sat down. The day was ideally fine, and was thoroughly enjoyed.

Sunderland.—The Sunday-school anniversary and flower services were held on Sunday, July 8. Mrs. Blues, of South Shields, preached at the morning and evening services, her subjects being "The Children's Garden," and "The King's Way." In the afternoon Mr. Kay, of Sunderland, gave a very interesting address on "The Building of Character." At all the services special hymns were rendered by the children.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 22.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PEREIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. E. DOWSON, B.A.
 Highgate Hill, Unitarian Christian Church, 11, Rev. W. WOODING, B.A., and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 6.30, Mr. T. ELLIOT.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15, Rev. A. A. CHARLESWORTH, and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Mr. COLLECOTT, and 6.30, Rev. G. CARTER.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. G. CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. S. M. CROTHERS, D.D.
 BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

"Really wholesome Confectionery." *Lancet*

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. T. E. M. EDWARDS.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Sunday School Anniversary, Mrs. BROADRICK.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK. No service on Sunday, 5th August.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. FRANK WALTERS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. A. PEARSON.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVES.
 OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11, Rev. FRANCIS WOOD, and 6.30, Rev. C. J. STREET, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHERN, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. F. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 UNITARIAN VAN MISSION, July 23 to 28, Brierfield and Barrowford, at 7.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. IFOR WYN THOMAS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

BIRTHS.

GALEOTTI.—On July 14th, at Savigliano Cuneo, Italy, the wife of Tenente Galeotti (née Heywood) of a daughter.
 HASELDEN.—On July 13th, to Mr. and Mrs. Cyril G. Haselden, Newlands, Cape Colony, South Africa, a son.
 TAYLOR.—On July 17th, at 5, Westwood-road, Bolton, to Mr. and Mrs. Edgar M. Taylor, a son.

MARRIAGE.

CURRY—MACNAY.—On July 3rd, at Christ Church, Middlesbrough, by the Rev. W. H. Lambelle, Arthur Edward, son of J. J. Curry, Esq., of South Woodford, Essex, to Kathleen Mary, second daughter of T. Wilson MacNay, Esq., The Lindens, Grove-hill, Middlesbrough.

DEATHS.

COLFOX.—On the 18th inst., at his residence, Westmead, near Bridport, William Colfox, J.P., D.L., in his eighty-first year. No flowers by special request.
 WOODS.—On May 10th, at Upper Kensington, South Australia, the Rev. John Crawford Woods, B.A. (Edin.), aged 82 years. The first Unitarian minister in Adelaide.

WORKS BY REV. C. L. DRAWBRIDGE, M.A.

JUST PUBLISHED.

IS RELIGION UNDERMINED?

Crown 8vo, pp. x. and 238, Cloth Boards, 3s. 6d. net.

OLD BELIEFS AND NEW KNOWLEDGE.

Crown 8vo, pp. xii. and 178, Stiff Paper, price 1s. 6d. net.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

PORTRAIT OF DR. DRUMMOND.**PHOTOGRAPHURE**

of the portrait of Dr. Drummond by Sir George Reid, presented to Manchester College. Size, 10 in. by 8 in., on India paper. A limited number of copies may be purchased, price 5/-, post free, on application, with remittance, to the Rev. V. D. DAVIS, 9, Nightingale Sq., Balham, S.W.

IN THE PRINTER'S HANDS, AND WILL SHORTLY BE PUBLISHED.
Price One Shilling.

THE ASPIRATIONS USED FOR THE PAST THREE YEARS AT FLOWERGATE OLD CHAPEL, WHITBY, INSTEAD OF PRAYERS.

They are entirely free from the implications of a Personal Theism, and offer worship to the moral ideal, as the divinity of all religion. Compiled and written by FRANCIS HAYDN WILLIAMS, Minister of the chapel.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

President:**SIR S. H. WATERLOW, BART., K.C.V.O.**

INVESTING SHARES, £60 EACH.
Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

BOURNEMOUTH UNITARIAN CHURCH.

THE Church has been entirely re-decorated, repaired, and the electric light installed. The church will be re-opened on Sunday, July 22nd, when the Rev. S. M. CROTHERS, D.D., of Cambridge, Mass., U.S.A., will preach morning and evening. To meet the cost of re-decoration, &c., &c., the congregation are endeavouring to raise a sum of £200, and have succeeded among themselves in obtaining £150.

Donations will be gratefully received and acknowledged by the Hon. Treasurer—

CHARLES ISAACS,
Rosenheim,
Branksome Park,
Bournemouth, W.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER,

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent. withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Dues south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

SHEPPERTON.—Villa in quiet Avenue to Let for August. Six apartments. First-class offices. Very large garden and tennis lawn. River four minutes, Station three.—Apply to "THE ROSERIE."

SOUTH SHIELDS.—Beautiful Sea Coast.—TO LET, very comfortable Furnished House, eight rooms and bath, near station, parks, sea and trams. Terms moderate to a good tenant.—Apply, 56 Winchester-street, South Shields.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.**CHANNING HOUSE HIGH SCHOOL**

AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

LANDUDNO.—TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

Situations,
VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witten, Birmingham.

LADY desires post as HELPFUL COMPANION with small family where maid is kept.—C. S., 121, Dalston-lane, N.E.

LADY with literary tastes, fond of botany and painting, seeks re-negement as COMPANION or CHAPERONE. Would take charge of delicate or backward girl.—B. W., 79, Palace-road, Upper Norwood, London, S.E.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1
Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

Printed by UNWIN BROTHERS, LTD., 27, Filigra-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, July 21, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3344.
NEW SERIES, No. 448.]

LONDON, SATURDAY, JULY 28, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	489
LEADER :—	
The Reality of Grace ...	496
ARTICLES :—	
Essays in Restatement—XI. ...	495
The Sunday School from the Scholar's	
Standpoint—II. ...	496
Wordsworth ...	498
Impressions of British Columbia ...	500
MEETING :—	
Southern Unitarian Association...	501
CORRESPONDENCE :—	
The Education Bill...	490
A Warning ...	490
LITERATURE :—	
Books, New and Old ...	490
Hebrew Religion ...	492
The Hibbert Journal ...	493
OBITUARY :—	
Mrs. Joseph Wood ...	494
William Colfox, J.P., D.L. ...	494
POETRY :—	
A Hymn of Life ...	491
THE CHILDREN'S COLUMN...	495
NEWS FROM THE CHURCHES ...	502
OUR CALENDAR ...	503
ADVERTISEMENTS ...	504

NOTES OF THE WEEK.

THE Editor requests that during*August all correspondence may be sent to the office of THE INQUIRER, and not to his private address.

WE publish this week a report of the annual meeting of the Southern Association at Newport on July 18. A report of the Eastern Union annual meeting at Diss on the following day we must keep for next week.

BARON F. DE SCHICKLER, President of the Délégation Libérale, has sent a letter of warm thanks to the British and Foreign Unitarian Association for the grant of £100 recently made to help during the present crises in the support of the Liberal Protestant churches in the Cevennes, composed largely of very poor but devoted people.

"A CRUEL disappointment has befallen our expectations." So speaks the Tsar, or some other in his name, in the manifesto by which the Duma, the youngest of the Parliaments of the world, the first to voice the will of the mighty Russian peoples, has been ruthlessly dissolved. Of the monarch we say nothing. He has spoken with so many voices that none can tell who is the real author of this last proclamation. But the manifesto itself is in its historical *résumé* a tissue of falsehoods. The Russian Government has not devoted itself to the removal of the ignorance of the people or to the removal of their burdens. It is itself the one intolerable

burden upon them, and by its vacillation, no less than by its oppressions, has corrupted the springs of social and national life.

"THE Duma is dead; long live the Duma." Sir Henry Campbell-Bannerman's phrase had an instantaneous response from the members of the 22 Parliaments who are sitting at Westminster in the Peace Conference. They leapt to their feet to do honour to the Russian delegates, the Duma, and the Russian people whom the Russian Government has challenged to mortal conflict. "Long live the Duma." The response comes again prompt and strong from the whole English people. It sums up into memorable words the aspiration of the peoples of Europe. For the cause of the Duma is the cause of Europe. The Duma is dissolved. It is to reassemble. Even the rescript of the Tsar says so much, and forces beyond his control may compel him to redeem the promise. "In dissolving the Duma we confirm our immutable intention of keeping this institution, and . . . we appoint March 5, 1907 as the date of the Convocation of a new Duma."

BUT March 5 is far distant. What is to happen in the meanwhile? The Duma is dissolved. It is no longer an official and integral member of the Government of the country. But is it dead? The Duma no longer speaks as a legally constituted authority. But, though formally dissolved, it is still a social and a moral force, and it has issued a counter-manifesto:—"Until the popular representatives are summoned, do not give a kopeck to the Throne or a soldier to the Army. Be steadfast in your refusal. No power can resist the united and inflexible will of a people." Thus is the gauntlet taken up. In everything but name Russia is in a state of civil war. We know not how soon the name may be added. Suffering will certainly descend like a hailstorm on this devoted people in their heroic struggle. Already the prisons are full. Gangs of convicted and unconvicted prisoners pass daily by that terrible signpost which points back to Europe, forward to Asia and exile. In the towns there will be strikes, in the country flames. Bielestok is a symbol only of the coming woe. The days that lie before the Russian people are days of terror. If those days be not shortened, who can be saved? But this people has endured through a long generation of strife. To doubt their triumph were to despair of humanity.

THE Inter-Parliamentary Conference on Peace and Arbitration held in London this week has been rendered specially notable by the speech of Sir Henry Campbell-Bannerman, and by the direct message of welcome from the King, which he was authorised to deliver. The Premier's speech was refreshingly frank and courageous, and noted with great satisfaction the progress of their cause. "If," he said, "we hold with the late Mr. Hay that war is the most futile and ferocious of human follies, what are we to say of the surpassing futility of expending the strength and substance of nations on preparations for war, possessing no finality, amenable to no alliances that statesmanship can devise, and for ever consuming the reserves on which a State must ultimately rely when the time of trial comes, if come it must—I mean the well-being and vitality of its people?" Then, as a sign of hope for the future, he bade them remember, the people are on their side. "The bonds of mutual understanding and esteem are strengthening between the peoples, and the time is approaching when nothing can hold back from them the knowledge that it is they who are the victims of war and militarism; that war in its tawdry triumphs scatters the fruits of their labour, breaks down the paths of progress, and turns the fire of constructive energy into a destroying force."

THE Conference concluded on Wednesday with a luncheon in Westminster Hall, and very cordial speeches, followed by a visit to Windsor. The Lord Chancellor presided at the luncheon, with the French and Russian Ambassadors on either hand. Count Apponyi, who was one of the speakers, recalled the fact that in the work of peace the lead had been taken by the two great branches of the Anglo-Saxon race; and Mr. Bryan, who followed, said "it ought to be one of the objects of the Union to present to the world an ideal consistent with peace, and it should be remembered that while man shared physical courage with the brute, in moral courage he stood alone. He could not love a God that made his progress dependent upon taking his brother's life, nor could he revere a God who made it necessary in the plan of the universe for men to fight and kill each other in order to reach the highest stage of human progress."

THE following is the text of the British Memorial to the Duma, initiated by a number of London editors, and now being very widely and influentially signed:—

"To the President of the Duma.

"Sir,—We, the undersigned members of Parliament, representatives of municipal and educational bodies, and other British citizens, desire at the close of the first session of the first Russian Parliament to convey to it a direct message of sympathy and respect. Our own history has taught us that representative government and personal liberty are the only sure foundations on which a nation can hope to base national progress and national prosperity, and our good-will to Russia has caused us to watch the creation of the Duma, and its struggle for power, with deep interest and ardent hope. We have learned to admire the genius of the Russian people; the heroism of its sacrifices for freedom and its sufferings in a long and painful struggle have touched the heart of every generous man. The complete triumph of liberty in Russia, to which we look forward at no distant date, will at length make it possible for the English and Russian peoples to give formal expression to the friendship already uniting them, a friendship based on community of ideals, which must help to realise the aspiration of all good Europeans for a civilisation devoted to peace." Among the first to sign were the Editors of the *Daily Chronicle*, *Daily News*, *Tribune*, *Morning Leader*, *Liverpool Post*, *Manchester Guardian*, *Spectator*, and *Speaker*, the Bishop of Hereford, Canon Barnett, [Rev. Stephen Gladstone, Dr. Horton, Rev. F. B. Meyer, Sir John Gorst, George Meredith, William Watson, Frederic Harrison, and Dr. Spencer Watson. Among the many signatures since received have been those of the Dean of Ely, the Revs. C. Silvester Horne, J. Munro Gibson, J. Scott Lidgett, Mr. Percy Bunting, Mr. C. F. G. Masterman, M.P., Mr. Passmore Edwards, Mr. I. Zangwill, Dr. Furnivall, Mr. Walter Crane, and Mr. Thomas Hardy.

THE Annual Meetings of the Unitarians of Hungary will be held at Kolozsvár, Transylvania, on October 28. Bishop Ferencz has written to the Secretary of the British and Foreign Unitarian Association stating that he will be very glad if any English Unitarians who are visiting Hungary at the time would attend the gathering at Kolozsvár. He assures anyone who can attend of a very hearty welcome.

THE Rev. W. S. Key, formerly of Boston, Lincolnshire, but for many years settled in America, is spending the summer in this country, and will be glad to preach during August and September. He may be addressed at Essex Hall. Mr. Key has recently been active as the agent of the Unitarian Women's Alliance, in the religious and educational interests of the poor white folk of North Carolina.

LET any who mourn think of others; let them treat with generous kindness the men, women, and children round about them, and their sorrow will be glorified. The "doing good" will bring them into closer communion with the Everlasting Love; and as they are drawn nearer to His love, His peace will fall upon them.—*H. W. Crosskey.*

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

THE EDUCATION BILL.

SIR,—I have no intention of replying at any length to a letter so satisfactory to me in its interpretations of my previous communication, and so fair in its comments as Mr. Hadley's of the 16th inst. But he asks me a question which it is only courteous to answer, and I will do so in the fewest possible words. I would not find a place for the Bible in a secular curriculum, but leave it to the churches to give their own Bible teaching. They would, under right of entry, have the opportunity of doing this in schools which would be common to all sects, instead of being denominationalised as under Clause IV. I am in absolute agreement with Mr. Hadley that what we want in our citizen schools is "religion" pure and undefiled; and I look for this to the influence of religious men and women on the teaching staffs, although no so-called religious instruction be intrusted to them.

H. ENFIELD DOWSON.

Gee Cross, July 21, 1906.

A WARNING.

SIR,—A man named Aston, in applying to me for assistance about a week ago, claimed acquaintance with Mr. Bloor and produced a letter by Mr. Jupp. I find that both these ministers have tried hard to put this man on his feet, but with most unsatisfactory results. They consent to my stating these facts in this public way that other ministers may be warned.

H. RAWLINGS.

33, Knightland-road, Upper Clapton,
July 25, 1906.

MANY friends will join us in warm congratulations to Miss Mary Ann Lewin on her ninetieth birthday to-morrow (Sunday, July 29). Miss Lewin was born in the year in which her grandfather, the Rev. Robert Lewin, of Liverpool, resigned the pulpit of Renshaw-street Chapel, having been its first minister, and for forty-one years before that minister of its predecessor, the Benns Garden Chapel. She herself has always taken a deep interest in the cause of education, and was for more than forty years the devoted superintendent of the Hope-street Sunday-school, in which her sister, the late Miss Sarah Lewin, was also for many years a valued teacher. As a district visitor she served for so many years that she saw the babies of her people grow up to be themselves grandparents, and she still maintains a keen interest in all matters pertaining to education and social progress.

WHEN some affection higher than your want has dawned upon you and claimed you with its divine appeal, if you simply recognise the call, and cost what it may, go whither it leads, though the feet may bleed, and the strength may droop; your mind is clear with a new serenity and repose.—*Martineau.*

BOOKS NEW AND OLD.

I STOPPED short the other day when my pen would have run on willingly, and although I know that it is an unpardonable fault for an essayist to be prolix or dull, I am inclined to take the risk in the case of a book like "the Imitation." People who make it part of their religion to avoid religious books can save themselves from annoyance by the simple expedient of refusing to read, while a few persons of open mind will be ready to believe that a book of devotion may be also a book of extraordinary human interest.

But it is not only a fashionable dislike for the more pronounced forms of Christian piety which has thrown some discredit upon the classics of devotion. They belong, as a rule, to the individual type of religion, and they reflect, amid much that is permanent, ideals of life which have grown a little dim. The Imitation has nothing modern about it. It was written by a man who believed in the retirement of the cloister and practised the ascetic life. It contains many passages which, in the severity of their tone or the attitude which they encourage towards worldly pleasures and pursuits, seem to be more suitable for the monastery than for the cities of men. Like many other great works of genius, it is intensely personal both in its excellences and its defects. It deals with religion almost exclusively on the individual side, because it was the solitary soul and God which were the two supreme realities for its author. It has even been described as a manual of sacred selfishness, but with only the small proportion of truth which is the usual fate of clever critical negatives. For there is no necessary antagonism between the individual and the social aspects of Christianity. In the day when the message of corporate life and common duties and social sacrifice is filling our ears, we need to remember that we can only follow Christ in this way when we tread the "royal road of the Holy Cross" in the power of self-knowledge and of inward grace. To despise the voice which speaks to us of the interior life, and reveals us to ourselves, is to go into the Christian warfare with battered armour and a broken sword.

But enough of so obvious a truth! Let us come to this book in the only way in which it will declare its secret to us, not as critics to magnify our points of difference, but as lovers to learn its secret. It is a book of human experience. It is rich in deep and intimate knowledge of the human heart. The writer has felt as we feel; he knows our temptations and weakness; he reveals us to ourselves. And he does it so graciously, that all anger and self-excuse die away beneath his quiet, calm gaze, and we are left with the one desire of holier service and finer achievement in the following of Christ.

The Imitation is one of the few great religious books of the world. If you ask for the evidence for this statement I need only point to the story of its influence. We wander with reverent tread through the rooms of the house where a great man has lived and worked. We go on pilgrimage to the places which are consecrated by noble memories, where martyrs have died or victories have been won for truth and freedom. As we turn the pages of

this book we may have a similar experience, for here are words which have come to men with the power of the Spirit. They have rebuked and inspired them. They have given them patience in their sorrows. They have strengthened them for sacrifice. They have filled them with a sense of the tenderness and compassion of God. Just as the spiritual authority of the Bible must be looked for not only in its original inspiration, but hardly in a less degree in the human experience, the long record of man's sorrow and triumph, which for centuries has gathered round its words, so this little book, by what it has done for men, has drawn to itself a story of influence almost scriptural in its sacredness, and the reverence which belongs only to our greatest benefactors.

Of Thomas à Kempis himself there is not much to tell. He lived far from the life of the world and its public events. The story of his life is in his writings. He would have the same significance for us if we knew nothing about the outward man at all. His greatness is all within, in the unseen world of thought and desire. And yet the few particulars which we can glean appeal naturally to our curiosity. Thomas Hamerken was born, the son of poor parents, in the small town of Kempen, in the diocese of Cologne, in 1380. At the age of thirteen he went to school at Deventer, and for the next seven years lived in fellowship with the Brothers of Common Life, earning some reputation for himself by his proficiency in learning, and as a skilful writer of beautiful books. Captivated by the spirit of the religious fellowship in which he found himself, by the charm of its quietness and its lofty devotional feeling, he was not content to remain as a lay-brother subject only to vows, which he might renounce, should he desire to return to the ordinary ways of the world. He resolved to accept a severer form of consecration, and at the age of twenty he began his novitiate in the Monastery of Augustinian canons at Mount St. Agnes. Here, in the house of his training, after taking the full vows, he settled down to spend the remainder of his long life in meditative retirement, broken only by the simple charities and the active duties of benevolence which the rules of his order prescribed. He died in 1471.

No better description could be given of the temper and quality of his own religious life than in some sentences from the rule which Thomas à Kempis promised to obey. He bound himself under solemn vows:—

"To observe the fundamental law of love; first towards God, then towards our neighbour, according to its just extent, and to imitate the example of the Mother Church of Jerusalem in union of heart, and sharing with others the goods we possess.

"To learn the lesson of humility according to the most perfect pattern set forth in the life of Christ, and in that of his nearest and most faithful followers; and especially in this, that the greatest among them should be as the youngest, and he that is chief as he that doth serve.

"To take charge of the sick and infirm wherever they be found, and so far as we are capable, and to do all the service in our power for their bodily and spiritual welfare.

"To be without any affectation or singularity in dress, and in all other externals of life; and to regard above all things the acquisition of internal purity, and the fashioning of our lives into a conformity to the will of God.

"Humbly and affectionately to give and receive fraternal correction and admonition from one another, meekly to confess our faults one to another, gladly to submit ourselves to the reproof or chastisement of our superiors, and resolutely keep up the true discipline of the Gospel.

"To do all we possibly can for the general good and interest of the community; to be diligent in our duties and callings; never to be idle or to wander curiously about, and to be content with the distribution of the common funds, though not altogether so favourable to ourselves as might be expected.

"Not to neglect outward cleanliness and decency, but to look to the due discharge of outward things for the sake of the inward, and to take proper care of the body for the sake of the soul, both in health and sickness."

What a wonderful sobriety and orderliness there is in those sentences. With a fine instinct for sincerity, they avoid the besetting snares of the ascetic life, morbid introspection, delight in mortification, false contempt of the world. It is the ideal of Christian perfection which Thomas has enshrined in the *Imitation*.

The book itself is his personal record. He did not invent it. He lived it first, and wrote it down afterwards. It is the confession of his own soul in its weakness and struggle and victory, as he seeks to imitate Christ in his holy obedience to the Will of God. It is divided into four books, each with its descriptive title: Book I., Admonitions useful for the spiritual life; Book II., Admonitions leading to the interior life; Book III., of interior consolation; Book IV., A devout exhortation to Holy Communion. Each book is divided in turn into a number of brief sections, and consists of meditations, prayers, devout exhortations, and sometimes of colloquies between the soul and its Divine Lord. It has none of the splendours of rhetoric or the lustre of brilliant thought. It is the eloquence of simplicity and truth which makes sentences like these, culled almost at random from its pages, linger with a rhythmical cadence in the memory:—

"No man safely goes abroad, but he who willingly lies hid at home. No man speaks safely, but he who willingly holds his peace. No man rules safely, but he who is willingly ruled. No man safely commands, but he who has learnt well to obey. No man safely rejoices, unless he have within him the testimony of a good conscience."

"If thy heart were right, then every creature would be to thee as a mirror of life and a book of holy teaching. There is no creature so little and contemptible as not to manifest the goodness of God. If thou wert good and pure within, then wouldst thou see all things without hindrance and understand them aright. A pure heart penetrates into heaven and hell."

"That man has great tranquillity of

heart, who cares neither for praises nor dispraises. He will easily be content and in peace whose conscience is clear. Thou art not more holy, if thou art praised, nor worse, if thou art dispraised. What thou art that thou art, nor canst thou be said to be greater than God sees thee to be. If thou considerest well what thou art within thyself, thou wilt not care what men may say of thee. Man looketh on the outward appearance, but God looketh on the heart. Man considers the actions, but God weighs the intentions."

"When a man stands upon himself, he easily falls off to human consolation. But a true lover of Christ and a diligent follower after virtue does not fall back on consolations, nor seek such sensible sweetnesses, but is rather willing to bear strong trials and hard labours for Christ."

"Oh, what might there is in the pure love of Jesus, when unmixed with any self-interest or self-love. Are not all those to be called hirelings, who are always looking for consolations? Are not they proved to be rather lovers of themselves than of Christ, who always think of their own profit and gain?"

It is unnecessary to enlarge upon the moral insight of passages like these, or to defend their confidence in the worth of the interior life. Thomas à Kempis had enough Christianity in his heart to believe that God is as real as the world, and that to imitate Christ is more worthy of human nature than to please ourselves. There is in all that he wrote, veiled in a rare delicacy of feeling and phrase, an invincible sternness. He knew that to obey is to renounce, and his own feet were set in "the royal road of the holy cross," *per crucem ad lucem*.

W. H. D.

P.S.—If any readers have felt the fascination of the subject which has been touched upon briefly in this and a previous essay, the following books may be recommended:—"Thomas à Kempis and the Brothers of Common Life," by S. Kettlewell, a long history in two vols.; "The Story of the *Imitatio Christi*," by L. A. Wheatley; Dr. Biggs's introduction to his translation of the *Imitatio* in the series of devotional classics published by Messrs. Methuen, and the same writer's lecture on Thomas à Kempis in his recent volume, "Wayside Sketches in Ecclesiastical History."

A HYMN OF LIFE.

God! Thou hast given us life,
Life—and a work to do;
Seedground and harvest rife,
Hearts beating brave and true.

Sunlight to rule the year,
Souls that through night shine far,
Earth-sorrow, deep and dear,
Hope from an unseen star.

Holier than time or things
The Voice beyond the known,
Waking on cosmic strings
Music our inmost own.

Man has the will of God,
Child to a house of death,
Love to our low abode,
Born with immortal breath.

July, 1906. ROLLO RUSSELL.

HEBREW RELIGION.*

THE fuller title of this book is "Hebrew Religion to the Establishment of Judaism under Ezra." Mr. Addis drops a hint of a following volume in which the story will be carried down to the Christian era. The excellence of this first portion will ensure a welcome to the second, when it shall appear. The task which Mr. Addis set himself to perform was not an easy one. It was "simply to provide the general reader with a clear statement of fact on the history of Hebrew religion, down to the middle of the fifth century B.C." But it is by no means everyone who is competent to sift out the facts of that history and present them in their natural relations. The difficulty is two-fold. There is, first of all, the legendary element which forms a background for the history; there is the result produced by the play of imagination upon tradition, whereby the original form of the event, or the original type of character, is transformed into something very different. It is often impossible to say with any certainty what, if anything, really lies behind the tradition as recorded in its latest form. The Old Testament contains plenty of material for the study of early Hebrew history, especially on its religious side. But how much of that material can be relied on as historically true, is a question which only an expert student can safely attempt to answer.

There is, further, the difficulty created by the mass of material produced by modern study of the Old Testament, the various theories as to the relation of its several parts, implying various conceptions of the history recorded there. From the old belief which frankly regarded Moses as the author of the whole of the Pentateuch, except the last few verses of Deuteronomy, and accepted Adam as a real person, to the theory which makes confusion of all previous notions of Hebrew history, and inscribes over the ruin the word "Jerahmeel," there is a very long step. And he who would present a clear statement of fact upon the history of Hebrew religion, must know his way amongst these conflicting theories. Mr. Addis modestly disclaims all originality in what he offers to the reader. It may be that he announces no new discovery of his own, nor solves any famous *crux* of the interpreters. But it is by no means every scholar of the Old Testament who could show such easy mastery of his subject, nor such skill in presenting it. The general reader for whom the book is intended, and who, we hope, will read it, will find in it little indication of the long and thorough study which alone has made it possible. Its style is so clear and so free from technical jargon, that it might be taken for a mere hasty sketch instead of a very carefully drawn picture, where every line means something. The general reader has probably heard something about the criticism of the Old Testament, and has got the impression that the critics are all at variance amongst themselves. If he reads his Old Testament, he has the suspicion that what he finds probably means something quite different from what it seems to mean, and was almost certainly not written by the person

whose name is associated with the book in which he finds it. Mr. Addis offers him most valuable help, by putting clearly before him the generally accepted results attained by students of the Old Testament up to the present time. What strikes us most in the book is its moderation, and its saneness. There is none of that tendency, which appears in some critics, to bring down as much as they can of the Old Testament to a date after the exile. It is refreshing to find that Moses is recognised as a historical personage, and not only that, but an extremely great one, whose existence it would have been necessary to assume if no tradition about him had been handed down. Neither is there the imperious tone which bids the reader accept some startling statement on the mere word of the writer. Of course, in the small compass of this book, no detailed discussion of theories and evidence is possible, but what is said, is said so reasonably and so temperately, that the reader gains confidence in his guide as one who really knows.

Coming now to the contents of the book, we would call attention especially to the chapter on the primitive forms of Semitic religion, the general character of the worship common to all the Semitic peoples. This is very well done, and so far as we know, has never been done in popular form in any book on the Old Testament. It serves to bring out the marked individuality of the Hebrew religion, its wonderful development as a moral and spiritual religion, by contrast with the immoral and unspiritual elements from which it grew. And it is interesting to see how those primitive elements remained, as it were, embedded in the later Hebrew religion, and were either disregarded, or made to serve the purposes of a nobler faith. It is interesting, too, to note how gradual was the process of development from the lower plane to the higher, and how, while unmistakably under the control and influence of God, the changes took place in purely human ways, through agents who did not cease to be men for all that they spoke and acted "as they were moved by the Holy Spirit." The story of the Hebrew people, as it is here set forth, is convincing by reason of its naturalness; the persons described there act as real men act in common life, and are recognised to be of the same flesh and blood as ourselves. Many a reader will gain from Mr. Addis' pages a much clearer idea of what a prophet was, than he had before, and what was the part which men like Elijah, Isaiah, Jeremiah and Ezekiel severally played in the development of the Hebrew religion.

The substantial excellence of Mr. Addis' book is evident to all readers who know what underlies it; and if we note one or two points which are at least open to criticism, we trust that that will not be held to diminish our cordial recognition of its merits.

Throughout the book, except in one place (p. 65), the God of the Hebrew religion is referred to by the name of Jehovah. In a note on that page it is stated that "the form of the name is not absolutely certain, but the pronunciation given in the text [viz., Yahwê] cannot be far wrong. Jehovah is certainly wrong, and has

no support in antiquity." We do not understand the grounds on which Mr. Addis constantly uses the form Jehovah, if it is certainly wrong, as it undoubtedly is. The Jews have never at any time used the form Jehovah. That name is not even a Hebrew word; it is a device of the Jewish grammarians to indicate that where the name "YHVH" occurs it is to be left unread, and the word "Adonai" (Lord) read in its place. The ancient name "Yahwê" was a distinctive name, like Zou, or Chemosh, and could only serve in times when more than one deity was recognised as existing. It passed out of use when Judaism rose to the belief in one only God, when therefore distinction of deities was no longer necessary or possible. It would seem, therefore, that in "a clear statement of fact about Hebrew religion" the Deity should be referred to by the name which the Hebrews themselves used, and not by a form which only Christians could imagine possible. If it be said that the form Jehovah is consecrated by the custom of Christian devotion, then the answer is that a history of Hebrew religion is not a book of Christian devotion; and further, that a distinctive personal name for God is quite as much out of place in Christianity as in Judaism. No one now would dream of addressing a prayer to God as "Yahwê"; but the real reason for not doing so applies equally to Jehovah. And while the one is at least a real name, the other is a linguistic monstrosity.

This is really the only point on which we seriously differ from Mr. Addis; the others are of minor importance. It is stated in a note on p. 244, that "the custom of marrying a deceased brother's widow, if he died childless, had become practically obsolete long before our Lord's time. See Edersheim's *Life of Jesus*, II. 400." It is certainly true that some of the Rabbis in the time of Jesus, and afterwards, discouraged the practice. But they debated the subject as one of more than merely academic interest. And the editor of the Mishnah, at the end of the second century A.D., not only approved of such marriage, but in one case enjoined it. It is true that Edersheim, in the passage referred to, says he regards the story as legendary. But that is rather Edersheim's way. We see no reason whatever to doubt that the story is true.

Our last criticism we offer with some hesitation, and it refers to the occasional references to a completion in Christianity of what was imperfect in Judaism. As to the degree, and the manner, as also the fact of such fulfilment, everyone has a right to his own opinion; and we do not for a moment presume to question Mr. Addis' right to believe that "the light, faint and dim in its beginning, grew more and more till it reached the perfect day in Him who is 'Light of Light, very God of very God.'" (Pref. p. vi.). We only venture to submit that the Hebrew religion, if dealt with at all, is entitled to be judged by what it contains, and not to be depreciated for what it does not contain. If this book were written not to set forth history but to compare Judaism with Christianity, then such references would be in place; as it is, they seem to confuse the point of view from which the subject is regarded, and to add nothing to, but

* "Hebrew Religion." By W. E. Addis, M.A. Crown Theological Society. (Williams & Norgate. 1906. 5s.)

rather to diminish its value. It is only fair to add that such references are extremely few.

But we do not want to end on the note of fault-finding. The few points to which we have drawn attention, by way of criticism, do not prevent us from saying that the book is solid and good, and that we have gained much benefit and pleasure from reading it. We heartily commend it to the general reader, if he can be got to take the trouble to read anything about "those Jews."

R. TRAVERS HERFORD.

THE HIBBERT JOURNAL.

THE July *Hibbert Journal** completes the fourth volume of this "Quarterly Review of Religion, Theology, and Philosophy." It is an admirable number, full of varied interest, with two articles of special importance, the fourth and concluding article on "The Working Faith of the Social Reformer," by Professor Henry Jones, and the article on "Japanese Character and its probable Influence outside Japan," by Professor R. H. Smith, formerly of the Imperial University, Tokyo. But first we come to the opening article by Sir Oliver Lodge on "First Principles of Faith: A Basis for Religious Teaching." It concludes with an interesting catechism, a form adopted for the sake of brevity (and not, we imagine, as being expressed in terms adapted to the minds of children), to show what are the truths which most trained teachers, irrespective of religious denomination, would now naturally, and perhaps even unconsciously, seek to impress upon their pupils. The catechism is throughout lucid in statement, except at one point near the end, in reply to the question, "What do you understand by Prayer?" where after describing prayer as "filial petition," it is added, "and we may strengthen our faith in its efficacy by pleading the merits of the Lord Jesus Christ"—and we are left wondering what Sir Oliver really means by those words. The article as a whole is a plea for the maintenance of general undenominational religious teaching in the schools. "The old attempt to partition off a region where divine action is appropriate from another region in which such action would be out of place, the old superstition that God does one thing and not another, that He speaks more directly through the thunder of catastrophe or the mystery of miracle than through the quiet voice of ordinary existence—all this is beginning to show signs of expiring in the light of a coming day. Those to whom such a change is welcome regard it as of the utmost importance that this recognition of a Deity immanent in history and in all the processes of Nature shall be guided and elevated rather than curbed and frustrated; but curbed and frustrated it would be by a legal enactment distinguishing secular from sacred, definitely forbidding the admixture, and reserving the sacred for specifically doctrinal or ecclesiastical treatment alone." (P. 725.)

Professor Henry Jones's article, of which "The Coming of Socialism" is the sub-title, should be carefully read by Individualist and Socialist alike. The exposition of the moral implications in the holding of property is of the highest value, and those especially who dread coming social changes as destructive of that which is of most worth in human life, will do well to consider what is implied in the statement "the displacement of the individual is but the first step in his re-installment," and the further assurance that "all legitimate State or civic enterprise means the organisation rather than the elimination of individual wills; and this, in turn, means not only more united action on the part of the whole, but more efficient action, a deeper individuality, on the part of the members." (P. 775.)

In many ways the changes which point to the "coming of Socialism" are teaching us how much nobler "Ours" is than "Mine," and how much richer it really makes the individual. Our immediate duty, Professor Jones points out, is to *moralise our social relations as they stand*, and his own fundamental faith as a social reformer is declared in these words:—"The criterion of State action is the effective freedom of its citizens. There remains in the moral life of the citizens an intensely individual element which the State must never over-ride. The rights of personality can be wisely sacrificed to nothing nor its good postponed to either city or State or humanity. But, on the other hand, the sovereignty of the individual's will and all its sacredness come from its identification with a wider will. His rights are rooted in the rights of others; and all the rights alike draw their life-sap from the moral law, the universal good, the *objective* rightness, of which no jot or tittle can pass away." (P. 781.)

Professor Smith has clearly had unusual opportunities of studying Japanese character, and utters a useful warning against exaggerations, both of its strength and weakness. The Japanese, he says, are "the veriest children of wild nature," but, at the same time, in decorative art and in landscape gardening stand at the head of the nations. What is said of the old Samurai chivalry should be specially noted, both of its ruthlessness and of its high standard of honour and devoted patriotism. On the subject of the low esteem in which Japanese women are said to be held, we are reminded that the Japanese mother is certainly more kindly treated than the average British wife, and that no woman in Japan was ever reduced to the utter degradation of thousands seen daily in London. In reply to the question, "May we hope for some betterment of the world through Japanese influence upon it?" Professor Smith says:—"The immediate material work of Japan for the next 100 years lies wholly in the reformation of China and the Malay Peninsula; perhaps, also, of the Philippine Islands. The whole historic genius of China being radically and essentially peaceful and condemnatory of war, and the Japanese being still intellectually, if not morally, the pupils of China, what is called the Yellow Peril, in the sense in

which it is commonly understood, is a senseless bogey. But if it be taken to mean that European bullying and robbery of Eastern Asia is to be made to cease, and that the opium traffic will soon be stopped, then I, for one, rejoice at that result. This triumph for humanity is probably even now virtually won. There will certainly be an industrial struggle between East and West; but Europe must now fight fair in that struggle, and will be forced to allow it to proceed peacefully and quietly. Perhaps even the example of Japan and of a reformed China may shame our Indian Government into stopping the consumption of opium within the borders of our own Empire." (P. 819.)

To the two articles by Mr. Forsyth and Dr. Anderson we called attention in our leading article last week, and this week have referred to the article by Miss C. E. Stephen on "Signs and Wonders in Divine Guidance." Many of our readers will turn with special interest and sympathy to the article by Miss Edith Gittins on "The Suffering of the Saints," while the philosophers among them will enjoy Mr. Macgregor's article on "The Great Fallacy of Idealism," and his demonstration of how great a virtue there may be in a comma. Professor Bacon, of Yale, writing from Jerusalem, contributes an interesting article on "Gospel Types in Primitive Tradition," and Mr. H. A. Garnett "An Anglican Layman's Plain Plea for the Separation of Creeds from Worship." The repetition of the creed he declares to be contrary to the true spirit of worship. "Faithful service, according to Christ, is the measure of a faithful servant. Frequent verbal utterances of belief by him would arouse suspicion in a master. It seems strange therefore that it should be deemed acceptable to God that we should say twice daily that we believe in Him." And again, since every service begins with a solemn confession of sin, and all sin is practical unbelief, "it seems to me premature that, during the same hour of devotion, we should make an equally solemn affirmation of belief before we have had any opportunity of proving by 'a godly, righteous, and sober life,' that we *do really* believe in God." Another article we have read with much sympathy is that by Dr. Branstetter Gray on "Religion in Public Schools," but why does the Headmaster of Bradfield, in urging the concrete and picturesque teaching of history, speak of "Luther himself nailing his protest to the doors of a German village church"? The University Church at Wittenberg can hardly be so described.

HOWEVER great may be the difficulty of realising God, of maintaining personal relations with Him, it can be overcome through efforts that be within the power of us all, for they are spiritual efforts, and are subject to the direction of the will; not through genius, not through imagination, not through philosophic depths, but through childlike reverence for all holy impulses, through hearkening to what we all spiritually hear, and trying to discern what we all spiritually feel.—*John Hamilton Thom.*

* Williams & Norgate. Quarterly. 2s. 6d.

OBITUARY.

MRS. JOSEPH WOOD.

MANY friends will hear with deep regret of the death of Mrs. Wood, wife of the Rev. Joseph Wood, of the Old Meeting Church, Birmingham, which took place early on Saturday morning, July 21, whilst on her way home in the s.s. *Republic*, from the United States. Mr. Wood exchanged pulpits for two months with Dr. Crothers, of Cambridge, Mass., and had been absent from Birmingham for ten weeks. The sad event was announced on Sunday morning at the Old Meeting Church, and after a prayer and the singing of the hymn, "Nearer, my God, to Thee," the congregation, many of whom were much affected, dispersed. It was decided to close the church in the evening.

During the last week of her stay in America Mrs. Wood was taken seriously ill, but rallied sufficiently to justify the doctors in giving permission to start for home as had been arranged. It was thought that the sea air might possibly be helpful towards recovery. But after the vessel sailed Mrs. Wood grew rapidly worse.

The funeral took place at the Crematorium, Birmingham, on Wednesday. The Rev. J. C. Street, of Shrewsbury, gave the address. Dr. Crothers offered prayer, and the Rev. C. M. Wright read the Scripture lesson. The anthem, "Crossing the Bar" was rendered by the Old Meeting Church choir.

Mrs. Wood's death was a great shock to the congregation, and to the large circle of her friends, by whom she will be greatly missed. Profound sympathy will be felt for Mr. Wood in his sorrowful home-coming.

WILLIAM COLFOX, J.P., D.L.

THE death of Mr. William Colfox removes one of our fellow-worshippers whose loss will be deeply felt, especially in the West of England, and most of all in our congregation at Bridport. In this town the family has lived for very many generations; the fine old borough records preserve traces of the name as far back as the time of Edward I., and when, some years ago, the bells of the parish church were taken down to be recast, the name William Colfox was found on one of them. Naturally, the owner of the name was asked if he would represent his probable ancestor, and with genuine pleasure this was done, Mr. Colfox defraying the expense of the recasting and providing a suitable inscription. During the early part of the last century the family were engaged in a wool business, and a story, told comparatively recently, indicates a strong hereditary characteristic. A local tanner related how the inspector of weights and scales had just been round and had pronounced his scales the best he had ever seen. "And these scales," said the narrator, "I bought many years ago from the Colfox warehouse." William Colfox was the younger brother of Thomas Colfox, and both were sons of William Colfox, of Rax House, and grandsons of Thomas Collins Colfox, one of the sturdiest

upholders of the name Unitarian at a time when it was subject to more obliquity than now. He was responsible for placing the word on the porch of the chapel, the earlier name having been "The Old Meeting," and he left to his descendants an earnest attachment to the cause, along with considerable doubt whether this particular application of the name was justifiable.

William, the subject of the present notice, was born May 4, 1826, and had therefore completed eighty years when he died July 18, 1906. He had his schooling partly under the tuition of the Rev. Philip Harwood, minister at Bridport, partly at Dr. Wreford's school at Bristol. Then he went to University College, London, and graduated B.A. at the University. A picnic to Stonehenge led to weighty consequence, and perhaps the most important event in his life occurred in 1855, when he and his brother Thomas married two sisters of the family of Wansey, who had long been the main support and ultimately were the sole survivors of our little congregation at Warminster. Let it be remembered to the credit of these smaller congregations, which one by one become extinct, that during the days of their struggle they produce very precious types of character.

On his marriage Mr. Colfox settled first in West-street, but soon moved to a house just outside Bridport, known as Westmead, which had belonged to his aunt, Mrs. Lee. This was ever after his home, the house which was destroyed by fire in 1897, being rebuilt, with enlargements, on the old foundation. His family consists of two daughters, Miss A. L. Colfox and Mrs. Oliver Lupton, and one son, Mr. T. A. Colfox.

Mr. Colfox's interest in the town of Bridport was keen and helpful. He was one of the original directors of the Bridport Railway, and one of the Harbour Commissioners. The Burial Board, the Cottage Hospital, and the Public Baths, owed him obligations second to none. And it meant much in every way when he was willing to take a leading part in furthering some good object. The family scrupulousness, which had provided the extra good scales for business, took the form with him of a conscientiousness which was not easily satisfied. Never was there a man who took more pains to be absolutely just and fair, and it cost him much before he would take decisive action. He seldom acted independently of others. He desired the support of their co-operation; but, when he joined, his support made all the difference. Both he and his brother were much interested in archaeology, and the Dorset Field Club and County Museum, and the Bridport Literary and Scientific Institute reckoned him among their ablest supporters. He was also much interested in the Dorset dialect, and to hear him read aloud the poems of William Barnes was a treat almost unique in its delicacy of intonation and expression. He was appointed to the County bench in 1879 and was a regular attendant at Quarter Sessions, and, more recently, was a member of the Standing Joint Committee. In 1899 he was High Sheriff of the county, and was also made a Deputy-Lieutenant.

In politics, Mr. Colfox was a strong Liberal-Unionist, and one of the last occasions when he left his house was to vote for the Conservative candidate at the recent election.

All his life he was a most regular worshipper at the chapel until illness confined him to his home. In earlier days he was also an earnest worker. Two of his services deserve special commemoration. For many years he was a Sunday-school teacher, and, together with his brother Thomas, taught a large class of young men. Most of these are scattered and gone, but some remain in Bridport, and the foremost thought in their minds as they gathered for the funeral, was of the teacher in whose class they had received deep and lasting lessons.

The other service was rendered during the many years when he was chapel warden. The pains he took in collecting the numerous small subscriptions of the poorer members of the congregation was probably unique for a man in his position. He knew the value of these smaller sums for maintaining an independent spirit and a widespread interest, and was rewarded for his trouble by the length of the list of names on the roll.

For the last two years illness confined him almost entirely to his home, but the previous six years were particularly full of helpful activities in which he found much happiness. He was President of Manchester College, Oxford, for three years, 1900-1903, and the Committee greatly valued the geniality and courtesy with which he presided over their meetings. Other positions of leadership in our body he many times declined, for he was slow to believe how much he could do in such a capacity. But wherever our co-religionists were striving zealously to meet their difficulties they had his practical sympathy, and he was one of a small group of men who make it possible for us to maintain our associations and carry on the work we do as an organised branch of the Church of Christ.

The funeral took place on Saturday, July 21, and was marked by the perfect simplicity which he desired. But some 400 friends were gathered around the graveside, and these included many who had come considerable distances, his fellow-magistrates, a large deputation of the police, eight Church clergymen, members of the Corporation, his tenant farmers, and, of course, inhabitants of the town and members of his own congregation. The bearers were his fellow-teachers and old scholars. The chapel choir led the singing of two hymns, otherwise the service followed the usual order. The next day a memorial service was held in the chapel, where the communion table was beautifully decorated with flowers. The hymn beginning "The Lord is just" had been specially selected by Mrs. Colfox for the occasion, and preceded the sermon from the texts, "The memory of the just is blessed" and "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God." The preacher referred to the scrupulous conscientiousness which was the foundation virtue in the character of Mr. Colfox, to the kindness which his per-

sonal sympathy and knowledge made so valuable, and to his simplicity of life; and concluded "Would there were more like him! England would be a different country if her men of wealth took pains as he did to be just; if they were always kind and courteous as he; and if they found their happiness in a simplicity of life which values things at their real worth, and therefore sought to walk humbly with their God. These are the characteristics which we recall to-day. In them shall his memory be blessed."

H. S. S.

ESSAYS IN RESTATEMENT.

XI.—DOGMA AND TRADITION.

In the stricter sense of the word, dogma is authoritative statement of that which is to be believed. In this form it may reasonably be resisted. But dogma, in a looser sense, is the positive statement of unhesitating though undemonstrable belief. When, in the Fourth Gospel, it is said, "We speak that we do know, and bear witness of that we have seen," a dogmatic statement is made, for that which is spoken of is the unseen action of the Spirit of God in a man's heart; the knowledge claimed is the knowledge of intuition, the witness borne is the witness of experience; and outward proof is in such case impossible. But assertion without proof is dogma.

There are those who would have religion without dogma, and think that they find it in the Lord's Prayer. But the two first words of the Lord's Prayer are as strongly dogmatic as words can be. They involve three affirmations—that God is, that He is Father, that He is *our* Father. Not one of these affirmations can be proved to demonstration; the Fatherhood of God, stated positively, is dogma. The first sentence on the first page of the Bible is also a dogmatic statement.

It is no answer to ecclesiastical dogma to scoff at it. That which is said with conviction easily becomes a dictum, and a dictum widely accepted easily passes into enactment. Ecclesiastical authority, in its origin, seems to have been the blending of the power of the State with the teaching of the schools; and obedience to it the blending of the submission of the citizen with the assent of the disciple. Great is the power of settled opinion, and so long as infallibility is claimed for the Living Voice by one section of Christendom, and for the Written Word by another, so long will religious dogma continue to justify itself in the face of contradiction. It is for those who are opposed to the dogmatism of unproved assertion to take care to avoid the harder dogmatism of unproved denial.

Tradition is a word dear to many who have no liking for dogma. But the woven web of custom may in effect be quite as binding as the iron fetters of authority. An unwritten law of conformity to type may become in time as grievous a yoke as written articles of belief. Nor should it be forgotten that disbelief also is sometimes only traditional—something which has come to us by unthinking habit, rather than something at which we have consciously arrived.

B.

THE CHILDREN'S COLUMN.

MISS RAWLINS lately wrote to you about the King of Norway, who was crowned at Trondhjem on June 22. Well, after a beautiful sail, first from Odde to Bergen, and then in and out of nearly all the fjords between that and Trondhjem, we arrived there a few days before the coronation. The people were very busy decorating the town. It is a good-sized town, with all the houses built of wood; some are coloured and some white, and the streets are wide, with trees growing in some of them, and there are gay shops, and a busy market with stalls under awnings or wooden roofs. Men were putting up great flagstuffs along both sides of the streets, and festoons of flags fluttered between these, all up the streets; and the fronts of the houses were decorated with coloured cloths and flags and wreaths.

Some distance up the town from the harbour stands the beautiful cathedral, where the coronation was to take place. It stands in the midst of a pretty garden with large trees, and under the trees is the graveyard. The little mounds that cover the graves are quite small, and there are flowers growing all about, and seats beside the graves; and the stones with the names on them are usually only just small slabs of white marble, about the size of a school slate, set up sloping as you might set a photograph on a table.

The cathedral is very beautiful and stately; part of it which was ruined is being rebuilt, but it was not finished, so they put a canvas roof on that part, and let it be used at the coronation time. We were not allowed to go inside the cathedral on that visit, as they were so busy decorating it; but when we came back there again a few days after the coronation we went in. Crowds of the country people were flocking in to see the decorations, and how it had all looked when their new King and Queen were crowned there; and lots of little children came too. Seats had been arranged all along the sides of the cathedral, in many rows, and a wooden floor had been raised above the stone one up the middle of the church, all the way to the altar steps, so that the King and Queen and all the procession could be seen by everyone as they walked to the altar. In front of the altar was a row of velvet chairs, where the Royal party must have sat, and a place in front of these where I think the King and Queen knelt during part of the service. There were banners and coloured hangings all about, and the beautiful church looked very festive; and on the pair of crimson and gold doors by which the King and Queen had entered were gold letters H. & M., for "Haakon" and "Maud." I am afraid they had not a very fine day, for we heard that it had rained. In almost every shop window were prints of the King and Queen and their little boy, surrounded with Norwegian flags. Afterwards, when we were in the harbour at Bergen, on June 30, we were almost deafened by the firing of cannon shots close to where our steamer lay, and we heard that it was in honour of the little Crown Prince whose birthday it was, and he was four years old.

Well, after Trondhjem, one thing we did was to cross the wide sea called the Vest-

fjord to the Lofoten islands: We stayed at a curious little town built on an island; the little wooden houses were red, and yellow, and green, and white, and most of them stood on little legs of wood or stone so as to be open underneath; and around, and in and out, came the sea with its rising and falling tide; and above the town towered immense steep mountains, some rocky with grass and ferns, and some with great fields of snow upon them: The broad-faced, blue-eyed children crowded round us as we sat to sketch, and sometimes a little hand held out an offering of wild flowers; but they were very well behaved, and very much interested in our drawings, which they seemed to understand better than English country children do; and even the smallest understood that they must go behind us and not in front. Pretty goats and dear little kids came too, bleating round us, and it was pretty to see the kids and the children romping together. The Norwegians are very kind to their animals; and goats and kids, sheep and cows, all follow their owners, instead of being driven by them.

One thing we did in these far-away islands which was very delightful. We went for two days and nights round amongst a number of the islands in a coasting steamer, calling at about thirty different places. We came to little villages with perhaps only half-a-dozen little scattered wooden houses—red and yellow, and pink and white houses—as we turned round some promontory into a beautiful calm bay; great hills and peaked blue mountains with snow on them rising behind or round the bays. Our steamer blew her steam-whistle to give notice of our coming, and off from the shore came a big fishing boat with a high prow, often full of peasants and of great boxes of salmon packed in ice, which had to be taken on board by a crane and put into the hold: Our steamer had all sorts of things on board: five large new boats, which we delivered at different places; a cart, tables, chairs, chests of drawers, cradles, and all sorts of baskets, pots and pans, &c., and crowds of people.

All through the night as well as the day, these calls went on, for it was broad daylight, with the sun shining all the time; and, night or day, the boats and people were always ready. And then the boat slipped back silently over the quiet water to the village, often taking people from our steamer ashore, as well as bringing some to the steamer; and we steamed off to go on to the next place.

One night, at midnight, we saw the sun quite high above the horizon, through a gap between the islands, pouring a splendid flood of golden light across the water, and gilding the mountains with a wonderful glory. Was it any wonder that it seemed impossible to creep down into our narrow beds below?

And in many such wonderful ways our time in wonderful Norway passed; and then again we crossed the Vestfjord, seeing our islands gradually vanishing and being wrapped in mist, above which their rocky and snowy peaks peeped out as if to wish us farewell. And southward we came again by Trondhjem and Bergen, and then made straight for England, and our glorious trip was over. And so farewell to Norway.

GERTRUDE MARTINEAU:

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, JULY 28, 1906.

THE REALITY OF GRACE.

THERE is another article in the new number of the *Hibbert Journal*, besides the two of which we spoke in last week's leading article, that may help us on the way to a deep conviction of the "reality of grace," to that "soul-certainty" which we all desire, of our life held secure in the abiding love of God. It is the substance of an address given to the Sunday Society at Newnham College, by Miss CAROLINE E. STEPHEN, on "Signs and Wonders in Divine Guidance." Many of our readers will remember Miss STEPHEN'S "Quaker Strongholds," and will welcome any fresh word from her.

"As far as we can have any knowledge of the unseen world of spiritual existence," Miss STEPHEN says, "so far, I believe, do we find the old distinctions between good and evil, weighty and trivial, clean and unclean, holy and unholy, helpful and harmful, and so on, running through everything. In the invisible as well as in common daylight we need the exercise of spiritual discernment, and the deeper and more central the power, the more essential is a 'single eye' in meeting or in wielding it. That single eye can, I believe, be preserved only through obedience to the innermost and central light which shines through conscience, through a resolute 'seeking first the kingdom of God and His righteousness.' But ample experience proves that in that search we are often aided and prompted by impulses springing from depths we cannot fathom—nay, I believe that it is in obedience to such impulses that the greatest heights of spiritual life and blessing have been attained. Who can fathom the sources of inspiration, and who will dare to say that we could afford to forego them?"

* * * *

"My own belief, then, is that it is right and reasonable for us to expect that we should be able to hold some immediate communication with the Father of our spirits; that He in whom we live and

move and have our being does in fact exercise in various ways some degree of guidance towards all His creatures; a guidance which, as we have faith and patience and courage to yield ourselves to it, becomes more and more perceptible and clear and satisfying, until at last life may be altogether transfigured by it." (P. 867.)

Those are quiet words of one who knows the reality of grace, and there are more, which we must not quote, concerning the way in which a man may learn in very truth to "walk with God," and be aware with a great gladness of the Divine presence in his life; and also concerning wise precautions to be taken as correctives to self-importance and self-deception.

But what we are most concerned here to point out is, that the beginnings of this true life of communion with the Highest are in the simple things of daily duty. A child may begin to walk in the way of obedience at the word of another, and may not know at first that it is God's way. But there comes a time when a man chooses for himself to do a thing, or to suffer, simply because it is right, and in that self-determined act of obedience then and there gets a hold upon the unseen things which are eternal. The joy of that doing of the right, the sense of fearless and rejoicing strength in it, is a touch of the Divine grace in his life, God with him. It is his first step in the true life with God, and he is happy who comes to understand the full meaning of it. His part and God's part, if he is wise, he will not seek to separate. The great fact is, that he is not alone, he has become aware of the deeper meaning of his life, and that there is Another who cares. Those who have the true insight help others to understand. Those who have taken the first steps in the onward way, tell the others that they also must begin. Their example kindles the desire of others, or puts to shame their disobedient and rebellious will. Loving sympathy will reach out a hand to those who find it hard to begin. He who helps us most to understand, and has kindled the most steadfast flame of aspiration and desire in the hearts of his brethren, is JESUS of Nazareth, who said: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Blessed are the pure in heart, for they shall see God." "Not everyone that saith unto me, LORD, LORD, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

TO CORRESPONDENTS:—Letters, &c., received from F. C., H. C., C. A. G., A. H., E. R. H., E. W. L., F. B. M., R. J. O., C. E. P., A. S., R. S.

THE SUNDAY SCHOOL FROM THE SCHOLAR'S STANDPOINT.*

II.

BY THE REV. J. J. WRIGHT.

Now, omitting many details, I want to state, if I can, what seems to me to be the *root of the whole matter* as regards the Sunday-school from the scholar's standpoint. I am thinking not of an abstract principle, but of concrete cases, when I say that, from the standpoint of the scholar, the Sunday-school is, first of all, an effective *socialiser* of his otherwise too individualistic nature; it is also a practical revealer to him of many right and dutiful relationships which should exist between him and his fellows, between him and the Christian Church, between him and the human life outside, and between him and the Higher Life in greater men and in God; moreover, the school is so suitable an environment to his social, mental, civic, moral, and spiritual nature that, if he only has "the will to respond" to the environment, the school will exercise, and thus unfold for him, some of the best possibilities of his character. It is difficult to put what I mean into a sentence, or even into simple language, but all that I have just tried to say, I have seen exemplified—have not you seen exemplified?—are we not seeing it every day?—in scores upon scores of scholars in our Sunday-schools? I am thinking of young men and young women who have grown up in the Sunday-school, whose natures responded to its instructions and influences, and who therefore, at this moment, are among the best characters one knows. Nay, more, if one looks at older men and women one finds, in Sunday-school districts, that some of the best and most honoured workers, not only in our Sunday-schools and churches, but on Friendly and other societies, on educational and philanthropic committees, in social and recreative movements, on municipal and other councils, received the impulse in the Sunday-school towards these good and useful things, and also learnt therein the art, the happiness, and the duty of *associative life*. That grand old man of America, Edward Everett Hale, whose "Harry Wadsworth" mottoes have inspired so many millions "to look up and not down; to look forward and not back; to look out and not in; and to lend a hand," has also told us, later, that the lesson for the world now to learn is included in the word *Together*—the lesson of "Togetherness." And, in George W. Cable's story of "Bonaventure," the charmingly sagacious old curé tries to give a hint of this to the rather self-centred nature of a little boy whom he loves, and who loves him. They were in a South American garden; the little self-assertive boy in a wilful mood was being let alone a bit, while his good tutor sat under a tree playing *Solitaire* and thinking. By and by, the kindly old curé calls the boy and says: "Bonaventure, I have a riddle for you. It came to me as I was playing *Solitaire* just now. It is this: If everybody could do just as he pleases; if he had, as the governor would say, all his *rights*—life, liberty, pursuit of

* A lecture given at the Summer Session for Sunday School Teachers, at Manchester College, Oxford, on Thursday morning, July 5.

happiness—if everybody had this, I say why should we still be unhappy?"

The boy was silent.

"Well, I did not suppose you would know. Would you like me to tell you? It is because happiness pursued is never overtaken . . . But would you like to do something for me?"

The boy nodded.

"Here, sit down in my place, and write in my pocket-book what I tell you, while I walk about and stretch my legs. So; never mind whether you understand or not. I am saying it for myself; it helps me to understand it better. Now, as I walk, you write: 'Happiness pursued is never overtaken, because'—have you written that?—'because, little as we are, God's image makes us so large that we cannot live *within* ourselves, nor ever for ourselves, and be satisfied.' Have you got that down? Very well—yes—the spelling could be improved, but that is no matter. Now wait a moment; let me walk some more. Now write: 'It is not good for man to be alone, because—because—' let me see: where? ah yes!—'because, rightly, self is the'—ah, no, no, boy; not a capital S for self—ah! that's the very point—small s—'because, rightly, self is the smallest part of us. Even God found it good not to be alone, but to create'—got that?—'to create objects for His love and benevolence.' Yes—'And because, in my poor, small way, I am made like Him, the whole world becomes a part of me'—small m—yes, that is right! My boy," proceeded the curé, "God is a very practical God—no, you needn't write it; just listen a moment. Yes; and so, when He gave us natures like his, He gave men not wives only, but brethren and sisters and companions and strangers, in order that benevolence, yes, and even self-sacrifice—mistakenly so called—might have no lack of direction and occupation; and then He bound the whole human family together, by putting everyone's happiness into someone else's hands. I see you do not understand; never mind; it will come to you, little by little. It was a long time coming to me."

Yes, but it is just something of this which does come even to the average scholar in the Sunday-school—and much more to those other scholars, not a few, who by nature or nurture rise above the average. As, perhaps, I may express it, the Sunday-school has so *schooled* them, or rather the Sunday-school has enabled them themselves so to *school* those elements in their character which have fitted them to link their otherwise poor little thoughts to the larger thoughts of man; to link their otherwise feeble individual efforts at well-doing to the united service of humanity; and to put their otherwise rather puny personal life into the great Fellowship of Mankind and of Him in whom all mankind lives and moves and has its being.

Many illustrations will easily occur to all your minds as to how the Sunday-school you know has done this, in varied manner, and in various degrees, for some of its scholars, not only by its lessons, discipline, and direct aims, but quite as much by the comradeships for life it often gives; by the undying friendships it not seldom affords; by the sense of duty it tends to cultivate; by the co-operation

in unselfish work which it certainly practises; by the ideals of character which it holds forth; and by the reverences for sacred things which it seeks to foster. Actual proofs of these effects of the Sunday-school upon many a scholar I need not offer in your presence. Three interesting facts I may usefully mention. (1) In a certain Sunday-school, the young men have, on the wall of their class-room, a fine large picture of Hoffman's Christ—the manliest figure of Christ I know—and, in certain spaces underneath the picture, they record in order the name of each member of the class who dies. Thus, as they look at the picture on any Sunday, they are reminded of their comradeship—that they are linked together—the living and the dead—and all linked on to Him who reached man's highest ideal. (2) A body of such young men once came to their minister and said: "We have received so much good ourselves, we want to do some similar good to others. There are many poor people about here who never get a service, and we think we could give them one, in their own homes with a few neighbours; may we go?" And the minister said: "Go, and God bless you!" And they went. And God did bless! That was what the Sunday-school had done for them. (3) Some sixty young people last winter read *Robert Elsmere*—about forty of them made a real study of it, meeting fortnightly with their minister, and fairly thoroughly discussing the theological and religious bearings of the questions arising out of that book. They did the reading at home. This was the minister's way of exercising these young people's minds, and of enabling them to come to some decision as to their own religious needs and duties. To his great surprise but still greater joy, at the close of the winter season, twenty-six of these young people came forward and desired to become members of the congregation. They entered into their membership on Easter Sunday.

Who, then, can measure the value of the Sunday-school from the standpoint of such as these?

Let me now conclude by citing to you a little dialogue which once took place between a wise old teacher and a disheartened young teacher. I should say that he had previously been a boy in the old teacher's class—and a rather "lively" one, at times! But for some while now he had been a teacher, and had somehow perhaps, forgotten the scholar's standpoint. So he was in the "blues," which the genial heart of the wise old teacher sought to remove.*

THE DIALOGUE.

Don't you think you are disheartened because you *expect* too much?

But I *don't* expect too much. If I spend my time, and take no end of trouble to teach these boys, Sunday after Sunday, the least they can do is to attend to what I say, and behave themselves. I call them downright ungrateful!

And yet the Association's visitor was struck with their attention, and praised you, to me, as a most promising teacher!

* The following dialogue is by the late Richard Pileher, and is reprinted, with some slight alterations, from the *Sunday School Helper* of April, 1886.

No! you don't say so? I'm glad to hear it. It's a *crumb* of encouragement.

I should call it a good thick slice! And so would you at another time! My dear fellow, do be more reasonable! Now, look here! let me put it to you as it seems to me.

Oh! you always get round a fellow so.

Not when he's on the square! Tell me! do you not spend your time Sunday after Sunday, because you have a deep sense of the good which *knowledge* and *kindly influence* have been to you, and you want to pay back some little of the *debt*, if I may so say, by teaching your lads?

Yes (hesitatingly, then more readily), yes! I suppose that is about it! But I should never have thought of putting it in that way!

Nevertheless, is it not the true way?

Well! yes! it is.

You and I know well that knowledge is a "possession for ever," whatever be the subject we have on hand. You and I know that if knowledge is not exactly *power*, it is that which enables us to use power and direct it aright. Come now! Has it not lifted us up on to a distinctly higher level of thought and feeling, and would we go back to the time before we had it, for any money?

No, that I am sure we would not! what then?

Surely, it is just this strong sense we have of its value that has kept us up, and still keeps us up to the mark; so that ease and comfort and leisure and so forth have been as nothing in our eyes, in our struggles to get knowledge.

Ah, I wish I could *claim* half the fine things you want to credit me with!

We won't stay to discuss the *much* or the *little*. You have *felt* something of what I have just said! I know you have, for I have watched you as anxiously as I have watched myself.

We have always been good friends.

And always shall be, I hope and believe. Now, I suppose you will admit that if you had not this deep sense of the value of knowledge, you would have had still less to show!

There is no doubt about that!

And yet you wonder at your lads, who cannot possibly have any such idea of the beauty of knowledge, or any such sense of its value to them in afterdays; you wonder at them, I say, because they sometimes flag in its pursuit, and cannot always keep up their interest in its drier details and harder grind.

You always side with the lads, as you call them.

No! not always! but, I own, very often I do, because I was once a lad myself. It was a long time ago, no doubt, but I have not forgotten how puzzled I used to be at the continual grind. You remember the story of the little boy who learned the alphabet, and remarked that it was going though a great deal for very little. Do you know I rather sympathise with that lad!

Ridiculous! I do hate to be put off with a joke. I'm in dead earnest, I am!

So am I! But a joke will, sometimes, help truth amazingly! Put yourself in the place of your lads, and try to look at things from *their* point of view. They are either at *work* or at *school* from Monday to Saturday. If they are at school, they have had a surfeit of learning, and hate it for the

time being. If they are at work, they have forgotten much, and so, recovering it is doubly irksome, especially when they find that the little they remember is not often needed in their daily round. I'm not overstating my case? Am I?

No! there's a method in your madness so far! go on!

They have comrades they love, "pals," I dare say they call them. These go off on Sundays for long walks into the country, which your lads would dearly like to join. Every day seems to free our scholars from some control of either father or mother. Yet they come to school regularly—I must say that your class does you credit in that respect—they come Sunday after Sunday. You do not imagine that a day's outing in the summer, and a tea party at Christmas, will explain their coming regularly all the year round?

Well! no, I suppose not.

Then surely they must share some little in your respect for learning, and must have some idea of its value, or they would soon drop away. I don't think we older ones give the youngsters all the credit they deserve. Do you know, I positively grudge coming to school on a fine hot summer's day.

So do I, for that matter!

How much more must they then, undisciplined as they are, when compared with us? I tell you, my friend, that when I see my young men coming every Sunday, and call to mind all the ease and pleasure they forego, I feel that they deserve far more honour than I do, for they cannot know, as I do, all that is at stake.

Well! I must say that there is a good deal in what you say.

Oh! you regular John Bull you! I would not give in all at once, if I were you. I tell you again, that when I think of the sweets of liberty, the enticements of companions, the little force our counter attractions must have in comparison, owing to our scholars not being able to grasp the full value of what we give them; when I remember all this, I wonder, not that so few, but that so many scholars come to us, and come so regularly.

You're turning the tables on me with a vengeance!

Yes, and I'm going to turn them still more! What, then, brings them; after all, seeing that their sympathy with our aims is of necessity so weak?

I'm sure I don't know, since you put it in that way.

Ah! but I know! it is partly yourself! They may talk to each other in class, and exchange curiosities of the most wonderful simpleness. They may suck toffee, and give each other sweets. They may even laugh and be inattentive. I doubt not they are all that, at times. Lads are queer inventions. The best you can say for them is that, give them time, and they will grow up into men! But, depend upon it, they have a sneaking kindness for their teacher, underneath it all!

I wish I could think that!

Would they come at all if they had not. Would you in their place?

No-o-o, I suppose not.

Then "think that." Believe it! Trust them. Do not expect too much. Try them again. Do not let them see that you are vexed, it only tempts them into fresh

unruliness. Do you remember how it was we first came together?

Do I? Don't I? I am fit to thrash myself every time I call it to mind. You had wonderful patience with me, and I have often wondered why.

"And Jesus looked upon him and loved him," said the wise old teacher, as he turned away, gently pinching the younger one's ear as a parting salute. Friend! follow the Master. Trust Love! and Love will see you through!

WORDSWORTH.

THE GREAT YEARS OF SONG.

WE may date them roughly from the year which produced the *Lines composed a few miles above Tintern Abbey*, July 13, 1798, to the year in which the *Ode on Intimations of Immortality* was finished, 1806. Very little of Wordsworth at his best belongs to any earlier time, and very little of Wordsworth at his worst occurs during those few vigorous years. A few great things occur later—some books of the *Excursion*; the *White Doe of Rylstone*; that fine sonnet, *The Power of Armies is a Visible Thing*; the beautiful stanzas *To a Skylark*, and some others. But it will generally be conceded—and it is surely very significant—that this poet, who lived to be eighty, and who continued to compose verses till within three years of his death, achieved nearly all the work whereby he is great within a period of eight or ten years.

But the calmness, or, as we may call it, the comparative dulness of the last forty years, should seem no longer strange to us when we consider the passionate intensity and vigour of the earlier time. For the boyhood and youth of Wordsworth, through which he was disciplined for the achievement of his golden prime, were full of an extraordinary eagerness and ardour of spirit. In the long school time at Hawkshead, besides the keen excitement of boyish games and sports, he knew that strange inward disturbance of mind which a feeling for Nature, at once realistic and mystical, tends to produce, but which is so rare in early life. Visitings from that mysterious realm which, he tells us, was even then so much more real to him than outward and visible things, created emotional excitements very difficult to understand or control. He lived these two lives—the life of vigorous animal activity, and the life of keen spiritual interest—with almost equal intensity. Nature touched him—took hold of him through her "forms and images," with a resistless power of enchantment; spake to him "rememberable things," disciplined his mind "by beauty and by fear"; "all my thoughts were steeped in feeling";—"even then I felt gleams like the flashing of a shield." The "presences of Nature," the "visions of the hills," the "souls of lonely places" haunted him "among his boyish sports":

"Impressed upon all forms the characters Of danger and desire; and thus did make The surface of the universal earth With triumph and delight, with hope and fear, Work like a sea."

His three years at Cambridge were probably the least exciting time of his early life.

His lonely communings with nature and his own heart, had given him a strength of independence and self-mastery which the new conditions assailed, for the most part, in vain. He looked upon those rather tame studies, and all the turbulence of university life, with somewhat of indifference, if not disdain. Nothing appealed very strongly to him. "I was not for that hour nor for that place." Life there was not very real, and human beings lacked substantiality, like forms in a vision. "I was the dreamer, they the dream." Rambles abroad and visits to familiar scenes and people among his native dales, in vacation times, were more to him, even as education, than the routine or the rowdiness of college days. London, where he spent his twenty-first year, does not seem to have moved him deeply—did not arouse his human sympathies in their strength; it was the twelve months in France which did that. He came back from Paris, at the end of 1792, a fully awakened man, a "Republican," a "Patriot of the World," to use his own definition of himself. He came back to England a political enthusiast, full of fire for the people's cause, but also full of doubts, which, as he was compelled to inaction, turned to bitterness and despair. A foiled revolutionist, a moral sceptic, he seeks, long time in vain, for any foothold in the world, or any outlook for himself as an actor there.

When at last peace returns to him, won through that long strife, and the clear vision of what his work must be shines full upon him, he is no longer young. His years are only twenty-five, but they have been intense and passionate years. Emotionally, his life has been a strenuous one, and though, except in the last four years, it was excess of joy that most disturbed him, this may not mean that the strenuousness was less exhausting. It is probable that joy, when passionate and deep, and felt, for the most part, as with Wordsworth, in solitude, is even more exhausting to genius than pain. A significant contrast is presented to us in the discipline through which the poetic powers of Wordsworth were perfected and that through which Shelley's were called forth. Both lived, from childhood, an intense and eager soul-life; but the latter knew little of joy; by "wrong" and "suffering" he was "cradled into poetry." How strikingly different, again, is the experience of both these poets from the leisurely way in which, for example, Tennyson and Browning climbed the heights, reserving their strength, and so retaining it almost to the end of a long life.

It is not strange, then, that Wordsworth's inspiration remained to him, in its fulness of power, but a few short years. But what glorious years they were! What riches of human experience and insight they enshrine! Nature and Man are his themes—the mystery and loveliness of Nature, the depth and grandeur and inexhaustible interest of the mind of Man. We have missed so much by thinking of Wordsworth as exclusively or even chiefly the poet of Nature. Nature, he has told us, was all in all to him, in boyhood and early youth. But he was wrong even there; his own records of that time, as given in the opening books of the *Prelude*, prove him wrong. His love for his old

schoolmaster, his interest in some of the boys with whom he roamed the woods and hills and lake shores near Hawkshead, above all—his tender affection for the old dame, who mothered him there, are proofs of the "human-heartedness" that was ever native to him. The opening pages of the fourth book of the *Prelude*, which tell of his return to Anne Tyson's cottage, in his first college vacation, reveal a tenderness and reverence of heart for that good creature hardly surpassed by any ordinary boy's feeling for his own mother. Yet, doubtless, Nature was supreme in his thoughts, and held him, by the enchantment of her sights and sounds, through those early years. Then, as he comes to know more of the lives of the dalesmen who dwelt among his native hills, the interest in man deepens and grows strong. He becomes more fully conscious of a "human-heartedness" about his love. But it is love for man as seen in close relation with Nature, not as he saw him in Cambridge or in London.

"For me, when my affections first were led
From kindred, friends and playmates, to
partake

Love for the human creature's absolute
self,

That noticeable kindliness of heart

Sprang out of fountains, there abounding
most,

Where sovereign Nature dictated the tasks
And occupations which her beauty adorned,
And shepherds were the men that pleased
me first."

But it was sympathy with the great struggle for liberty in France that awoke the passion of humanity within him, made him a "patriot of the world," and made the love of man to be a mightier influence in his life than love of Nature. And in the calm of spirit which follows those tumultuous times he is able to perceive the unity and harmony of man with Nature. Henceforth nothing shall be "common or unclean" to him—or rather the common is found to be charged with great meanings for the eye that sees in love. Henceforth the lowly interests of human life, the joys and sorrows of mankind, set against the solemn background of Nature—"man suffering amid awful forms"—will afford material and inspiration for his song. Henceforth he must live to "chant the sponsal verse of that great consummation," when all shall enter into the fellowship of these and find the peace which he has found.

In the *Lyrical Ballads*, which appeared in the autumn of 1798, Wordsworth has one supremely great poem, and in that poem the full clear note of all the best work to follow is heard, perhaps for the first time, in its strength. In the *Lines composed a few miles above Tintern Abbey* we meet the poet who has now returned to his first love, but who is conscious of another love which, however it has chastened, has in no sense lessened the first. The world has widened to his vision; his own heart has been enlarged by sympathy and sorrow. And as he stands there, on the banks of the Wye, and looks again on that fair scene which he had beheld five summers before in such different mood, he is aware of some great loss, but also of greater gain:

"For I have learned
To look on nature, not as in the hour
Of thoughtless youth; but hearing often—
times

The still, sad music of humanity,
Nor harsh nor grating, but with ample
power

To chasten and subdue."

And, in the few great years that are to follow, it is this "music of humanity" that will be heard beating through all his nobler verse—sometimes "still and sad," but sometimes exultant with joy. And though Nature is still his solace and support,

"The anchor of my purest thoughts, the
nurse,

The guide, the guardian of my heart, and
soul

Of all my moral being,"

this is because he has felt a Presence which is not only there, but in all human life—whose dwelling is the "light of setting suns," but also "in the mind of man."

And when, nearly seven years later, the long poem, which tells the story of his experience from childhood to middle life, comes to an end, its closing lines proclaim his faith that the mind of man may become

"A thousand times more beautiful than
the earth

On which he dwells, above this frame of
things

In beauty exalted, as it is itself
Of quality and fabric more divine."

It is not possible to express in words the secret of a great poet's power over us. But no one who walks much with Wordsworth can doubt that he had an intense feeling for the ideal life towards which man must aspire, and yet also a passionate appreciation of the actual everyday life which he saw men living—which he lived himself. He believes in a golden age that is to be; he prays that his own life may

"Express the image of a better time,
More wise desires, and simpler manners." Yet this present time is also good, and the people he meets on the common road are full of interest. A homely tale of suffering or of brave endurance, an incident of simple country life, the faith or fancy of a child, the death of an old pauper, the gratitude of an old huntsman, the song of a Highland lass at her reaping, the sight of an aged beggar on the road—these things, as well as the Simplon Pass or the vision of London in the dawn of an autumn morning, have for him strange, deep meanings, and kindle his soul into impassioned poetic utterance.

The Ideal that was ever with him—an impassioned hope, a "faith sublimed to ecstasy"—did not blind him to the significance or the charm of the real. He tells us that in his dark days of unrest and revolt he had thought to sever the future from the past, that a new race would arise unrelated to such mean and paltry beings as hitherto had lived on earth:

"Dare I avow that wish was mine to see,
And hope that future times would surely
see,

The man to come parted, as by a gulph,
From him who had been."

But now, so deeply is the ideal enshrined within the actual, so vital is the unity of all in the living present, that he needs to

speak "Of nothing more than what we are," in order to "arouse the sensual from their sleep," or "win the vacant and the vain to noble raptures."

When he is recovering from the confusion and despair of those dark years I spoke of, and peace of mind comes back, it is not through any surrender of ideal hopes, but through seeing them in "true proportion"—in their relation to that which is to-day:

"I sought
For present good in life's familiar face,
And built thereon my hopes of good to
come."

Here is the clue to the secret of Wordsworth's power. He reveals it to us there, as clearly as words can, in the last three books of the *Prelude*. It has been given him to see "among least things an under-sense of greatest." He has found "high service" wrought "when all the external man is rude in show"; and he will speak of life as he has found it thus:

"Making verse
Deal boldly with substantial things; in
truth

And sanctity of passion, speak of these,
That justice may be done, obeisance paid
Where it is due: thus haply shall I teach,
Inspire; through unadulterated ears
Pour rapture, tenderness, and hope—my
theme

No other than the very heart of man,
As found among the best of those who live
In Nature's presence: thence may I select
Sorrow that is not sorrow, but delight;
And miserable love that is not pain
To hear of, for the glory that redounds
Thencefrom to human kind.

It shall be my pride
That I have dared to tread this holyground,
Speaking no dream, but things oracular."

Again and again, in returning to Wordsworth, I have been amazed to find what sources of fresh strength are in him, what living fountains of peace and gladness seem to flow from his heart. I think that the secret of that strength lies in his firm hold of the actual, whilst never losing sight of the ideal. He ceased not, in an age of reaction and political aridness, to hope for the good glad day, when man should be at one with Nature and with his fellow and with himself. Yet he had learned that not by ignoring, but accepting the facts of the present, and working through them to the ideal of the future, progress toward that future must be made, and the beauty and joy which the present enshrines realised to the full. And obvious as this may be to us now, he was not wrong in thinking that he had gained "clear sight of a new world." It was the freshness, as of a spring morning, in which he saw that world, and the depth of his passionate contemplation thereof, which gave such strength to the utterance of those best years, and made that utterance to be a means of solace and delight to those who read and love and apprehend in other days.

W. J. J.

COMMONPLACE circumstances often make even more strenuous demands upon our moral energy than do exceptional events. It is more wearying and tedious to walk along a dusty road than to climb a mountain height.—H. W. Crosskey.

IMPRESSIONS OF BRITISH COLUMBIA.

S.S. *Empress of Ireland*,
July 14, 1906.

SIR,—Since I wrote to you last—was it not from our beloved Glacier House more than a month ago?—events and interests have so crowded upon us that there has been neither time nor inclination to write again. Now that, alas! it is all over, the dream come true and passed again into dreamland, the Rocky Mountains already 3,000 miles behind us, and this great new ship rushing at 20 miles an hour towards home along the fog smitten shores of Newfoundland, pictures of what has been arise in long succession before one, and may, perchance, form suitable material for some "Impressions of British Columbia."

At the outset, however, let me put in an excuse. Should there be among your readers any who have experiences of serious climbing, canoeing, or camping, let them pass over with a kindly smile the enthusiasms of middle-aged amateurs, remembering that what would be very small things to them may be interesting experiences to less accomplished and able persons. All such matters are, after all, relative; and one man may as properly rejoice in his 9,000 feet of mountain or 20 miles of riding, as another in his 15,000 feet or 40 miles. Nor let anyone expect profound reflections on social or economic matters. One forms his opinions necessarily as he goes along, but equally necessarily learns to distrust the opinions formed on such short experience. But to my pictures.

Few scenes rise before me more delicately yet grandly beautiful than the Asulkan Valley and Pass, some 4,000 feet above Glacier House. Yet, I think, I touched on it in my last, and must only hint again at its dense lower woods, springing from ground strewn with big boulders and carpeted with thick growth of tender oak fern, and made lively by whistling marmots and chattering squirrels, and slow moving, ungainly porcupines—its rushing glacier stream—its wider rock walled parts with lofty waterfalls making music down its precipitous sides—its beds of golden Selkirk lilies—its steep and long moraines skirting the ice tongue of its glacier, and on which the ptarmigan run tamely on before you—its great white snowfield, leading up to a very perfect little col, over which grow up to meet you, as you climb its shining slopes, the fine mountains of the Dawson Range. Once more one lies in the hot sunshine on its summit, gazing down into the purple depths of the Fish Creek valley more than 2,000 feet below. Across it to Mount Dawson and a score more rocky heads, or back over our route to Sir Donald with his rocky peak, the solid mass of "Cheops" and the Roger's Pass—far below us—what a noble panorama of the Selkirk giants springing from out wide-spreading seas of forest! Not a single dwelling-place, not an acre of cultivated land can be seen. You know that the wild goat and bear are at hand, if they would but show themselves. You feel that you are in a land where, after

all, man and his little railway, which he thinks so big, are still on sufferance, and where it is by accident only, the sad accident of casual fires, that up till now he has made his biggest mark.

* * * *

It is Sunday noon as, under a blazing sun, two somewhat overheated persons pull in their rather heavy boat to a little rocky bay. As there is almost certainly no kind of a church within twenty miles they may be this time held excused—perhaps not, however, for the line and minnow that have vainly tempted the big trout for some miles along the lake. And what a lake it is: one arm of the great Shushwap chain of lakes, that octopus-like spreads itself in many directions, in stretches of 20 to 30 miles, among dusky woods and mountains, trodden only by occasional parties of lumber men, and still full of the creatures whose native haunts they are. As we land a delicious perfume greets us, from bushes of red wild roses, fragrant as those of our English gardens. Just above runs the single line of the C. P. Railway, skirting the lake on its way to the Pacific; above that, steeply rising forest that promises a welcome shade. Out with the luncheon basket, and tie up the boat, up among the trees. It looks simple enough, but proves anything but so. Everywhere under the living lies the dead, clothed again with fresh life of moss and fern and lichen. Logs in every stage of decay, some that afford a foothold, some that as promptly crumble and let you through; tangle of bush and briar that catches and holds you back. It takes but a few yards of it, so strangely contrasting with the smooth railway track below, to make us realise the difficulties of pioneers in such a land.

So the first shade is taken, and we camp there, and take stock of our surroundings. These bushes bearing sheets of pure white flowers we have been taught to call thimbleberries, there are the red roses, that splotch of orange and scarlet proves to be a magnificent columbine—samples only those of the colour and beauty which glow under the hot sun. Very large butterflies, sulphur and black, chocolate and white, flit round about, and now and again a sky-blue dragon fly shimmers past. The lake sleeps peacefully in the sun at our feet, with now and again a little flight of wild duck or other water fowl plashing along it, or the swoop of a fish-hawk breaking its surface. Across it some two miles away the thickly wooded hills rise to the sky line for a couple of thousand feet; away to the right another arm begins its windings and passes out of sight. And the hot sun beats down and the hum of many insects rises up, and from the woods behind comes from time to time a strange call of some creature we cannot name, till at length the solitude is broken by the roar of a great train from the East, which thunders past our feet, passes and leaves a deeper peace, and seems, strange to say, not to have been so incongruous with the scene as according to all orthodox preconceptions it should have been. Specially interesting is this train, as being the first for three days. Somewhere far off on the prairie there has been a storm, much rain, and

a consequent wash out of half a mile of line, with a three days' suspension of traffic. Such are the little incidents of travel in these parts.

A deceptive lake, that smiles so amiably at us this Sunday morning, and yesterday, catching us a mile from shore, lashed itself into fury, drove us to make for land with no little difficulty, and shelter in a swampy wood; and there treated us to an exhibition of thunder, lightning, hail, rain, and wind, that swayed and cracked the trees above us in an almost alarming way. But if the rain wets, the sun soon dries again, and it is all in the day's work.

And as we come away is there not here more matter of interest—a great raft of logs, the outer ones chained together, the inner floating loose, surely nearly an acre in extent, temporarily moored on the lake side on its way down from the lumber camps in the mountains to the river, and the saw mills. There in a little white tent among the bushes lives its custodian, and from time to time paddles across to it and does a little stray fishing from it. A somewhat lonely man, who is glad to pass the time of day.

How to get to this paradise of wood and water! Leave your Westbound train, where it crosses an arm of the lake, and sends off a branch to the south, at Sicamous Junction, where is a comfortable hotel, the railway track, but no other road or even tolerable path to walk upon, and plenty of good boats wherefrom to catch big trout, if you can.

* * * *

What manner of railway is this, that provides along its sides such parterres of lovely red and blue—red roses sending their fragrance into the dusty carriages, tall blue lupins exquisitely mingling with them. And here and there tall orange martagon lilies, masses of white thimbleberry, glowing splashes of red Indian Paint-brush, pale purple sage, delicate rose champions—all set in the tender green of young ferns and backed by massive pine woods. Only the C.P.R.'s lazy-going branch line to Vernon, much more intent on goods than on passengers, caught at the right time of year, and in the right places, compensating for its exceeding slowness by its exceeding beauty.

* * * *

For 60 miles the Okanagan Lake ("lake of the storms," well named) stretches its comparatively narrow length among the hills of British Columbia, and towards the American frontier. Wooded, but not very densely, the mountains rise around it, range beyond range, to heights of two, three, or four thousand feet. Here and there fertile valleys open up from its shores, very warm, rather too much beloved of mosquitoes, the home of a fast expanding fruit culture. Thirty miles down from its head an antiquated steamer drops you at the entrance to Mission Creek Valley, where stands the bright little town of Kelowna. City rather, one should say, for is it not duly incorporated with Mayor and Council, and full 800 inhabitants. Very bright is its long main street, with mostly wooden and often coloured and tasteful houses, and several most ex-

cellent shops. It begins on the wharf, and runs, like several beginnings of side streets from it, quickly into the green trees and shrubs and fields in which the whole is set. Enough of town to swear by, and to have made a mild beginning of a public debt, to support a couple of hotels and a club, and divers churches, from the old established Catholic Mission, which was the beginning of things in these parts, to the more modern forms of Dissent, it is yet clearly only of secondary importance compared with the agricultural and horticultural districts which lie around and behind it.

The little town focuses and depends upon the life of the surrounding country. A bright and active life it is, too, both in town and country. Clearly on closer acquaintance a place where no man need starve who is willing to work; also where any man may do any kind of honest work without losing caste socially. You shall hire a "rig" (carriage) from and be driven by a gentleman whom it is a pleasure to meet and talk with, and see other such handling the "cultivator" (small plough) for hire on a neighbour's land. It may be your good fortune to be most hospitably entertained in a delightful house by another who has known what it is to work upon the roads. Far more here than in the old country does a man rank with his fellows according to his native worth and breeding. All this and much more is as it should be at Kelowna and elsewhere in British Columbia. There is also a happy mingling of work and play. In the town is much business activity; on the fruit farms, especially in their early years, much hard work is necessary. Yet time is found for polo and picnics, shooting and fishing, dinners and dances. Life flows freely and strongly, and, above all, hopefully and brightly in many directions. Of course, there are the drawbacks and dangers also. Not all the young men—and there are many young Englishmen there—know how to hold the balance between work and play wisely. Some there are whose manliness runs to billiards, cards, and whisky; others who underestimate the amount of assistance nature will insist on before she allows their trees to yield their fruits. But to the man who will work hard and wait patiently it is a kindly nature, granting a generous return in the end, and the opportunity of a healthy life in beautiful surroundings in the meantime.

The older orchards—of apple, cherry, and peach mainly—now in full bearing, are a fine sight, and in their orderliness are evidence of constant scientific care, a standing rebuke to the slovenly places bearing that name in England. The output of fruit increases yearly, and finds a growing market in the expanding districts of the Canadian North West. I abstain from figures and estimates, but a liberal discount on those given leaves a reasonable assurance of prosperity for this bright and active little community. One leaves it with the murmured regret, "If only I were younger." Then, perhaps, one might have tasted a different kind of life in a town lapped by the waters of a great lake, ringed round by noble hills, with rushing streams, and rich meadow

land, fine woods, and lovely wild flowers close at hand. There we found the brilliant sunflower, large gaillardias, roses, lupins, yellow cactus, branching pink asters, and many another flower. It was there too that the cottonwood trees showered their soft falling down about us like a gentle snowstorm as we drove along.

J. D.

SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING.

THE annual meeting of this Association was held at Newport, I.W., on Wednesday, July 18, when there was a good attendance of ministers and friends from the churches of the district. The Rev. S. M. Crothers, D.D., of Cambridge, Mass., and the Revs. W. Copeland Bowie, F. K. Freeston, and C. E. Pike, of London, were also present.

After a Committee meeting in the school-room there was luncheon in the Masonic Hall, followed by the business meeting, at which the President, the Rev. C. C. Coe, took the chair.

Mr. F. PINNOCK, the senior secretary, read letters of apology for absence from Dr. Cunyngham Brown and others.

The Rev. E. J. WILKINS read the Committee's annual report, which congratulated the members of the Association on a general revival of hopeful activity in the churches of the district. Four pulpits which were vacant last year had all been filled, and good and useful work was being done in each place, thanks largely to the untiring energy and resourcefulness of the President. The help of kindly friends outside the district, and the generous aid of the British and Foreign Unitarian Association were warmly acknowledged. In October last the Rev. H. M. Livens was cordially welcomed. At the recent quarterly meeting the Rev. T. R. Skemp was welcomed to Southampton, and finally at Ringwood Mr. C. E. Reed had been welcomed into the ministry at a special induction service. The general report concluded: "Thus, in one way and another, a variety of work has been done, though the workers have been but few. But the main objects of our churches are and must be the building up of themselves, so that they may the more effectively assert the great foundation truths for which we stand, not minimising the differences between ourselves and other churches, but rather seeking to show that with the faith that we possess Christian lives may be faithfully lived and Christian work faithfully done."

Miss E. J. SPENCER presented her report as treasurer. The general account showed a total on the receipts side of £217 3s. 10d., and a credit balance of £16, as compared with £42 last year.

The reports were duly adopted, on the motion of the President.

Mr. E. CHATFIELD CLARKE proposed the re-election of the president, with an expression of their deep thanks to him for his services during the past year. Mr. Coe made an ideal president, who gave most generously of his great abilities and equally generously of his purse in

the interests of the Association. The Rev. H. M. Livens cordially seconded the resolution, which was carried by acclamation, and the President returned thanks for the renewal of confidence.

The other officers were re-elected, and the President then offered a very cordial welcome to Dr. Crothers, both for his own sake and as a distinguished representative of their American brethren.

Mr. E. CHATFIELD CLARKE seconded the welcome, and, having spoken of their indebtedness to Dr. Crothers for his Essex Hall Lecture, dwelt eloquently upon the close ties which unite England and America together. In conclusion, he spoke of the Unitarians of the Old and New Country being united in standing for a free and unfettered Christianity, and said surely no time was more opportune for presenting the simple and all-satisfying faith of Unitarianism, not in any pharisaical spirit, but with all toleration, and an endeavour to spread the great traditions of free truth handed down to them by those who had gone before.

Dr. CROTHERS, in responding, said that one of the surprises that awaited him on his visit to the old country was that he found he had over-estimated the position and strength of the Established Church. He belonged to a country of free churches, and he expected to find the Established Church dominating and actuating as the backbone the religious life of the country. He found that the Established Church was one of many churches, and only differed from the others in power and influence, because of the fact that it was State supported. On this side, as on the other, he realised that liberalism in religion had more scope than it had ever before had, and things were going on to make civilisation better, more free and unfettered than it had been in the past. He protested against that evil which had grown up in a hurry in America—the millionaire, the man in a hurry to get rich—being accepted as the American type of citizen. The typical American was not nervously excited, given over entirely to haste, as they might have imagined when they landed in New York and went up the street in the rush and hurry of the business part of the day. The Americans recognised fully the evils which had grown up in their midst, and which had been exploited for private gain. In America, as here, they were a scattered church. They required a closer organisation. He had entered the Unitarian Church from the Presbyterian fold, and he had large hopes of doing greater work than in the past, because prominent men in the orthodox churches were pronouncing themselves absolutely in favour of the new thought. Things were happening now that would have led to the withdrawal of ministers in the past which were now only received with disaffected grumblings by the few. Unitarian work was as necessary now as ever it was, and in the future they should have less cause to say that the movement lacked public understanding.

The Rev. W. COPELAND BOWIE followed with an able address on the work of the British and Foreign Unitarian Association in various parts of the world, and commented on a letter from Lord Hugh Cecil

on the education question, the effect of which was that if they read the Bible in the schools without creeds and without dictation from any priest the people would drift into Unitarianism. That was probably right, and he thought it a very happy harbinger, though Lord Hugh Cecil called it a shameful gambling in souls. They, as Unitarians, wished to save their children from the kind of religious experience that some of them, as children, had to go through. He was not discussing the political question, though he held a very clear and emphatic view that the present Education Bill, although it probably satisfied the general feeling of the community, was not, and could not be, a final settlement of the question. But he urged that they, as Unitarians, should realise far more deeply and earnestly than they had done what a great mission in the world they had in doing something to save the children from identifying the religion of Jesus with formularies and dogmas, and to save their souls from doubt and fear.

The Rev. H. M. LIVENS and Mr. LESLIE CHATFIELD CLARKE offered a warm welcome to the visitors, and the Rev. C. E. PIKE, formerly minister at Newport, responded.

After tea a religious service was held in the church, when Dr. CROTHERS was the preacher. The great problem, he said, which the churches had to face at the present time was not opposition, upon which they would thrive, but indifference. They asked themselves, Was the time coming when the men and women doing the great work of the world should be so busy and full of interest in other things that religion should be crowded out, and when they should say—not scornfully, but as a simple statement of fact—“Here is something, excellent in its way, and we acknowledge its value, but we have no time for it”? If they were to rouse men from the indifference into which religion had so largely fallen, they must make them see that a religious life was not a luxury of the few, or something which belonged to this or that respectable body of men, but something which was as necessary to human life as the bread they ate day by day. He warned the churches against growing careless, and said their success lay in the simple recognition of what people needed. The great cry of men to-day was “What must I do to be saved?” and that was where the gospel of the 20th century must begin. They must find out what men dreaded. They might have a word of courage for those despondent, a word of help, to triumph over disease and pain, a word that came from faith in an ever-living and loving Power that worked for good. They could not allow the enemies of religion to say that religion had ceased to be a universal need, a divine necessity, and had become a mere luxury of the few. If they were to get the working men of the world, who were doing the vast labour of necessity, to be interested in religion and the church, they must themselves be more profoundly and more seriously interested, and understand the nature of the struggle of those men and their desires, and bring to them the living water. He knew of no greater joy than to be allowed

to join in that work, to be consciously and gladly, of their own choice, fellow-workers with the Eternal in building up what they believed should yet be the universal Church, lofty as the love of God, ample as the needs of men.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberystwyth.—Mr. D. J. Davies, B.A., who was the second secretary of the Unitarian congregation, and a very loyal supporter during his three years' course at the University College of Wales, has just obtained the degree of Ph.D., *cum laude*, at Marburg.

Birmingham: Moseley.—On Sunday, July 22, the Sunday-school Anniversary was held in the Moseley and Balsall Heath Institute, the preacher being the Rev. T. A. Gorton. Special hymns and anthems were rendered by the children, assisted by augmented choir and instrumental band under the conductorship of Mr. Hughes. There was a good attendance, and the collection proved satisfactory.

Chester.—The Sunday school anniversary services were conducted at Matthew Henry's Chapel on the 22nd inst. by Mrs. Broadrick, of the Lewin's Mead Domestic Mission, Fristol.

Cirencester.—The anniversary services were held on July 8, anthems being well rendered by the children. In the evening there was a large congregation. The sermons were preached by the minister, the Rev. H. Austin.

Crumlin.—Vigorous efforts have been made recently to bring the church property into thorough repair. The meeting-house has been re-fenced, the work being voluntarily done by some sixteen stalwart members of the congregation, and a careful map of the graveyard has for the first time been similarly prepared. The meeting-house itself needing renovation, at an estimated cost of £100, a special service was arranged for July 22, when the Rev. W. Copeland Bowie was the preacher. It was a flower service, and a special train brought a considerable number of visitors from Belfast, Dunmurry, and Glenavy, while other neighbouring churches were also represented. The choir of All Souls' Church, Belfast, helped in the music of the service. Mr. Bowie preached an impressive sermon from Mark i., 17, “Come ye after me.” The collection amounted to £80 2s.

Dudley.—On Saturday, July 21, the third annual flower show was held. Eight different classes of plants had been given out in the spring, and were now brought back after cultivation by the children. An effective show was the result, and prizes were given for the best plants in each class. Mrs. Geo. Bean distributed the prizes. A musical sketch entitled “The Queen of Choice” was given by some of the children, who were dressed to represent flowers. On Sunday, July 22, the Rev. Wm. C. Hall, of Birmingham, preached the Sunday-school anniversary sermons. Special hymns were sung by the children, good collections were taken, and the services were altogether most successful.

Great Hucklow Holiday Home.—The present season at the Holiday Home commenced, as usual, in Whit week. Since then the Home has been regularly occupied every week, and it is fully booked up to nearly the middle of September. The usual parties are made up of the younger scholars of the different schools in the Manchester district, the full complement of the Home being one hundred. Last week, however, was an exceptional one, the Home being given up to a “mothers'” party. The mothers were drawn from four Manchester centres, viz., Willert-street, Renshaw-street, Lower Mosley-street, and Bradford. That it was a “mothers' party” was put beyond all doubt, for most of them had brought at least one baby with them. Fifty-two mothers and thirty-one babies was the actual composition of the party. And a merry party it was. All the worries and anxieties had been left behind, and they were as light-hearted as a party of school girls. The week was very much enjoyed, and some confessed they had never

known there were such sights in the world as the lovely Derbyshire moors and dales had afforded. The mothers followed the custom of the Home, and gave a farewell concert on the Friday evening, to which the villagers were invited. The Chairman of the Homes Committee, the Rev. C. Peach, presided. The mothers sang, both in solo and chorus, in excellent style. Saturday, the day for returning, was beautifully fine, and many of the mothers stayed to meet their children, who were coming out in the afternoon from Renshaw-street. The incoming party numbered about one hundred teachers and scholars, in charge of the Rev. A. W. Timmis. These in turn will leave to-day, and a further hundred scholars will come into residence for a week, and so on to the end—the Home affording thus a happy week for some twelve hundred, or so, scholars, teachers, and mothers.

Lewes.—On Sunday, July 22, Sunday-school anniversary services were held, and the congregation again had the pleasure of welcoming friends from Brighton, Ditchling, Horsham, and other neighbouring churches. The services were conducted by Mr. F. Lavson Dodd, of Tunbridge Wells, whose sermons were greatly appreciated, his subjects being “The Divine Prayer” and “Simplicity in Religion.” At the close of the evening service the choir rendered a selection of vocal music in addition to the anthems at both services.

London: Blackfriars Mission.—The annual Flower Show and Industrial Exhibition took place on Tuesday and Wednesday, July 17 and 18. The plants were judged by Mr. Anderson, head gardener to Mr. F. Nettlefold, who spoke very highly of the marked improvement both in the quantity and quality of the exhibits. Mr. Nettlefold, as in former years, sent a number of beautiful plants for the encouragement of exhibitors. Mrs. Copeland Bowie, Miss Pearson, Mr. W. H. Ballantyne, and Messrs. Gimson and Oakshott kindly acted as judges of the industrial section. The prizes were distributed on Wednesday evening by Mrs. Arnold Lupton, wife of the member for the Sleaford division of Lincolnshire, who was introduced by the chairman, Mr. C. F. Pearson. In an interesting address Mrs. Lupton spoke on some of the lessons to be learned from a careful study of plants and flowers. Hearty votes of thanks were accorded to Mrs. Lupton, Mr. F. Nettlefold, the judges, the chairman, and hon. secretaries, Misses Fry and Dunn.

Manchester Association: Garden Party.—Ten years ago the Manchester District Association of Churches held a most successful bazaar to finance its forward movement work. About ten thousand pounds was raised as a result of the effort, and from that sum the greater part went to build new churches at Bradford, Urmston, Chorlton, and Heaton Moor. New churches, however, cannot become self-supporting all at once. In the natural course they have to be assisted for some years, and when, in addition, the Association has other and older responsibilities towards some of the other churches, as well as constant missionary efforts to be made on behalf of all, it soon becomes obvious that the proceeds of even so great a bazaar as that of ten years ago cannot last for ever. This, then, is the present position in Manchester. The ten thousand pounds has been practically all spent. There are four new churches to show for it, all of them doing good work. The money has been well spent, and now more is needed. The associated churches are therefore about to hold another great United Bazaar, and November, 1907, is the time fixed upon for it. To inaugurate this undertaking a united garden party was held last week. The free use of the beautiful grounds of the Home Missionary College was readily granted by the Committee, and the members of the various churches gathered therefore at Summerville on Saturday last. The afternoon was beautifully fine: although the evening was a little broken. Various attractions were provided, including the band of the Barnes Home, glee singing by the Longsight Church choir, and an open-air dramatic performance under the direction of Mrs. A. L. Harkness. The attendance was very encouraging to the promoters, and much satisfaction was expressed at the possession by the churches in the Manchester district of so charming a spot in which to hold united meetings. During the evening a short meeting was held, and addresses were delivered from the terrace. The chair was taken by Mr. T. Fletcher Robin-

son, the president of the Association. Colonel Pilcher welcomed the gathering on behalf of the College Committee, Mr. Richard Robinson, president of the Provincial Assembly, spoke on behalf of that body, and the Rev. Charles Peach spoke on behalf of the Manchester District Association itself. The meeting heartily endorsed the appeals of the speakers, and gave every indication of great readiness to take up the work with the same enthusiasm which carried the last undertaking to so successful an issue.

North Lancashire and Westmoreland Unitarian Association.—The summer Conference was held at the new church at Ansdell, on Saturday, July 21. There was a large gathering and a pleasant afternoon was spent. Delegates and friends were present, from Kendal, Lancaster, Preston, Chorley, Blackpool, and South Shore.

Norwich.—The Sunday school anniversary services were held at the Octagon Chapel on July 8. Special music was rendered by the choir and children; the sermons were preached by the Rev. Alfred Hall. On Sunday evening, July 15, the music was repeated, when the Rev. Dr. Baart de la Faille, minister of the Dutch Church, Austin Friars, London, preached to a good congregation. In the morning he had preached the annual Dutch sermon in the Blackfriars' Hall. The Octagon congregation has just lost one of its oldest members through the death of Mr. Edward G. Reeve, at the age of 79. He had been connected with the Octagon all his life.

Oldbury.—Flower services were held on Sunday, July 15, the Rev. W. G. Topping being the preacher, when special hymns and anthems were rendered by the children and choir.

Stockport.—On Saturday, July 21, a grand garden fête was held in the charming and extensive grounds of "Woodbank," kindly lent for the occasion by Mr. Herbert Marsland, a member of the congregation. The purpose of the fête was to raise money towards paying off a debt of about £300 on the church. A large tent was kindly provided by Mr. Marsland for entertainments, a large space near the house was fenced off for *à la fresco* teas, and there were various refreshment stalls, all in the open air. The band of the 4th V.B.C.R., by permission of Col. Johnson, another member of the congregation, was in attendance, and discoursed sweet music. Entertainments were given at intervals, by the Sunday-school children, well trained by Mr. G. L. Halsall and his daughters, and much enjoyed. The School Dramatic Society gave a laughable dramatic sketch, "The Wrong Box," and various sports helped to enliven the proceedings. About 1,750 persons were present, and it is hoped that £60 or £70 may be cleared. The weather was fair, and the fête was a great success, thanks to the efforts of a large band of willing workers, and the great kindness of Mr. Marsland.

Yorkshire S.S. Union.—The annual meeting of the Union was held at Holbeck, Leeds, on Saturday afternoon, July 7, and was attended by a goodly number of officers, teachers, and workers of the affiliated schools, and most of the ministers of the district. The proceedings began with a service in the chapel, conducted by the Rev. A. H. Dolphin, of Sheffield, whose discourse on the true religious training of the young was informing and helpful. Tea was served to about 100 friends in the large classroom, and a business meeting was held in the school. The president, Mr. E. D. Dodgson, opened the meeting with a practical address on the work of the Union during the year, and made a number of suggestions for the extension and improvement of its activities. The secretary, Mr. C. H. Boyle, presented the annual report, which bore testimony to a year of well-sustained effort among the schools of the Union. The election of officers for the ensuing year was confirmed. The Revs. Charles Hargrove and W. R. Shanks offered a welcome to the representatives of the N. Midland, Manchester District, and N.E. Lancashire S.S. Societies, to which the Revs. J. K. Smith, and H. Kelsey White, and the President of the N.E. L. S.S. Union replied in interesting addresses. The further proceedings included the passing of votes of thanks to the preacher, to the friends at Holbeck, and a number of suggestions for further consideration were referred to the committee, among the speakers being the Rev. E. C. Jones, J. H. Green, and Messrs. F. T. Jackson, J. T. Kitchen, and others.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, July 29.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Bermondsey, Fort - road, 7, Rev. EUSTACE THOMPSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP, and 7, Musical Service.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. W. PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. V. D. DAVIS, B.A., and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11, and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 6.30, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11 and 6.30, Mr. G. WARD.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. G. CRITCHLEY, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. FREDERIC ALLEN.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Royal warrant and Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY : LONDON, W.C.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, STUDENT, U.H.M.C.
 DOUGLAS, Isle of Man, The Gymnasium, Kensington-road, off Bucks-road, 11 and 6.30, Rev. J. A. PEARSON.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. E. L. H. THOMAS.
 LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. W. TIMMIS.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK. No service next Sunday, 5th August.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. FRANK WALTERS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. M. R. SCOTT.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. J. E. ODGERS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. JAMES GLYNNE DAVIS.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

MARRIAGES.

HARGROVE—HUMPHREY.—On July 14th, at the First Methodist Church, Albany, U.S.A., by the Rev. Edgar H. Brown, uncle of the bride, Charles Rodolph, only son of the Rev. Charles Hargrove, of Leeds, to Maud Bessie only daughter of Dr. Ellery H. Humphrey of Rensselaer, N.Y.

KENRICK—BEALE.—On July 24th, at the Church of the Messiah, Birmingham, by the Rev. J. Worsley Austin, M.A., Wilfred Byng, elder son of the Right Hon. William Kenrick, of the Grove, Harborne, to Norah, younger daughter of Charles G. Beale, of Maple Bank, Edgbaston.

DEATH.

WOOD.—On the 21st inst., on board s.s. *Republic*, off Queenstown, Elizabeth, wife of the Rev. Joseph Wood, of 120, Gough-road, Edgbaston Birmingham.

FOR THE HOLIDAYS.

BEE SONGS.

By the Rev. W. G. TARRANT.

"A little book of graceful and sincere songs and lyrics."—*T. P.'s Weekly*.

"Cannot fail to bring cheer to the reader."—*New Age*.

ONE SHILLING NET.

PHILIP GREEN, 5, Essex Street, Strand.
(Or of the Author, Wandsworth.)

PORTRAIT OF DR. DRUMMOND.**PHOTOGRAYURE**

of the portrait of Dr. Drummond by Sir George Reid, presented to Manchester College. Size, 10 in. by 8 in., on India paper. A limited number of copies may be purchased, price 5/-, post free, on application, with remittance, to the Rev. V. D. DAVIS, 9, Nightingale Sq., Balham, S.W.

In the Printer's Hands, and will shortly be Published.

Price One Shilling.

**THE ASPIRATIONS USED
FOR
THE PAST THREE YEARS
AT
FLOWERGATE OLD CHAPEL,
WHITBY,
INSTEAD OF PRAYERS.**

They are entirely free from the implications of a Personal Theism, and offer worship to the moral ideal, as the divinity of all religion. Compiled and written by FRANCIS HAYDN WILLIAMS, Minister of the Chapel.

FOURTH CITY MUTUAL BENEFIT**BUILDING SOCIETY,**

2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £80 EACH.
Entrance Fee, 2/6. Deposits repayable
at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years
Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Preparation
for London Matriculation, Trinity
College, and Associated Board of Musicians
Healthy situation, Hockey, Cricket, and Swimming.
Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

LANDUDNO. — TAN - Y - BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially
invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

SOMERVILLE SCHOOL,

ABERYSTWYTH.

Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for Delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

Plums from Orchard to Home.—The
best preserving plum is the Pershore Egg,
which I supply when in best condition at 6/6
per 24 lbs., carriage paid to any station in
England, and for 7/- to Scotland, Ireland, &c.
Illustrated list free to those mentioning paper.
—H. B. POLLARD, Fruit Grower, Evesham.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High,
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade,
Due south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-
stock," 59, Warrior-square. First-class
BOARD and RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH,
DEVON.—BOARD and RESIDENCE
for Ladies. Beautiful country. Sea and
moorland. Bracing climate. Special advan-
tages for girls requiring a change. Home com-
forts and genial companionship. Prospectus
from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished
Apartments facing the sea; highly
recommended; moderate terms.—Mrs. CHAM-
BERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APART-
MENTS, or would Let Furnished. Sea
view.—Mrs. VICKERS, Hazel Mount, Bay View
Terrace.

SOUTH SHIELDS.—Beautiful Sea
Coast.—TO LET, very comfortable
Furnished House, eight rooms and bath, near
station, parks, sea and trams. Terms moderate
to a good tenant.—Apply, 56 Winchester-street,
South Shields.

Near the British Museum.

KINGSLEY HOTELHART STREET, BLOOMSBURY SQUARE,
LONDON.

This well-appointed and commodious Tem-
perance Hotel has passenger Lift; Electric
Light in all Rooms; Bathrooms on every Floor;
Spacious Dining, Drawing, Writing, Reading,
Smoking and Billiard Rooms; All Floors
Fireproof; Perfect Sanitation; Night Porter.
Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance,
Table d'Hôte Breakfast and Dinner, from
8s. 6d. to 10s. 6d. per day. Full Tariff and
Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

Situations,**VACANT AND WANTED.**

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.

LADY with literary tastes, fond of
botany and painting, seeks re-engage-
ment as COMPANION or CHAPERONE.
Would take charge of delicate or backward
girl.—B. W., 79, Palace-road, Upper Norwood,
London, S.E.

LADY HELP SEEKS POST where
maid is kept. Thoroughly domesticated.
Good needlewoman. No objection assisting
with one child.—C. S., 121, Dalston-lane.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
RENCE.
F. H. A. HARDCASTLE, Miss ORME.
F.S.I.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per
cent. DEPOSITS received at 3 and 3½ per cent.
withdrawable at short notice.

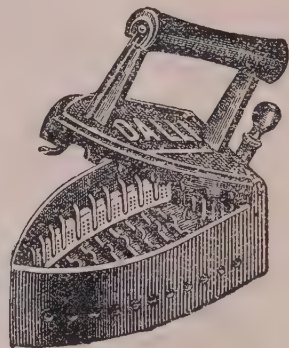
BORROWER'S INTEREST 4 per cent.
Monthly Repayment, including Principal,
Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other
Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to
purchase houses for their own occupation.
Prospectus free.

CHARLES A. PRICE, Manager.

**Dalli**

The best Box Iron. Self-heating with smokeless
fuel. No gas, no fire, no danger of explosion.
Hot in a few minutes and remains hot. It can be
used indoors and outdoors without interruption
and does double the work in half the time.

Price of the "Dalli" 6/-, price of the "Dalli"
Fuel 1/9 per box of 123 blocks. To be obtained of
all Ironmongers and Domestic Stores. If any
difficulty apply to THE DALLI SMOKELESS FUEL
Co., 27, Milton Street, London, E.C.

Beware of worthless imitations.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two
lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Pro-
prietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lambs Conduit-street, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday,
July 28, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3345.
NEW SERIES, No. 449.]

LONDON, SATURDAY, AUGUST 4, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	505
LEADER:—	
The Education Bill...	512
ARTICLES:—	
The Unitarian Van Mission	506
National Conference	507
A Sermon in Stone...	509
Musings by a Minister.—XLIII...	510
Essays in Restatement.—XII...	510
Boer Home Industries	512
The Revival Needed	513
Impressions of British Columbia—II...	515
MEETING:—	
Eastern Union	517
CORRESPONDENCE:—	
Essex Hall Year Book, 1907	510
LITERATURE:—	
Mr. Scott's Newdigate	508
THE CHILDREN'S COLUMN	511
NEWS FROM THE CHURCHES	518
OUR CALENDAR	519
ADVERTISEMENTS	520

NOTES OF THE WEEK.

THE Editor requests that during August all correspondence may be sent to the office of THE INQUIRER, and not to his private address.

THE first part of Mr. Schroeder's Tennyson lecture at the Oxford Summer Session for Sunday-school teachers we hope to publish next week.

DR. E. RAY LANKESTER gave his address as President of the British Association at York on Wednesday evening, referring to the fact that the first meeting of the Association was held in that city seventy-five years ago, and then dealing with the progress of science during the last twenty-five years, since the last meeting in York. The discovery of radium, and its revolutionary influence on scientific thought, naturally held a prominent place in the address. We quote its concluding sentences:—"In conclusion, I would say a word in reference to the associations of our place of meeting, the birthplace of our society. It seems to me not inappropriate that a society for the advancement of science should have taken its origin under the walls of York Minster, and that the clergy of the great cathedral should have stood by its cradle. It is not true that there is an essential antagonism between the scientific spirit and what is called the religious sentiment. 'Religion,' said Bishop Creighton, 'means the knowledge of our destiny and of the means of fulfilling it.' We can say no more and

no less of science. Men of science seek, in all reverence, to discover the Almighty, the Everlasting. They claim sympathy and friendship with those who, like themselves, have turned away from the more material struggles of human life, and have set their hearts and minds on the knowledge of the Eternal."

THE Education Bill on Monday passed the Commons by a majority of 192, and Mr. Birrell has received the congratulation of his friends and his political foes for his conduct of the measure. He is also the recipient of the sympathy of *Punch* for the exhausting labour through which he has come. We imagine a man of Mr. Birrell's humour will appreciate the latter not less than the former. While the Bill awaits the autumn and its fate in the House of Lords, the controversy is not to languish even in the holiday season, if a number of "undersigned ministers of the Free Evangelical Churches" have their way. The signatories include among others, the Revs. Dr. Fairbairn, Dr. R. F. Horton, Dr. Monro Gibson, F. B. Meyer, and Thomas Spurgeon. They not only affirm that "instruction in the Bible truth" is an essential factor in the education of the young, but they "hold strongly that the Bible should be taught as an authentic and authoritative record of fact and truth, and that the instruction given in Holy Scripture should not be inconsistent with the 'Apostles' Creed,' which represents the general consent of Christendom on the fundamental facts of the Christian religion." Of course "authentic and authoritative" may be no more than a flourish, meaning only authentic where it is not inaccurate. But in that case the phrase is disingenuous. If it mean more than that, it implies what every Biblical scholar knows to be untrue.

WITH reference to this manifesto the following letter from the Secretary of the British and Foreign Unitarian Association has appeared in the public press:—

SIR,—The manifesto signed by prominent Nonconformist ministers respecting the Bible teaching provided for under Mr. Birrell's Bill, which appears in your columns to-day, will go a long way towards convincing the ordinary citizen that the claim of the Nonconformist—that he is bent only on the pursuit of truth and justice, while his Anglican brother is seeking to inculcate theological dogma and ecclesiastical ceremonial—is simply a myth.

We are solemnly informed by these divines that the Bible should be taught as "an authentic and authoritative

record of fact and truth"; that the instruction given in schools "should not be inconsistent with the Apostles' Creed"; which Creed, we are told, "represents the general consent of Christendom on the fundamental facts of the Christian religion."

One would like to know if the teachers are expected to tell the children that the whole of the Bible, from Genesis to Revelation, is "an authentic and authoritative record of fact and truth." If so, what a stupendous dogma these Nonconformist divines desire to enforce upon the reason and conscience of the children of the twentieth century! Then, again, why stop at the Apostles' Creed? Dr. Fairbairn and the learned brethren whose names are among the list of signators, know quite well that the immediate followers of Jesus had as little to do with the compilation of that Creed as with the Nicene or the Athanasian Creed.

If this manifesto really represents the views of the Evangelical Free Churches in England, I trust we shall hear no more about their being advocates and supporters of a public-school system which shows no preference to Church or Creed: The worthy Nonconformist divines who are responsible for this latest manifesto may, however, succeed in making it clear that it is not to them that one must look for a just and adequate settlement of the education question in the future.—Yours, &c.,

W. COPELAND BOWIE:
Essex Hall, Essex-street, Strand,
July 31.

MISS MARGARET McMILLAN, whose broadly thought out ideals of education are so well known, is one of the managers of a group of county schools at Deptford, and, in connection with this, Mr. Joseph Fels has offered the L.C.C. a sum of £5,000 towards the carrying out of an interesting experiment in physical culture. It includes medical inspection, but goes very much beyond what the Education Bill will provide. If the scheme is carried through there is to be a teacher specially trained for the hygienic supervision of the children, who are to be taught swimming, voice production, and in various ways a general knowledge and reverence of physical health. For, as Miss McMillan holds, spurious forms of mental instruction will only be departed from when the pupils come with wholesome bodies to the higher education of sense and imagination.

MISS ETHEL HURLBATT, M.A., Principal of Bedford College for Women (University of London), has been offered and has

accepted an appointment as Warden of the Royal Victoria College, McGill University, Montreal, and will leave England at the end of the year. The Council of Bedford College will shortly appoint her successor, whom it is hoped will come into residence at the beginning of the Lent term.

WE noted in *THE INQUIRER* of July 14 the coming celebration on Wednesday, August 1, at the First Church in Plymouth, Mass., the Church of the Pilgrim Fathers, of the Tercentenary of the first gathering of the church at Scrooby. The invitation to this celebration contained the following account taken from the "Church Records," of its original Covenant:—

"A Church Covenant was read, and the Church voted that it should be left upon record as that which they did own to be the substance of that Covenant which their Fathers entered into at the first gathering of this Church, which was in these words following: In the Name of our Lord Jesus Christ & in obedience to his holy will & divine ordinances, Wee being by the most wise and good providence of God brought together in this place & desirous to unite ourselves into one congregation or Church under the Lord Jesus Christ our Head, that it may be in such sort as becometh all those whom He hath redeemed & sanctified to himselfe, wee doe hereby solemnly & religiously (as in his most holy presence) avouch the Lord Jehovah the only true God to be our God & the God of ours & doe promise & binde ourselves to walke in all our wayes according to the Rule of the Gospel & in all sincere conformity to His holy ordinances & in mutuall love to & watchfulness over one another, depending wholly & only upon the Lord our God to enable us by his grace hereunto."

THE Jewish Encyclopædia, the first volume of which appeared in 1901, is now completed in twelve substantial volumes, of altogether 8,572 pages, and over eight million words. (Funk & Wagnall's Co., New York and London.) On the editorial board we note the name of Professor C. H. Toy, of Harvard, and among the foreign consulting editors Professor Oort, of Leiden. The encyclopædia admirably fulfils its purpose as "a descriptive record of the history, religion, literature, and customs of the Jewish people, from the earliest times to the present day," and so far justifies those concluding words as to have articles on Jerahmeel and Canon Cheyne, and the Dreyfus case. The concluding volume opens with an elaborate article on the Talmud. One well illustrated article is on typography, showing many examples of Hebrew printing, and the previous article on types (anthropological) gives a page of illustration, with an unmistakable composite portrait of a Jewish lad, and the ten youngsters of New York, of whom he is the result. The work is fully illustrated throughout.

IN the August *Cornhill*, it is pleasant to meet Mr. Leonard Huxley as a poet, and as "The Bather" in Bassenthwaite, by Skiddaw:—

"One long field, by sweet runnels fed,
That in the South mere ditches were,
But here spired plantain rears its head
And grey-eyed yarrow's silvery lip
Smiles norland welcome:—Last, a row
Of screening alders; there I strip
And barefoot through soft grasses go
Where Derwent, curving to the mere,
Swift in his seeming stillness slides,
A moving mirror, darkly clear,
Deep-pooled beneath his hanging sides:

"Poised for the plunge, erect I take
The benison of the sun: I see
The toil-bound mower by the lake
Still swing his scythe, but I am free.
I poise, I plunge:—the mirrored hills
Rise up to meet me as I leap.
How the cool stream my body thrills,
Silken and soft and fresh as sleep!"

This number of *Cornhill* has also a most interesting article on "Ruskin in Venice," by Count Alvise Zorzi, while Mr. Stanley Weyman's Reform Bill story, "Chippinge," proceeds with sustained interest. We are promised in September the beginning of a new story ("Letters of an Independent Woman") by the Author of "Elizabeth and her German Garden."

THE August *Connoisseur*, as one of its full page illustrations, has a fine reproduction of an old portrait in oils, said to be Andrew Marvell, though no particulars are given of the portrait. A second article on Penshurst Place, in Kent, the home of Sir Philip Sydney, among other things, of how he fell at Zutphen, and in the illustrations shows many curious and beautiful treasures belonging to the house.

THE exhibition of works of William Blake at the Carfax Gallery, St. James's, which closed on Tuesday, contained a large number of his drawings, two of the most interesting being the panels of "Winter" and "Evening" which, according to the catalogue, once "formed the supports of a chimney piece in Cowper's house at Felpham." There was a third panel, a view of Olney Bridge, the only landscape which Blake is known to have painted, which is now destroyed. We are interested to see that the Liverpool Booksellers' Co. are to publish, early in the autumn, a fine edition of Milton's *Paradise Lost*, with Blake's illustrations (crown 4to, 12 plates in colour, 12s. 6d. net.).

THE mezzotint portrait of Mr. John Morley by Mr. Percy H. Martindale has been very well received. It is a happy unconstrained portrait of the man of letters sitting at ease in his study chair, with the light of a smile upon the face. "The likeness is most telling," said the *Liverpool Daily Post*, and many other papers, including the *Westminster*, spoke highly of it. Artist's proofs may still be had for five guineas, and prints on India paper, two guineas, on plain paper, one. Orders may be sent to Mr. John Arthur Cooke, Marple, Cheshire.

THE July *Liberal Churchman*, the second half-yearly issue for 1906 of this interesting organ of the "Churchmen's Union for the Advancement of Liberal Religious Thought," contains the paper by Dr. Rashdall, "A Plea for Undenominationalism," read at a recent meeting of the

Union, an account of "the Church in the United States," with special reference to the case of Dr. Craspey, of Rochester, New York, by Dr. Heber Newton, and an article on "Lay Influence in Church Concerns," by the Rev. W. Routh, together with notes and reviews of books. (Williams & Norgate. 1s. 2d. post free.)

MR. F. A. EDWARDS, writing from Hammersmith, informs us that the Charity Commissioners have recently prepared a new scheme for the administration of the St. Peter's Free Schools, Hammersmith, which provides for the division of the endowment into two parts, one being applied to the payment of pensions of from 10s. to 20s. weekly to "widows or spinsters of good character, in reduced circumstances, of not less than sixty years of age," who "shall be Protestant Christians—not Unitarians nor Socinians." It would be interesting to know more of the origin of this enlightened charity!

THE UNITARIAN VAN MISSION.

THE Unitarian Van goes prosperously on its way. It started upon its mission, as we recorded at the time, on the Cheshire side of Warrington, at Lymm, on May 14, and is to conclude its journeyings for the present season on September 29, very fitly, at a village in the neighbourhood of Rochdale, the home of the Rev. T. P. Spedding, the devoted secretary of the Mission. Thus, of the nineteen weeks' campaign planned, eleven are now completed, and the Van is in Yorkshire.

From Warrington by way of Liverpool past Wigan, the course pursued was up into the hill country of North-East Lancashire, past Clitheroe and Chatburn into Yorkshire, at Gisburn and Barnoldswick, then back again across the border to Nelson, and most of the remaining weeks are marked out for Yorkshire, Keighley, Bingley, Sowerby Bridge and Hebden Bridge being on the programme, then finally back to Lancashire again by Todmorden to Walsden and Littleborough, and so on to Rochdale.

The weather has not been always kind, and Mr. Talbot, who has been with the Van all the time, will doubtless have some curious experiences to relate; but unexpected kindness in many quarters has marked the course of the journey, and the members of our own churches in the neighbourhood of which the Van has passed have loyally helped in the work. The stations chosen have been chiefly in villages and small towns, and, while numbers have been often small, great interest has been awakened, and the seeds of liberal religious thought have been sown broadcast; while in many cases there was no need for sowing, and a ready response of sympathy from members of other churches met the speakers.

When this first season's Mission is completed, it will be of great interest to have a full report of the results, and of the conclusions of the chief workers as to what has been accomplished, and what are the possibilities of such a Mission.

FASHION is a poor vocation.—*Channing.*

NATIONAL CONFERENCE

Of the Members and Friends of

UNITARIAN, LIBERAL CHRISTIAN,
FREE CHRISTIAN, PRESBYTERIAN,
AND OTHER NON-SUBSCRIBING OR
KINDRED CONGREGATIONS.

OFFICERS AND COMMITTEE,
1906-1909.

President.—Rev. Joseph Wood.

Vice-Presidents.—Mr. James R. Beard,
J.P., Mr. W. B. Bowring, J.P., Rev. Dr.
J. Estlin Carpenter, Mr. Howard Chatfield
Clarke, Dr. W. Blake Odgers, K.C., Rev.
S. A. Steinthal, Mr. A. W. Worthington,
B.A., J.P.

Treasurer.—Mr. J. W. Scott, J.P.

Secretary.—Rev. James Harwood, B.A.

COMMITTEE.

Elected Members.—Rev. Dendy Agate,
B.A., Rev. J. Worsley Austin, M.A., Rev.
F. K. Freeston, Rev. Henry Gow, B.A.,
Mr. George H. Leigh, Mr. Percy H. Leigh,
Mr. Albert Nicholson, Rev. J. Collins
Odgers, B.A., Rev. F. W. Stanley, Rev.
James C. Street, Mr. J. C. Warren, M.A.,
Mr. J. Harrop White.

Representative Members.—Rev. W. H.
Lambelle, Northern Counties Unitarian As-
sociation; Rev. C. J. Street, M.A., LL.B.,
Yorkshire Unitarian Union; Mr. Richard
Robinson, Provincial Assembly of Lanca-
shire and Cheshire; Rev. J. J. Wright, North
and East Lancashire Unitarian Mission;
Rev. H. D. Roberts, Liverpool District Mis-
sionary Association; Mr. G. W. Rayner
Wood, Manchester District Association of
Presbyterian and Unitarian Churches;
Rev. B. C. Constable, East Cheshire Chris-
tian Union; Rev. J. M. Lloyd Thomas,
North Midland Presbyterian and Unitarian
Association; Mr. W. Byng Kenrick, Mid-
land Christian Union of Presbyterian,
Unitarian, and other Non-Subscribing
Churches; Rev. Alfred Hall, M.A., Eastern
Union of Unitarian and Free Christian
Churches; Mr. W. Wallace Bruce, L.C.C.,
Provincial Assembly of London and South-
Eastern Counties; Rev. W. Copeland
Bowie, London District Unitarian Society;
Rev. C. C. Coe, Southern Unitarian Asso-
ciation; Rev. J. C. Pollard, North Lan-
cashire and Westmoreland Unitarian Asso-
ciation; Rev. J. McDowell, Western Union
of Unitarian and Free Christian Churches;
Rev. A. J. Marchant, General Baptist
Assembly; Rev. P. M. Higginson, M.A.,
Manchester College, Oxford; Rev. Charles
Peach, Unitarian H.M. College, Manchester;
Mr. Harold Bailly, Presbyterian College,
Carmarthen; Rev. W. G. Tarrant, B.A.,
British and Foreign Unitarian Association;
Mr. John Harrison, Sunday School Asso-
ciation; Miss Gittins, Central Postal
Mission and Unitarian Workers' Union.
Not yet appointed, South Wales Unitarian
Association; Mr. L. N. Williams, South
East-Wales Unitarian Society; *Not yet
appointed,* Scottish Unitarian Association;
Not yet appointed, Presbytery of Antrim;
Rev. J. H. Bibby, Remonstrant Synod of
Ulster; Rev. G. H. Vance, B.D., United
Synod of Munster; Rev. J. A. Kelly, Asso-
ciation of Irish Non-Subscribing Presby-
terian and other Free Christians; Rev. Geo.
J. Slipper, Ulster Unitarian Christian Asso-
ciation.

Co-opted Members.—Rev. H. Enfield
Dowson, B.A., Rev. C. Hargrove, M.A.,
Mr. Charles W. Jones, J.P., Mr. David
Martineau, J.P., Mr. P. J. Worsley, B.A.,
Mr. Edgar Worthington.

RULES.

The following are the Rules of the
Conference, as revised at the Ninth Trien-
nial Meeting, held at Oxford, April 19,
1906:—

(1) This Conference shall be called "The
National Conference of Unitarian, Liberal
Christian, Free Christian, Presbyterian,
and other non-subscribing or kindred Con-
gregations." It shall meet at least once
in every three years.

(2) The following persons shall be mem-
bers of the Conference and entitled to vote
at all its meetings:—

(a) The minister or ministers of each
congregation on the roll of the Conference.

(b) One delegate from each congre-
gation on the roll.

(c) One delegate from each of the
Societies enumerated in Rule 7.

(d) Ministers not in charge of congre-
gations whose names are contained in
the last Essex Hall Year Book.

(e) The Principal and all Professors
on the permanent staff of Carmarthen
College, Manchester College, Oxford, and
the Home Missionary College, Man-
chester.

(f) All officers and members of the
Committee.

(g) All past Presidents.

(h) Any other person who may be
elected a member by resolution passed
at any Triennial Conference. Such mem-
bership shall continue for the period
named in the resolution, or, if no period
be named therein, for seven years.

(3) The Secretary shall keep a roll or
list of the congregations and societies that
are entitled to send representatives to a
Conference. Any congregation or society
not on the roll may apply in writing for
admission. Such application shall in the
first place be considered by the Committee,
which may, by a resolution carried by
two-thirds of the members present, at
once place the name of such congregation
or society on the roll. If two-thirds of
the members of Committee present do not
vote in favour of such resolution, the
Committee shall not have power to add the
name of such congregation or society to
the roll. But the Committee may by a
simple majority pass a resolution recom-
mending the Conference to do so.

(4) Any member of the Conference, who
has given at least twenty-eight days' notice
in writing to the Secretary of his
intention, may propose at any Triennial
Conference a resolution that the name of
any congregation or society be added to
the roll, or that any person be elected a
member of the Conference under Rule 2 h.
Any such resolution may also be proposed
on behalf of the Committee, in which case
it shall be sufficient if notice of it be given
in or with the report of the Committee.
In either case, such resolution must be
passed by a majority of two-thirds of the
members present and voting.

(5) The business of the Conference,
subject to any directions given at any
meeting of the Conference, shall be managed
by the Committee and the Officers. The

Committee shall decide what papers shall
be read and what resolutions shall be
moved at each Triennial Conference.

(6) The Committee shall consist of:—
(a) Representatives chosen by the Societies
enumerated in Rule 7. (b) Twelve persons
to be elected by the members present at
each Triennial Conference. (c) Not more
than six persons who may be elected from
time to time by co-optation by those elected
under clauses a and b. The Committee
shall go out of office at the conclusion of
each Triennial Conference.

(7) Each of the following societies shall
have the right under Rule 6 a, to elect a
representative to serve on the Committee.
The Secretary of each Society shall forward
the name of its representative to the
Secretary of the Conference, at least ten
days before the assembling of each Trien-
nial Conference.

ENGLAND:

The Northern Counties Unitarian Asso-
ciation.

The Yorkshire Unitarian Union.

The Provincial Assembly of Presbyterian
and Unitarian Ministers and Congregations
of Lancashire and Cheshire.

The North and East Lancashire Unitar-
ian Mission.

The Liverpool District Missionary Asso-
ciation.

The Manchester District Association of
Presbyterian and Unitarian Churches.

The East Cheshire Christian Union for
Missionary purposes.

The North Midland Presbyterian and
Unitarian Association.

The Midland Christian Union of Pres-
byterian, Unitarian, and other Non-Sub-
scribing Churches.

The Eastern Union of Unitarian and
Free Christian Churches.

The Provincial Assembly of London and
the South Eastern Counties.

The London District Unitarian Society.

The Southern Unitarian Association.

The North Lancashire and Westmoreland
Unitarian Association.

The Western Union of Unitarian and
Free Christian Churches.

The General Baptist Assembly.

The Manchester College, Oxford.

The Unitarian Home Missionary College
Manchester.

The British and Foreign Unitarian
Association.

The Sunday School Association.

The Central Postal Mission and Unitarian
Workers' Union.

WALES:

The South Wales Unitarian Association.

The South East Wales Unitarian Society.

The Presbyterian College, Carmarthen.

SCOTLAND:

The Scottish Unitarian Association.

IRELAND:

The Presbytery of Antrim.

The Remonstrant Synod of Ulster.

The United Presbytery or Synod of
Munster.

The Association of Irish Non-Subscribing
Presbyterians and other Free Christians.

The Ulster Unitarian Christian Asso-
ciation.

(8) The twelve persons to be elected by

the members under Rule 6 (b) shall be nominated in the following manner:—Every congregation on the roll and every Society enumerated in Rule 7 shall be invited to nominate some one person, who need not be a member of the congregation or society nominating, to serve on the Committee. The expiring Committee may also, if they think fit, nominate not more than six persons—not being members of the expiring Committee—to serve on the new Committee. All such nominations must be in the hands of the Secretary at least seven days before the assembling of the Conference. He shall then prepare a list of the persons nominated, showing by whom each person is nominated, and shall cause the same to be printed and delivered to each member as soon as possible after his arrival in the town in which the Conference is held. No one whose name does not appear on such list shall be elected on the Committee under Rule 6 (b), except by a unanimous vote of the members present.

(9) From the persons nominated in accordance with Rule 8, twelve shall be elected in the following manner:—The President or other Chairman of the meeting shall appoint Scrutineers. Each member shall make, on his copy of the list of persons nominated, a cross opposite the names of the persons for whom he intends to vote. The scrutineers, if members, may vote. No member may vote for more than twelve persons to serve on the Committee. Each member shall then sign his list with his name and address, and hand it as his voting paper to the Scrutineers. If any member who has been present during any portion of the Conference is compelled to leave before the business meeting, he may lodge his voting paper, duly signed, with the Secretary, enclosed in a sealed envelope addressed "To the Scrutineers"; and it shall be the duty of the Secretary to hand the same to the Scrutineers on behalf of such member.

(10) The Scrutineers shall reject every voting paper which is not signed by a member, every voting paper on which more than twelve names (of those nominated for Committee) are marked, and every voting paper which is, in their opinion, unintelligible or equivocal. They shall then count the votes and the Chairman shall announce the result to the meeting. The voting papers shall then be destroyed by the Secretary.

(11) The Officers of the Conference shall be a President, one or more Vice-Presidents, a Treasurer, one or more Secretaries (Honorary or paid), and two Auditors. The Officers shall be elected by the members present at each Triennial Conference, and shall hold office till the conclusion of the next Triennial Conference. Honorary Officers shall be *ex officio* members of the Committee.

(12) It shall be the duty of the expiring Committee to submit to each Triennial Conference the names of persons whom they deem qualified, and whom they have ascertained to be willing, to serve as Officers of the Conference. Any member present at any Triennial Conference may propose any other person for any office, and the vote shall be taken at the business meeting by a show of hands, unless an election by voting papers be demanded,

in which case the Officers shall be elected in the same manner as the Committee.

(13) The Committee may fill up any vacancy which may occur on the Committee, or in any office through death, absence, resignation, or from any other cause.

(14) The Committee shall hold regular meetings to consult, and when considered advisable to take action, on matters affecting the well-being and interests of the congregations and societies on the roll of the Conference, as by directing attention, suggesting plans, organising expressions of opinion, raising funds to carry out the foregoing objects, or summoning, if it deem it needful, a special meeting of the Conference.

(15) At each Triennial Conference the Committee shall present to the members a full report of its proceedings and of the action which it has taken, for the approval or otherwise of the Conference. A copy of such report shall be forwarded ten days at least before the assembling of each Triennial Conference to every member whose name and address is then known to the Secretary. It shall state the general nature of any resolution (other than formal or usual business) which is to be proposed on behalf of the Committee at the approaching Conference.

(16) These rules may be varied or repealed, or new rules made, at any Triennial Conference by a resolution passed by a majority consisting of not less than two-thirds of those present and voting. Unless such resolution is to be moved on behalf of the Committee, notice of the proposed alteration or addition must be sent to the Secretary twenty-eight days at least before the assembling of the Conference. In either case, notice of the resolution must be given in or with the report of the Committee. Notice of any other resolution proposed to be moved at the Business Meeting must reach the Secretary two days at least before the assembling of each Conference.

MR. SCOTT'S NEWDIGATE.*

"THE Death of Shelley" was the subject appointed for this year's Newdigate at Oxford, and the prize, as we reported at the time, was awarded to Mr. Geoffrey Scott, of New College.

His poem, which is in the metre of Matthew Arnold's "Thyrsis," will be recognised as full of high poetic promise. It is, indeed, difficult to follow, and this is perhaps not wholly due to defective knowledge on the reader's part both of Shelley's works and the story of his death; but there is undoubtedly a true music in the verses, and if the thought appears at times illusive, it is with a beauty and a spirit not unakin to Shelley's own.

The opening stanzas will at once show its quality:—

"There is a sea no wanderer may find,
Nor sail thereto its distant freight may bring,

About the margins of the world it lies,
Beyond the sunrise and the sunseting,

* "The Death of Shelley." The Newdigate Poem, 1906. By Geoffrey Scott, New College. (Oxford: B. H. Blackwell, 50 and 57, Broadstreet. London: Simpkin, Marshall & Co. 1s. net.)

Serene and clear: no storm may there arise,

No footfall of the wind
May stir its peace; only upon the air
Echoes are heard, and whispers by the shore,

With low refrain returning evermore,
And Music makes her tranquil dwelling there.

"And all Earth's wealth of form and harmony,
Shapes of delight and voices magical
To bind our senses, from beyond that strand

Draw down to men. But faintly here they fall,

A silent foam cast forth upon the sand;
And few there are may see

That ocean's wonder; few whose ear is strong

To catch th' eternal rhythm of its tide,
Save in man's heart some memory of it hide,

Save in the broken beauty of his song.

"What strain of lamentation fitly sounds
By those clear shores for his ensilenced breath

Whom most their haunted echoes held in thrall?

Flows it in gentle mourning over death,
As, softly still, old shepherd-voices call

From where a blue sea bounds
The grey Sicilian uplands unforgot?

Or with the passion of his fiercer tone
That wept the singer of Endymion?

Nay! He is dead, and we can hear it not.

"We hear it not; but the enchanted tide
To Shelley's ear its gift would ever bring;
And Music's phantom messengers arose
Upon his dream-lit vision whispering."

So the thought proceeds of Shelley as the passionate singer of liberty, unheeded indeed, while yet the revolutionary forces of that time were gaining in strength; and of the singer also of the pure spirit of Nature, until his voice was silenced in death.

"But most his song

"Rose with the rising storm, exultingly
In the swift triumph of the driving West.

Yet wild, yet merciless, with angry speed

The storm o'erwhelmed him in its mortal quest,

And spares him not, that faring without
Beneath the shaded sky,

Nought hears he but the gentle strains that tell

The legend of Antigone, and sees
Nought but the tranquil light of

Sophocles,
Who knew no tempest that he could not quell."

That is an allusion to the fact that Shelley had a copy of Sophocles with him, when his boat was overwhelmed by the storm. And thus his death is described:—

"And the great deep received him, and enwrapped

His life within the pulsing and the gloom
Of the slow-veering waters. All for nought

His voice of seas, to stay the sudden doom!

In vain his voice by sounding torrents taught!

For that mute song is lapped

In Ocean's treasury, and lingers there,
Amid the shelvey caverns of her base,
Where the sea ponders, and the tides
enlace,
Gentlest of all her wonders, and most
rare."

After a break in the poem, following the gloomy picture of the desolate shore on which the body was cast up by the sea, there follows a fine appeal to Plato, as the master of the poet's thinking, an appeal for some answer to this tragedy of his death—

"Thy scholar, passionate
As thou, to pierce beyond the enchanted
sea
Past thronging dreams, and phantoms
half divine,
To the white Truth, whose timeless
realm is thine,
And, in thy pathway, sought to climb
to thee?"

For with Plato's ideal vision comes foreboding of more perfect truth,

"Wherein our fitful lights should burn
as one,

Calm in the fulness of the certain day."

So, even with our little knowledge, with the conviction of abiding spiritual truth, we can look calmly upon his death.

"Vainly he sought; but now the upturned
face

Endures thy deathless answer. Silently
The mists half rise. From the dumb
sands a breeze

Stirs and is gone; a gentle breath
parts by

In awe the ruin of his hair, and frees
The wan brow's wasted grace.

And in the dawn the heavy hours release
To their sea-home his phantasies. He
holds

Their mastery no longer, but enfolds
His one white slumber of unvisioned
peace."

In the poem as published "brows" is a misprint, corrected above. We stumbled also at the phrase, "parts by," which appears to mean "parts aside," but is hardly a use of words one would expect or easily understand.

The poem concludes as follows:—

"Frail lamp of mighty arduours dedicate
In Freedom's sanctuary to dwell secure,—

Unmastered heart of music, overworn
With air-born passions, how should'st
thou endure

The world's so bitter usage, and its
scorn,

The storm's insensate hate?

Now hast thou rest! Yet now thy flame
burns high,

Now all the winds are haunted with
thy soul,

And the low waves with deeper cadence
roll

For thee, and thy Greek lord, eternally!

"For thee more softly on the solemn hills
Darkens the evening, and the late shades
grow;

Thine altered spirit, peaceful now
as they,

Beholds at last its clear dominion. So,
When heaven, weary at the close
of day,

Faints unto calm, and stills
The warring winds, and parts their
cloudy cars,

In some deep, silent water the moon's
light
Shines forth in ancient vigilance, and
Night
Kindles the tranquil mirage of the
stars."

A SERMON IN STONE.

It is well if a holiday sometimes surprises one with a new kind of revelation of oneself and the world. A holiday, to fulfil its proper mission, must needs tend towards the recreation of body and soul. In fact, it is fairly obvious that in the nourishment of the latter the former derives great benefit. Shall we say that the less is contained in the greater? A holiday should provide the opportunity for the release of the ego, which is far too apt to get imprisoned within the folding doors of the conventional and the commonplace. By long custom we get to prescribe our limits and define our horizon according to the pressure of circumstances of time and place. The pathos of the situation lies in the evident complacency; we hug our chains in abject contentment. The ledger, the scrip, the circular, the contract note no less than the golf club and the cricket bat, seem to control our actions and rule our destiny. Sometimes we rebel—it is in the rebellion that safety and sanity lie.

Such reflections have come, unbidden, from a short stay at St. Anne's-on-the-Sea.

It is true that in many respects this little resort does not differ from other seaside places. Perhaps its worst defect is its modernity; such an aggressive tone of ultra-respectability; so many tokens of a Liverpool and Manchester civilisation.

But there is a great—a very great—exception to all this. On the promenade, in a very prominent position, there stands a monument of stone. You are at once arrested by it, for it tells its own tale. A simple tale, mainly about a simple man and his fellows who gave up their lives in response to a call of duty some twenty years ago. That is all! We might, perhaps, examine this pedestal a little more.

Seemingly in rough, haphazard style a collection of stone has been thrown together, and on this has been chiselled with remarkable fidelity the full-sized figure of a St. Anne's lifeboat-man. He stands ready for immediate action, grasping the coil of rope which is going to be the messenger of hope and life.

The features of this man are expressive to a degree—they speak.

Your curiosity is aroused with perception—you want to know all that is to be known. Very well then, listen to the tale.

One December night a German barque, *Mexico*, manned by twelve hands, ran upon one of the treacherous banks which abound off the coast. "It was a fearful night, and just upon midnight, when the St. Anne's lifeboat, the *Laura Janet*, was launched on its errand of mercy." In this succinct prologue is contained the cause—the effect is easily stated.

Thirteen men went out to save; not one returned alive. The capsizing of the *Laura Janet* accounted for thirteen desolate homes.

There is really little more to add.

The shipwrecked crew were saved by the Lytham lifeboat; Southport also sent

aid, and no less than eleven of this boat were drowned.

It was not the first time that death had been the reward of a lifeboat crew, but somehow the public mind was fired with imaginative fervour. A sense of realisation siezed men and women. There are just a few particulars worth the telling.

"The nation was touched to the heart by the calamity, and a fund was raised on behalf of the dependents of the St. Anne's and Southport heroes. In addition to a sum of £26,299, the Emperor of Germany, through his Consul at Liverpool, disbursed money amongst the widows and families;

"The wreck occurred in December, 1886, and in the May of 1888 the monument was unveiled on the promenade at St. Anne's.

"The figure is a striking likeness of the coxswain who held the helm of the *Laura Janet* on that fateful night." So runs a local report.

It was in the noontide of a beautiful June day that the memorial presented itself for our inspection: The bright sun overhead, the soft lapping waves upon the beach, the shore of many-hued pebbles—these, with the hundred and one associations of heat and energy and life, became suddenly dwarfed as in the presence of a power greater and mightier than them all. It was the conquest of the heroic; the reign of the spirit—in short, the triumph of the absolute. This lifeless, inanimate figure; the work of men's hands, the product of the quarry, the result of manual labour. Yes, all these and yet something else besides: the rough-cut features of a probably rough-cut native. Yet presently the external, the covering, the mannerisms of this rough sailor disappear, and it is evident that the divine and the god-like take their place. This poor fellow, with his brave associates, could do no more than offer up his life as a forfeit to the inexorable law of nature on behalf of a foreign crew. Somehow one's vision of the true inwardness of atonement seems to get clarified under the spell of a great sacrificial effort. A common experience teaches where an extraordinary theology only repels. Altogether a strange, sad spectacle this monument of stone at St. Anne's, and yet all the time a magnificent object lesson of duty and unselfishness. One cannot conceive of its influence ever growing slight while human hearts beat in a common unison.

It was Macaulay who, speaking of a certain book, said that no one who read it could be quite the same afterwards. Probably this is a hard truth to accept before one is brought face to face with the sterner verities of life; then no explanation is necessary; one understands.

The recollection of the brave coxswain and his twelve companions will be an abiding one: It has been the sermon of the holiday which, without sensationalism or excitement, has preached its message:

"Mr. Punch" said at the time:—

"Weep not for them, dear women; cease wringing of your hands;

Go out to meet your heroes across the Southport sands:

Grim death for them is stingless, the grave has victory;

Cross oars and bear them nobly home, brave Warriors of the Sea."

W. H. JACOBSEN:

MUSINGS.

By A MINISTER.

XLIII.

THE smallest book in my possession measures three inches by two. It was printed in 1765, and contains in the original Greek the *Manual* of Epictetus and the *Hymn to Zeus* of Cleanthes—a kind of *vade-mecum* for the scholar, requiring no more room in his pocket than such space as he is wont to give to snuff-box or ink-horn.

The *Manual* of Epictetus is said to have been to antiquity what the *Imitation* of Thomas à Kempis was to later times. It is the spoken philosophy of "the halting slave," reduced to written form by a loving pupil and friend, before long to be as acceptable to Christian as to heathen readers. The wonder is, not that Christians recognised religion in heathen philosophy, but that heathen philosophers failed to recognise philosophy in the Christian religion. The reason was doubtless this, that to a Roman stoic it was inconceivable that philosophy, worthy of the name, could come from those who had not themselves passed through philosophic training. It was the pagan form of the question, "How knoweth this man letters, having never learned?" If any rumour reached him of the exalted teaching of the followers of the new craze, he would at once suppose it borrowed from one or more of the systems of existing philosophic schools. He would ask in his own disdainful way whether any originally good thing could come out of Nazareth.

And yet, let us suppose him set down by force, or by persuasion, to the study of the Sermon on the Mount. Religion apart, the Sermon is a philosophy of life. Its conclusions, in their bearing upon human affairs, are very much his own, independently arrived at, and not less serviceable. Here are maxims with which even the unbeliever may arm himself against the troubles which beset him on every side. Here is the great secret of detachment from worldly care, the remedy for unhappiness arising from anxiety concerning bodily want. And here, too, is a security more positive, more assuring, than that cold insensibility to evil which is the stoic's aim—the security of a mind which can rightly weigh, and calmly choose, and bravely overcome. Or let us imagine him pondering over the precepts of Paul the aged—words of counsel for those who would manfully bear the hardships of poverty, of toil, of civil oppression, and even of servile condition. Or let us think of him as coming upon that passage in which another apostle arranges his virtues in a scheme, and bids his hearers pass by a graduated course from the personal to the social, from the social to the universal. Might it not have dawned upon him that, quite apart from that preaching which was "foolishness," these Galilean moralists had something to say to him on his own ground? Epictetus speaks once of the Christians, and then with contempt. What if he had seen in the ages to come those same Christians shining forth as lights in the world, the philosophers with their dim torches falling behind, to walk humbly in their train?

The best things in the *Manual* are well

known to modern readers. It opens with a fine enumeration, first, of the things which are within our power, and then of the things which are beyond control. To take the mind off the latter, and to make a right use of the former, is to find the true path of life and happiness. To know the real nature of things, what is substance and what is shadow, what is transient and what is abiding, what is moderate and what is excessive, what is precious and what is worthless, this is wisdom. The true philosopher is a man of action even more than of thought. We are like passengers in a ship, allowed for a time on shore, and may amuse and busy ourselves with what we find as we stroll, but, if the captain call, we must run and leave things as they are, and not once look back. This is good doctrine, whether we call it philosophy or religion.

The story of Cleanthes is even more moving than his famous *Hymn*. It is the story of one who, more than two centuries before Christ, found in philosophy the strait gate and narrow way of religion, and entered them through much tribulation. He began his student life with exactly half-a-crown. To earn his lecture-fees he worked all night at drawing water, and got into trouble with the judges for having no visible means of support. Bones and potsherders made the tablets on which he took his notes. It is comforting to know that he succeeded his great master in his school, but it is still more pleasant to think that St. Paul, preaching on the same hill of Mars on which he had been tried, had him in his mind when he spoke to Athenians of the witness of their "own poets." "For we are thy offspring" is the beginning of the fourth line of the *Hymn*.

I find the old printer's type less fitted to my eyes than to my pocket, but I thank him for showing me how portable a thing is weighty thought, and what breadth of wisdom can go into three inches by two.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

ESSEX HALL YEAR BOOK, 1907.

SIR,—When the Essex Hall Year Book is published, several people, on looking over the anniversaries and events which appear in the monthly calendar from January to December, have suggested that the list might be made more interesting and instructive. Perhaps some of your accurate and well informed readers may be able to send in the names and dates of a few heroes, martyrs, teachers, saints, writers, workers, celebrated in the annals of liberal religious thought, which have hitherto escaped notice. I make the suggestion as a holiday task for the benefit of the diligent and the studious, and with a view to increase the value of the Year Book for 1907 as a book of reference.

W. COPELAND BOWIE.
Essex Hall, London, July 31, 1906.

ESSAYS IN RESTATEMENT.

XII. CREED.

A CREED is a summary of religious belief, and, as a man cannot think his belief without theology, so neither can he state it without a creed.

Mention is made in St. Paul's Epistles of a "form," a "deposit," a "confession," a "faith." In at least two passages (1 Cor. viii. 6; xv. 3, 4) there are clauses so rounded and balanced that they might well be fragments of a composition intended to be learnt by heart; yet there is no complete body of words to which we can point and say, This was the primitive creed. The nearest approach to a full profession of faith is the rehearsal made by St. Peter in Acts x. 38—43.

The truth appears to be that the primitive Christian creed was at first neither committed to writing nor recited in public. There was more safety, and also more reverence, in its use as a "symbol," or secret sign. It was a pledge, and the necessity for its use as a test, and as a protection against heresy, had not yet arisen.

With this later necessity rose another need—the need of that definiteness of statement without which no society can make its position clear. Without a creed Christianity would never have gained the attention of thinking men, and, despised by them, would have lost its hold at last upon the affections of the people. The most advanced minds in the fourth or fifth centuries were the religious minds, the most trained thinkers the theologians, and it would ill become those who study the rise of heathen systems of belief to find nothing of interest in the growth and development of Christian doctrine. Each man, says Emerson, should see that he can live all history in his own person.

Moreover, we must not underrate the importance in religion of a mental attitude. It is true that the founder of Christianity asked much more for acts of faith than for expressions of belief, but in the plain question, "What think ye of the Christ? Whose son is he?" he certainly demanded a statement of opinion. According to its conception of Messiah, so would the Jewish people conceive its own destiny. Everything would turn upon the idea they had in their minds. Our action depends very much on the nature of our ideas. As we think of God, so shall we think of life and duty and the future state. How nations have thought of God is written in their history; to a great extent the thought has made the history. It is by ideas that we are animated, by ideas we are governed, for ideas we live, and for ideas we are sometimes ready to die. The use of the intellect in religion will never supersede, but will always affect, the play of the affections and the power of the will.

A creed, then, need not be more than a concise statement of present belief. Rigidly fixed, and regarded as immutable, such statement might become in time a hindrance to religious progress, but there is no reason why an open confession of common faith should not be for the time being of the highest value in religious fellowship and life.

B.

THE CHILDREN'S COLUMN.

THE VOYAGE OF THE "ARGO" TO GET THE GOLDEN FLEECE.

THIS is the story of the heroes who by daring deeds obtained the Golden Fleece and won everlasting fame. And now in their ship the *Argo*—a ship no more of timber but of shining stars—they sail over the Black Sea of the night until at the dawn the Fleece of Gold is seen shining upon a cloud.

THE golden fleece of Jupiter's winged ram hung on a beech-tree in a grove of oaks in Colchis. Wherefore 'tis said that in the autumn every beech-tree bears a fleece of gold.

Now Pelias, the King of Thessaly, had promised to occupy the throne until his young nephew Jason, the heir, was old enough to enter upon his heritage. Years passed, and Pelias found his seat so comfortable that he did not like the thought of giving it up. But now Jason came along to show his uncle what a magnificent young fellow he had become, tall and strong and handsome. Pelias praised him mightily, but in his heart he was ill at ease. He was determined to get rid of Jason, but in a thoroughly respectable manner, so as not to excite the suspicions of the people. There was the Golden Fleece far away in the land of Colchis—what a glorious thing to possess—to go through unknown perils and capture it and bring it home to Greece! It was just the thing to excite the spirit of Jason, therefore Uncle Pelias gave him every encouragement, for he thought he was sure to meet with destruction in some shape or other in the attempt to carry out such a dangerous enterprise.

Jason, for his part, could think of nothing but glory and success, therefore he invited the bravest men in Greece to join him, and they readily responded. They must needs have a new ship strongly built for the purpose, and the heroes themselves helped to build her. In their strong arms they lifted the heavy timbers—they truly set the keel and fixed to it the staunch oaken ribs. For many a long week from dawn till dark the cheerful clatter of hammer and adze and saw went on. The brown smoke of the pitch for caulking the crevices blew in their faces, but they relished the strong savour. At last the *Argo* was finished and her mast set up. Pushing all together with might and main the heroes slid her into the water. A goodly vessel she well might be, for she was planned by Athenē, the goddess of Wisdom.

The night before they started the Argonauts, as these sturdy adventurers were called, feasted and made merry and praised the gods and asked for their blessing on the voyage. Next morning they took their places two by two on the benches, and just as the anchor was weighed and the great mainsail filled with the wind and the oars fell with one splash into the sea, Chiron, the wise Centaur, came down from the mountains where he lived, carrying the little Achilles, thereafter greatest of heroes but now only a child, that he might wave a happy farewell to his father,

Peleus, who was one of the crew. For the sight of children makes brave men braver. Old Tiphys the trusty takes the helm. Just before him is Hercules, a very mountain of muscle, rowing the stroke-oar. On a bench behind him, Polyphemus, who had fought with the Centaurs, but was now getting old, and another Polyphemus, swiftest of runners. There are seated, each at his oar, the twin brothers Castor, the tamer of horses, and Pollux, the famous boxer. Lynceus, so keen of sight that he can see the veins of metal in the rocks and the fountains far below the earth. There are the sons of Boreas, the North Wind, and others, and Jason, captain of them all. While the rest man the ship, Orpheus, the famous singer, sings to his lyre to hearten his comrades and to help them keep time. So sweet is his voice that the fishes in the sea are attracted, and the dolphins play round and round the ship in glee. Well is it to meet peril with laughter and song.

Of all the adventures of these brave men I cannot stop to tell, or of all the troubles that befell them; for great deeds are not wrought nor glory won without suffering and disappointment. I can but mention in passing the Six-handed Giants they had to fight, who threatened to destroy them and their vessel with the huge rocks they hurled into the air. Day after day stormy winds held them back, until at length a kingfisher flew over the head of Jason, and gave the sign that the wind would change.

The island of Lemnos they found inhabited by none but women. At one place where they landed they defended the king from the attacks of the Harpies, or flying hounds of Jupiter. Strange, weird birds flying overhead shot their feathers at the voyagers, whose flesh they pierced like sharp arrows. Their greatest danger lay in passing through the narrow passage of the Sounding Rocks, which they succeeded in doing by rowing at their utmost speed after the dove, which led the way; but only the protecting hand of Athenē, the friend of the Argonauts, could save them from destruction by holding back the threatening rocks; for no sooner had they passed from between them than they clashed together with the stunning crack of thunder. At length they reached the shores of Colchis, where Jason, landing, sought the palace of Æetes the King, and demanded of him the Golden Fleece in return for whatever hard service he should require of him. Mighty was the dwelling of Æetes, with gates and pillars and cornices of brass. A great vine grew about the doorway, and under its shadow were cool fountains of water and wine and oil and milk. First, in courtesy, the King gave Jason and his comrades to eat and drink, and afterward he listened to his demand and laughed and scoffed withal. "Before ye have the Golden Fleece," said he, "ye shall harness my bulls, brazen-hoofed and fire-breathing, and plough my four-acre field. In the morning ye shall sow it with dragons' teeth, and in the evening ye shall reap the harvest." Jason declared he gladly would perform that toil. Whereat the King gave him sword and armour and

a shield of bull's hide hard as iron. But Jason could never have done the deed without the help of Medea, the King's daughter. She admired his courage and loved him for it, and determined to aid him. Having great knowledge of plants, she secretly gave him a drug with which to anoint his body and shield so that the fiery breath of the bulls should not harm him. But swiftly must he act, for the power of the drug availed for but a day. Bearing this in mind Jason went to the stalls, and seizing one of the bulls by the horns drew him forth and forced him to the plough, while one of his companions fastened the yoke. This he did with the other also. Then taking with him a helmet full of dragons' teeth which King Æetes had given him, he ploughed the field, dropping the seed in the furrow as he went along, until it was finished, when he took back the bulls to their stable. Soon the crop began to shoot up out of the soil—first the sharp points of spears, then heads of fierce men with helmets on, and so until the field was full of armed warriors. This was the crop that Jason had to reap. It surpassed the prowess of any single man; but what a man fails to attain by valour he may attain by reason of craft. Therefore Jason, hiding himself among the neighbouring rocks, hurled a great stone high into the air, which, falling into the midst of the armed host, at once created havoc among them; for every man charged his neighbour with causing this commotion until they were all fighting against one another, nor ceased until the greater part were slain; when Jason rushed in with drawn sword and despatched the rest. Thus he reaped the harvest from the dragons' teeth.

Æetes was not well pleased that Jason had succeeded, and he feared now lest he should get the Golden Fleece. But it was well guarded by a sleepless Dragon, that wound its coils round and round the tree on which it was hung; nor could any come near it for the smoke and flames that issued from its nostrils. But the magic of Medea prevailed where nought else could. Again she provided her lover with a potent medicine. When he approached the grove in the dead of night and saw from a distance the Fleece shining on the bough, his heart was great within him, and advancing cautiously toward the monster, sword in hand, he sprinkled the drug in its face, which soothed it into a deep slumber, so that Jason stepped boldly across its scaly coils and took the Fleece down from the bough. But Æetes, when he discovered that the Fleece was gone, and that through the cunning of his own daughter, was wrath beyond measure, so that Medea had to flee to the Greeks for protection. They took her on board the *Argo*, and made haste to depart. Tugging at their stout oars, and bracing the sail to the wind, they were soon beyond the reach of harm, carrying with them the Golden Fleece and Medea, who became the wife of Jason in his home in Thessaly.

Thus was won the Golden Fleece of Fame, the prize of daring, but not won without the aid and encouragement of love.

H. M. LIVENS.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 4, 1906.

THE EDUCATION BILL.

THE Education Bill has passed the House of Commons, but what the Lords have now to consider is by no means the same Bill as that introduced by Mr. BIRRELL in April. As amended in Committee and on Report it has only 30 clauses instead of 40. Part II. of the original Bill with 11 clauses, on "Educational Endowments: Power to make Schemes," is dropped, and Part I., dealing with "Elementary Schools," has a fresh clause, and the 14 clauses of this first part extend to three and a half pages more of the Bill as printed than in the original copy. Indeed the Bill as a whole, in spite of the omitted part, is nearly as long as the original, for many clauses have been greatly elaborated in the process of amendment.

How the Bill will fare in the House of Lords is a subject of interest to many and of anxiety to some. The anomalous character of our legislative machinery, in which the motive portion is subject to periodical revision, while the regulative portion remains unalterable, shows itself especially at such a time; and people are inquiring, not what new wisdom the Lords may impart to the measure, but how far they dare go in opposing the will of the vast majority in the popular House. General opinion appears to negative the notion of a total rejection of the Bill, and the belief is that the Lords will confine their action to modifying the scheme now before them. How far are their modifications likely to prove of vital importance?

To estimate the probabilities we must first consider what the chief provisions of the Bill are. Everyone knows, or should know, that it insists on full public control of all public elementary schools—that is, of all schools maintained by the public funds. Then it is equally clear that henceforth teachers are not to be subjected to theological tests when applying for posts in such schools; this, at least, is the express stipulation of the Bill. Whether it will be obeyed, whether in the continuance of theological teaching in the schools it can be whole-heartedly obeyed, are

points for experience to settle. But at any rate, these two cardinal principles of the Bill remove very serious grievances set up by Mr. BALFOUR's Acts on the subject. We do not think that the Lords will seek to reverse the unhesitating verdict of the House of Commons in favour of these principles.

But the Bill contains much more than the assertion of these fundamental principles. It follows the lead of Mr. BALFOUR's legislation in the direction of widening the scope of public education, and it offers substantial aid towards the better equipment of our schools. It empowers the local authorities to advance in notable paths, such as those relating to medical inspection of scholars, and in provision for "vacation schools." It gives to Wales a special Education Council of its own, and so takes us one step nearer to the devolution in our national business, which is seen by all practical men to be necessary. In these and other ways the Bill does credit to its promoters, and chiefly to Mr. BIRRELL, who is deservedly congratulated all round on the sensible and conciliatory manner in which he has conducted its passage through the Commons. So far as our survey has gone, we cannot think there will be in the Upper House such antipathy to the Government and all its proposals that so important and beneficial a scheme will be ruthlessly thrown out.

Finally, however, there is the "religious difficulty," which we regret to find usually thrust into the foreground to the absolute forgetfulness of other features of the Bill. As it stands, Mr. BIRRELL's scheme permits local authorities to give religious teaching on the lines known as "Cowper-Templeism," that is, the plan generally adopted by the great School Boards of a few years ago. In order to meet the views of those who desire a dogmatic type of religious teaching, whether they be Jews, Catholics, or Anglicans, facilities may be given, where the great majority of parents so desire, for special theological tuition, under certain conditions, one of the most significant being a due school provision for children of the minority of parents in such a district. In the House of Commons this feature of the Bill has been gravely discussed, and outside the House much dislike for it has been expressed. We shall see whether the Lords, at the instigation of the clerical peers, will endeavour to force further concessions to the sects. They may do so, and in that case serious difficulties will arise; but we are by no means sure that the average peer really cares more for extreme clericalism than the average churchman in general does, and that is not much.

FEW things impair men's reverence for human nature more than war.—*Channing.*

BOER HOME INDUSTRIES.

A MOST interesting report was issued last March by the "Boer Home Industries and Aid Society," telling by means of extracts from her letters of the admirable work done by Miss Emily Hobhouse and her helpers during the past year among the Boer women and girls. We quote the introduction to the report:—

"Travelling through the country districts of the Orange River Colony and the Transvaal in 1903, Miss Hobhouse was deeply impressed by the destitution in which she found large numbers of the people living. Owing to the character of the country, the scarcity of water, of wood, of fodder and other materials, the difficulty of starting agriculture again after the denudation of the country war, except for those who had capital, almost insuperable. Miss Hobhouse was able to administer relief from the fund entrusted to her in some urgent cases, but for permanent amelioration it occurred to her that it would be possible in the farmers' homes to supplement agriculture by domestic industries.

"Having mastered the details of lace-making and wool-weaving, Miss Hobhouse sailed for South Africa at the beginning of last year, with two lady assistants. How she has started her plan, both in the Orange Colony and the Transvaal, and has carried the enterprise to success—at least in its initial stages—is described by herself in the following letters, written week by week to her friends in England. These are published without substantial alteration, except for the omission of personal matters and household details.

"The possibility of using the wool of the South African sheep for weaving into clothes, rugs, and carpets, pointed to a homelier form of industry than that of lace-making, and one more likely to commend itself to the Boers. Their knowledge of the special dyes to be found on the veldt added, as will be seen from these letters, a new chance of success."

The first letter is dated from Philippolis, in the Orange River Colony, March 9, 1905, and the last from the same place, February 4 of this year. In August, last year, Miss Hobhouse wrote from Langlaagte, near Johannesburg. Her efforts met with eager and grateful response, and as soon as it was seen what the experiment meant the fathers of the girls with whom a beginning had been made sent to ask if they might come and copy the wheels and looms for home use. They had also two knitting machines, and here is the first example of their use:—

"H.' has made rapid strides with the machine in this week's teaching, and triumphantly carried home her work to show her father last night. She is the daughter of one of the elders of the church, and her mother died in Bethulie Camp. In order to come to us she gets up at 2.30 a.m. to wash, bake, and iron, to be free at 8 o'clock. She has her little brothers and sisters to be-mother, so six hours at the machine, in addition to her home work, is pretty hard for a delicate girl; but she won't give in. Other wants to learn this also, and we do wish our funds would run to a couple more; but they are rather expensive, £13 apiece. Harrison's Knitting Company, in Oxford-

street, where we got them, packed them beautifully, and they arrived uninjured."

"My great interest and anxiety at this juncture," Miss Hobhouse added, "is how best to deal with the wool of the country. We want to use what is here, and not import, if possible, and for this purpose I am training *all* to spin. But the wool is very different to our English wool, and so at first I have myself to try endless experiments with it to see for what purposes it is most suitable, and how to prepare it.

"First there is the merino of exquisite quality, very soft but rather short and not of staying power for hard wear. I can spin very fine with it, like Shetland, and I think it will make excellent soft flannel. Next there is a coarse mixed wool, and this, I hope, will make strong rugs and carpets, and perhaps a little mixed with the merino will strengthen that and make it useful for stockings. Then there is black wool, and, lastly, the lovely Angora goats abound, which yield the soft mohair, and I look forward to experimenting upon that. Once we have learnt the merits and demerits of our raw material, we shall know better how to shape our plans."

How the experiment prospered must be read in the report itself. It is a record of high courage and practical capacity, which has already begun to produce the happiest results. The teachers were in difficulty for lack of enough spinning wheels, and an October letter tells of how it was partly met.

"The promise of the Swiss spinning wheels has brightened our whole horizon. I hear of 60 or 70 already packed in Basle, and of more preparing. It is most touching that the Swiss people should be willing to give up their wheels that have often been generations in the family. I shall only give them to very picked pupils. The Bloemfontein Farmers' Association have sent me a present of the fleeces of three sheep. General Botha has promised to send me a bale."

The weaving has also prospered, and Miss Hobhouse wrote from her second centre at Langlaagte:—"We mean to specialise in rugs, carpets, and mats." We understand that some of the rugs and patterns of woven materials were exhibited at the last exhibition of the Home Arts and Industries at the Albert Hall, where they were much admired.

Friends who are interested in South Africa should send for this report; and we may add that while, by very careful management and the kindness of subscribers, and gifts of wheels, knitting machines, and raw material, it has been possible to carry on the work so far, some time must elapse before it can become self-supporting. Further contributions are greatly needed. The treasurer is Miss Margaret Clark, Millfield, Street, Somerset.

THE Rev. J. Tyssul Davis, B.A., of Chatham, is going out to Cape Town, and will preach for three months in the Free Protestant Church, to release the Rev. R. Balmforth for a greatly needed holiday. Mr. Davis sails on August 10 by the Union Castle Line s.s. *Goorkha*.

THE REVIVAL NEEDED.*

By THE REV. CHARLES ROPER, B.A.

"THE voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Isaiah xl. 3-5.)

Unitarians are not likely to underestimate the intellectual, theological side of their faith, and I do not wish to be thought to value it at all lightly. It is encouraging to realise that our heaven is working powerfully in all the churches; and that the opinions we formerly advocated, like one crying in the wilderness, are being more and more accepted by our fellow-Christians of every denomination. What we want now, however, is an accentuation of the practical side of our religion. A genuine revival would prove our salvation. A revival that recognised that man is head as well as heart, and heart as well as head. Men and women are sometimes easily stirred by religious emotion; but when the stimulating cause is removed, they become their old selves again, too often. Emotion by itself will never really save a man. It may make him bigoted, ungenerous, and self-centred unless at the same time his reason joins partnership, and rouses into healthy activity the whole man, and not merely one limited part of him. Nor do I wish to say that modern orthodox revivals have done no good. Any appeal that makes a man a soberer citizen, a kinder husband, a better father, if only for a month, has some virtue in it. I fear that the majority of our fellow-countrymen are yet too undeveloped to be wrought upon by rational argument, in all the concerns of life as they tend to elevate the moral sense, and secure the dominance of justice and righteousness. That time is yet to come, but I am confident it will come; nay, it must come, since God is God. We are apt to speak and act as if we believed in evolution only in so far as it affects man physically and socially; but if it is a true theory it applies to our humanity as a whole. Nothing that God has created stands still. God's work of creation is not finished. Strange and even unduly boastful though it may seem, God cannot do His work without the help of man. We are His instruments in the fashioning of perfect human life, and in devolving the resources of the earth. He has taken His human children, as it were, into partnership. Realise this, and the sense of responsibility will compel you ever to put forth your best effort in honour of the God who made and commissioned you.

I want to speak to you of the revival which I, as a Unitarian, think is the most needed in the world to-day. It

*The Annual Sermon preached before the Provincial Assembly of Lancashire and Cheshire at Padiham on June 14, and before the Eastern Union, at Diss, on July 19.

is not a revival of antiquated beliefs; not a regalanising of the dead bones of obsolete theologies; not a confirmation of old dogmas and creeds, nor a making of new ones; not even "back to Jesus" in the ordinary sense of that phrase; but a fuller faith in God, in justice, in righteousness, and in human possibilities. I would not lose anything of value which the past has bequeathed to us; I would feel the thrill of religious trust and confidence, and the keen sense of individual responsibility which characterised Jesus and all the other prophets and seers in past ages; but I would have my thought and energy mindful of the future, intent upon gaining newer light, of understanding more of God's nature and laws, and of recognising more conscientiously both the divine and the human relationships of this mortal life. We want a revival fraught with enthusiasm and self-devotion, characterised with whole-hearted trust in God, and by less suspicion as to the use of the faculties and powers He has given us. We want a revival that looks upon man, in his essential being, as son of God, having within him potentialities of infinite extent, and that does not regard him as a mere worm, or object of wrath, so depraved and mean by nature as to be worthy of nothing from his Maker save contempt and condemnation. God has made man His son erect, so that he can look his Father in the face, and speak with Him face to face; and if only man will aspire to the best that is possible to him, and devote himself to finding out God's laws and obeying them, he will find approach towards the divine and perfect more easy, and the happiness and joy of his life will be increased marvellously. Unfortunately, revivals often tend to make men morbid, selfish and self-satisfied. We do not want men and women to segregate themselves from this wicked world, with the idea that by private prayer and penance they can make themselves acceptable to God, and ensure for themselves salvation in a future world.

"Heaven's gate is shut to him who comes alone;

Save thou a soul, and it shall save thine own."

We want a revival which shall send men and women not merely to the penitent form, and not merely make them pray and sing; but which shall drive them by an irresistible impelling inward force of love and sympathy and holy ambition into the humanising work of the world; to infuse righteous principles into all business transactions; to direct civic energies towards the sweeping away of our slums, to brightening of the environment of the poor, the better and truer education of their children, the payment of nothing less than a living wage to any man willing to work, the control of the drink traffic, the denunciation of laws and customs which in the least degree wink at any form of vice whatever.

These things, however, are as a rule, secondary in the so-called religious revivals which have their rise amongst the least enlightened of the people. Now, theology does not save, whether it is good

or bad. Confession and profession do not save, of themselves; they are means to an end, that end being higher, holier, practical life. How lamentable and farcical it is to learn that bishops and archbishops, while recognising the imperfections of their Church service, still declare themselves bound to maintain the principles laid down by prejudiced and quarrelsome and fanatical ecclesiastics in the first six centuries. As if God had said all He had got to say about thirteen hundred years ago, and had been dumb ever since. We may not live to see it, but sooner or later a revival will come which will utterly discard the so-called ancient authorities both of Church and Book; which will command men to stand upon their feet as in the living presence of God, to hear His living voice speaking in the language of the twentieth century, and to see His wonders, not through the eyes of purblind sages, who lived thousands of years ago, but with their own eyes and in their own land! Just imagine what would be likely to happen if such a revival were to occur to-day, and were to touch the cultured and thoughtful classes of the community. Suppose we had a national parliament of men whose lips had been touched by coals off God's own altar! What, think you, would be the entire drift of our legislation? Would there be a clashing of class interests? Would there be this disgraceful squabbling over an Education Bill? Should we hear of Bills being passed for the special benefit of clergy or landlords or brewers at the expense of their fellows? Would so much money be spent on armaments and so little on education, and, practically nothing on the general welfare of the old, the degraded, and the starving? Would there be so much time wasted in personal bickerings and party disputes? Could these, and so many other defects and shortcomings exist if the members of Parliament had all been so rebaptized with true religious fervour as to set God on their throne of state, and to make all their proceedings subservient to His laws of justice and of love? Why does not this state of things prevail even now? I fear that the churches, which ought to have worked for this consummation, are largely to blame. The State Church is like an idol of brass or wood or stone. It cannot grow, and, therefore, has no healthy life. It was made with man's hands, and swathed with cast iron creeds, and labelled "infallible" as if it came from God; indeed, people did at last regard it as of divine origin.

When Evan Roberts was stirring the heart of the Welsh nation a year or so ago, it is said that two gentlemen left London for South Wales in order to "see" the revival. They alighted at a little railway station and asked the ticket collector if he could tell them where the revival was. Placing his hand on his heart, he said, "Gentlemen, it is here, underneath the buttons." The revival the world needs must be underneath the hat as well as underneath the waistcoat. People will rise as one man in that day, and demand a reason for the faith that is in them.

I have spoken of the change needed in our national government; but what about our municipal affairs? Better laws we need; and yet we have by no means exhausted the possibilities of improvement under the present laws. Imagine the town councillors of any corporate borough in this country being moved and controlled by the spirit of such a religious revival as I have indicated. What a swilling out of many an Augean stable there would be! How elevated the discussions in the council chambers would become. Elections would no longer be fought on purely "party politics" lines. The most qualified citizens would vie with each other in seeking such posts of honour and usefulness. No labour would be too onerous for them that had for its object the intellectual and moral elevation of the people; aye, and no complaint would be made about high rates if only they were spent wisely about the sanitary and ethical well-being of the populace. In such a community infant mortality would be less shocking than it now is, and children generally would not only be healthier and happier, but would also start in the race of life with more equal opportunity all the way round. A civic spirit like this would co-ordinate itself with an abounding philanthropy; men and women would be rivals only in good altruistic work, trying each to do more than the others towards establishing the kingdom of God on earth. Yes, we want a revival which shall not merely increase our church membership, but infuse more of the spirit of Christ's gospel into our everyday business and social and philanthropic life.

Now I contend that whatever people do and think outside the churches, we who are inside ought to set an example which they may profitably imitate. We who know what religion is, what it demands of a man, we who believe in a God who desires the development of all His children in goodness and knowledge, ought so to live in the workaday world as that our conduct and character may be an incentive and inspiration to all who know us. "The world wants examples." It will not do for a man to be professedly religious at the Sunday services, and yet go into the world on Monday with many mean little blemishes of character which he is fool enough to think other people do not see; but which his children see, and are cursed by his example; his fellows in the street, in the mart, in social affairs, see them, and by their actions seem to conclude that what's good enough for so regular a Church-goer is also good enough for them. Alas! that there should be even so much as one of these men to bring discredit upon religion and Church-going as a whole.

How do we stand in relation to this question? If my Unitarianism does not involve all this I have long been under a delusion. The doctrine of one all-loving Father God, salvation through character and not creed, works rather than belief, of man's position as co-worker with God, that what a man sows that also must he reap, of infinite progress in God's eternity—surely this gospel strikes you, as it does me, as being

the most inspiring and most beautiful the world ever had preached to it. Personally, I cannot for the life of me understand those few Unitarians one sometimes meets with, who deny that we have any obligation to carry the news of our faith to those outside our churches. My idea of a truly religious character is that it is of necessity stirred with an unquenchable desire to share with others the joys and raptures which itself feels. The old theologian's conception of religion is totally inadequate for the world to-day. With Unitarians religion is life; not the mere round of animal functions, but the healthy activity of a man as an intellectual, emotional, and reasonable being. It, therefore, involves rational conceptions of God, of human nature, and human duty. That being so, worship is not an end in itself; but it should bring us into a closer and felt relation to God, and it should inspire us to fulfil all the obligations of human brotherhood. True religion does not ignore but it recognises the fact that man is a social being, destined to work out his own salvation here below. Our churches, and all churches, need enthusiastic revival on these lines. The true success of a church is equivalent to the sense of individual responsibility characteristic of its members. The highest principle for which the church stands must arouse our zeal, and goad us to strenuous endeavour. Its members should say amongst themselves, "This piece of work in which we are engaged is for us as important as any ever engaged in by earnest men and women. The world needs our sincerest and most dogged effort as much as that of its greatest reformers." Let us remember that epoch-making reforms have been carried through by the force of mighty and ennobling aspirations. I remember the imprecations hurled at General Booth thirty years ago—fool, madman, enthusiast—while his officers, wherever they went, were treated by the populace as escaped lunatics; they were scoffed at, and beaten, and were unable to obtain convictions against their enemies in the Police Courts. Fifty years ago the old Chartists were imprisoned, slandered, derided, and held in contempt. They were enthusiastic, the world said they were stark mad. "But their heresy is to-day's orthodoxy." Earlier than that Wesley and Whitefield were called "mad fools" for endeavouring to rescue the nation from its moral and religious indifference, by vigorously arousing its emotional life, and by speaking truths extremely upsetting to those who indolently sniffed at the odour of sanctity amidst all the possible indulgences of life; but their enthusiasm prevailed. So, further back still, the severe sobriety of the Puritans was sneered at and scoffed at; they were also said to be mad enthusiasts for a principle; Enthusiasts and madmen are with certain cynical folk convertible terms; and yet who can deny that the world is moved on by just such people, rather than by the cold, calculating, self-complacent folk who say, "let well alone," because, forsooth, it happens to be well for them? Cannot we have a baptism of

fire to-day, the fire of enthusiasm, which shall send us back to our various centres tremendous workers for righteousness, both inside and outside our churches?

Many a soul now grovelling in the dust of commonplace, frittering precious time away and doing nothing manfully, would be raised up, transfigured, and ennobled by enthusiasm. Does not the lesson of history teach us that the nation that has not its enthusiasts perishes as a matter of course, and deserves to perish? So also must it be with churches. Enthusiasm is the subtle current that sets aflame the hearts of the multitude; it may be strong enough to defy resistance; by it a man's true worth can be measured; it is a lever in a giant's hand to relieve and banish a nation's burden of poverty and sin and ignorance. The true saints of the world are its enthusiasts; binders of the broken heart; smiters of the oppressor; deliverers of the captive; healers of wrongs; teachers of the ignorant; aspirants after an ideal state; and truly they are more deserving of monuments and statues than conquering kings or diplomatic statesmen, for they are the true healers of nations, and deliverers of the world from its selfish indifference. What an enthusiast Jesus was! None save enthusiasts can fully appreciate and faithfully obey his two great commandments which are the foundation of our Unitarian faith. On the wings of fervour and enthusiasm only can we soar to the sublime height of divine communion with the Father Spirit. Be not deceived; the truly religious man must be enthusiastic. Let us measure our worth by this fact. If only we members of the Unitarian churches in this country displayed such enthusiasm that the critics should point the finger at us and shout in derision "Madmen!" "Fools!" the millennium would be within measurable distance. Alas! folk have come to regard us as cold, intellectual, and nothing more, undesirous of inviting others to join us in our worship and work, satisfied with things as they are, and so on.

Of course, I know this is a gross and unfriendly perversion of the truth. We have more warmth of spirit and devotional fervour than our traducers give us credit for; still, we want a great deal more. Personally I have not much faith in those churches that speak and act as if they had no special message to proclaim and no special work to do. No church can know the extent of its possibilities until it has tried its best, not spasmodically, but persistently over a term of years. A church is not a one man's business. Every member should act as if its success and reputation depended upon his interest and practical support. When a man says, "This is my church," he should realise what the true significance of that personal pronoun is, and what obligations it implies. When the same man says "This is my business, or my profession," he means a very great deal by the expression. He means that he is putting his best thought and strength into it; that he is grasping every opportunity of making it known, and if it has any superiority over other businesses

of a similar character, he is not slow to declare the fact.

In conclusion, friends, what is more important than the dissemination of the religious spirit? the awakening in men's minds of a sense of relationship with the Almighty who has endowed us for a purpose, and sent us into the world to do His work, and to bear testimony to His love and His fatherhood? Is there any conceivable obligation more ennobling than that which appeals to the conscience of a truly religious man? What a heritage we have! Think of the noble souls who have fought and won for us the privileges we enjoy; the freedom, the knowledge, the culture of our common life! Is it not morally binding upon us to hand on that heritage to posterity enriched? To spread abroad a knowledge of God's word and will until it covers the earth as the waters cover the channels of the deep? We have in our churches a lever that can move the world. Yes, marvellous as it may seem! Scientists now tell us that waves set in motion here by sound or electricity encircle the earth, although we may not have instruments sufficiently sensitive to register them. So also the moral and religious influences which emanate from a church girdle the earth, and in their measure affect humanity as a whole. Who can tell what fervent souls inspired and magnetised by our enthusiasm will, in the exigencies of life, go to dwell in remote lands, and become centres of uplifting influence there, bringing men to God, and stirring them to self-sacrificing effort? May God grant our churches a succession of enthusiasts. May there be a goodly number of us here this day who may have the honour of being called by that name; men and women inspired to grapple with the demons of darkness; who are faithful, courageous, and undaunted; who in their zeal for truth despise mere shibboleths and conventionalities, and who aim at mercy, justice, and love; who will take any man by the hand if he honestly aims at the highest truth in opinion and conduct. There are vices in society which thrive upon the ignorance and poverty of the multitude. We want enthusiasts who can arouse the heart of this nation religiously; who can grapple, as with unholy dragons, with the accursed evils of poverty, immorality, and ungodliness; and who fearlessly ignore the imprecations of the worldly-minded, and the jeers of the indifferent; who will scorn to pander to any prejudice, or to be deterred by the hysterics of threatened interests; men and women who have the true undying Christian spirit within them; and who will strike for freedom and truth and love as unhesitatingly and boldly as Jesus himself would do were he amongst us to-day.

We ought to expect our churches to breed and train and inspire such men and women. What are you and I going to do to secure this God-desired consummation? A mighty trust is placed upon us. We are divinely commissioned. One is our God on earth and in heaven. Let us obey His laws and carry out His heavenly commands with zeal, devotion, and enthusiasm.

IMPRESSIONS OF BRITISH COLUMBIA.

II.

EVENING, and a sunset to be remembered. Masses of rose-coloured clouds filling the Western sky, red tints on distant hills otherwise almost black in the fading light. Away to the south a heavy rain falling on a group of heights has been caught and shot through by this light till it looks like a great fiery mist. Overhead the stars begin to show. In front, some half mile away, a line of trees, black against the sky, marks the point where a tableland, flat as the proverbial pancake, sinks into the cañon of a creek whose waters, fuller than is usual, sound faintly up to where we sit. And we sit entirely happy, our two selves and our host, in the little wooden verandah of a little one-roomed wooden house—16 ft. by 12 ft.—to which, however, in anticipation of our visit, there has been added this same verandah, and a kitchen—8 ft. by 12 ft.—which opens on the verandah, and is not yet closed by a door. A door there is to the inner room through the kitchen, but you do not take the key away when the whole establishment leaves for the day, such a precaution being wholly unnecessary. And this house our host has built himself; and now we are supposed to be "roughing it"—save the mark! For within what can be more comfortable than the clean white wooden walls and gabled roof, the neatly-oiled cloth-covered floor, and the two little beds with their snowy linen? For the time being the rightful occupier has pitched himself a tent alongside. For dining-room we have choice of kitchen and verandah with its fine view, and generally prefer the latter.

This, then, is a bachelor's "shack" on the "bench" above Kelowna, and in a week's residence in such a place one learns how extremely comfortably one can get along without nine-tenths of what he considers necessary at home; learns also an increasing admiration for the adaptability and skilfulness with which men, experienced in such manner of life, turn their hands to all manner of things—from house building to excellent cooking.

The "benches" are a succession of curious very flat tablelands, lying some five miles back from Kelowna, along the river side, and the first of them rising sharply some 150 ft. above the lower valley level. Most unpromising looking places in their native state, dry, sparsely covered with vegetation of a prevailing greyish green tint when the sunflowers are not out—with much large and small stone bedded in their surface. Yet here is the latest development of fruit growing. The land is ploughed, the stones gathered up, water brought from the hills in irrigating channels—wooden flumes or open ditches—and apples, cherries, peaches, and other trees are springing up all round in long rows and flourishing exceedingly. Cut up into 10, 20 or 40 acre lots, most of which have already their little wooden houses and outbuildings, it is the scene of an energetic and promising industry, the details of which are extremely interesting. Very beautiful it is to see the young trees answering to the care bestowed upon them in their vigorous growth

and healthy appearance. In between them you will find crops of potatoes, onions, strawberries, raspberries, and other small stuff, and, when the land is not vigilantly "cultivated," most vigorous crops of weeds, with masses (at our time) of a strong growing purplish blue flower, not identified by us.

Not every one can have such happy experiences of this kind of life as was ours, for rarely will so much care be given to making all ready and pleasant for the visitor, and rarely can one hope to experience so much courtesy and hospitality from neighbours far and near; but surely for every one of us town dwellers in the old country life would become the larger for such an experience of how simple it can be made without letting go any essential of well-being.

It does not seriously hurt one to clean his own boots occasionally, nor empty his own wash basin, especially if its contents go to assist the growth of some promising young peach; nor to do an occasional "sweeping out"—these being the present writer's principal contributions to the ménage; while it is distinctly interesting to watch the others engaged in the more delicate operations of cooking and bed-making. Plenty of cool clean water, plenty of good food, books, the continual interest of studying the young trees, new acquaintances every day, dinners out, teas out, a great picnic, long walks, cool silent nights broken only by an occasional howl of the coyote (wolf), fair weather; and all this is wound up by a grand afternoon tea in our own verandah, which included several ladies, divers men folks, and two quite live 'babies', regaled on excellent home-made cake and tea; then the quiet of the great sunset, and then, alas! once more upon the move towards scenes no doubt more grand and strange, but none to leave a more happy recollection for future years.

* * * *

That the essence of comfort lies in the adaptation of oneself to the environment. That the essence of the C.P.R. considered as an environment is expense; ergo, that the attempt to do it cheaply, &c., &c.—such are the midnight meditations of one who vainly asks himself, "Hast any philosophy in thee, fool?" as he counts the weary hours in a day car of the West-bound train. "Let us for once avoid the expense of a 'Sleeper,'" said Virtue; and thereafter vainly sought her reward, as she slowly, very slowly, passed from long and uncomfortable wakefulness to short uneasy dreams.

But, as light begins at last to grow, is this dream or reality that breaks upon tired eyes? How many hundreds of feet away, and how awfully steeply down below rushes that swollen stream so swiftly towards the sea? How short a distance across it, and to what soaring heights above us rise those rocky walls and inaccessible slopes? In their gaps what visions of still loftier summits dull white against the sky! What a mad nightmare of a railway writhing down such a Gehenna of a valley, clinging frantically to its almost impossible sides, winding and twisting along their rugged rocks and slippery slopes, and vaulting their ravines and waterfalls! How soon will this wild dream end in one big plunge

down to those boiling waters that shall once for all give rest to the poor, panting, snorting engine—and to ourselves? For it is not long since we looked on one of these powerful monsters whom fate had so overtaken. There he lay, far below, wheels in the air, his incessant journeyings ended at last. Now, surely, we too must plunge and—but more light comes and greater wakefulness, and we recognise that it is no dream but the great Thompson Cañon in one of its wildest parts, and seen in an unusually weird, uncanny light.

Soon the sun strikes in, and as hour after hour we wind down towards the sea, and the Fraser Cañon succeeds to the Thompson, new elements of beauty and interest are added to the scene. There, high above (some say 1,000 feet), and across the river, crawls and clings the remains of the old "Voyageurs" track along the face of the rock. Far away below perches an Indian village or burial ground on some little promontory. Here an Indian fishing station—slight structure of branches and of boughs—overhangs the boiling flood. Now we pass through fine bushes of the purest white syringa in full bloom; now again it is great masses of white or pink spirea, that add grace to the savageness of the scene. Then, with full daylight, comes a chance of welcome tea, which finally wakens one to the consciousness that it is the part of wisdom to leave to guide-books the description of such places and be content with criticising their work as at once exaggerated and inadequate. We shall see it all again under other conditions—dreamlike also, in a persistent, quivering, blazing sunlight; very beautiful and grand, but it needs the dim light of earliest morning to bring out its full significance of suggestion.

* * * *

The cañons are past, the great river has broadened out and become navigable, with stretches of fertile land between it and the encompassing mountains; Yale—once the crowded scene of such a lawless, cruel, greedy, gold-besotten life, now an almost deserted village—lies behind us. We have left our noisy train on its way to the not distant Pacific coast. All is quiet and most peaceful around us, as in the hot sun of a late June morning, on the bank of a broad, swift stream, just about, under the shadow of a noble snow-streaked mountain, to mingle its waters with those of the Fraser, we embark ourselves and our belongings in a not too large rowing-boat. It is the Harrison River, famous for its fish. Pleasant indeed is it after the roar and rattle of the train, to glide leisurely up its green waters, basking in the growing heat and listening to the garrulous conversation of our crew, 'Mike,' a Swede of many experiences, as he expounds our new surroundings to us.

* * * *

And here beginneth the dream of the Harrison River. Other places we have seen of which we shall read again or hear others speak. Not so, probably, of this. Therefore, as the years pass on in the noise and smoke and worry of English town life, this shall become to us more and more of a dream—or, rather, many mingling dreams.

It is a dream of coming slowly up the broad river, slowly across the shallow bay

into which it expands, and from which later on its waters will recede, leaving rich grazing ground, with no sign of house or home ahead, only a great wood backed by lofty cliffs to which the trees cling till they are baulked by absolute precipice; of entering a narrow, shallow creek of marvelously clear water, and winding with it slowly in and out among low woods and flowering shrubs; of a halt at last just as it seems coming to an end; of a few steps through the wood into a great clearing with monstrous blackened stumps and stems of trees still waiting to be blasted out with dynamite and finally cleared away; of a garden patch at the end of this, and a house beyond that; of forest ringing round it all, and mountain rising steeply up behind.

It is a dream of a house all wood save plastered walls and ceilings, large and well designed, with shaded balconies and cool sitting-rooms, with floors carpeted only with skins of bear and wild cat shot close about it, with broad, easy stairways and restful bedrooms and clean, sweet linen, nay even with a delightful bathroom—house built almost entirely by the cunning hands of its owner and the aforesaid Swede.

It is a dream of a most kindly welcome and kindly treatment in that house; of a hostess, bright and indefatigable, cooking good meals of plain food for you, and presiding over your table as she shares them with you, full of conversation, laughter, and interest in you—most cheery of hard-working little women; of a host who in his time has set himself to many tasks, and now faces the reduction of 1,200 acres of forest into the order of a home, and meanwhile adds to its revenues by sharing its charms with wanderers and sportsmen who are drawn that way—a resourceful man of many experiences and wonderful stories of fishing and hunting and forest craft; of a fine young son just fresh from school and hesitating between the attractions of such a home and University life; of a few other guests, new and interesting types, a veteran officer of the old Federal Army, and a sportsman deeply learned in the ways of fish—all friendly and kindly; of a few children playing round.

It is a dream of great trees, soaring above us for 250 or even 300 feet—cedars, Douglas firs and pines, exquisitely beautiful in life, grand but rather sad in death; of soft, thick coating mosses inches deep on their trunks, of lichens trailing from their boughs; of lesser trees, maples and cottonwoods, attaining perhaps only a poor 150 feet; of an undergrowth dense and cumbered with the limbs of ancient giants passing to decay, and fair with many lovely ferns; of a trail winding away through such a forest, mile after mile, with here and there the sunlight breaking across the deep shade; of the solemnness and the beauty and the grandeur of such a forest, and of long evening rambles in it.

It is a dream of floating hour after hour upon the swirling rapids of the big river in quest of its big fish, skilfully piloted by Auguste (most taciturn but reliable of Indians), and of trout and salmon captured there—also of those not caught; of the great fish-hawks and cranes and big black

crows that floated round those waters; of distant snowy ranges and densely wooded or rocky mountains gazed on from them in an ever-varying light; of a morning up the river when the hills through which its bright green waters came pouring down to us seemed altogether unsubstantial and transparent in the misty light, gateways of a mysterious world; of passing up towards them by an Indian village and watching the Indians come and go in their light boats, using sail or oar, pole or paddle with equal skill, of one boatload of them gay in the brightest of red and yellow garments upon the green flood.

A dream of leaving the river, and, guided by our Indian friend, pushing up an old trail for a mountain lake, a trail almost grown over and closed up, where giant brackens and young cedar growths swept our faces and tangled above our heads, leading on to a wider way paved with rough logs and bordered by all kinds of shrubs in fruit and flower—raspberries, blackberries, blueberries, currants, gooseberries, and many another; of another plunge into a denser, darker wood, and then the lake—a blue sheet under sunlit cliffs, ringed round with noble living trees, backed by an army of the whitened stems of monarchs long since dead, which glowed almost fiercely in the tremendous sun.

It is a dream of another river with a wonderful Indian name that ran a wild course through the woods, and with a dozen boiling rapids in it from its rocky cañon in the hills down to the main stream, with cunning Indian fishing-places devised beside it, and Indian tents upon its banks; of a Sunday encampment there with all our household assembled for the midday meal; of the crackling fire and pleasant, friendly talk; of embarking on that river in a small dug-out seatless canoe, and being marvellously poled up it over the cruel-looking stones and up-hill through the bubbling white waters to the still pools at the foot of the cliff; of being still more marvellously shot down it, now through the bubbling white, then through the green, back-curling waves of deeper water that sometimes came on board, now sharply across till a smash on the bank seemed inevitable, and then a straight run down; of feeling the waters grip the tiny craft as she neared the beginning of each rapid; of the silent, skilful Indian who, with a touch of his paddle here and his pole there, and a judicious baling in the calmer reaches, brought us safely and fairly dry and supremely contented to its mouth.

A dream of wonderful stories of salmon that in the fall die by thousands in the creeks, and of bears and crows that gather together to devour them—stories of Indian life and ways, of gigantic trees, and the difficulties and dangers of a settler's life.

A dream, finally, of the ending of our dream in a sharp row against wind and time, in a hot sun, over dancing waters, back to the station, and a final awakening by the engine's familiar hoot to the sad fact that our faces are once more set towards the East.

J. D.

EASTERN UNION.

ANNUAL MEETING.

THE annual meeting of the Eastern Union was held at Diss on Thursday, July 19. There was a good attendance, consisting of fifty delegates and the members of the Park Fields Chapel, Diss. All the ministers of the district were present together with Mr. R. Hamblin (President), Messrs. Francis Taylor and R. Chenery (Diss); Mr. and Mrs. Scopes (Ipswich); Mr. D. C. Betts, Mr. and Mrs. James Motttram; Mr. and Mrs. C. E. Stevens; Councillor A. M. Stevens (Norwich); Miss Smith Bedford; Miss Mole (Yarmouth); Mrs. Jeffries (Hapton).

In the morning a religious service was conducted by the Rev. Wm. Birks (of Diss); the sermon was preached by the Rev. Charles Roper, of Kilburn, and will be found in our present issue.

Over sixty sat down to luncheon in the Cornhall, after which the business meeting was held in the Park Fields Chapel.

MR. HAMBLIN took the chair, and in his address as President, after dealing with the Education Controversy, he said:—"To those whose faith in the old beliefs has gone, we try to show that the progress of science, if viewed aright, will make the foundation of religious belief broader and deeper, proclaiming as it does an unbroken harmony in creation and the onward and upward march of mankind, and thereby giving a new purpose and power to the life of man. But every step towards the higher life, whether in an individual or an organisation, means toil and self-denial, and the work fell on a few and not on the many. We must bear in mind that there are no bounds to spiritual growth. Though we may not have the satisfaction of seeing our numbers increase, we are thankful in the knowledge that much of the seed we have sown has borne fruit in quarters where we least expected. We must continue to be earnest, and to work with heart and will. Otherwise we shall be justly reproached for want of faith in our principles. We can all help the Union by taking a more active interest in the church to which we belong, for the more one works for his own church, the greater interest will he take in the cause generally, and the greater desire will he find for co-operation with other churches.

MR. FRANCIS TAYLOR welcomed the visitors to Diss. He said that they, in Diss, were cheered to see a larger congregation than they anticipated, especially considering how unfavourable the elements were in the early part of the day. The congregation at Diss was an old-established one with some traditions of which they might be proud. The members of the Union would visit during the afternoon the spot where stood the house once occupied by the Barbauds, and if time permitted, the graveyard where used to be the chapel which preceded the Park Fields Chapel. He and the Diss friends were heartily glad to have so many from the churches of the Union present with them that day.

MRS. MOTTRAM responded to the welcome. There was a great deal of pleasure in coming again to the old town of Diss and in experiencing once more the charm of restfulness and peace which the chapel gave them. Their meeting might be of great

service to them, for there was nothing like personal touch to unite isolated thoughts.

MR. W. J. SCOPES also responded.

THE SECRETARY (REV. ALFRED HALL) then read the report. The churches in East Anglia had suffered serious losses by death. Some of them had to mourn the departure of friends whose counsel and generosity had done much to sustain the cause of the Union in the different centres. Reference was made in particular to Mr. C. F. Dear, who did excellent work as a lay preacher in the Eastern Counties. Mr. Bruce Leach, of Yarmouth; Miss Emma Taylor, of Diss; Mrs. Sidney Courtauld, of Braintree; and Mr. E. G. Reeve, of Norwich. The Committee, however, were glad to note from the reports received from the various churches that, notwithstanding these losses, the cause was in a healthful condition. They regretted, however, that services had been discontinued at Lynn, but some of the enthusiastic members were continuing the work of the Sunday-school in the hope that some day they would again have a settled minister. During the winter months fortnightly services had been conducted at Bury St. Edmunds by the Rev. Frederic Allen. There was good prospect that before the next annual meeting the building of the Martineau Memorial would be commenced, for which subscriptions were still urgently needed. Special services had been conducted at Ipswich, Norwich, and Yarmouth, with the assistance of the British and Foreign Unitarian Association.

THE TREASURER read his balance-sheet, and also, in the absence of Miss S. S. Dowson, the report of the Postal Mission, which showed that the demand for our literature had been increased through the attacks made upon Unitarians by the Torrey-Alexander Mission. The Eastern Union branch of Postal Mission work was most successful and influential.

MR. SELBY moved with pleasure the adoption of the reports, especially that of the Postal Mission, which he regarded as most important work for our Eastern Counties.

THE REV. W. J. POND (Long Sutton) seconded, and a vote of thanks was heartily passed to Miss Dowson.

REV. WM. BIRKS spoke of the welcome he had received at Diss from ministers of other denominations, and of the broadening spirit of the time.

MR. MARK STEVENS thanked the B. and F. U. Association for its financial help and encouragement to the smaller churches. Thanks were also due to the Association for sending as its representative the Rev. Charles Roper, whose sermon had been helpful to all who heard it. They did not forget that Mr. Roper was a Norwich boy.

REV. JOHN BIRKS (Yarmouth) seconded.

THE REV. C. ROPER said he was glad to come to Diss as representative of the B. and F. U. A. The association would be glad if not only the Eastern, but all the Unions would do more work, and so have more grounds for claims upon them. If they helped themselves more he was sure the association would help them more. He did not think there was a case on record where the association had refused to contribute to the support of a movement

ERRATUM. In the third letter "Westward in Canada," INQUIRER July 21, p. 478, par. 3, line 8, for *bottom* read "cotton woods."

which had been taken in hand by enthusiastic and generous workers. He thought that a van was as much needed in the Eastern Counties as anywhere in the country, for here were numerous men and women who had no opportunity of hearing our Gospel unless we thus went to them.

The Rev. ALFRED HALL said if the laity of their district, with support from outside, would furnish the van, they could rest assured that the ministers of the district would readily give their service and man the van.

On the proposal of Mr. R. H. FULLER, seconded by the Rev. LUCKING TAVARNER, Mr. W. H. Scott, of Norwich, was elected president for the year.

The Rev. A. E. RUMP proposed, and Rev. R. NEWELL seconded, the officers for the coming year.

Afterwards the visitors were taken for a drive in the district, a halt being made at the spot where the Barbauld house once stood. After tea Mrs. Tye and Miss Day (of Ipswich) gave some musical selections.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen (Church Hall Opening).—The hall which forms the lower storey of the new Unitarian Church in course of erection in Skene-street, was opened on Sunday for public worship, the services being conducted by the Rev. S. M. Crothers, of Cambridge, Mass. At the morning service Dr. Crothers took for his text Rev. xxii. 17: "Whosoever will, let him take of the water of life freely," and spoke of the world-wide movement in which that church would have part—a movement not for the teaching of one special form of creed, or for sectarianism on the old lines, but for some better way of organising the religious life. The way of freedom in the organisation of religion was his special subject. Why was it that the Unitarian Church pleaded for religious liberty and at the same time asked for loyalty to a religious organization? He thought it was because persons were coming to see that the Church, the Church purified, enlarged, spiritualised, and rationalised was one of the great hopes for the future. They were seeing that something more than personal liberty was needed for the well being of men, that it was not possible for each one alone to work out any great salvation. Multitudes of men working together were able to produce more than the same number of men working otherwise. There were three kinds of organisation, the result of age-long experience, which had come down to them, and in which each one of them believed—the organisation of the home, organization of the State, and the organisation of the school. He believed they should look upon the Church in the same way as on the home, the school, and the State. The Church had had superstition, but the State also had had superstition; the divine right of the Church to dictate as to what constituted salvation was at the same stage of civilisation as the divine right of kings, and both went before larger knowledge. When he asked himself to what Church he wanted to belong he said he wanted to belong to the whole Church, not to one Church but to everyone of them, in so far as they sought to do the Divine work of uplifting human souls. If he had his own way he would go to the biggest Church, the oldest Church, the best established Church, and he would make only one condition, that was that he might come in just as he was and that he might come in absolutely honest. But those conditions he could not find in the Roman Catholic Church, or in the great Presbyterian Churches, which demanded the acceptance of doctrines which were quite impossible to him as a condition of membership. He must belong to a free Church. In such a Church they had great opportunities of rendering service to their fellow men. There was a large attendance at the service, and again

in the evening. The opening of the new church itself, it will be remembered, is fixed for Sunday, September 23.

Bedfield: Suffolk Village Mission.—The anniversary of the Sunday-school has just been celebrated. It lasted about a week, from Thursday to Tuesday, including Sunday, July 22, when Mr. H. G. Chancellor came down from London to give the annual address in the chapel in the afternoon, and to take part in the open-air service with the village missionary, Mr. Newell, in the evening, at Monk Soham. A very good congregation met on both occasions. In the evening about 100 people came together from Bedingfield, Bedfield, Worlingworth, Monk Soham, and Framlingham, and listened attentively to the addresses of the speakers. On the Thursday 22 people, comprising teachers and elder scholars, travelled by an open van to Diss, a distance of 13 miles, to take part in the annual summer meeting of the Eastern Union of Churches. Mr. Taylor's beautiful gardens were thrown open to the visitors, drives to Palgrave and Redgrave Water, lunch and tea in the Corn Hall, and other attractions were provided, and the visit was greatly enjoyed. The following Tuesday was the younger children's day, when a most successful excursion to Framlingham Castle was made.

Bournemouth.—The church has been thoroughly cleaned and redecorated, and the electric light put in. Its appearance is much improved by the addition of a centre aisle. The re-opening services on July 22 were conducted by the Rev. Dr. Crothers, whose impressive and eloquent addresses were greatly appreciated. The annual congregational picnic took place on July 25 and was a great success, a large number being present.

Crewkerne.—On Sunday, July 29, the Sunday-school anniversary services were held, and were most successful. The minister (Rev. A. Sutcliffe, B.A.) preached morning and evening, when the scholars, assisted by the chapel choir, sang special music, and Mr. E. J. Blake gave an address to the school in the afternoon. There was a large gathering on each occasion, the chapel in the evening being very crowded.

Harrogate.—Sunday evening services are being held during the summer months at the Scotch Tea Rooms, Royal Arcade. The first of the series was held on July 22 and was conducted by Rev. Chas. Hargrove, who took as his subject, "What Unitarianism Means." The second was held last Sunday, July 29, and was conducted by Rev. A. H. Dolphin, who spoke on "The Days of the Wider Outlook." Good congregations assembled on both occasions. Unitarian visitors will, perhaps, be glad to know that the services will continue each Sunday up to and including September 9.

Knutsford.—A sale of work and garden party was held at Grove House last Saturday, through the kindness of Mr. and Mrs. George Holt. The sale was opened by Mrs. Richard Peyton, of Birmingham, who was supported by Mr. and Mrs. G. Holt, Mr. Alfred Holt, Mrs. Alfred Holt, jr., Mr. and Mrs. J. R. Beard, the Rev. G. A. Payne, and other friends. Neighbouring churches were well represented. The object of the sale was to provide funds for the extension and improvement of the schoolroom of Brook-street Chapel. The proceeds amounted to £101 7s. 6d.

London: Blackfriars.—The Rev. J. H. Smith, of Deal, is to preach in Stamford-street Chapel the first three Sundays of the present month.

London: Mansford-street.—The twenty-second annual flower show in connection with the Window Gardening Society, took place on July 24. Of 300 plants sold at the beginning of May, 134 were brought in for exhibition. The geraniums, both pink and scarlet, made a most creditable show, and it was remarked that the plants of the children's section were better even than those of the adults. Fuchsias, too, showed up well, but the begonias this season were decidedly poor. The judge, Mr. G. H. Ellis, awarded some twelve or fourteen prizes, which during the evening were presented by Mrs. Wallace Bruce; the Rev. H. Gow being in the chair. Prizes were also given for the best arrangement of flowers for "table decoration"; for the best buttonhole of home-grown flowers, and for the best bunch of wild flowers gathered by the children and judged at the annual excursion. During the past winter some 100 hyacinths and 300 crocuses had been grown for competi-

tion, and the awards for these were distributed during the evening. Miss Gould and Mr. Arthur Thompson provided some music.

London: Stepney.—For the second time, through the kindness of the teachers at Unity Church, Islington, the two schools have had a united summer treat, at Hadleigh Woods, on July 17. Thanks are tendered to the friends through whose generosity the cost was defrayed.

Maidstone.—Miss Peggy Farquharson, daughter of the Rev. Alexander Farquharson, who has just completed her curriculum at the Physical Training College, Chelsea, under Fraulein Wilke, has been appointed on the staff of Queen's College, Harley-street, W., as mistress of physical development. Under the Board of Education, Miss Farquharson passed all her subjects in the senior division, six of them with honours, and she has gained the college diploma with distinction.

North-East Lancashire Sunday-school Union.—The third meeting of the year was held at Rawtenstall, on Saturday, July 21. The meeting was presided over by Mr. J. W. Hird, of Colne, and a paper was read by the Rev. J. Islan Jones, of Accrington, on "The Moral and Religious Training of the Young." Whilst disclaiming any new suggestions, the essayist said that he believed the secular system of instruction in the Day schools to be the only possible method of dealing with the religious difficulty. There still remained the fact that children could only be considered to have been properly educated who had had moral and religious training, as well as secular. A child was entitled to this training—it was its birthright—therefore, he suggested that Sunday-school teaching should be compulsory. The parents should have the choice of school to suit their religious views, but the children should be compelled to attend at least once every Sunday. If secular instruction was compulsory, why not religious instruction also, in order to complete the education which is essential to make the complete man or woman. The paper aroused considerable discussion, in which the Rev. A. W. Fox, Rev. J. E. Jenkins, Mr. J. S. Mackie, Mr. Lowcock and Mr. J. T. Harrison took part, Mr. Jones replying. An interesting meeting was closed with hymn and benediction.

Pudsey.—The annual flower services were held last Sunday. The Rev. W. Rosling preached morning and evening, and assisted at the afternoon service, when an address was given by Mrs. Ceredig Jones.

Scarborough (Unveiling of Portrait Memorial).—On Sunday, July 29, after morning service, an enlarged photograph of the late Mr. H. J. Morton, J.P., was unveiled in the schoolroom of the Westborough Church. The portrait has been subscribed for by nearly a hundred members of the Church and friends, and is appropriately placed in the schoolroom, where Mr. Morton's genial, kindly presence so often made itself felt in the various gatherings of school and congregation. Mr. Arthur Bailey occupied the chair, and referred in sympathetic terms to the affection with which all who knew Mr. Morton would hold him, and said that that portrait would serve to perpetuate his memory in their hearts. Miss C. A. Wurtzburg also spoke, characterising the chief features of Mr. Morton's life as simplicity and singleness of aim. She referred also to the special interest he took in the Sunday-school, the scholars of which, she hoped, would always cherish his memory. Miss Wurtzburg then unveiled the portrait (which bears the plain inscription, "H. J. Morton, J.P., 1819-1905"), and the Rev. Ottwell Binns closed the brief and simple ceremony with words of prayer.

South Wales Unitarian Association.—The annual meetings were held at Cribyn, Cardiganshire, on July 25 and 26, when all the Welsh ministers were present, and also the Revs. T. J. Jenkins, Hinkley, the president; E. Ceredig Jones, Bradford; and Jenkyn Thomas, Rawtenstall. The meetings commenced with a conference at 5 o'clock on Wednesday to consider the present ebb in the supply of ministers in Wales. The matter was introduced by the Rev. R. J. Jones, Aberdare. Several speakers took part in the discussion. The subject will be further discussed at a future meeting. At 7 o'clock there was a religious service, when two sermons were delivered by the Rev. D. R. Davies, Rhondda, and D. J. Evans, Cumbach. The committee of the Association met at 8 on Thursday morning, and continued its deliberations till 10.15. There was an excellent attend-

ance both of ministers and lay representatives. The president for the coming year is Captain Davies, [Llwynrhydowen]; the vice-president, the Rev. D. J. Evans, Cumbach. The morning service commenced at 10.30, the devotional part being taken by the Rev. J. Davies. The president, the Rev. T. J. Jenkins, Hinckley, then delivered his address, his subject being "The Church and its Work." The address was delivered with great earnestness, and made a deep impression on those who heard it. The association sermon was delivered by the Rev. Jenkyn Thomas Rawtenstall. He was followed by the Rev. R. J. Jones, Aberdare. In the evening two sermons were again delivered by the Revs. D. Rees, Bridgend, and J. H. Davies, Cefn-Coed. The services, especially those of Thursday, which were held in the open air, were very numerous attended, 500 being present on Thursday afternoon and evening.

Wakefield.—There have been three places of worship used in succession by this congregation, one at Flanshaw-lane, nearly two miles from the centre of Wakefield, which did duty from 1672 to 1697; another near Westgate-common, opened by Oliver Heywood in the latter year, and the present Westgate Chapel, which was erected in 1752. Each of these had an adjoining graveyard, in which there were numerous interments, as the ecclesiastical authorities commonly refused to grant burial facilities in consecrated ground. The first and second of these have long been closed, and, indeed their very existence has only been known to those interested in the history of Wakefield nonconformity. Of late years, however, there has been a strong desire to improve and protect that which did duty during the eighteenth century, as many of those buried there were people of position, and among them three ministers. It was also repeatedly urged by the Rev. Andrew Chalmers that this restoration should be no longer deferred, as this old Campo Santo of the Protestant Dissenters is one of the sacred memorials of the city, and is associated with some stirring chapters of its earlier annals. Being assured of considerable support from his congregation, as well as from friends outside, he issued a circular with an historical sketch of the old Puritan sanctuary, and an appeal for funds to re-build the half-ruined wall, and to take other all-necessary steps to guard the tombstones, about seventy in number, from gradual decay and wilful damage. £60 was the amount asked for, though it was expected that more would be required. The result has been extremely gratifying, as subscriptions were readily given, mostly in small sums by about a hundred people, about one-half being from members of the Established Church and other denominations, and on July 28 a sale of work was held in the grounds of St. John's Mount, the residence of Mr. Chalmers, the arrangements being that of a garden party rather than that of an ordinary bazaar. The proceedings commenced with a brief opening ceremony, in which Mrs. Marriott, of Sandal Grange, took the leading part. She expressed her sympathy with the movement, as a rightful tribute of grateful remembrance to the loyal and heroic people of former days who had struggled for their faith and freedom in days when greater sacrifices had to be made for conscience sake than now. Then, having declared the sale open, a hearty vote of thanks to her was moved by Mr. H. S. Harrison and seconded by Miss Masters, both of whom had worked indefatigably for the success of the scheme. The net result is that about £75 will be available for the restoration, and it is hoped that enough may be secured to place a simple but tasteful tablet in Westgate Chapel, in memory of the departed worthies who, during their lives faithfully upheld the cause of liberal religion, and were laid in the precincts of their now vanished house of prayer.

Wimbledon.—The very successful series of meetings held since Easter ended last Sunday. After the service a meeting of the entire congregation was held to formally constitute the Wimbledon Unitarian Church. The Rev. George Critchley, who has been conducting the services, presided, and rules were drawn up, and committee and officers elected. Mr. A. Wilson, Chairman of the Missions sub-committee of the L.D.U.S., kindly came and brought an encouraging message of sympathy from the society. No services will be held during August, but on Sunday, Sept. 23, the work will recommence, not as an experiment, but as the beginning of a permanent congregation, which,

there is every reason to believe, will grow and prosper. The services will be held, certainly until Christmas, in the same building as formerly, the smaller Worple Hall, Worple-road, which is three minutes walk from Wimbledon Station.

WHAT, then, is the peculiar office of Art? It is, in a word, to present the truth of things under the aspect of beauty, to bring before us the "world as God has made it," where "all is beauty."—*B. F. Westcott.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 5.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bermundsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. H. SMITH, of Deal.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. WALTER LLOYD.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street. No morning service. 6.30, Mr. J. C. PAIRN.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLLAND, M.A. No service on the 12th.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. M. LLOYD THOMAS.
Highgate Hill, Unitarian Christian Church, 11, and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Mr. G. WARD.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel. No service.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Mr. H. L. JACKSON. No evening service.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15.
Stratford Unitarian Church, 11, Rev. C. E. PIKE, and 6.30, SUPPLY.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. W. REYNOLDS, B.A.
DOUGLAS, Isle of Man, The Gymnasium, Kensington-road, off Bucks-road, 11 and 6.30, Rev. A. H. DOLPHIN.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HOBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. DENNY AGATE, B.A.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PAERY.
LIVERPOOL, Ancient Chapel of Toxteth. No service.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. HERBERT V. MILLS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. PHILEMON MOORE, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. G. C. CRESSEY, D.D., Ph.D.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, Keighley, August 6, 7, 8; Bingley, 9, 10, 11, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. S. E. BOWEN.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

MARRIAGE.

SIMS—COLE.—On June 21st, at Friargate Chapel, by Revs. W. H. ROSE and E. S. LANG BUCKLAND, James Cambridge Sims, of London, and Ida Millicent Cole, of Derby.

DEATH.

PHELPS.—On July 26th, at Mayfield, Hampton Evesham, Tillie, wife of the Rev. G. Leonard Phelps.



The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really wholesale Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

WORKS BY REV. C. L. DRAWBRIDGE, M.A.

JUST PUBLISHED.

IS RELIGION UNDERMINED?

Crown 8vo, pp. x. and 238, Cloth Boards, 3s. 6d. net.

OLD BELIEFS AND NEW KNOWLEDGE.

Crown 8vo, pp. xii. and 178, Stiff Paper, price 1s. 6d. net.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE

Contents for AUGUST.

Little Portland Street Discourses:—

I.—The Brotherly Teaching of Jesus.

II.—God's New Name.

A Message from the Front.

The Atonement.

A German Reformer Worth Watching.

A Record and a Reproof.

The Trouble in Natal.

The Trinity and Archdeacon Wilberforce.

The Fresh-Air Cure.

The Man on the Spot.

The Church and Education.

Thoughts for To-day.

Notes by the Way, &c.

F. R. HENDERSON, 16, Paternoster-row,
and all Booksellers.

PORTRAIT OF DR. DRUMMOND.

PHOTOGRAPHURE

of the portrait of Dr. Drummond by Sir George Reid, presented to Manchester College. Size, 10 in. by 8 in., on India paper. A limited number of copies may be purchased, price 5/-, post free, on application, with remittance, to the Rev. V. D. DAVIS, 9, Nightingale Sq., Balham, S.W.

FOURTH CITY MUTUAL BENEFIT

BUILDING SOCIETY,

2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £60 EACH.
Entrance Fee, 2/6. Deposits repayable
at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years
Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

19th CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE,
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per
cent. DEPOSITS received at 3 and 3½ per cent
withdrawable at short notice.

BORROWER'S INTEREST 4 per cent.
Monthly Repayment, including Principal,
Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other
Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to
purchase houses for their own occupation.
Prospectus free.

CHARLES A. PRICE, Manager.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade,
Due south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—“Cran-
stock,” 59, Warrior-square. First-class
BOARD and RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH,
DEVON.—BOARD and RESIDENCE
for Ladies. Beautiful country. Sea and
moorland. Bracing climate. Special advan-
tages for girls requiring a change. Home com-
forts and genial companionship. Prospectus
from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished
Apartments facing the sea; highly
recommended; moderate terms.—Mrs. CHAM-
BERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APART-
MENTS, or would Let Furnished. Sea
view.—Mrs. VICKERS, Hazel Mount, Bay View
Terrace.

SOUTH SHIELDS.—Beautiful Sea
Coast.—TO LET, very comfortable
Furnished House, eight rooms and bath, near
station, parks, sea and trams. Terms moderate
to a good tenant.—Apply, 56 Winchester-street,
South Shields.

GERMANY.—HOME FOR GIRL-
STUDENTS at Frankfort-am-Main.
Conservatorium of Music. Good German.
Every home comfort. Good references.—
Apply Miss PALMER, Schwindstrasse 4.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance
Hotel has Passenger Lift; Bathrooms on every
Floor; Electric Light throughout; Spacious
Dining, Drawing, Writing, Reading, Billiard
and Smoking Rooms; Fireproof Floors; Per-
fect Sanitation; Telephone; Night Porter.
Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance,
Table d'Hôte Breakfast and Dinner, from
8s. 6d. to 10s. 6d. per day. Full Tariff and
Testimonials on application.
Telegraphic Address: “THACKERAY, LONDON.”

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d.
Breakfast and Tea from 1s. Patronized re-
peatedly by many visitors during the 30 years
of its existence.

Plums from Orchard to Home.—The
best preserving plum is the Pershore Egg,
which I supply when in best condition at 6/6
per 24 lbs., carriage paid to any station in
England, and for 7/- to Scotland, Ireland, &c.
Illustrated list free to those mentioning paper.
—H. B. POLLARD, Fruit Grower, Evesham.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians.
Healthy situation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMIL-
TON ROAD, SHERWOOD RISE,
NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Next term begins Tuesday, September 18th.
Prospectus on application. BOARDERS
received. Reference kindly permitted to
the Rev. Frank K. Freeston, Essex House,
Camden-hill, W.

Situations,

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.

LADY HELP SEEKS POST where
maid is kept. Thoroughly domesticated.
Good needlewoman. No objection assisting
with one child.—C. S., 121, Dalston-lane.

MOTHER'S HELP wanted in South
of England to assist with children,
cooking, &c. Age about 30. Maid kept.
Commercials salary, £12.—Apply, A. C.,
INQUIRER Office, 3, Essex-street, W.C.

“UNITY.”—Magazine for Unitarian
Propaganda. Adopted by churches
with or without local page. Issued for last
Sunday in each previous month. One copy
post free, 1½d.—1s. 6d. a year; 9d. per dozen;
3s. 6d. per 100; extra charge local page.—
Address to EDITOR, Ivy House, Mottram,
Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, for two
lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Pro-
prietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lamb Conduit-street, W.C., Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday,
Aug. 4, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3346.
NEW SERIES, No. 450.]

LONDON, SATURDAY, AUGUST 11, 1906.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK...	521
LEADER:—	
Widening the Horizon ...	528
ARTICLES:—	
The Way of Peace—I. ...	522
Tennyson's "Idylls of the King" ...	523
Joseph Blanco White ...	528
Renshaw Street, Liverpool ...	529
Impressions of British Columbia—III. ...	530
A Little Alpine Flower ...	531
At Scrooby on the First of August ...	532
The Van Mission ...	534
MEETING:—	
Ter-Centenary of Nonconformity ...	533
LITERATURE:—	
Short Notices ...	522
Articles in the Reviews ...	525
John Knox ...	526
OBITUARY:—	
The Rev. Thomas Leyland ...	526
THE CHILDREN'S COLUMN ...	527
NEWS FROM THE CHURCHES ...	535
OUR CALENDAR ...	535
ADVERTISEMENTS ...	536

NOTES OF THE WEEK.

It is not given to many citizens to have their names permanently associated with legal enactments, but if Mr. Birrell's Education Bill gets as successfully through the House of Lords as it did through the House of Commons, Mrs. Humphry Ward's name will be one of those thus singled out for honour. As we stated last week, one of the beneficial provisions of the Bill promotes the establishment of "Vacation Schools." Many of our readers know that Mrs. Ward's efforts on behalf of the children around the Passmore Edwards Settlement have been specially successful in this direction, and it is a well-deserved reward that the clause in the new Bill, which provides for similar efforts throughout the country, will be known as the "Mary Ward" clause.

SOMETHING like "sensation" has been caused by a decision in the Court of Appeal this week. By a majority of two to one, the Master of the Rolls being one of the two, that Court, reversing the decision of the Court below, has decided that a local education authority is not compelled by the Act of 1902 to make payments for religious instruction in a non-provided (Voluntary) school. The case arose through the action of the West Riding Committee in deducting from the salaries of the teachers in such schools in their district a portion equivalent to the amount of time in which they had been engaged in religious instruction. Doubtless the case will go farther, but

what a commentary the story forms on our legislative methods! Here is an Act barely four years old, and our judges are hopelessly divided as to what it directs to be done in a matter of vital interest to Mr. Balfour and his supporters, who passed the Act.

THE House of Lords last week read the Education Bill the second time, after a lengthy and important debate. The speech of the Archbishop of Canterbury clearly intimated an intention to modify the Bill drastically in Committee, and other peers breathed out threatenings if not slaughters. The anxieties of the friends of the Bill are naturally keen, but the situation has been rendered considerably less awkward for them by the judgment in the Court of Appeal, to which we refer above. If that judgment holds, and in any case till it is reversed at a further stage, the "non-provided" schools would appear to be in a worse plight than the present Bill would give them. The Archbishop has the repute of being a moderate man, and we do not expect violent extremes from him.

MEANWHILE we may notice two remarks by the *British Weekly*. In its last week's issue that journal expresses the opinion that if the House of Lords amends the Bill in impossible ways, or rejects it, "we shall then be very close on the secular solution, which is the only one which, in a divided community like ours, offers the smallest chance of permanent success." As our contemporary has favoured this solution we need not be surprised that it shows no great concern at whatever the House of Lords may do with the Bill. But the following is more notable, and we quote it without comment:—The hollowness of the simple Bible teaching plan is further demonstrated by a curious manifesto, which has been issued over the signature of eminent Nonconformist divines, including men like Dr. Oswald Dykes, Dr. A. M. Fairbairn, Dr. Monro Gibson, Dr. Horton, Dr. Maclaren, Mr. Meyer, Mr. J. H. Shakespeare, Mr. Thomas Spurgeon, Dr. Bowman Stephenson and Dr. J. S. Banks. These honoured leaders declare that "while we deprecate the use of any religious catechism, or of any distinctively denominational formulæ, we hold strongly that the Bible should be taught as an authentic and authoritative record of fact and truth, and that the instruction given in Holy Scripture should not be inconsistent with the Apostle's 'Creed,' which represents the general consent of Christendom on the fundamental facts of the Christian

religion." This is evidently a manifesto against Dr. Clifford and his followers, who hold that only the ethical and literary side of the Bible should be taught in schools, and that Unitarian teachers should be qualified to give Christian instruction. It is a revelation of the utter hollowness of the present concordat between the advocates of simple Bible teaching. So far the *British Weekly*.

CONFLICTING accounts continue to reach this country as to the course of the revolutionary movement in Russia. There are spasmodic efforts towards strikes, which may at any time become general, and which are probably the most powerful instrument at present at the disposal of the people. For the mass of the army seem still to be at the command of the Court party, although the commanders of military and naval forces have a terribly perplexing task. An incident at a Black Sea port will illustrate the doubtful reliability of the troops. The artillery garrison is said to be mutinous, but the general hesitates to dismantle the guns because at any moment he may want to fire on the fleet. It is extremely likely that things will go on in this indecisive fashion for a considerable time.

In any case, the terms of a manifesto to the peasants issued by the various workmen's parties indicate the aims of the revolutionary socialists, and incidentally draw attention to the wide divergence between Russia and Western Europe. The people, urges the manifesto, "must everywhere remove the local authorities, and replace them by their own elected, and must everywhere confiscate and place in the hands of legally constituted national authorities all State funds and capital. . . . In conjunction with the troops, the workmen in the towns, all other toilers, and all trusted by the people and the peasantry must take their affairs into their own hands." Such advice would be almost meaningless in this country. We have little tradition of local autonomy, and perhaps not much genius for it. We depend very much on central government. In Russia it is different. We do not now discuss whether the problem can be carried out. That may or must depend on what the army does. But one thing is certain. Russians are ready to "take their own affairs into their own hands." The people have, and always have had, a despotic central government; they have also always been used to a great deal of "local option" and democratic administration in local affairs. This has been at the mercy of arbitrary police

measures. But even when interfered with it has never been forgotten. The psychology of the Russians and their national destiny seem to point to this avenue, the path of local autonomy as the one along which the revolution must move. The leaders evince wise political insight when they remind the people that this way lies their freedom. In pursuing this ideal it may be that Russia will give to Europe a priceless practical lesson in the art of modern democracy.

THOSE of our readers who have been interested in the recently formed Anti-Sweating League for securing a Minimum Wage, will be glad to have their attention called to "The Case for a Legal Minimum Wage," which is the latest of the penny Fabian Tracts. The pamphlet notices the tentative approaches already made in this country in the direction of such an enactment, and gives also some brief account of the working of similar laws in Victoria and New Zealand. This is followed by a discussion of the problem as it affects men and women workers respectively, and of the conditions to be met if such a law is to be successful. The Act, we are told, "should aim at the fixing and enforcement of a wage sufficient to enable our workers to be maintained in healthy existence. Therefore, the wage should be calculated on what the worker requires for physical health and efficiency, and not on what the trade will bear. . . . In the second place, the law must be national; that is, must apply to the whole country in order that no district shall undersell another in the labour market at the cost of national vitality."

SHORT NOTICES.

OF welcome re-issues of valuable books we note the following:—

Bishop Westcott's Teaching: The Secret of a Great Influence, by Mrs. Horace Porter. First published last year. (Macmillan & Co. 1s. net.)

The Modern Pilgrimage from Theology to Religion, by R. L. Bremner. Popular Edition. (Constable & Co. 2s. 6d. net.)

The Relationships of Life, by C. Silvester Horne. (H. R. Allenson. 1s. 6d. net.)

Inspiration and the Bible, by Dr. R. F. Horton. Eighth popular Edition, with a new Preface. First published, 1888. (T. Fisher Unwin. 1s. net. Cloth, 2s. net.)

Among other books received are the following:—

For Faith and Science, by F. H. Woods. B.D., Rector of Bainton. (Longmans. 3s. 6d. net.)

The Anatomy of Knowledge, an Essay in Objective Logic, by Charles E. Hooper. (Watts & Co. 3s. 6d. net.)

Reason in Belief or Faith for an Age of Science. An examination into the rational and philosophical content of the Christian Faith, by Frank Sewall, M.A., D.D. (Elliot Stock. 5s.)

Should Christians Make Fortunes? by J. P. Gledstone. (Headley Bros.)

Genesis and Exodus as History. A critical inquiry by the late James Thomas. (Sonnenschein. 6s.)

The Origin of Life: A Reply to Sir Oliver Lodge, by Joseph McCabe. (Watts & Co. 6d.)

Sunday Observance, its Origin and Meaning, by Dr. W. W. Hardwicke. (Watts & Co. 6d.)

In the series of Cambridge English Classics, which are substantial volumes, admirably printed, we have received the third volume of Mr. A. R. Waller's edition of *Beaumont & Fletcher*, containing six of the plays, and the second volume of *Poems, by George Crabbe*, edited by Dr. A. W. Ward, containing the whole of the "Tales," and the first eleven of the "Tales of the Hall." (Cambridge University Press. 4s. 6d. net each volume.)

In the series of "Religions, Ancient and Modern," *Magic and Fetishism*, by Alfred C. Haddon; *On Mythology of Ancient Britain and Ireland*, by Charles Squire; *Celtic Religion*, by Edward Anwyl; *Hinduism*, by Dr. L. D. Barnett; *The Religion of Babylonia and Assyria*, by Theophilus G. Pinches; and *The Religion of Ancient Scandinavia*, by W. A. Craigie. (Constable. 1s. net each.)

In the series of the "King's Classics" *The Vicar of Wakefield*, with an introduction by the late Dr. Richard Garnett (probably the last piece of work he did); *Sappho*, one hundred lyrics, by Bliss Carman (an attempt to reproduce in English verse, as a work of imaginative reconstruction, those lost lyrics of the Greek poetess, of which only fragments remain); *Cicero's Books of Friendship, Old Age, and Scipio's Dream*. (Alexander Moring: The de la More Press. The two first, 1s. 6d. net each; the third, 2s. 6d. net.)

The Pocket Dickens. Favourite passages from his works, chosen by Alfred H. Hyatt. Similar to the little Stevenson, Jefferies, and Macdonald books. (Chatto & Windus. 2s. net, in leather 3s. net.)

Jesus, by Arno Neumann, translated by M. A. Canvey, M.A., with a Preface by Professor P. W. Schmiedel. (A. & C. Black. 2s. 6d. net.)

Bible Notes on the Prophetic Period of Jewish History, by A. N. Brayshaw, LL.B., B.A., 2 vols. (Summer School Continuation Committee, Devonshire Chambers, E.C. 1s. net each.)

Search the Scriptures, or Stray Notes on the Bible, by Emily Sharpe. (63, City-road, E.C.)

The Religion and Theology of Unitarians, a volume of collected essays by twelve writers, including Dr. Brooke Herford's "Main Lines of Unitarianism," and Mr. Stopford Brooke's "Christianity and Social Problems," and concluding with Whittier's "Eternal Goodness," and "The Minister's Daughter." (British and Foreign Unitarian Association, Essex Hall. 2s. net.)

Memorable Unitarians. A series of brief Biographical Sketches. (British and Foreign Unitarian Association, Essex Hall. 2s. 6d. net.)

The Double Search: Studies in Atonement and Prayer, by Dr. Rufus M. Jones. (Headley Bros. 2s. net.)

The First Christians; or Christian Life in N.T. Times, by Robert Veitch, M.A. (James Clarke & Co. 3s. 6d. net.)

Palestine Notes and Other Papers, by John Wilhelm Rowntree. (Headley Bros. 2s. 6d. net.)

Women's Work and Wages, by Edward Cadbury, M. Cécile Matheson and George Shann. (T. Fisher Unwin. 6s.)

THE WAY OF PEACE.]

FOR A TWENTIETH CENTURY DISCIPLE.
IN SEVEN DECADES.

(1) It is most of all necessary to one's real peace of mind and heart to be deeply conscious that the highest power on earth is the Divine Spirit dwelling within one's own soul.

(2) Lift up yourself. Make all you can of all you have.

(3) Days pass away, seasons change, the flowers of the field fade and wither, oceans dry up, and worlds are flung afar and shattered; but you are more than these—you are of the family of God!

(4) Care little for the opinion of those who know you least, for popularity, for loud applause, and the voice of public acclaim. These are fickle, readily moved, guided by passing conditions which change to every shifting breath. Care most for the quiet judgment of those who can read the desires of your heart.

(5) It is a pitiful thing to be afraid of solitude. Draw into your soul ceaseless streams from the infinite field of the boundless universe of which you are a part. Narrowness breeds fear. Fling open the portals of knowledge, let the barriers down, scatter your horizons. There will be no sense of loneliness to the seeing mind.

(6) It is not lack of opportunity that brings despair, but lack of understanding the opportunities we have. Men fail through ignoring their own splendid privilege of immediate access to the source of all strength and all power. Who can prevent your prayer of communion with God?

(7) It is the man with the low undeveloped self who is to be pitied; with much lamentation he bemoans his state and grovels as a "miserable sinner." The true man turns from his wickedness and does right.

(8) Be not misled by old instructions which teach self-suppression and self-mortification; they are incompatible with the true Christian faith in the Fatherhood of God. To scorn oneself is to insult one's Maker.

(9) It is a sure road to increasing steadiness of life and tranquillity of heart to grow daily in self-respect, through ceaseless exercise of every noble instinct, and every high and glorious quality, bringing the mighty power inherent in every living soul, out through the channels of life to justify its creation by serving its purpose.

(10) Let no man think more meanly of himself than he ought to think.

THE great sources of wisdom are experience and observation; and these are denied to none.—*Channing*.

WHEN a man who has rendered high service to humanity dies, there is no sect so base as not to do him reverence, and place a wreath upon his grave. It is a sign that the world's heart has risen, is rising, and will rise against the limitations upon the mercy of our God imposed by the dogmatism of ages. These changes of the heart could never have taken place had not the Power ruling the world been a loving Power.—*H. W. Crosskey*.

TENNYSON'S "IDYLLS OF THE KING."—"GARETH AND LYNETTE."*

BY REV. W. LAWRENCE SCHROEDER, M.A.

IN the service of religion all things human take their appointed place. The multifarious expression of thought and feeling, with its aspects of nobility and meanness, righteousness and iniquity, things lovely and things of ill report, may serve to lead the soul to God, or to reveal the nature of the relation felt in Divine communion and realised in holy love. The thought of the absolute unity of all being, together with the faith in the utter righteousness of eternal law, drives us to think of religion as that state wherein the soul is aware of infinite being and its purposes. The consciousness of God may be quickened by the beauty and grandeur of nature, by the tumultuous working of human life, by the subtle thought of the philosopher, or by the expression of the soul in art. The teacher whose aim it is to educate the powers which in us lie, and to give a Godward direction to life, will neglect no field of human activity which offers opportunity for the play of healthy, purposeful thought. In the classification of things sacred and profane we need to remember that theology is not necessarily religious, and that fiction may be a revelation of the deepest workings of the spiritual heart of man. Science, history, art, literature may be sanctified by the mind and soul of man, for in all the workings of human life we may discern something of God. Our religion, therefore, implies a spiritual interpretation of the universe, in terms of God; and the value of our service will depend largely on the truth and fitness of the method we adopt. There is no need violently to outrage the proprieties of science or art in order to emphasise the working of spiritual law; trite moral reflections may have an immoral effect; the perpetual desire to improve the occasion often defeats its own ends. Let science have her perfect work and art her own domain, and let the unity of created things be found in the ineffable experience of the human soul. The religious effect of the teaching will depend on the mind which discerns Divine relations, and on the spirit which hallows the lowliest things of earth.

No excuse, therefore, is needed for the adoption of literature as a subject of religious instruction; but care should be taken to treat the subject with respect, and not use it as a mere hobby-horse for theological or ethical trappings. All great literature has its religious aspect; it is for the teacher to reveal the inwardness of the subject and to indicate the spiritual relation in which alone the subject justifies itself as of God.

Religion is served when we set out the truth of an author's work, and when we discriminate motive and purpose and end, in order to appreciate rightly the spirit from which the literary expression flowed. Earnest, painstaking study characterises the work of the religious teacher, but gifts of mind and soul are necessary to the exposition of the finest things in poetry

and in life. Taste, insight, knowledge are essential factors in the ministry of religion.

In poetry the work of Tennyson commends itself to the teacher by its simplicity, its directness, its adequate expression. In the main it is not difficult to see what the poet means; we may be puzzled when from the whole work of the man we try to deduce a coherent system of thought, but the individual poems present but few obscurities, and our acceptance of the mood of the writer will invariably lead to the understanding of his work.

It is somewhat ungracious to note the deficiencies of one who gives us such pure pleasure as does Tennyson, but we are constrained to say that although as an artist Tennyson ranks among the greatest, he lacks that quality of strenuous, subtle thought which marks the poetry of Browning, and which flashes through the work of Shelley. The great poet is always more than the mere artist. To him comes the vision without which the people perish; he knows the secrets of the Eternal, and reads the destinies of Nature and of Man; he searches the heavens with his glance, and sounds the depths of the human heart; through his soul surge subtle spiritual emotions, refining his nature and making him delicately appreciative of the infinite variety of life; his whole being trembles in sympathetic answer to the music of the spheres. When we think of Milton and of Wordsworth we are driven to admit that Tennyson lacks both height and depth; the awe and wonder which accompany our reception of the greater poets leave us when we approach the work of the later writer. With Tennyson we are conscious of charm, of delicate and truthful expression, of marvellous metrical skill, and of the play of a sincere artistic imagination; but such qualities of insight and of feeling as might have placed him in the highest rank are denied him. Yet, despite all that may be said in criticism of the conventions of mind and spirit which mark the limitations of Tennyson, we are profoundly conscious of the appeal of his beautiful, ordered life and tenderly receptive mind. There is much that is moving and inspiring in his work, much that ministers to the higher life of humanity; as a poetic interpreter of the thought of his day he is supreme; as a lyrist few have excelled him in the direct expression of simple emotions. He lived a life of spotless purity; he had a profound respect for his own nature and gifts, and endeavoured to fulfil them in noble fashion; he was strenuous in the prosecution of his art, and toiled diligently after knowledge; he was faithful to ideals; and in all these things he commends himself to teachers of religion as among the greatest of the forces making for the realisation of the kingdom of God.

"The Idylls of the King" reveal Tennyson's deficiency in that synthesising power of imagination by which the poetic elements presented might have been resolved into a unity of expression. The manner of composition told against the unity of the poem; the fluctuating purpose of the poet militated severely against a coherent body of thought. Only in certain conceptions of character—the King, Modred, Lancelot, Guinevere—do we find consistency; each idyll makes its own individual appeal. The poet himself appears to have

arrived only by slow degrees at his own meaning. And yet, because in the mind and soul of Tennyson there is no moral doubt, the Idylls present a telling appeal for purity of living, for practical religion, for wholeness of soul as against the partial expression of the ideal.

The growth of the poem was in nine stages. Tennyson, in very early years, had written out in prose various histories of Arthur. He himself tells us, "At twenty-four I meant to write an epic or drama of King Arthur, and I thought that I should take twenty years about the work." The subject fascinated him: for over fifty years it was more or less in his mind.

(1) The first stage is marked by the early romantic ballads, "The Lady of Shalott"—a version of Lancelot and Elaine—"Sir Galahad," and "Sir Launcelot and Queen Guinevere." (2) In the 1842 volume he included the "Morte d'Arthur," a poem begun about 1833, and later embodied in "The Passing of Arthur." (3) In 1857 came "Enid and Nimuë: the True and the False," which was soon withdrawn from publication. (4) Two years later he published "Idylls of the King," with the sub-title, "The True and the False," and including four poems—"Guinevere," "Enid," "Vivien," and "Elaine." Later in the same year, 1859, a second edition was issued in which the title appeared, "The Idylls of the King," and the individual poems were headed: "Arthur and Guinevere," "Geraint and Enid," "Merlin and Vivien," "Lancelot and Elaine." (5) Four new poems were added in 1869: "The Coming of Arthur," "The Holy Grail," "Pelleas and Ettarre," and "The Passing of Arthur." (6) "The Last Tournament" appeared in an 1871 "Contemporary Review." (7) "Gareth and Lynette," and the lines "To the Queen," were published in 1872. (8) Thirteen years later appeared "Balin and Balan." (9) Finally, in 1888, came the re-arranged "Geraint and Enid." A little reflection on the necessary growth of the poet's mind will convince us that the method of composition was not in favour of a strongly unified presentation of the poetic elements. From a comparison of a memorandum, written before 1839, with the Idylls as they now stand, we gather some idea of Tennyson's uncertainty regarding the plan and purpose of the poem. King Arthur was to symbolise religious faith: of the three Guineveres the first was to be "primitive Christianity," the second "Roman Catholicism." "The first is put away and dwells apart," the second flies and "Arthur takes to the first again but finds her changed by lapse of time." Modred, the sceptical understanding, pulls the latest Guinevere from the throne. Merlin the enchanter stands for science; he marries his daughter to Modred. Excalibur symbolises war; and the Round Table represents "liberal institutions."

I think we may be thankful that Tennyson forsook his notes in the actual writing of the poem. Hallam tells us that before 1840 his father "wavered between casting the Arthurian legends into the form of an epic, or into that of a musical masque"; the actual form hardly rises to epic dignity. Complaint has been made of Tennyson's abuse of his sources. Mr. Frederic Har-

* A lecture given at the Summer Session for Sunday School Teachers, at Manchester College, Oxford, on Friday morning, July 6.

ri-son accuses the poet of "emasculating Malory's fierce lusty epic into a moral lesson, as if it were to be performed in a drawing-room by an academy of young ladies"; but the poet is not obliged to reproduce his authorities, and Tennyson, in dealing with the *Mabinogion*, and with Malory's *Morte d'Arthur*, makes a legitimate use of poetic imagination in adding to and altering the elements of the narrative. Perhaps there is too much moralising in the poem, but the tone is healthy even in the most priggish of Arthur's speeches. Criticism may more justly be directed against the confusion of allegory and symbolism, and narrative pure and simple. In the *Idylls* the allegory is fainter than might be imagined. Tennyson admitted that there was "a parabolic drift in the poem"; Camelot, he said, "a city of shadowy palaces, is everywhere symbolic of the gradual growth of human beliefs and institutions, and of the spiritual development of man. Yet," he insisted, "there is no single fact or incident in the 'Idylls' however seemingly mystical, which cannot be explained as without any mystery or allegory whatever." Dr. Boyd Carpenter once asked Tennyson "whether they were right who interpreted the three Queens who accompanied King Arthur on his last voyage as Faith, Hope, and Charity." He answered: "They are right and they are not right. They mean that and they do not. They are three of the noblest of women. They are also those three Graces, but they are much more. I hate to be tied down to say, '*This means that*,' because the thought within the image is much more than any one interpretation." On another occasion Tennyson affirmed in regard to the many meanings of the poem, "Poetry is like shot silk, with many glancing colours. Every reader must find his own interpretation according to his ability, and according to his sympathy with the poet." Tennyson's position involves a consideration of poetic function; one suspects that Tennyson was betrayed by his mere artistry into the necessity of posterior elaborated interpretations. His own explanation of the poem is inadequate but suggestive: "The whole," he said, "is the dream of man coming into practical life and ruined by one sin. Birth is a mystery, and death is a mystery, and in the midst lies the tableland of life, and its struggles and performances. It is not the history of one man, or of one generation, but of a whole cycle of generations."

Hallam's summing-up is much more definite and convincing: "If epic unity is looked for in the *Idylls*, we find it not in the wrath of an Achilles, nor in the wanderings of an Ulysses, but in the unending war of humanity in all ages—the world-wide war of Sense and Soul, typified in individuals with the subtle interaction of character upon character; the central, dominant figure being the pure, generous, tender, brave, human-hearted Arthur—so that the links (with here and there symbolic accessories) which bind the *Idylls* into an artistic whole, are perhaps somewhat intricate."

The mere fact that, for most readers of the "*Idylls*," the story element is supreme emphasises the inherent weakness of a poem which plays with allegory in a halting, unconvincing way. More satisfac-

tion is derived from the incidents of the separate idylls and from the perfection of the artistic setting than from the poem viewed as a whole, although there are not wanting minor poetic motives which give an aspect of unity to the book. So the development of the war of sense with soul follows the changing seasons. In a note by Tennyson himself we read: "The Coming of Arthur is on the night of the New Year; when he is wedded 'the world is white with may'; on a summer night the vision of the Holy Grail appears; and the 'Last Tournament' is in the 'yellowing autumn-tide.' Guinevere flees thro' the mists of autumn, and Arthur's death takes place at midnight in mid-winter."

In any study of the "*Idylls*" the "*Mabinogion*," Malory's "*Morte d'Arthur*," and the "*High History of the Holy Graal*" should be read; only so can we understand the ethical and spiritual infusion due to Tennyson. The "*Idylls*" depict the working out of accepted sin:—"The little pitted speck in garner'd fruit That, rotting inward, slowly moulders all."

The illicit love of Lancelot and the Queen make for the dissolution of the Table Round; the discipline of mind and body is essential to high nobility and to the truth and purity of social relations. More subtle in its influence on the soul is the of an asceticism which belittles morality and indirectly fosters sensuality. In the "*Holy Grail*" Arthur laments that visions should take the place of practical good. Spiritual religion must find definite expression in everyday morality. Right throughout the "*Idylls*" Tennyson insists on the real relation of religion and ethics; perfection of living demands the outward and visible sign of an inward and spiritual grace; love is manifested in faith and constancy; spiritual being moves in the conflict with doubt and in the realisation of moral ideals.

To serve the purposes of exemplification we may take the idyll "*Gareth and Lynette*." Chronologically, it is late, organically it is early in the evolution of the "*Idylls of the King*." It depicts a time when as yet the court of Arthur was unsullied by gross sin, when could be seen—

"In all the listening eyes
Of those tall knights that ranged about the throne,
Clear honour shining like the dewy star
Of dawn, and faith in their great King, with pure
Affection, and the light of victory,
And glory gain'd, and evermore to gain."

The idyll sets out the triumphant progress of the knightly soul through trial and grievous conflict to the vantage ground of true chivalry; incidentally it exhibits the transformation of petulance into admiration by the power of an undaunted devotion to an accepted service. There is also an unnecessary but splendidly wrought allegory of "the war of Time against the soul of man." In point of craftsmanship "*Gareth and Lynette*" ranks lower than "*Lancelot and Elaine*," "*Guinevere*," or "*The Passing of Arthur*," but it is not lacking in passages of arresting beauty, and touches of high poetic feeling. The description of the gate of the city of Camelot—"a city of shadowy palaces And stately, rich in emblem and the

work Of ancient kings who did their days in stone," a city "built to music, therefore never built at all, and therefore built for ever"—is full of mystic beauty and significance.

"And there was no gate like it under heaven.

For barefoot on the keystone, which was lined

And rippled like an ever-fleeting wave,
The Lady of the Lake stood: all her dress
Wept from her sides as water flowing away;
But like the cross her great and goodly arms

Stretch'd under all the cornice and upheld:
And drops of water fell from either hand;
And down from one a sword was hung,
from one

A censer, either worn with wind and storm;
And o'er her breast floated the sacred fish;
And in the space to left of her, and right,
Were Arthur's wars in weird devices done,
New things and old co-twisted, as if Time
Were nothing, so inveterately, that men
Were giddy gazing there; and over all
High on the top were those three Queens,
the friends

Of Arthur, who should help him at his need."

Lynette's song, in which is unfolded by slow degrees the fulness of her admiration for Gareth, may seem somewhat too delicate for so saucy a creature as Lynette, but we like the lyric for its own sake, as its tender music sounds in our ears:—

"O morning star that smilest in the blue,
O star, my morning dream hath proven true:

Smile sweetly, thou! my love hath smiled on me.

O Sun, that wakenest all to bliss or pain,
O Moon, that layest all to sleep again,
Shine sweetly: twice my love hath smiled on me.

O dewy flowers that open to the sun,
O dewy flowers that close when day is done,
Blow sweetly: twice my love hath smiled on me.

O birds that warble to the morning sky,
O birds that warble as the day goes by,
Sing sweetly: twice my love hath smiled on me.

O trefoil, sparkling on the rainy plain,
O rainbow with three colours after rain,
Shine sweetly: thrice my love hath smiled on me."

Nature is invited to give of her joy, that nothing may mar the harmony of the developed love: but neither here nor elsewhere in Tennyson have we that profound appreciation of the awe and mystery in Nature which distinguishes the poetry of Wordsworth.

Tennyson's treatment of Nature is sadly deficient in that subtle sympathetic quality which penetrates to the soul of all created things and helps us to realise the wondrous unity of God's universe. Nature, to Wordsworth, was spirit; with her the soul of man could enter into such relation as from her life flowed healing and subduing power. Tennyson is keenly appreciative of the beauty of Nature, he knows her appearance and methods of working, but of her inner being, the reality by which

the appearance is possible, he seems to have his doubts. He is an acute observer of the ways of life; his mind is richly stored with scientific lore; but he lacks the true humility by which alone may be known the secrets of the living world. Nature is always something beneath him, or, at the best, a storehouse of poetic similes:

Within the range of his appreciation Tennyson is a safe guide and charming companion; his similes are convincing, wrought out of a practical experience of the material used. Speaking of the dazzling "cloth of palest gold" sent by token of fealty from Mark of Cornwall, he says it "shone far off as shines A field of charlock in the sudden sun Between two showers"; and, as we read, we feel the point of the resemblance. The blustering of Sir Kay, the seneschal, is likened to the "sudden wind among dead leaves," which drives them all apart. Kay himself is "a man of mien Wan-sallow as the plant that feels itself Root-bitten by white lichen."

Gareth's spear "of grain storm-strengthen'd on a windy site" is altogether convincing; as is also the gloomy-gladed hollow, "in the deeps whereof a mere, Round as the red eye of an eagle-owl, Under the half-dead sunset glared."

Such a passage as

"Nigh upon that hour

When the lone hern forgets his melancholy,
Lets down his other leg, and, stretching,
dreams

Of goodly supper in the distant pool,"
bears on it the impress of first-hand knowledge. We seem, too, to have a transcript of experience in the lines:

"How sweetly smells the honeysuckle
In the hush'd night, as if the world were
one

Of utter peace, and love, and gentleness!"
but this is as near as Tennyson ever gets to the mystic heart of Nature. He is, however, a master in the correlation of mood and aspect; he makes unerring choice of the appropriate simile and setting.

(To be concluded.)

ARTICLES IN THE REVIEWS.

THE Report on Ecclesiastical Discipline, recently issued by Mr. Balfour's Royal Commission, properly looms large in this month's Reviews. In the *Nineteenth Century* and *After* four articles are concerned with this subject, and the editor may be congratulated on his success in securing able representatives of different points of view. Lady Wimborne writes, with acuteness and evident long acquaintance with the details of the controversy, as representing the "Protestants"; on the other hand, Sir George Arthur does manful battle for the "Catholics." The two other writers are Canon Hensley Henson and Mr. Herbert Paul, whose dexterity and views, ecclesiastic or non-ecclesiastic, are alike well known to the reading public. The popular Canon, indeed, is so full of his subject that his criticisms run over into the pages of the *Contemporary*, and even there he has to intimate another article before he can be done with the matter. We must follow his example, so far as proposing another occasion to ourselves for remarks on the findings and recommendations of

the Commission: It must suffice to say here that the "Protestant" and the "Catholic" advocates find the Report to be strongly condemnatory of their respective opponents. Canon Hensley emphatically denounces the type of religiosity exhibited in the manuals of devotion brought to publicity in the Report. He speaks of the "involuntary disgust" certain to be evoked by them in "intelligent and educated minds." "What," he asks, "is to be said of the intellectual quality of religious teaching which lies at the basis of these 'devotions'? What must be the consequence to mind and character of surrendering one's self to the habitual government of the notions which are implied in all this belated and childish superstition, and indulging in the the paltry and frivolous ceremonial by which it is appropriately expressed in the Churches? The influence which it is calculated to have upon young and immature minds is as powerful as it is mischievous. Religion taught in the spirit and by the aids of these manuals, and nourishing itself with the theatrical ceremonialism to which they are designed as auxiliary, cannot but become hostile alike to intellectual vigour and to moral health. At best, no more can be expected from such a system than a dependent and credulous piety; at worst, a dangerous and mentally degraded fanaticism. This is a consequence plainly reached within the Roman sphere, and it is the despair of patriotic citizens." These are weighty words, and we cannot think that the majority of professed Churchmen will think them overcharged. Mr. Herbert Paul's opinion points the moral with reference to the Education Bill. It is, he believes, "a small compact body of sacerdotalists" who have put forward the claims which have endangered that Bill, claims which he declares to be "odious to the great mass of their Protestant fellow-countrymen." "If they are the Church, the Church as a national institution is at an end." But we must defer further remarks on the subject.

We find in the *Contemporary* the first of two articles by Monsignor Barnes on the "Evolution of the Lord's Prayer," the perusal of which should open the eyes of some placid Christians as to the critical position occupied by even the most revered of the literary heritages of the Church. The view taken by the writer of the article is that Luke's shorter form represents most nearly the original prayer, Matthew's being the result of growth during a considerable period.

Those of our readers who are really interested in social reconstruction will be grateful to the editor of the *Contemporary* for publishing in *extenso* the speeches of MM. Jaurès and Clemenceau recently in the French Parliament on the question of Socialism as a political programme. The arguments are fitly set forth with French lucidity, and are free from the verbosity one has to fear so often in these cases. It is easy to concur with M. Clemenceau that the individual must be elevated in order that socialistic legislation may succeed; but unless one is capable of realising the struggling forces of regeneration in the Socialist's speech, such concurrence is the idlest of futilities.

Turning again to the *Nineteenth Century*, it is decidedly curious to read Mr. Carnegie's rebuke of British alarmists, especially those whose bogey is Germany, immediately after Mr. A. S. Hurd's creepy description of the irresistible Kaiser's "Dreams of Sea Power." Mr. Edgar P. Rathbone recalls the students of South African problems to the necessity of developing a beautiful "home life" among the various types of race in that country. He writes with moderation, and therefore the more cogently. A very curious speculation is introduced by Mr. F. H. Balkwill in an article on "The Sacred Fire of Israel." He would explain the different manifestations of "the fire of the Lord," from the times of Moses (perhaps Abraham) to those of the Maccabees, by the hypothesis that a secret of "naphtha," or similar compound, became known to the priests, and this inflammable substance, being easily ignited under the intense solar radiance of Caanan or the desert, struck awe into the beholders, and affected them as supernatural. We have heard weakly jocular persons suggest that the sacrifice on Carmel was an instance of the use of some substance of the kind, but Mr. Balkwill appears to be in sober earnest.

In Dr. Guinness Roger's article on the "Education Controversy" we observe the following. . . . "There are comparatively few who realise the difficulty of securing a real instruction in what are to us the essentials of the faith without violating the consciences of those who dissent from them. I am bound in honour to add that this minority has never pressed its objections, and that they may have been sometimes too much ignored. It is curious indeed," Dr. Rogers proceeds, "to note the difference accorded to Unitarians and Roman Catholics. The history of the last thirty years, however, has made it abundantly manifest that for the latter exceptional treatment must be granted under any system except that which forbids the interference of the State with religious teaching altogether. Unitarians have been zealous workers in the cause of education, and have never insisted on any special grievance of their own. Hostile critics will probably say that is because the Cowper-Temple teaching is practically their own." Yes, hostile critics may say so, but it is not true. Some years ago Dr. Crosskey, whom Dr. Guinness Rogers has assuredly not yet forgotten, gave us a pretty long list of things not at all Unitarian that got taught at Board Schools. But most of us shrugged our shoulders, thankful that the case was no worse.

By the way, the "Reader" in the *Contemporary* refers with commendation to the volume entitled "Memorable Unitarians," which has been recently edited and republished. A long list is given of names of worthies celebrated in the book, and the final remark is: "Some of these names are perhaps hardly Unitarian names, but with all possible exclusions it is a noble list." In that verdict we heartily concur, and we venture to think that the reading of the book would do good to many Unitarians who are pitifully ignorant or oblivious of their splendid heritage in such a record.

JOHN KNOX.*

THOSE whom Burns addressed as the "Orthodox, Orthodox,

Wha believe in John Knox," are, in one sense, a dwindling number nowadays. Many a "heretic blast" has been blown in Scotland since the one of which the poet wrote, and at each blast some more of Knox's followers in the faith have surrendered. But happily a reformer's claim to the admiring and grateful remembrance of his countrymen may survive their desertion of his theological standard, and probably not many Scotsmen will dispute Knox's right to be regarded as a hero, as he is in the volume before us. That there should be some dissenters to the Knox hero-worship as by Carlyle established, is, however, natural and explicable enough. It was Knox's misfortune to be brought into sharp personal conflict with Queen Mary Stuart, and Mary's gallant defenders, among historians and readers of history, are not likely to forgive "the man who gart her greet," or to think that there could be much good in him. Had she been out of the picture, how much better he might have fared at their hands! Moreover, it is impossible to dissociate Knox from his work, and they who consider that he only succeeded in replacing one evil with another, in "suppressing idolatry and promoting superstition," can hardly be expected to take a very exalted view of his character.

Of the existence of such dissenters, and of their various grounds for dissent, Professor Cowan seems fully aware. His book has been written apparently before Mr. Andrew Lang's volume came forth to disturb the faith of some believers, but we doubt whether the perusal of that volume would have made much difference in our author's treatment of the subject; and, indeed, he answers by anticipation a good many of Mr. Lang's criticisms of Knox. Though his general tone is by no means apologetic, he is always ready to explain his hero's conduct where such explanation seems necessary. For example: Knox's belated identification of himself with the cause of religious reform has laid him open to the suspicion of weakness and timidity. But Dr. Cowan suggests that the delay was due to the fervent patriotism which always characterised him: this most likely having made him hesitate to join a religious movement which was, for the time being, associated with a political party whose policy seemed to jeopardise the national independence. By 1546, however (the date of Knox's first appearance as a reformer), the political situation had begun to change; it was becoming more and more apparent that the real menace to Scottish liberty was not from protestant England, but from catholic France. From this time, therefore, patriotism and protestantism found that they could make common cause, and Knox's scruples were at an end. No one was finally more zealous than he in cultivating the friendship of England

and withstanding French aggression. Dr. Cowan shows throughout a keen perception of the manner in which the Reformation was helped and hindered by the political vicissitudes, and his book is even more valuable as the history of a period than as the study of a personality. Nevertheless, the hero is never lost sight of amid the surge of circumstances. If these are against him, he is still seen grimly hopeful and persistent in his effort to master them; if they favour him, he is ready to seize the opportunity they afford, and to carry his cause forward to success. Say what we will of Mary's criminal folly and of the intervention of the English as factors in precipitating the Scottish Reformation, these things would have availed little but for Knox's whole-hearted devotion and splendid fighting qualities.

That the Reformation worked mightily for the intellectual, moral, and spiritual good of Scotland, our author does not for a moment question; but he confesses that, in one respect, it was too thorough. "In the sphere of congregational worship," he says, "it must be admitted that in one important particular, Knox has impoverished the Scottish Church. In his anxiety to escape from temporary abuses, he removed from Scottish Christendom what it is now only beginning to recover—the stated and united commemoration of the fundamental facts and truths of Christianity, a commemoration which is at once helpful to the Christian life, and a wholesome preservative against the obscuration of vital Christian doctrine, or its supersession with a cold and semi-pagan morality." But we hardly know whether Knox is more to be blamed for his thoroughness than admired for his consistency. His great aim, like that of the reformers generally, was, as he said, to "restore the grave and godly face of the primitive Church," and, from his point of view, Christmas and Easter and Whitsuntide were just as truly "idolatry" as the Mass itself, "because in God's Scriptures they have neither commandment nor assurance."

Our author mentions the fact that the *Confession of Faith* which was drawn up by Knox, and was in use in the Kirk for almost ninety years (1560-1649), "is, in most particulars, conspicuously broader than that of the Westminster Divines" which superseded it; and he suggests it as "the possible starting-point from which a less rigid standard of doctrine might be formulated for the present time." However this may be, it is certain that when the Kirk takes in hand the revision of her creed, as, since the momentous Act of last year, she is now at liberty to do, she will be glad to remember that Knox's *Confession* anticipated to some extent the demands of her growing liberalism.

This book is the work of a true scholar. Almost every statement has its footnote of reference to the authority on which it is based, and a list of the works so alluded to is given at the beginning and forms an excellent bibliography for the study of Knox and his time. Photographic illustrations, chiefly of places associated with the reformer's eventful ministry, add further to the value and attractive-

ness of the volume. We commend it to all interested in "sour John Knox," as Browning called, or rather miscalled, him, for there must have been no little charm about a man who could win the confidence and affection of so many. His *First Blast Against the Monstrous Regiment [i.e., Rule] of Women*, has, we fear, made him for ever unpopular with Queens and divers ladies in authority; but even Mary Stuart herself, who had, beside this *Blast*, other and more directly personal grounds for disliking him, could grow quite confidential with him at times!

J. M. CONNELL.

OBITUARY.

THE REV. THOMAS LEYLAND. 1

WE deeply regret to announce the death of the Rev. Thomas Leyland, which took place on Monday last at Blackpool, where he had for some time resided. A native of Chowbent, he was brought up a Unitarian, and early showed eager interest in the cause. On removing to Manchester for business purposes he attached himself to mission work, and, as stated in the appreciation given below by his life-long friend, the Rev. J. C. Street, he was educated at the Unitarian Home Missionary Board. His chief pastorates were at South Shields, Moneyrea, Burnley, and Colne; he was also for a short time at Douglas. Owing to ill-health he retired from active work a few years ago. The funeral, which took place at Burnley Cemetery on Wednesday, was conducted by the Rev. C. J. Street, many old friends and brother ministers being present.

ONE of our veterans, and one of the gentlest spirits, whose life has been a benediction to many, has passed from us, and, amid scenes of sorrow, lighted up with a Divine hope, his remains have been reverently interred at Burnley. The Rev. Thomas Leyland, educated at the Home Missionary Board, 1866-9, began his work, in association with Rev. J. C. Street, then of Newcastle-on-Tyne, as missionary of the Northumberland and Durham Association, where he laboured successfully at Choppington and afterwards became the first minister of the new church at South Shields, which he built up into a living centre of religious life; he then followed his friend Mr. Street to Ireland, and ministered with great acceptance at Moneyrea. Subsequently he twice served the congregation at Burnley; he also worked, with acceptance, at Douglas and Oldham, and twice he was minister at Colne, at which place he was obliged to close his ministry on account of failing health and eyesight. In all the spheres of his work he was earnest, devoted, and successful, and in a remarkable degree won the affection and admiration of his people. He was an effective preacher and had a facile pen. His writings were enriched by a fine poetical taste, and his robustness of thought was evidenced in his editorship of the "Free Word," and by his many literary papers to our periodicals and magazines. He was the preacher of the Lancashire and Cheshire Provincial

* *John Knox, the Hero of the Scottish Reformation*. By Henry Cowan, D.D., Professor of Church History, University of Aberdeen. Heroes of the Reformation Series. (G. P. Putnam's Sons. 6s.)

Assembly at the annual meetings in Ullet-road, Liverpool, in the year 1900, and was much sought after by many congregations as a special preacher. Even in his enforced retirement, and while he laboured under grave physical disadvantages, he gave his services from time to time and helped all the good causes he could. Sorrows and afflictions gathered about his life, but he kept a brave heart and a sweet spirit through all. He was not only a faithful and devoted minister, but his life was fruitful in all graces and good works, and he gathered about him devoted friends whom he loved and who loved him. He has left a widow to mourn his loss, and the tender sympathies of many will go forth to her, not only in her great loss, but in the peculiar sharpness of her own trial, and everything, we trust, will be done to soften the blow of separation to her in the declining days of her life.

A good man has gone from us. His labours will be missed, and many hearts will be saddened by the thought that on earth they will see his face no more. But the Infinite Father has all souls in His keeping, and gives His beloved ones peace and joy. J. C. S.

THE CHILDREN'S COLUMN.

THE ODYSSEY; OR, VOYAGE OF ULYSSES FROM TROY TO ITHACA.

This is the story of the man who, though he was king but of a small rocky island, yet loved his kingdom more than any empire, however rich and mighty, and deemed no hardship too great if only his wanderings led at last to his home, where through many weary years his true wife and his son awaited him.

The ten years' siege of Troy was over at last, her palaces no more, and her walls a girdle of scorched ruins. The Greeks were preparing to depart. At the head of a fleet of homeward bound ships sailed Ulysses, than whom none of the chieftains was braver, nor any so deep in counsel. From Troy to Ithaca, his island home, was no great distance, and he and his long-enduring comrades cherished the hope of seeing their loved ones and making mirth with their children before many weeks were past. But many are the hopes of men foredoomed to failure; and only after unequalled wanderings and hardships and lives lost was it to be the lot of one sole survivor to reach his own threshold.

The weary length of the voyage of Ulysses was brought about in the manner following. Having paid a visit to Æolus, the Father of the Winds, he, in good will, made Ulysses a present of all the winds that blow, which he tied up in a bag with a silver cord—all except the west wind, which remained free to blow the voyagers home to Ithaca. With this fair wind the long sea leagues were swiftly left behind; the cliffs and mountains of Greece came in sight, and one evening at sundown they saw the rocky coast of their own country. It was too late to reach port that night. The ships were anchored in a sheltered bay, and Ulysses, weary with the long day's steering, left the helm and lay down to sleep with a glad heart, for on the morrow's morn he would behold once

more his dear wife Penelope and his boy Telemachus, and rest from warfare and travel beneath his own roof tree.

But then did a spirit of evil possess the minds of his crew. They envied their captain his imagined riches. "See!" said they, "we know not what there may be in this bag tied with the silver cord to the mast-head. Be sure it is full of treasure. Let us open it while he sleeps, and divide the spoil, for it is our last chance."

Then those base men climbed up the rigging to do as they purposed; but as soon as they cut open the bag out rushed all the winds, blowing against the ships and driving them from their moorings and far out to sea. On and on they wildly sped by night and day until they found themselves once more in the harbour of Æolus. For very shame Ulysses did not know what to do, but at length, proceeding to the palace of the king he told his sorry story and begged the service of another kindly wind. But Æolus was insulted of his former gift and would not help them further, but left them to be buffeted by all the winds that blew, and driven far away over the ocean. Thus they arrived at the isle of Circe, the daughter of the Sun. Now Circe was an enchantress who dwelt in a beautiful valley in a house of shining stones, guarded by tamed animals. She sat at her loom singing sweetly as she wove a magical rainbow web. To her, seeking fresh provisions, Ulysses' men came, but being feasted by Circe they gave way to gross appetites and were transformed into a herd of swine. Ulysses was saved from the same fate by carrying with him the white flower of temperance, which Mercury, the Messenger of the Gods, had given him. At his appeal Circe restored the men to their proper forms, and directed them on their way.

They came next to a land where there stood a grove of shivering poplars and willows waving in the wind, beside which the three rivers of Hades met. Having poured out offerings of wine and milk to Pluto, the God of Darkness, Ulysses passed through the solemn grove and entered a weird, rocky pass into the domain of Hades, where, it was said, the spirits of the dead dwelt roaming about like shadows. There he saw the spirit of his mother, who brought him news of Ithaca and his beloved Penelope. There, too, were the shades of many famous men and women, such as Agamemnon, who led the Grecian host against Troy, and Achilles the Champion, who, when Ulysses praised his high renown, replied that he would rather be a peasant-slave upon the earth than reign over all the kingdom of the dead. There, too, was valiant Ajax, and Orion the mighty hunter, still pursuing the ghosts of the beasts he hunted upon earth. And Tantalus, who, because he was not trustworthy, had to stand in water to his chin, but was always thirsty, for, as he bent his head to drink the water sank and he licked up dust; while delicious fruits were waved over his head, but as he lifted his hand to pluck them they were borne far out of reach. There he saw Sisyphus, punished for his sin by having to roll a great stone up a hill which, as soon as he reached the top, rolled down to the bottom and he had all his labour over again. And last he met the shade of Tiresias, a

Greek prophet, who told him that he would reach his home again if he feared nothing, but only after great sufferings, all of which ensued. Thus, with new hope, he returned to his comrades and the light of day.

His gallant fleet was reduced to a single ship which barely escaped destruction in passing between Scylla and Charybdis, the monsters of the whirlpool and the rocks. The captivating song of the Sirens, who were beautiful witches who dwelt in a flowery meadow by the water's side, surrounded by dead men's bones, luring men to destruction, could only be resisted by a clever device. Ulysses first stopped up the ears of his crew with wax, and then got them to bind him to the mast until they were out of hearing of the seductive song. At last the ship went down in a storm, and Ulysses, floating on a spar, for nights and days, was alone cast up on the beach of an island. Here dwelt the nymph Calypso in a grotto of surpassing beauty, and by her the shipwrecked mariner was tended with every care. His wanderings seemed now to have reached an end—for no ship ever approached this island. Calypso promised to make him immortal if he would give up all thoughts of returning to his own country; but the heart of Ulysses was proof even against so splendid a bribe. Not even to gain immortality would he desert his home, and when the nymph found that his fidelity could not be shaken, she and her maidens helped him to build a boat. But he was not yet secure from the spite of Neptune, the Sea God, and only after further hardships did he land on the coast of Ithaca. There, first discreetly seeking the cottage of his faithful old herdsman, Eumæus, he disclosed to him who he was. Eumæus told him that his loyal Penelope was waiting for him, hoping against hope, while greedy suitors beset her, demanding that she should marry one of them, and feasting on the substance of her absent lord. Telemachus, his young son, had taken ship and sought over sea for his father, but all in vain.

So Ulysses disguised himself as an aged beggar and crept to the porch of his own house, and begged an alms of the carousing suitors, who knew him not, and treated him with scorn. By way of jest he challenged these self-invited guests to draw the great bow of Ulysses that hung on the wall, and when they one and all failed for lack of strength, he, seeming aged and infirm, took up the bow and bending it to the very head of the arrow, he loosed the shaft at the heart of Antinous, the boaster. And so with timely help of the good herdsman, and of his own sturdy son Telemachus, Ulysses ridded his home of these worthless creatures, whom he slew, one and all, and was restored to the good Penelope.

The sailors of Ulysses wondered that nothing could ever tire him out, nor any terror make him turn back. We who have our own dear Ithacas—our homes can perhaps understand how it was.

H. M. LIVENS.

Greatly begin, though thou have time
But for a line, be that sublime—
Not failure, but low aim, is crime!

J. R. Lowell,

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 11, 1906.

WIDENING THE HORIZON.

In the pause that has come to the majority, probably, of the nation's busiest workers, there is opportunity for widening the horizon. Parliament has been adjourned, schools have broken up, churches and chapels have temporarily dropped much of their subsidiary work, even where the Sunday services are not interrupted, business people have little to do, and the factory population has largely joined the rush to holiday resorts. When winter and bad roads put an end in former times to warlike operations, men spoke of the enforced idleness as "a truce of God." May not the summer respite from usual occupations take on something of such a character?

Primarily, no doubt, the aim before most of us at this period is to get that "change" which our doctors say, and which we are very willing to believe, is necessary for us. Change of air and of scene can indeed work wonders; and the tired men and women who have been literally bearing the heat and burden during these many days will, let us hope, quickly recover elasticity and tone of nerve and sinew. But while we aim at our private gains something higher than ourselves works its own way with us; and if a man will only let himself be blessed he shall be blessed in ways hardly anticipated. It is not only that the intelligent traveller fills his mind's wallet with stores of interesting memory and quaint pictures with which he may enliven the days and months to come. The pause gives him time to discover himself, to estimate afresh the value of those things about which he is usually engaged, and to compare his own doings with those of men whom he now has leisure really to think of, to judge moderately and sanely, apart from the hasty criticism and hurly burly of our ordinary life.

To realise for once that other men are much as we are, in all human essentials, that their problems are like our own, and that as we are in earnest in our little

grooves, so they are in theirs, is something. To realise that they are necessary to the world's vast movement is more. Like solitary weavers, each man of us sits at his bit of the work, but the fabric of life is large and intricate, and the pattern of the web not to be discerned at close quarters. Our special tasks need special enthusiasm, but it is good for a moment to stand away and consider that our contemporaries are really co-working with us, even those whose threads cross ours at times and obscure the particular colours which in our judgment ought to be prominent. To the Master Weaver the responsibility for that—ours is to see to it that we place our work as rightly as we can, be the total result what it may.

You meet a score of men whom you have not seen before. Observe their geniality, their prevailing good sense, ready humour, genuine ability. Take due occasion to discover their pet theories of things, commerce, politics, religion. On the one hand is general similarity, on the other the utmost variety. Men of opposite parties and different sects make capital holiday friends, yet they remain of opposite parties and of different sects. One man sees the artistic side of things, another chiefly the ethical; a third is steeped in science, and a fourth broods over the social problem. Occasionally one finds himself wondering what the man's mind is like that is so absorbed in things that to ourselves are dry and technical. The other man cannot quite understand why we are troubled about our special matters, such as (shall we say) the criticism of the Fourth Gospel, or the maintenance of public worship. Not that one of us would willingly scorn another's conscientious work, but why are our interests and our neighbours so diverse?

The reason surely is that Life is larger than the wisest of us can easily discern. Our grooves do not represent the horizons of earth and time; still less do they exhaust the potentialities of eternity. To rise at this time to higher levels, to extend our understanding, if not our sympathy, is to seize a real profit from the hands of holiday. The benefit of the wider vision will not be missed by the healthy mind. Who but a very foolish person would go down from his particular Pisgah-top, his Snowdon, Snaefell, Ben Nevis, or Matterhorn so bemuddled with the vastness of landscape seen thence as to be less fit for attending to his own cabbage-patch or dahlia border? Some, indeed, we have heard of who have climbed to such superior heights of contemplation that they are never after found lending a hand to the lowly labours of quiet philanthropy, or attending to the possibilities of a Sunday-school. As to committing themselves to any special form of theological propaganda such persons appear to think

themselves henceforth excused: Have they not beheld beyond the borders of all sects, they think; are they not exempted by the vision on the Mount? So they sit aloft in their own self-satisfaction, helping no faith, "judging all"; and therein they are themselves most surely judged. Wiser people gladly welcome the view of the wider horizons that suggest to them lowliness and promote charity. Thankful for the respite of the hour, glad that for a brief space they may breathe an ampler air, they are better fitted to do their own share of God's work on earth now that they feel reassured that all true servants of His, of whatever creed or no creed, are working together with Him. The perfect pattern, let us believe, will emerge by and by.

JOSEPH BLANCO WHITE.

A NEWLY DISCOVERED PORTRAIT.

In the autumn of last year a well-known picture-dealer in Birmingham was commissioned by a private gentleman to sell for him a portrait of an Oxford graduate and, if possible, to identify the subject of the picture. The owner of the portrait knew nothing of its previous history, nor had he any clue to the name of the person whose features were presented on a fairly large canvas (2ft. 6in. by 2ft. 1in.). The figure represented was that of a clergyman in his M.A. gown and bands, sitting at a table upon which lay his diploma, a roll of parchment, with the seal attached but hidden from view within a circular metal box; the left arm rests upon his college cap. In the background were to be seen the spire of St. Mary's and the facade of a collegiate building which was easily identified as that of Oriel College, Oxford. The picture bore the artist's signature as well as the date of its execution—"Jn. Kirkby, 1827." It was therefore clear that the portrait was that of a clergyman connected with Oriel who in 1827 had received a diploma from the authorities of the University; and since, moreover, the features of the person painted were those of a man of about fifty years of age, it might be assumed that his was a special diploma, granted in recognition of some unusual merit. The parchment and seal would indeed constitute a very distinctive mark, as ordinary graduates in the early part of last century received only a "Testamur"—a slip of paper on which were printed the names of the examiners, testifying that A.B. had satisfied their requirements. The picture-dealer forwarded the portrait to a dignitary of the Roman Catholic Church residing in Oxford, that he might bring the picture under the notice of the present authorities of Oriel, who might be able to identify the person represented as an alumnus of the College, and perhaps might desire to purchase it to grace their dining-hall. What clergyman of middle age, with complexion suggesting foreign birth, connected with Oriel College, had received a special diploma from the University in 1826 or 1827? The authorities of Oriel were no doubt soon able to reply that the Rev. Joseph Blanco

White had received such a diploma in 1826; that he was a Spaniard by birth, that no other graduate answered to the details of the portrait. An additional clue to identification was afforded by the pencil sketch of Blanco White contained in the first volume of Mr. Thom's Memoir. The latter was taken at least ten years later than the former, and is the likeness of an older man. The oil portrait gives the full face, the pencil sketch a profile; but in both are noticeable the high forehead, the dark hair brushed straight back from the brow, the prominent nose, and the rather deep-set eyes. The oil painting indicates something of the colour of a sallow Spanish complexion. It would appear that the authorities of Oriel had no desire to purchase the picture, for already on the walls of their inner common room, side by side with portraits of J. H. Newman, and other celebrated contemporaries of White, there hung a fine proof of the engraving contained in Mr. Thom's Memoir. No doubt that memento of a distinguished alumnus was deemed sufficient; they therefore directed the inquirer to Manchester College, where, perhaps, the painting might find a purchaser. The Rev. J. E. Odgers had an opportunity to examine the portrait, and felt confident that it was a likeness of Blanco White; but he believed that the most fitting home for the picture would be Ullet-road Church, in Liverpool, which already contains a marble memorial slab with bas-relief. Negotiations led eventually to the purchase of the picture by the executors of the late Mr. Thom, who have presented it to the Council of the Church, and it now finds a place on the walls of the Church Hall. Blanco White died in May, 1841, and was interred in the yard in the rear of Renshaw-street Chapel, a spot which has recently been taken over by the City authorities and laid out as a public garden, to be used henceforth as a resting place for the weary and the workless, amid the din of the great city.

To increase the certainty of identification, if, indeed, that were necessary, search has been made in the Blanco White documents which are now preserved in the library of the Liverpool University. It was known that White wrote voluminous diaries, and it was hoped that in these reference could be found to his sittings to Kirkby, and the circumstances attending the taking of the portrait. Most unfortunately the diaries for 1826 and 1827 are missing. Search was then made in his private accounts—all minutely kept—for 1827, but there was no mention of the painter's fee. Hence it must be presumed that this was a presentation portrait, and, indeed, White's slender means would scarcely have enabled him to engage on his own account the services of a painter of some eminence in his profession as Kirkby appears to have been. But to whom then was the portrait presented? To White himself or to his College Hall? Not to himself, since the large size of the picture would scarcely render it a suitable adornment in the sitting-room of a solitary clergyman who had no permanent abiding place. More probably, therefore, the picture was a gift to the common room or dining hall at Oriel. Who are likely to have suggested the presentation of such a portrait? White had many attached

friends when he became a member of Oriel. There were Dr. Coplestone, the Provost; Dr. Hawkins, the Dean; Whateley, Pusey, Wilberforce, Hurrell Froude, J. H. Newman, Ogilvie of Balliol, Dr. Cotton of Worcester, &c. We know that these were all deeply interested in White, who in addition to the charm of his personality, and the vivacity of his conversational powers, was a distinguished convert from the Church of Rome. These friends may certainly have combined to defray the cost of the portrait, and to present it to the authorities of Oriel. May we not conjecture that this was done, and that the picture remained in that College for eight years, until, in 1835, White felt himself under the painful necessity, through change in his theological opinions, of asking that his name should be taken off the College books? (See his last touching letter to Dr. Hawkins, then Provost of Oriel, in Mr. Thom's Memoir, vol. ii. 88-9). At the same time, for conscientious reasons, he renounced his M.A. degree. May we not surmise that in consequence of his thus breaking every link of connection, both with Oriel and the University, the picture was discarded, possibly at White's own request, by the officers of the college? The world has grown more liberal to heretics since the third decade of the last century, and if the portrait of White was then allowed to disappear from the College walls, it is some satisfaction to those who revere his memory to know that (as already stated) Oriel is not without a pleasing memorial of him now.

There is, however, another possible conjecture. Whateley may have had this portrait of his friend painted at his own expense, and for himself. He may have looked forward in confident anticipation to becoming the occupier of a deanery, or of a bishop's palace, where this portrait should find a fitting resting place and help to remind him of his Oxford companions, when they should be far away. When Whateley was made Archbishop of Dublin in 1831, and White went to reside with him as clerical secretary and boon companion, this portrait may have been in the eyes of both men a visible symbol of their friendship. When White, under sheer pressure of conscience, renounced the Evangelical Protestant form of Christianity and quitted the Archbishop's palace, Whateley's ardour for his friend grew cold, and it may be that the picture was discarded either at that time or subsequently at the Archbishop's death. But this, again, is conjecture only; we know not through what strange episodes the picture passed down to the time when, sixty-eight years after it was painted, it was found in Birmingham in 1905, without the dignity of a frame. Let us hope that whatever may have been its history during that long period the picture has found at last a permanent home among those who know how to value it. The marble bas-relief in the church cloisters has found its appropriate counterpart in the oil portrait in the Church Hall. Tender associations with Renshaw-street worthies are still cherished there, though now the congregation worships some two miles off in a spot which, a generation or two back, was far away in the pleasant meadows to the south.

J. C. O.

RENSHAW STREET, LIVERPOOL.

THE site of Renshaw-street Chapel (1811-1899), of which the Ullet-road Church, in Sefton Park, is the present successor, is now covered by the fine buildings of the Wesleyan Central Hall, a memorial to the late Charles Garrett. Of what has happened to the burial ground, the following account is given in the Ullet-road Church Calendar for August, under the title "Roscoe Garden":—

The burial ground attached to Renshaw-street Chapel has undergone a surprising change, and yet not one grave has been disturbed, not one relic of the past has been removed. As, in past years, one looked out from the window of the vestry of the chapel, one saw a rectangular piece of ground sloping upward to the building used as a British School in Mount Pleasant; this ground was covered with flat grave-stones, and its rather mournful appearance was redeemed only by the memory of those whose ashes rested there, whose names have for long been as household words amongst us. And now the graves have all been covered over with a good depth of soil, and the yard, including the site of the British Schools, has been artistically laid out as an ornamental garden, henceforth the property of the Corporation of Liverpool; it will be preserved for ever under proper regulations as another public breathing-space in the heart of the city. Through the centre of the garden, from the point where formerly stood the chapel vestry to the handsome gateway in Mount Pleasant runs a tiled pathway; and where this path reaches the level of the street there has been erected, through the generosity of a member of our church, a cupola or mausoleum, designed by Mr. Ronald P. Jones, M.A., which is not only an object of artistic value but also of historic interest. On an octagonal base, which is reached by four sets of steps, stands a square pillar, surmounted by a canopy supported by eight columns. The canopy is roofed with green tiles, and on the apex is placed a metal cross. Two bronze tablets affixed to the pillar recite the reason for the erection of this memorial; the one facing Mount Pleasant reads thus:—
"This monument is erected as a memorial of Renshaw-street Chapel: Built in 1811 for the worship of Almighty God; also in grateful remembrance of those who ministered therein, among whom were John Hamilton Thom, William Henry Channing, Charles Beard; and in memory of the worshippers within its walls, and of William Roscoe, Joseph Blanco White, and all who were laid to rest in this ground.

The faithful men of every land,
Who Christ's own rule obey;
The Holy Dead of every time,
The Church of Christ are they."

The tablet on the side facing the Central Hall is thus worded:—"The Chapel stood to the south of this spot facing Renshaw-street. The monumental tablets within it are placed in the cloisters of Ullet-road Church, to which the congregation removed in 1899. The site of the Chapel and graveyard was sold to the Corporation of Liverpool, who made this garden, preserving a record of the graves and the inscriptions thereon, which may also be seen at the Church. This monument was erected in

1905 by one who worshipped here for sixty years." On the wall to the left of the entrance to the garden a mural tablet has been placed, bearing these words:—"On this site stood the Mount Pleasant British Schools, erected 1821, closed 1901, after eighty years of useful work." The stone on which this inscription is cut, bearing the representation of an open Bible, once stood above the school doorway. The handsome iron gate and railings on the Mount Pleasant side are the gift of Mr. R. R. Meade-King, J.P.

One relic of the former use of the garden as a place of burial still remains. It is a small piece of red stone in the wall to the right which records that beneath lie the remains of William Roscoe (1753-1831), one of Liverpool's most honoured citizens. A short sketch of his life was given in the *Calendar* for February last.* It will be remembered that in our cloisters is to be seen his monument and bust, transferred from Renshaw-street Chapel.

The new garden was formally opened on Saturday, July 7, by Sir John Brunner, who, as a member of the congregation which formerly worshipped on that spot, was fittingly chosen to perform the ceremony. After referring to the illustrious dead who rested there, and to the interesting historical associations connected therewith, he proposed "Roscoe Garden" as an appropriate name for the newly opened ground, a suggestion which met with the approval of all present.

IMPRESSIONS OF BRITISH COLUMBIA.

III.

Few things can be more provocative of "language" than photography from a moving train. Vainly does the observation car, most excellent institution, offer its advantages, if at the critical moment some enthusiastic lady, craning after the same view, suddenly thrusts her much-behatted head between you and the front of your train, which should have been "snapped" in the very act of crawling round the curve of one of the famous loops. Here is the western entrance to Rogers Pass, commanding a superb distant view of glaciers, peaks, and snow fields, and the train, great luck! is slowing down, and will surely stop—for a moment. Yes, it will, and land you plumb behind a coal shed! The pass itself, a stupendous cleft between two noble snowclad walls of rock, that will be a fine subject as one draws away from it! All is ready, the picture "found," and improving every second, when suddenly darkness, and a new noise is added to the usual clank and roar. Nothing has come to an end except your picture. It is only a snow shed, most necessary, but ugly, protection to the line in these parts. By the time you are out of it that chance is gone. Round the mountain side to the left, and there lies the Beaver Valley, 1,000 ft. below, with, alas! so many noble trees destroyed by fire still clinging to its sides. Fully determined to be ready for the noted spot where, by a light steel bridge, the rails cross a ravine many hundred feet deep, you find yourself upon and across it, with a vague sense of flying

through space above distant foaming waters—and no picture taken. So it goes on, as you wind the 1,800 ft. down to Golden. Here there must be a chance while the most vigorous of engines prepares for the 2,700 ft. of the Kicking Horse Pass, for here, looking south and up a broad green valley, traversed by the great Columbia River, there stretches in long perspective on either side a procession of mountains whereof no end is seen. To the east lie the Rockies, rock, snow, and wood, irregular, rugged, and wild; to the west the Selkirks, wood, snow, and rock, far more regular and constant in outline, and almost peaceful in effect—a grand view and a great subject. Yes, but the blazing afternoon sun falls straight upon your lens, and the whole is far too much for your little kodak. Put it away, for it troubleth our peace, it provoketh to language!

* * * *

Among the many points in regard to which one institutes idle comparisons between the Rockies and the Alps is the question of the flowers. Reluctantly one has to admit that Switzerland is in this respect certainly equalled, probably surpassed. True, one misses the glorious blue of the gentians, red of the Alpen-rose, and pink of the little primula. Saxifrages are less varied and interesting, and androsaces not found by us. Other old friends also are not to be seen. But many and varied are the new beauties to which, with no book to assist one, it is impossible to do even scant justice. The flora of the Rockies is not yet in any adequate manner described. New varieties, even species, we are told, are still being frequently found. But a work is in preparation, which will be a great addition to the pleasure of the flower-lover there, and it was our good fortune to spend one pleasant morning at Field, hunting for specimens in the company of the accomplished lady who is painting the illustrations for it, and who was able to name many things for us.

Great is the variety of flowering shrubs. Some I have already named. Three others stand out prominent in the recollection of that morning. The Labrador Tea, a pure white version of the Alpen-rose, only more delicate and feathery in texture; the Lonicera, with shining dark green foliage, large leaved, and for flowers, yellow petals against dull red sepals, almost more beautiful when the petals are replaced by bright black berries giving a rare combination of lustrous green and black with dull red interposed; the Blueberry, with its light green foliage and delicate little apricot flower bells.

If the place of honour among the beauties of that morning's walk must be given to any, let it be to the *Linnaea borealis*, alike for its charm and its extraordinary profusion. Carpeting the rocks, clothing decaying logs, in masses here, in long extended trails there, its lovely pink flowerets were with us all along.

Everywhere, too, the white stars of the Cornus, another pleasant reminder of Norway, looked up at us. Easily to be mistaken for it at first sight is the exquisite little *Clintonia lily*. Nor must the glowing Tiger Lily, so called,

but more like an *Amaryllis*, be forgotten, nor that one (name, alas, gone) tall growing with light green foliage, like that of the Solomon's Seal, and bunches of white flowers suggesting meadow-sweet, locally known either as false Spirea or false Solomon's Seal. True Solomon's Seal in several varieties, one with red flowers is also there.

Of Switzerland, the most familiar reminders were perhaps the *Pyrolas*. *Uniflora*, or something very like it—*Monaces* (?), with delicate white hanging bells, ordinary white and green, and a splendid sturdy brownish pink variety; the little branching mauve gentian; violas, small yellow (but not *biflora*), lilac and blue; a white Saxifrage; *Arnica*, *Dryas*, the white *Octopetala* and a yellow variety, and small anemones. Elsewhere we found the large purple and white ones.

Roses and willow-herbs, some of the latter twice the size we are accustomed to, put us in touch with home, as also did a honeysuckle, different from but quite as beautiful as ours.

Great was the wealth of yellow columbines. Everywhere also were the thalictrums, sometimes as delicate as maidenhair, sometimes suggesting a columbine in foliage. Go a little way up in the woods, and you shall find a purple clematis trailing among the shrubs, and purple asters springing from the grass.

Orchis, too, white and green, reminded us of other places, but nowhere else have we found such cypripediums. The little purple gold, and chocolate one (*calypso*) was over, but we had seen it at Banff; the white-lobed one was here, and also the larger yellow, all lovely flowers. Here, too, was a large shrubby *potentilla*, quite a new idea in such flowers.

Last to be named, as most definitely characteristic, but not as completing this very imperfect list, is the wonderful Indian paint brush. In little clumps or large masses, and in all kinds of places it claims predominance. In height from 6 to 18 in., in colour all varieties of red from delicate flesh tints, through salmon, to glowing scarlet and vermilion. The name suggests the plant of which not only the flowers but also the top leaves are highly coloured, and glow wonderfully in the sunlight. It makes a very splendid effect, either alone or, as we have seen it, clothing a shady bank, intermingled with large deep blue forget-me-nots, or disputing with golden *arnicas* the possession of some sunny slope.

But who shall describe flowers? It is as unsatisfactory as pressing them, and I cease the attempt in fear lest some botanist overwhelm me with reproaches, as did on that memorable morning a heavy thunderstorm overwhelm and send us hurrying to our hotel literally drenched to the skin.

* * * *

The word hotel suggests interests less æsthetic. Said a friend to me once, after a long day's tramp, "Let us live at the rate of £10,000 a year for the next ten minutes," whereupon something was ordered. I have not yet met with places where that operation may be more easily performed than the C.P.R. hotels. The carnal man looks back with some regret

* See also Dictionary of National Biography.

on their well-furnished salons and spacious dining halls, where Chinese boys, gorgeous in many coloured garments, differing with each meal, and rising to the splendours of purple and gold on the head men at dinner time, silently anticipate your wants, murmuring soft answers, not always intelligible, to your demands; to the wonderfully varied menus, from which even a vegetarian may select a substantial meal; to their plentiful supply of fresh fruits and ice, to the excellent bedrooms with private bathrooms and unlimited hot and cold water attached, to the great civility and trouble taken for you by their friendly managers, to their Swiss guides who will take care of you up aloft, or native ones who will pilot you through the valleys, and tell you about the hard winter life, when they turn to "trapping" for a living, to the polite drivers of their carriages who will often prove to be "college men" turning a vacation to account—were there not some three or four "medicals" doing duty in this way at Field;—For all of which things you shall be duly brought to account in dollars at the finish, yet without any attempt to charge you more than you knew you were spending as you went along. The company has rendered a great service in establishing these places at centres along their line. There is, however, some danger that in ministering to the wants of wholly lazy and fashionable people they will, by setting up similar establishments under the specious name of chalets, at places off the line, and building roads to them, do a great deal to spoil spots better left to camping expeditions and a rougher way of living.

J. D.

A LITTLE ALPINE FLOWER.

THE stillness is enhanced by occasional thunder of falling avalanches, as they slip from their fastnesses under the stress of heat of a June noonday. No midsummer haze veils the dazzling whiteness of the towering peaks, snow-clad anew by the fall of the previous night. The beholder's vision is blinded by excess of light. Even the unclouded azure becomes, by comparison, a duller region, offering a soft resting-place to the eyes. The majesty of the Alps awes the mind as their aspect overcomes the sight.

To a world remote, superhuman, belong the abyss of blue and the high range of glistening summits surmounting the snow-fields and glaciers upon their flanks. The impassioned serenity of sky, the unsullied purity of mountain height, alienate in man everything save what is most spiritual and impersonal. Amid this vastness and solitude, the heart of man shrinks into nothingness. Recently, an art-student, afflicted with a morbid distaste for life, fled from these "hideous and terrible mountains," as he named them, and came to London to commit suicide. For even that last vestige of self-importance, involved in a desire for annihilation, shrivels up among these altitudes.

Strange how these white-robed crags still dwarf the lord of creation, who was made but a little lower than the creative divinities. Man's unhallowed feet have scaled every one of these Alpine giants; he has pierced one monster from side to

side; he has made a spiral pathway for his steam-car within the bowels of another; the smut from his engines has polluted the vestal sheen of pinnacles once held to be unscaleable. Yet for all that, the Alps remain invincible, and abide moral victors after every defeat, where they lie pillowed on the breast of star-sown space.

It would seem as if once the earth, in supreme desire to wrest the secret of heaven, had lifted crest upon crest in high-mountaining ambition, until a sudden apocalypse had petrified their molten motion, and they had since been held in marbled wonder, everlastingly silenced and awed. And man, who knows not why they pause or wherefore they wait, is struck with awe and silence too.

Yet to-day, I heed them not, for at my feet lies the goal of my quest, the little flower I had come seven hundred miles to see.

God's own Thoughts.

Mendelssohn, looking upon the same prospect of peakland and white expanses and monstrous towers that seemed to join hands around and enfold him, wrote in deep emotion, "I have a feeling that God's own thoughts must look something like this. Whoever does not know God may find Him here, and the nature He has made, clear before his eyes."

In sooth, the scene is charged with religious suggestiveness. These shelterless wastes, wearing the mien of blanched fearfulness, save when the radiance of sunset bathes them in an incredible glow, lending them a flushed semblance of happiness, as though a tide of life had filled every empty vein and suffused them from crown to neck with a blush of surpassing beauty; these magnificent corridors that filled the mind of the agnostic Tyndall with a sense of saintliness and holiness, reminding him of that eastern religion whose essence is the repression of all action, and the substitution for it of immortal calm, are eloquent of God. But it is of the majesty and almightiness of God they speak. A dearer revelation, however, meets the eyes that dwell upon the flowers lying scattered at our feet. The flashing peak tells of God as a distant Being dwelling in awful Holiness; the flower tells of a gracious Presence, benign and alluring and near. One gives us a sense of Power, vast and inexorable, the other conveys a sense of the tenderness of God and his sweet lovingkindness.

Dearer than the Alps are the flowers of the Alps. The English visitor encounters the double pleasure of variety and novelty. He meets the old flowers with which he has been long familiar, but in brighter hue and more prodigal profusion. He also sees the flowers he has tried to rear in his garden, growing wild in provoking abundance. Then every day adds an element of rapture by revealing new forms he has not seen before, until he becomes a child in wonderland, delighted with fresh and constant discoveries.

The Swiss peasant is furnished with a happy way of blending the artistic and utilitarian, for the enclosed pastures around his *châlet*, which yield three crops of fodder, are each a paradise of blossom; and a sight of them enables one to under-

stand the gentle look in the eyes of the fawn kine who are fed on the harvest of this elysium, or the rich bowls of honey which grace every breakfast-table, seeing from what chalices the bees extract their store.

An ascent from the valley to the snow-line, by giving diversity of altitude, which in its effects corresponds to succession of the seasons or diversity of climate, enables one to gradually change the luxuriance and magnificence of midsummer for the earliest harbingers of spring. And the higher one ascends, the brighter, the more beautiful, the more varied become the flowers.

"Probably nowhere on the face of the globe (says a writer on the Alpine flora) is to be found, especially in the spring and early summer, a greater wealth of brightly coloured flowers, often growing in enormous masses, festooning the rocks, and making of the Alpine pastures a veritable floral carpet. But it is not until we ascend near to the eternal snows that the full glories of the Alpine flora burst upon us; the rhododendrons, the azure of the innumerable gentians, the starlike saxifrages, white and yellow and purple, the many-hued anemones, the feathery heads and silvery leaves of *Dryas octopetala*, the primulas, the sempervivums, with their webbed leaves and singular blossoms, and multitudes of others."

Vulcan's flower.

Out of the two thousand and ten species of Alpine flowers, the one that appeals most forcibly to the imagination is a somewhat insignificant and modest one, the snowbell or the soldanella. Others have a more splendid aspect, whose colour intoxicates the sense, whose beauty enralls the soul; but they do not carry so intensely human a suggestion. Grant Allen has made everyone familiar with the life history of this little plant, which, in order to be early in the field, and prevent its being concealed from fertilising insects amid plants of larger growth, has devised a peculiar method of securing an early appearance. Its object is to bloom while the snow still lies on the ground, and, in order to attain its end, it adopts the means of literally burning its way through the thin crust of congealed snow overhead. In its thick, leathery leaves it collects the necessary energy, and stores it during the summer months. The following year, while the snow is not all melted, it begins to grow, and by transmuting its accumulated energy into heat, the warm flower-spike is able to melt the snow on its way upward, to open its flowers and catch the first batch of fertilising insects. Its method of generating heat is very much the same as the human manufacture of bodily heat, by combining the carbon of its food with the oxygen of the atmosphere, and creating combustion.

From an elevation of five thousand feet up to the snowline, one may find the frilled bells of the purple and lilac snowbell swinging over the snow it has outwitted, and bearing witness to a prudent preparation for the future, to the triumph of perseverance, to making the best use of circumstances, which is almost human. Above the place where it bloomed over its self-made funnel in the snow, rose the

Jungfrau gloriously resplendent, yet I deemed the mightier phenomenon rested at my feet. For the plant in its frailty and lowliness, the plant that had heard the first call of spring while still entombed beneath the snow, and bored its way to look upon the sun and keep its tryst with the early insect, betokens a higher manifestation of life than lies imprisoned in rock and ice; and the mind of its presiding genius is in advance of that which sleeps within the snow.

Thus it offered a parable how weak and fragile things, simply by belonging to a higher type of being, transcend things of vaster might. This is the hope and promise that warm the hearts of all forerunners of a newer age. The tender blooms of the higher ideal are destined to surmount the vaster powers of a lower faith and practice.

J. TYSSUL DAVIS.

AT SCROOBY ON THE FIRST OF AUGUST.

HAVING seen in *THE INQUIRER* of the 14th of July the announcement of the intended celebration at Plymouth, Mass., of the first gathering of the separatist congregation at Scrooby, it occurred to me to visit the village on that day. It is an hour's cycle ride from Doncaster by an excellent road through an undulating country of woods and cornfields, with occasional views of low hills of soft and pleasant outline. Scrooby lies near the junction of the rivers Idle and Rayton, in the little wedge of Nottinghamshire, which penetrates between Yorkshire and Lincolnshire, and is very like a score of other villages in this district. They have generally a squire's "hall" with a park greater or less, a church, a few middle-class houses, a greater number of cottages, all the houses being roofed with red tiles, and there are trees and gardens everywhere. Scrooby itself in April is bright with cherry and plum blossoms of several varieties of trees, and in May equally bright with pear and apple blossom also of several varieties; in this present month there is not so much fruit as usual, yet enough to give an impression of plenty and to delight the eye. The village is but small, not big enough to have a shop, the villagers going to Bawtry a mile away, though there are one or two inns. Very few English visitors turn aside to Scrooby; the principal visitors are Americans motoring between London and Edinburgh; these diverge a hundred yards from the Great North-road, spend an hour in the village, see the church and the parsonage, an older building, and especially the farm which contains the fragments of the manor house; and at different times have carried away trees and the font from the church.

The church is a beautiful object in the landscape at a little distance: the tower with its battlements and spire being remarkably graceful. A peculiarity of nearly all the village churches in this district is that they have the doorway, or a window or two, or the chancel-arch of Norman or Early English erection and style, while the rest of the building is much later, generally perpendicular; the reason given for this is that the churches fell into

decay during the Wars of the Roses, and were repaired and more or less rebuilt in the reign of Henry VII. This church was evidently built throughout about the end of the fifteenth century, though the exact date does not appear to be ascertainable; and being "all of a piece" an edifice it is almost without interest. In the interior the only objects of note are three benches of oak with carved backs roughly representing vine stems with bunches of grapes, said to have been the special seats of the Brewster family.

Of the other object of great interest in the village, the manor-house, almost nothing remains—that is to say, some beams, rafters, and oak carving embedded in a barn. This is to be lamented; for this manor-house was of historical interest. The manor and the house belonged to the See of York, and, therefore, at the beginning of the sixteenth century to Cardinal Wolsey. After his fall he retired here for several months, and it is supposed that here he received Henry's summons to London in the autumn of 1530 to be tried on a charge of high treason: at a day or two's journey from Scrooby he could proceed no further, but stopped at Leicester Monastery and there died.

That I suppose is history; at least it makes no great demands on credulity. On a former occasion being at this place and being shown the oak beams and carvings, the farmer took me and a friend outside, and pointed to a bend in the Rayton which runs by the end of the farm, and here is hardly deep enough for ducks to swim in—pointed to a bend a hundred yards further down, and said: "That is where the Pilgrim Fathers embarked." We felt we were being trifled with, but my friend said good-humouredly: "No doubt they carried the *Mayflower* from there down stream on their shoulders to the Trent." Our cicerone looked puzzled for a moment, but eventually answered, "Aw dare say they did." "And because they started from here they called the place they landed at in America Plymouth," continued my friend. "Happen!" answered the other. Was that farmer consciously trifling with us?

A very rapid speaker, on one occasion quoting Tennyson's "Morte d'Arthur," by a slip of the tongue said: "All my mind is clouded with a date." The early history of the congregation at Scrooby appears to be clouded with exactly the contrary—a "plentiful lack" of dates—and there is a want of definiteness, too, in the records concerning persons and places. William Bradford, who must have known as much as anybody, and who wrote memoirs concerning this movement, does not even name Scrooby as the seat of this Independent church, or as the place whence the first emigrants went to Holland, but speaks indefinitely of a village near the junction of the counties of York, Lincoln, and Nottingham, a description which applies more accurately to Austerfield, his own village, than to Scrooby. Still, the matter is beyond doubt; that admirable antiquarian, the Rev. Joseph Hunter, set it at rest by investigation of local legal records, fixing Scrooby as the seat of the Brewster family, and making many

other conclusions the results of obvious inference. Of course, the congregation at Scrooby did not see the great tree which would arise from the acorn they planted: they were intent only on the passing event, and the time of exactitude in chronicling had not come; there is, for example, in the parish record at Scrooby a certification of the solemnisation of a marriage in which the names of the parties married are omitted. This is on the authority of the present clergyman at Scrooby.

However, the general features appear to be these. At Scrooby, towards the end of the sixteenth century, in occupation of the manor appears to have been William Brewster, a man of ardent and predominating character. It is not certain that he owned the property; it seems likely that he did not. There appears to be evidence that the manor still belonged to the See of York, and that a few years later it was leased by an Archbishop Sandys to a son of his, Sir Samuel Sandys. But Brewster at the time above mentioned was a man of great influence, and was postmaster at Scrooby, supplying horses, lodging, and food to travellers on the stage of 18 miles from Retford to Doncaster. How and where Brewster became a Brownist I have no means of ascertaining: but in his own neighbourhood he was evidently the moving spirit of radicalism in church government, and was named "elder Brewster." Perhaps it was on his invitation that there came to Scrooby at the end of the sixteenth century John Smyth and Richard Clifton, both former students of Emmanuel College, Cambridge, both Independents, and the latter rector at that time of Babwith, near Retford. At the first blush we naturally associate the Pilgrim Fathers with John Robinson, and John Robinson with Scrooby. He however, it appears, only came to Scrooby from Norwich in 1604, two years at the utmost before the church doors were closed, and the congregation began to meet in the manor house. Robinson, like another late apostle, ultimately became chief, and belongs less to Scrooby than to Leyden and new Plymouth.

But all this, together with the flight to Boston and towards Hull, is leaving Scrooby and its peculiar part behind. Keeping to this village, there does not appear to be any information extant as to when the manor house was destroyed, whether Brewster and his friends worshipped in some room with carven oak beams, some baronial dining-hall where Archbishops with their trains of ecclesiastics had feasted together, or met in some part of the present farm buildings, possibly the present barn. Perhaps better informed persons can supply every detail. If they can it is time that they should give their knowledge to the public; Americans, at least, would be thankful to them.

Taking a last look at the interior of the church before departing, and noticing its comparatively modern aspect, one wonders by what magic touches Hawthorne contrived to get the atmosphere of remote antiquity in the "Scarlet Letter" and the "House of Seven Gables." Was it a mere illusion produced by

Hawthorne, or is it that we have not the least idea of what Scrooby was by seeing it without the men and the costumes of other times, and without hearing the language and re-thinking the thought of three hundred years ago? But even then fact is another thing than the illusion produced by art.

Character and circumstance work together, character being the main factor in the production of results. Without William Brewster there would have been no separatist congregation at Scrooby, and the whole history of the settlement of New England would have been different; and the Americans have a true feeling as to the momentousness of events in making Scrooby a place of pilgrimage. They are the pilgrims and this is the shrine; those whom they call the Pilgrim Fathers were properly Pioneer Fathers. I daresay many a shrine, regarded with awe by the multitude won its sanctity by far less of credible nobleness in the beginning than this one, and few have been the fountains of material and moral consequences of equal magnitude. H. T.

TER-CENTENARY OF NONCONFORMITY.

SHEFFIELD UNITARIAN CELEBRATION.

ON the 1st inst. the congregation (now Unitarian) of the First Church at Plymouth, Mass., U.S.A. (the Church of the Pilgrim Fathers), celebrated its 300th anniversary there. As already stated in our columns, it boasts of a continuous history from its foundation at Scrooby, Notts., in 1606, and has preserved continuous records, an unbroken ministry, and the original covenant of faith.

Last Sunday, at Upper Chapel, Sheffield, both services were made appropriate to the occasion, the preacher being the Rev. C. J. Street. Speaking in the morning, he pointed out that 300 years of sturdy Nonconformity had entered into the very fibre of the national character, and done more than anything else to preserve religion in its spiritual freshness, and make it, not a mere institution, but a matter of grave personal concern. Spiritual peace had been won at a cost of much pain and sacrifice. These were days when it was hard to realise the full significance of the revolt of early Puritanism, to which they owed everlasting gratitude. Only the bravest and sincerest spirits could bear the strain, and take the responsibility, of standing apart from the established form of worship, and of meeting together, against the law and under threat of condign penalty, to approach the Spirit of Truth in a perfectly truthful spirit. The separatist Puritans were the Protestants of Protestants. They felt themselves unable conscientiously to conform to the ritual and creed and authority of the State Church of their day. They found in it much of the arrogance, and no little of the error and superstition of the Roman Catholic Church, whose place it had taken. They realised that it was a Church of Compromise, and compromise upon sacred issues was felt by them to be sinful. So they took the serious step of separation, and of providing

for the religious needs of earnest souls by establishing little groups of worshippers—"Conventicles," as they came to be called, self-contained and independent, responsible to no human authority beyond the actual church membership, amenable to no law but that of God. The theology of 1606 was not the theology of 1906; and some, if not all, of the founders of the Scrooby Church would have been startled, not to say horrified, if they could have foreseen the developments which have since taken place; if, e.g., they could realise that their Church, removed first to Holland, and then to New England, with an unbroken continuity of 300 years, should in process of time become sturdily Unitarian, as it has for generations been and is to-day. But the evolution had been a perfectly natural one, as the history of many of the Puritan foundations showed, and especially of those meeting houses in this country established in the latter part of the 17th century, with trust deeds free from any doctrinal obligation (as that of Upper Chapel was), most of which had developed in exactly the same way. The Unitarianism for which the living First Church of the Pilgrim Fathers at Plymouth, Mass., stood, and for which their own historical congregation also stood after more than 200 years of continuous spiritual life, was the ripened product of three centuries of religious thought and life. The preacher concluded with an earnest appeal to the children of to-day, reared in a faith of freedom, to be true to the sacred responsibilities won for them and entrusted to them by the sufferings and conscientiousness of their forefathers.

At the evening service, Mr. Street told the story of "The Pilgrim Fathers," from the foundation of the Separatist Church at Scrooby, in 1606, to their settlement in New England. William Brewster, of the Manor House, Scrooby, gathered the congregation together to meet in his house. When formed into a church John Robinson was pastor, Richard Clifton teacher, and William Brewster elder. William Bradford, of Austerfield (Yorks), close by, afterwards Governor of New England, was a young and ardent member. Driven by persecution from the country, they sought refuge in Holland, where the free conscience was respected. At Amsterdam for a year, they then removed to Leyden, where they remained till 1620. Desirous, however, especially for the sake of their children, to be under the British flag, they resolved to emigrate to the newly formed colony of New England. A portion of the church was set apart to be reconstituted in the New World. Embarking at Delft on July 2, 1620, in the *Speedwell* they came to Southampton, where they were joined by another detachment of pilgrims who had sailed from London in the *Mayflower*. On August 5, 1620, both vessels set out to cross the Atlantic, but were beaten back by adverse winds and weather. The *Speedwell* was discharged, and all the emigrants (101 in number) gathered on the *Mayflower*, which, after a perilous journey, reached Cape Cod about Nov. 9. At Plymouth (then called Patuxét), they established a strong community, though not without

great difficulties and sufferings. Their church was immediately reconstituted with William Brewster as ruling elder, and for some years pastor and teacher also. In the office of elder he remained till his death, in 1643. William Bradford was appointed governor in the spring of 1621, and for the greater part of the next 37 years held that office. Clifton, an old man, had remained at Amsterdam, and John Robinson, who was to have followed the first set of pilgrims to the new colony, died in Leyden. The original church of the Pilgrim Fathers at Plymouth had remained true to this day to the spirit which had always actuated it at Scrooby, Amsterdam, and Leyden, under the leadership of Robinson. "I beseech you, remember," he said to the departing pilgrims at Delft, "it is an article of your Church Covenant that you are ready to receive whatever truth may be made known to you from the written Word of God." This was the sacred principle of free religion, which sought the right to exercise the individual conscience without interfering with the liberty of another.

On Monday a party of forty Sheffield and Rotherham Unitarians visited Scrooby, and on the site of the old Manor House, in which the church was originated, Mr. Street gave an historical account of the church and of William Brewster, the guiding genius. The Rev. Joseph Hunter's researches had resulted in the discovery that Brewster was postmaster from at least April 12, 1594, to September 30, 1607, Scrooby being at that time one of the stages on the Great North road between London and Berwick, though the road had been diverted since so as to pass through Bawtry, leaving Scrooby on the left hand. In April, 1608, Brewster was one of three Scrooby men to be fined £20 each by the Ecclesiastical Commissioners for non-appearance to their citation, the probability being that by that time he was on his way to Holland with the rest of the Church.

A visit was paid by the party to Scrooby Church, in which an appropriate hymn was sung, and then they proceeded to Austerfield, inspecting there the old Manor House, in which William Bradford was born, and brought up. In front of the house Mr. Street gave a historical sketch of Bradford's life, showing how, as a boy of twelve, the Scriptures had made a deep impression on him. He came under the inspiring influence of Richard Clifton, clergyman at Babworth, and afterwards teacher of the Scrooby Separatist community. Under Brewster's guidance he, at the age of sixteen or seventeen, joined that Church, incurring thereby the wrath of his uncles, who had brought him up, and the scoff of the neighbours. To their expostulations he answered, "To keep a good conscience, and walk in such a way as God has prescribed in His word, is a thing which I must prefer before you all, and above life itself." This noble spirit, so truly emblematic of the Pilgrim Fathers, characterised his life throughout. A visit was paid to the Austerfield Church, recently restored and enlarged at the expense of the descendants of the men of the *Mayflower*. And so ended a happy and appropriate excursion pilgrimage.

THE VAN MISSION.

EARBY AND SKIPTON.

EARBY.—A capital site in the fair ground of this village was willingly put at the service of the missionaries. On the first evening the Rev. W. Reynolds concluded his five days' mission with the van by addressing the assembled villagers for forty-five minutes on the subject of the Unitarian Deity. Mr. A. Woodhead was good enough to come over from Colne to play the harmonium. The congregation sometimes approached 100, 75 per cent. of whom were adults, nearly all men. After the meeting a group of inquirers, varying from forty to a dozen at the end, remained discussing with the missionaries till 10.25. Several entered the van, and all made small purchases. This was a good start, and great things were expected from the appreciative hearing accorded the message on the opening meeting. On the succeeding day the Rev. W. Reynolds' place was taken by the Rev. H. McLachlan, who travelled from Manchester as special week-end missionary. A good deal of rain fell for an hour before the meeting, which was delayed in consequence, but only a little fell during the proceedings. The organist of our church at Colne, Mr. J. H. Wilkinson, presided at the instrument, and his wife sang the sacred song entitled "Tears," which was thoroughly appreciated by a considerable audience. The attendance was good, both as regards numbers and the attention paid, several staying throughout the meeting, after which the missionary replied to many inquiries, a good impression being made. Four men entered the van, two staying till 11 p.m., displaying great interest and friendliness. Had the rain stopped the address, they said, it was their intention to invite the preacher to finish it in the hall of the Victoria Institute close by.

Only a short service was held on the Sunday afternoon, the weather being exceedingly hot, with a brilliant sun. The expected musicians did not put in an appearance, and the delay occasioned from this cause lost us some of those who came at the advertised time, but who did not wait. The town brass band, which was giving a free sacred concert at the time of the meeting, also proved a greater attraction than the van, although a number of children remained loyal to it. Good things were, however, in store for us in the evening, when Miss E. Crabtree, of Colne, took charge of the harmonium, her sister singing two solos, "Nearer, my God, to Thee," and "Softly the silent Night," which augmented the company considerably. The congregation of some 80 adults and 30 children were punctually in attendance, and this number was the minimum during the service, the figures rising to 103 adults, who sang heartily. The van being within a few yards of the main thoroughfare, the company constantly received additions from passers-by, several of whom had prayer-books in their hands, remaining on the outskirts of our congregation, attentive listeners to the address on salvation. Seven-eighths of the crowd were men, and a most sympathetic hearing was given to the Rev.

H. McLachlan's discourse. After the meeting the missionary engaged in discussion until 9.30 with at least a dozen men, surrounded by fifty or so of the company. Seven men entered the van, where they remained in friendly talk till 10.20. From the many expressions of goodwill and regret at the brevity of our visit, it was gathered that Earby offered fertile soil for Unitarian thought. A page of the visitors' book was filled with the names of sympathisers, and only the difficulty of approaching the book prevented a still larger record of friends.

SKIPTON.—No difficulty presented itself in securing an excellent pitch for the van in the High-street of this ancient town, where it was soon seen that the inhabitants were well disposed towards our views of religion, in fact the encouragement given to the missionaries by what proved to be record attendances, caused the visit to be prolonged to a full week instead of the usual three days. The van being within a couple of yards of the pavement, an easy opportunity was given to foot passengers to read the Affirmation Posters, and many availed themselves of it, several having talks with the missionaries. The Rev. H. Kelsey White was the missionary for the week, and on the Monday a meeting of an hour and a half's duration was conducted by him and the Rev. H. McLachlan, who played the harmonium as well as spoke on the uses of the Bible. The visiting missionary addressed a large congregation on the Bible, 160 adults being counted at one time, while during the greater part of the meeting there were not less than 120 present, besides children. Public discussion continued after the meeting till 10.20, when three men entered the van, two remaining till 11 o'clock.

Tuesday's meeting was presided over by the Rev. T. P. Spedding, who subsequently discoursed on the person of Christ. The audience numbered 20 adults to begin with, but in a very few minutes grew to 97 and a few young folk, and at the conclusion of the rev. gentleman's address there were 120 adults keenly interested. After he had left for home, the missionary spoke briefly on the same subject, and then invited questions. These and replies carried the meeting past 10 o'clock, for scores of questions were put by a dozen men on a multitude of points. The crowd, composed mostly of men of all classes, was estimated to reach 250 at 9.15, and even at the late hour of closing numbered 200. Everyone seemed to thoroughly appreciate the solo, "The Holy City," which our co-religionist, Miss Ada McCann, of Lower Mosley-street, Manchester, sang from the van platform without instrumental help, and doubtless her effort materially assisted to bring the crowd together, thus assuring the first speaker a good-sized congregation from the start. The feeling of the audience was very good-humoured and sympathetic, and all, with hardly an exception, appeared much interested in the answers, given as they were promptly and frankly.

An audience of 80 men, women, and children assembled on Wednesday evening before the meeting began, and when the missionary commenced his discourse on

"The God we Worship," there were fully 150 adults present. This figure was never reduced, the company increasing to well over 200. Close attention was given throughout, but a heavy shower brought the meeting to an untimely end at 8.45, just when questions were being put. The crowd, estimated to number between 350 and 400, slowly dispersed at the suggestion of the missionary that they should take cover. Again a number of men entered the van, remaining until a late hour. The weather on the following day was very favourable, and a capital meeting was looked forward to, many complementary remarks having been made to the missionaries during the daytime. Miss Ada McCann once more obliged with a solo, "The Heavenly Song," eliciting murmurs of approval. Someone, however, had come with the determination to spoil the meeting, and, immediately the Rev. H. Kelsey White commenced his discourse, he was interrupted by an octogenarian man, who, at a distance of 15 yards from the van, mounted on a heap of paving stones near the gas lamp, read in a loud voice from the Scriptures, denouncing Unitarian Christianity in no measured terms. He was proof against all appeals to be quiet, asserting his right to continue, claiming that he was on private land. In order to gain time, the missionary invited the crowd to gather round the van and sing "Lead, Kindly Light," which was done very heartily, and helped to draw an increased audience together. This was followed by "Nearer, my God, to Thee," after which the missionary, under most trying conditions, continued his address to a company which now numbered between 400 and 500, three-fourths of whom gave their undivided attention to him, the remainder gathering round the "Skipton Critic"—to give him his local designation—and incited him to provide merriment for them. After the address questions were invited, and many people took advantage of the opportunity, the missionary displaying his exceptional powers of giving clear expositions of Unitarian views on the subjects upon which information was desired. At the close of the meeting many apologies were offered by Skiptonians for the unjustifiable action of their fellow townsman, whose unchristian behaviour they deplored. The missionary was also repeatedly complimented on his determination not to be silenced by such a method, however disconcerting the interruption might be.

We were prepared for similar annoyance at the meeting next day, but it soon appeared that his efforts on the previous day had rendered the offender quite hoarse, and thus incapable of disturbing the meeting. Miss McCann and her friend, Miss Ogden, turned up to lead the singing, to the great satisfaction of the missionaries. Some thirty youths being present, the missionary prefaced his address with some remarks on the power of influence, after which he discoursed on "Unitarianism, an Affirmative Faith." The maximum present during the address bordered on 200, and the company never fell below 160 adults. When questions were invited the crowd reached fully 300, growing to between 450 and 500 at 9 o'clock.

The formal meeting concluded at 9.20, when several groups formed for discussion, and visits were paid inside the van. During the afternoon one of the townsmen drove the missionaries in his smart gig to Bolton Abbey, and repeatedly expressed his unbounded appreciation of the ministrations of the Rev. H. Kelsey White, who evidently made a firm friend and admirer in the worthy trader.

Amid many expressions of regret and friendly salutations, on Saturday morning the visiting missionary took leave of newly made friends, and returned to his labours at Ashton-under-Lyne, the final meeting at Skipton being presided over by the Rev. T. P. Spedding, who had the gratification of introducing to a large audience the Rev. J. Morgan Whiteman and the Rev. William Rosling, of Bradford. Saturday is market day at Skipton, and the High-street presented a very busy appearance throughout the day, the van having to compete with ice-cream barrows and stalls of many kinds of merchandise. Both addresses took the form of autobiographical sketches of their respective religious homes, previous to arriving at Unitarianism. When Mr. Whiteman began to relate his experiences there were 130 adults present, that figure nearly doubling before he finished, and this highly satisfactory company of quiet and thoughtful people did not fall away throughout Mr. Rosling's remarks. The two speakers for the evening left before the conclusion of the meeting, the Rev. T. P. Spedding remaining to answer a few inquiries before the meeting terminated at 9.10, several groups remaining to discuss Unitarianism until a much later hour. Very hearty thanks were conveyed to Mr. James Hopewood, who so kindly presided at the harmonium for four successive nights. At no other place have there been so many names of strangers entered in the visitors' book, calls being made every day of the seven. On every day sales were effected, and the offertory boxes were not forgotten on any day.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bridgend.—The second annual outing of the Sunday-school took place on Tuesday; a hundred persons attended, a very large increase on last year's number. The Nottage friends lent their school and otherwise gave much appreciated help.

Chesham.—The services are suspended till the 26th inst., during the repainting of the school.

Great Hucklow.—We have just received the following:—On Sunday, June 29, in the Old Chapel, the annual sermons were preached to two good congregations by the Rev. A. Cobden Smith, of Manchester. The collections were in aid of the chapel funds.

London: Essex Church.—The Rev. A. Golland, M.A., has accepted an appointment as assistant minister for another year. To-morrow (12th inst.) the church will be closed; on succeeding Sundays this month, Mr. Golland will conduct the services; and during September and October, the Rev. Dr. Crothers will be the preacher. The Rev. F. K. Freeston sails for the United States next week.

London Teachers at Ascot.—On Monday, Bank Holiday, Sir Edwin and Lady Durning-Lawrence again entertained a large party of teachers from the London Sunday-schools. The

day was superbly fine, and all passed off successfully. About 250 were present, including representatives of the following schools:—Bell-street, Bermondsey, Blackfriars, Deptford, Essex Church, George's-row, Highgate, Islington, Kentish Town, Limehouse, Mansford-street, Rhyl-street, Stepney, Stoke Newington Green, Stratford, Walthamstow, Wandsworth. In many cases the ministers accompanied the teachers. A hearty vote of thanks was given to the host and hostess, after short addresses by the Revs. F. K. Freeston, W. G. Tarrant, and J. Toye. Sir Edwin in reply expressed the pleasure he and his wife felt in seeing so many happy guests about them, and asked his hearers, if they had received happiness through their visit, to "pass it on."

Manchester: Appointment.—The Rev. W. E. George has accepted the charge of the congregations at Chorlton-cum-Hardy and Urmston.

Northampton: Appointment.—The Rev. E. A. Voysey, having declined an invitation to Swansea, has accepted that of the congregation here.

Rochdale.—The Rev. T. P. Spedding completed twenty years' ministry here the last Sunday in July. Miss Ada N. Briggs has just completed twenty years of unbroken attendance at the Sunday-school.

Rossendale.—The Rev. J. J. Shaw has received a presentation from the young men of the congregation on the occasion of his farewell. He has been eight years minister at the Bethlehem Church.

Stourbridge: Appointment.—At a well-attended meeting held on the 15th ult., it was unanimously resolved to accept the recommendation of the committee that the Rev. John Ewart, D.Th., be appointed minister. Dr. Ewart will begin his pastoral duties in succession to the Rev. A. Hermann Thomas, on September 1.

Whitby.—On Sunday-week the Rev. F. Haydn Williams held a service of "re-dedication to the use of the poor for ever" of a portion of the Abbey Plain, measuring 1,165 square yards, which, after a contest of many years, Mr. Williams has secured for the public.

EXTERNAL criteria—that is, unmoral rules for finding moral things, physical rules for finding spiritual things—there can be none.—*Martineau.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 12.

Acton, Creffield-road, 11.15, Mr. A. BARNES, and 7, Mr. G. H. EDWARDS.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. H. SMITH, of Deal.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. WALTER LLOYD.
Child's Hill, All Souls', Weech-road, Finchley-road. Closed for repairs. Re-open August 19.
Croydon, Free Christian Church, Wellesley-road. Closed during August.
Deptford, Church-street. No morning service. 6.30, Mr. J. C. PAIN.
Essex Church, The Mall, Notting Hill-gate. No service.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. FRANK K. FREESTON.
Highgate Hill, Unitarian Christian Church, 11, and 7, Mr. H. H. STANNUS.
Ilford Assembly Room, Broadway, 6.30, Rev. G. CARTER.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W. Closed for repairs. Re-open September 9.
Kilburn, Quex-road, 11 and 7, Dr. AMHURST TYSEN.

Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15, Rev. FREDERIO ALLEN. No evening service.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. E. RATTENBURY HODGES.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Mr. G. H. EDWARDS. No evening service.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15.
Stratford Unitarian Church, 11 and 6.30, Mr. E. WILKES SMITH.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon. Suspension of services until September 23.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. M. EVANS.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Mr. J. W. BROWN.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. W. REYNOLDS, B.A.
DOUGLAS, Isle of Man, The Gymnasium, Kensington-road, off Fucks-road, 11 and 6.30, Rev. H. BODELL SMITH.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HOESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. ALICE H. DOLPHIN.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. PHILEMON MOORE, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really a wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

SHEFFIELD, Upper Chapel, 11, Rev C. J. STREET, M.A., and 6.30, Rev. JOHN ELLIS.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, August 13 to 18, Shipley, near Bradford, 7.30.
WARWICK, High-street, 11 and 6.30, Rev. S. BURROWS.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12 and 7, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Rev. C. J. SNEATH.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
 AND BOARDING SCHOOL FOR GIRLS,
 HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A., Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
 ABERYSTWYTH.
 Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.
 PRINCIPAL ... MISS MARLES-THOMAS

19TH CENTURY BUILDING SOCIETY,
 ADELAIDE-PLACE, LONDON BRIDGE,
 E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENEE.
 F.S.I. Miss ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

MARRIAGE.

GRIFFITHS—MCKEAN.—On July 31st, at Oldbury Unitarian Meeting House, by the Rev. J. C. Street, Shrewsbury, and the Rev. W. G. Topping, Oldbury, Emanuel (Mont) Griffiths, Round's Green, to Mildred Spruce, daughter of the late Rev. Henry McKean and Mrs. McKean, The Dingle, and grand-daughter of the late Samuel Spruce, Esq., F.G.S., Tamworth.

FOR THE HOLIDAYS.

BEE SONGS.

By the Rev. W. G. TARRANT.

"A little book of graceful and sincere songs and lyrics."—*T. P.'s Weekly*.

"Cannot fail to bring cheer to the reader."—*New Age*.
 ONE SHILLING NET.

PHILIP GREEN, 5, Essex Street, Strand.
 (Or of the Author, Wandsworth.)

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.
 London: Swedenborg Society, 1, Bloomsbury-street.

"**UNITY**."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies: Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

SOUTH SHIELDS.—Beautiful Sea Coast.—TO LET, very comfortable Furnished House, eight rooms and bath, near station, parks, sea and trams. Terms moderate to a good tenant.—Apply, 56 Winchester-street, South Shields.

GERMANY.—HOME FOR GIRL-STUDENTS at Frankfort-am-Main. Conservatorium of Music. Good German. Every home comfort. Good references.—Apply Miss PALMER, Schwindstrasse 4.

Near the British Museum.

KINGSLEY HOTEL
HART STREET, BLOOMSBURY SQUARE,
LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.
 Telegraphic Address: "BOOKCRAFT," LONDON.

E. NORMAN REED & CO.,
 Artists in Stained & Leaded Glass
 13, LISLE STREET,
 NEWCASTLE-ON-TYNE.
 Under the direction of Geo. G. LAIDLER.

Situations,

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY HELP SEEKS POST where maid is kept. Thoroughly domesticated. Good needlewoman. No objection assisting with one child.—C. S., 121, Dalston-lane.

REQUIRED immediately, LADY NURSE or MOTHER'S HELP to assist with children and light household duties.—MOORE, Brownlow Villa, Horwich, Lancs.

WANTED, after October 15th, by YOUNG LADY, re-engagement as RESIDENT GOVERNESS to young children. Usual subjects, music and French.—C. KING, c/o Mrs. Stanley Pearson, Hale, Cheshire.

FOURTH CITY MUTUAL BENEFIT
BUILDING SOCIETY,
2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £60 EACH.
 Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years
 Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

Plums from Orchard to Home.—The best preserving plum is the Pershore Egg, which I supply when in best condition at 6/6 per 24 lbs., carriage paid to any station in England, and for 7/- to Scotland, Ireland, &c. Illustrated list free to those mentioning paper.—H. B. POLLARD, Fruit Grower, Evesham.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
 20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 23, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate, Saturday, Aug. 11, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3347.
NEW SERIES, No. 451.]

LONDON, SATURDAY, AUGUST 18, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	537
LEADER:—	
What is the Church of England?	544
ARTICLES:—	
The Way of Peace—II.	538
A Glorious Church ...	539
Essays in Restatement—XIII.	542
Summer in Davos ...	545
Impressions of British Columbia—IV.	546
Tennyson's "Idylls of the King"—II.	547
The Van Mission ...	549
London Children at Billingshurst	550
LITERATURE:—	
New Spiritual Lessons ...	542
THE CHILDREN'S COLUMN ...	543
NEWS FROM THE CHURCHES	550
OUR CALENDAR ...	551
ADVERTISEMENTS ...	551

NOTES OF THE WEEK.

THE Rev. Dr. Crothers has accepted an invitation to attend and speak at a dinner of the Laymen's Club, in London, on Friday, October 26 next. Dr. Crothers is so delightful a speaker in the ordinary way that an after-dinner oration by him should be a treat indeed. Anyway, he is not likely to emulate Emerson's brevity at a certain Manchester banquet long ago when, if report says truly, the famous lecturer got as far as "Gentlemen"—and then, after an eloquent pause, sat down.

AMONG the visitors whom we have had the pleasure of seeing in London this summer is the Rev. Walter F. Greenman, of Watertown, Mass., the secretary of the American National Conference. Whether he has met Dr. Herbert Smith we do not know, but so far as enthusiastic planning for the success of next year's International Council is concerned they would be well matched. Mr. Greenman is full of the subject, describes with vivacity the great preparations being made to welcome visitors from the Old World to Boston, and urges that the English contingent shall be a large one.

COMMENTS on the West Riding education judgment, to which we alluded last week, have ranged over a broad field. Some people, in whom the wish was surely father to the thought, have expressed the opinion that the decision of the judges that Mr. Balfour's Act does not throw the cost of doctrinal teaching upon the ratepayers renders the Bill of this year un-

necessary, and that the Lords will be easily excused if they reject the Bill. Others see in the interpretation of law as it stands a powerful lever in the hands of the Government. It is in the option of the Education Department, we presume, to proceed no further with the case upon which the judgment has been delivered, and in this event the "non-provided" schools will be in a tight corner. On the whole, there seems to be a splendid opportunity presented for the exercise of a little wholesome common sense. The valiant extremists on either side are more likely to provoke reprisals than to find a reasonable method of "living together" and working together for the good of the children of the nation.

MATTERS in the nearer East are troubling some and interesting others. The Sultan is said to be ill, to be dangerously ill, to be well, to have recovered—one knows not what the truth is. But the suggestion of his possible death in the near future opens the way for much serious speculation. If he goes, he bears no enviable fame with him; but it is more important to ask what his successor will be like, and what the intriguers, who hold war and peace in their hands will make of the crisis. Then the surprising news comes that the Shah of Persia is seeking a way out of his troubles by calling a Parliament! After this, what may not happen? A third, and most deplorable incident of the week, is one more bloody encounter between Greeks and Bulgarians. It is a significant commentary on the ways of nations that politicians find some relief in remembering that Russia has her hands full at this moment, and probably for long.

THE Encyclical letter of the Pope to the Bishops of France is sorry reading. Tortuous policy is bedecked as in robes of light; the most mundane considerations are hidden behind pious phraseology. This is, of course, no more than we expect from a papal document, and in the case of the present Holy Father is probably in some perverse sense perfectly sincere, since Pius X. was celebrated as a good religious before he discovered himself as a mischievous ecclesiastic. The issue is not (as the Vatican claims) one between God and the world, unless, indeed, the Roman curia is a fitting divine representation. The issue is between the destiny and integrity of the French nation on the one hand, and a band of alien cardinals on the other. It seems to be still the opinion in France that after loud defiance the Church will yield. Indeed, to a large extent the

clergy anxious to secure their pension have yielded so far as to recognise the law of Associations. But for the moment, and on the surface, the Pope, on behalf of the Church, strikes at and would mortify a people in whose affairs his interference is an insolence none the less that it may also be dangerous.

UNIVERSAL disgust has been felt in regard to the state of things revealed in the report on the scandals arising in connection with the commissariat of the South African war. The harpies that made their prey of the British taxpayer, swindling right and left, have their reward, and in similar circumstances, we fear, only too many "companies" would be formed to copy this successful example. Such vermin thrive when men are at peace, how much more so when men have so far lost reason as to be at war! But the thing that has most deeply wounded the national honour is the discredit cast upon our soldiers. Either the men who had command of the departments involved were knaves or fools, and it is poor consolation that the report sets them down by preference as the latter. If these are the capable men who "protect the Empire," it looks as if Mr. Haldane should devise something more than schemes of armament.

THE Rev. J. Tyssul Davis, of Chatham, sailed last week for Cape Town, where he is to take service for a few months for the Rev. R. Balmforth, who is much in need of rest. Mr. Davis is known to our readers as a writer of original thought and graceful expression, and we shall have the pleasure of publishing a series of articles from his pen under the general heading, "Gateways to the Soul," the first appearing next week. We heartily wish that his trip to the Cape will be beneficial alike to him and to our comrade on the lonely outpost whom he goes to relieve for a time.

THE courage and wisdom of every intelligent minister of religion must be put to the test severely in such communities as those in South Africa. To us, in the home country, a decisive verdict on affairs out there is often precluded by the feeling of uncertainty as to the evidence; but it is refreshing to read, as we have done this week, a letter by Mr. Balmforth to the *South African News* (July 11) in which, writing in the midst of things, he trenchantly denounces the barbarism and savagery exhibited in the efforts to suppress the rebellion of natives in Natal. We have hesitated to accept some reports that have come to hand—they continue to arrive—giving details of the horrible inhumanities

perpetrated by the white soldiers. If these things are true we have little justification in hurling epithets at the Turks. Mr. Balmforth denounces the conspiracy of silence that seems to prevail, and asks where the leaders of humaner and wiser policy are at this moment.

THE following passages from Mr. Balmforth's letter illustrate the spirit of his appeal:—The administration of native affairs in Natal is admitted on all hands to have been weak and inefficient, not to say unjust; while the burning of kraals, crops, and churches, the wholesale butchery which is now taking place, the execution of men without civil trial, the recent shameful offer of £500 for Bambata's head—a virtual bribe to his wretched followers to play the part of Judas, which, I understand, was withdrawn under pressure from the Imperial Government; the disgusting telegram which appeared in the Cape Town Press the other day to the effect that so many of the enemy had been "bagged"—these things, which, one would think, should disgust every right-minded man in the country who is not blinded by racial passion, are evidently taken as a matter of course. Where are our South African Liberals and humanitarians? Where are our Merrimans, Schreiners, Sauers, Fremantles, Moltenos, Orpens, and Becks? Where is the South African Liberal Association? Parliament is sitting, yet everybody is smitten dumb. Is it moral cowardice, or is it party expediency that keeps men silent?

MR. BALMFORTH continues:—And what are humanitarians to think when a so-called Liberal newspaper like the *South African News* comes out with the nauseating sentence, twice or thrice repeated, that "order must be restored ere the causes of the trouble are further investigated," which means, I suppose, that the rebellion must be allowed to spread throughout the whole of South Africa rather than that an attempt should be made to bring peace by methods of reason and conciliation. Such a dictum may sound well enough in Russia, but it ought to be scouted amongst a people with great and noble traditions. Here we have "Imvo," the representative of the despised "blacks," pleading for peace and setting us all an example of practical Christianity, and nobody heeds. Next Sunday, I suppose, we shall all be talking in church about the sacredness of human life and about "the Fatherhood of God and the brotherhood of man," while the process of "wiping out" goes on, and so many more of the enemy are being "bagged." . . . It is sheer nonsense to say this is an affair for Natal alone. We are all too closely bound together for that.—So writes our good brother. His words may help to stir the slumbering consciences of many in this country who have been strangely silent while these bad things have been done.

THE Birmingham and District Crippled Children's Union continues to do good and increasing work. It is now ten years since the visiting of cripples was adopted as part of the work of the Hurst-street Mission. At that time only 80 crippled children were known to exist, and it was

thought that these were all that the city contained. Out of this branch of the mission work the present Union has grown. The latest report contains much interesting information as to work done in respect of the special schools, which the Education Authority has been stimulated to equip, or as to the School of Hand-weaving for Girls. The work achieved by the Society is excellent, but perhaps the most hopeful feature of the report is found, not in its record of achievement, but in its resolute reminder to the citizens of Birmingham of the duty which they had not discharged. "Though we do so much for them, we leave more undone. We send over 250 for convalescent treatment each year, but we leave at home 300 who should go. For lack of suitable accommodation we are unable to send away cases in the early stages, when they are most curable. We have not nearly enough spinal carriages and bath chairs, children often having to wait two months for these. We are not able to find employment for all our children. Our work is fully recognised, but only half done."

AND so the Crippled Children's Union appeals for funds; it may appeal, and still subscriptions may lag. It is sad, but inevitable; philanthropy cannot always say, "Our work is freely realised," but so far as it is dependent on benevolent payment, it is almost always "only half done." There are other Crippled Children's Unions similar to this in Birmingham; they too are fed with only half a loaf. There are also the much more numerous towns, where for lack of means and languor of local interest, nothing in a thorough way is being done for the cripples. Yet the work is either good work needing to be done, or it is not. If it is, surely it is time it were rescued from promiscuous subscribers, and recognised as a proper civic charge.

News from New Zealand continues to be most gratifying. The Rev. Dr. Tudor Jones reports a congregation of 400 on July 1. "The success of the work is beyond the dreams of anyone," he says. He and his wife are constantly at work, and yet he finds time to lecture for the City Council, scoring further success. People of high standing and intelligence are backing him up well, and "there is great consternation in the orthodox circles." The Bishop and clergy, the Presbyterian and Congregational ministers are at one in preaching against the movement. Good, our friend knows well how to avail himself of such useful opposition. But, while we rejoice to hear that Dr. Jones's health is better than it was here, we hope he will not tax his strength overmuch. He is doing well, and he is wanted long.

IN improvement the first steps are the hardest. The difficulty is to wake up men's souls, not to continue their action.—*Channing.*

TO CORRESPONDENTS:—Letters, &c., received from C. A. M. B., S. B., C. F., C. G., M. C. L., E. M. R., P. R., H. B. S., V. S., E. T. T., C. W. W.

THE WAY OF PEACE.

FOR A TWENTIETH CENTURY DISCIPLE.
IN SEVEN DECADES.

II.

(1) FOLLOW reason! Seek and ever seek the truth!

(2) There can by no means be found any settled happiness in the mind that is limited in its range by a fixed authority, allowed to pasture only within the fenced paddock, tethered to an ecclesiastical post by a tightly woven creed. There is that native to the human mind, and by no means to be silenced, which will ceaselessly yearn for the far hill side and the hidden valley, for the depths and the unfathomable heights! This divine aspiration will make even the dullest man very wretched if, in his holiest moments, he dare not ask questions.

(3) It may be a foolish thing for a man to be unable to know his own mind, but it is better for the mind to have some rambling, and go here and go there on false trails in the freedom of a wide quest, than to be slowly stifled in compulsory inactivity.

(4) It is a poor timidity, and not to be wisely admitted, which seeks safety from doubt by flying to the arms of some obedience lower than that of the divine voice of reason. No sanctuary is other than a dismal dungeon if freedom is left on the threshold. And, after all, a man can in no way thus dispose of his natural responsibility, for though he endeavour to console himself with the cloak of authority, God will eventually ask him the same questions he has shamefully silenced in his own heart.

(5) Some men go a little way only in the path of spiritual discovery; they will not turn back, but they dare not go on. They try to make believe that they have acquired all that is essential to salvation. But those who are willing to be taught by God find no end. Nothing can be more satisfying than to be ceaselessly advancing; we then begin to share the glory of the infinite.

(6) True inward peace is not to be found in any clever method of exclusion, any comfortable cosy corner.

(7) Sophistry is a worse enemy than vice, it is so insidious and inobtrusive. It finds a special joy in blinding the eyes of its gentlest nurse. Warm sophistry in your bosom, and presently you will look out into darkness.

(8) Fullest light, broadest vision, freest discussion, these things are the best for truth. There is much evil thought, much misapprehension, and much ignorance, that a wholesome publicity to the great rude blustering common world's talk and ridicule, would brush away.

(9) Too many people are content simply to exist from day to day, without ever thinking whether they are fulfilling the requirements of life or not, without troubling themselves to ask, or to try to understand, what divine purpose they have to serve, or what place in the mighty sphere of being they are meant to fill.

(10) The most searching question you can ask yourself is, "Do I know how to live?" Think often of this.

A GLORIOUS CHURCH.*

BY THE REV. JOSEPH WOOD.

That he might present it to himself a glorious Church, not having a spot, or wrinkle, or any such thing, but that it should be holy without blemish.—Eph. v. 27.

OWING to the poverty of human language we often use the same word to describe two different things. A school, for instance, is a given building, and it is also the scholars and teachers who meet within its walls. An Oxford College is a beautiful Gothic structure, mellowed by time and devoted to the pursuit of learning. But an Oxford College is also a body of men, tutors, graduates, and undergraduates, who are united in a common corporate life. The British House of Commons is a great palace of stone on the banks of the Thames: it is also an assembly of men chosen and summoned for the work of legislation. In like manner we use the word "Church" for two widely different things—for the building in which a body of worshippers meet and for the worshippers themselves. Such buildings we call "consecrated." But what is it consecrates them? Nothing else but the character, aims, ideals, and affections of the living souls to whom they give shelter. Is a given church-building a holy place? Yes, if a holy people be there; if not, it is so much stone and timber and mortar. The noblest dedication we can give to a church-building is to cleanse and exalt and set clearly before our minds the reason, use, and glory of the community of souls we call a church.

We may lay it down as an axiom in the philosophy of history, that every idea or institution which has retained a powerful hold on mankind through successive ages and centuries has somewhere in the heart of it, though it may be much disguised and maimed, some essential truth and some essential ministry for human needs.

The church idea and the church institution have been for nearly two thousand years among the dominating forces of the Western world. The idea and the institution have both been greatly abused. The Church has been sometimes a petty and trivial affair, at other times it has been lordly and arrogant. Men have used it as an instrument of tyranny; it has often stood squarely in the road of human progress; it has nursed dark superstitions, it has been guilty of the foulest crimes, which is only to say that it is an imperfect human institution, and has taken on many of the manners and ideas of the successive ages through which it has passed. But that it has its roots deep in human nature and ministers to the hunger and thirst of the human heart is proved by the fact of its persistence. In spite of errors, crimes, shortcomings, failures, and superstitions the Church has still to be reckoned with. I know it is said the Church idea grows weaker and weaker in our age, and that it has no such hold on the hearts and minds, fears, and affections, of the great mass of the people as it had in the past. We are warned on many hands that the palmy days of the Church are over. Superior people tell us that, while the churches

filled a useful place in the earlier ages of social development, they are now played out. This feeling lately moved a celebrated Oxford professor to wind up a discussion in his class on the different churches with the cynical remark, "Gentlemen, it does not matter a straw in which particular lunatic asylum you choose to immerse yourselves!" It is so philosophical to sit at ease and watch these enthusiasts tilting at their windmills! Even so grave an authority as Dr. Fairbairn assures the English public that the Church has lost its hold on the great masses of the working-people at one end of the scale and on the cultured classes at the other end. If so, surely the chief fault is with the Church itself. I am convinced that the reason is not to be found in the widely alleged alienation of the masses or the classes from true religion. It is not religion from which they are alienated, but ecclesiasticism, professionalism, clericalism, dogmatism, an exploded theology, a presentation of religion that has no bearing on real life, the association of religion with decaying superstitions or with a sickly pietism from which manliness revolts, or with a narrow and poverty-stricken idea of human welfare and human society. Mr. Goldwin Smith tells us that the Church exists to-day chiefly as a social centre and as a reputed safe-guard of social order. Certainly there never was a time in the history of Christendom when so many of the thoughtful, the sincere, the good, and the true stood outside the Churches. One of the most startling signs of our day is the presence in our midst in increasing numbers of high-minded men who have broken their connection with organised Christianity. Of course, it has always been true that large portions of the community have been indifferent to Christianity—the thoughtless, frivolous, worldly, ignorant, and selfish. But to-day we see quite another class holding aloof—sober, kindly, cultured, earnest, sympathetic, public-spirited men and women—who, while they have not formally rejected religion, have nor part nor lot in its organised expression. Dr. Bruce, a distinguished divinity professor in the Presbyterian Church, writes, "I am disposed to think that a great and steadily increasing portion of the moral worth of society lies outside the Church, separated from it, not by godlessness, but rather by exceptionally intense moral earnestness." Many of the leaders in art and science, many of the guides and pioneers in moral and social reform, are men who rarely, if ever, join in public worship, and, if they support the Church, support it only as a philanthropic agency or a superior kind of *gendarme*!

If this were the time and place, it would be profitable to examine the cause and reason of this withdrawal from the Church on the part of some of the finest spirits of the age. For one thing, I am sure it is partly due to the fact that the church has lagged behind the best knowledge, and failed to find room for the intellectual march of the time. For another thing, the Church has been less widely humanitarian than many so-called secular movements, and, lastly, it has been more concerned about dogma than life. So long as the Church stands apart from whole provinces of human life, so long as the Church

is too timid to claim the world, with all its interests and activities for God, so long as the Church is afraid of advancing knowledge and the work of criticism, so long will an increasing number of the best men find its atmosphere uncongenial. Thank God! our eyes see the dawning of a better day; nor need we fear that the estrangement of noble hearts from the Church will be anything but a temporary and passing phase of experience.

Thousands of these "outlanders" are Christians in fact, only waiting for the Church to assume a form and take on a breadth which will permit them to enter.

We do not think that good men will for long cease to gather themselves into associated life for the greatest and deepest things the heart cares about. That associated life may not take on the form of any of our present church organisations; but a church of some kind, that under some other name perhaps, shall still be a Church, is a fundamental necessity of human nature. It is a notable saying of Herbert Spencer's that nature never leaves her great lines of development; and he goes on to add that human nature having developed along the line of belief in God, it is as foolish to suppose that men and women will for long leave that line as it would be to suppose that nature will some day abjure gravitation. So it is with the Church: The Church is not going to die away: you might as well think that the family will die away. For the Church has a basis broad as humanity. It is founded deep in human nature's need of fellowship and association. Men will not be alone in any of the great interests of life. The like seek each other out that in companionship they may strengthen each other's purpose and kindle each other's zeal. They know that in union they can do far more for the cause at heart than in solitude. Lovers of art come together and organise themselves into art societies to get a way for the beautiful among men. Friends of science unite to promote research and scientific studies. Men and women interested in social reforms join hands to find stimulus and encouragement. Whenever men have interests in common which they can attain better by common action than by solitary, independent effort, they organise. And so long as men care for the great, deep things of God and righteousness, love and conscience and human welfare, so long will they organise for their promotion, that is, form themselves into churches.

Human nature needs the ministry of religion as much to-day as ever. A guilty conscience makes a coward of a man in the present as in the past. Trouble belongs to our nature; so much of the music of life is in a minor key. In its essential features human life remains unchanged. Sorrow in the twentieth century is the same as it was at Hebron when "Abraham came to mourn for Sarah and to weep for her." The pressure of life with its harassing cares is as heavy now as when the Psalmist cried, "Oh that I had wings like a dove, then would I flee away and be at rest." The prayer of Moses—"I beseech thee show me thy glory"—is humanity's prayer in all ages, for we faint if we know not that God is good. The apostle who said, "O wretched man that I am, who shall deliver me from the

* A sermon preached before the American Unitarian Association, on Wednesday evening, May 23rd, in the Tremont Temple, Boston, Mass.

body of this death," expressed a sense of sin and weakness which sensitive hearts feel to-day. When we have lowered into the earth the lifeless form of some one we love, we look through blinding tears into the open grave, and ask with Job, "If a man die, shall he live again?" Moreover there are always men moved by the wonder of the mighty sum of things who ask: "What manner of being is the Soul of all we see? What is his purpose and method of working? What is the soul of man? Whither? Whence? We are haunted by a God-consciousness from which we cannot escape; the shadow of eternity is upon us; "bright shoots of everlastingness" stir in our heart and flesh. Men need the Church to-day as ever, understanding by the Church not any sect, denomination, local institution, hierarchy, or polity, but that community of good men whose minds are set on righteousness and peace, and which exists wherever two or three are gathered together in the name which is above every name. The Church of the living God has come to stay, even as the planets their appointed time. Let us never think that in these last times we are to witness the death and burial of the Church. Many things associated with the Church will go—creeds, liturgies, rituals, priestly claims—ten thousand tons of church trappings may be shrivelled in the fires of criticism; but the Church of the living God is as the everlasting hills. For the Church is not primarily an institution, but a fellowship, a communion, human and divine—an idea, a power which makes of no worth the efforts of men who would whistle it down the wind. Our systems of theological thought may pass away; but the Church, the inspired and majestic fellowship of the human race in furthering human welfare, shall never pass away. So long as the Church is true to its mission, no human hands can ding it down; for within and behind all its weakness there is the power and the presence of God.

What is a church? There are many answers, many definitions. To-day let us content ourselves with one of the simplest on record. "The church," says Matthew Arnold, "is a society for promoting goodness." That is a definition a child can understand. Like a great many simple sayings it is very elastic, and on examination will be found to cover nearly the whole idea of a church.

1. It is a society; that is, a living body, an organisation made up of many parts knit together for common purposes by common affections and a common spirit. It is not an audience which meets in a certain building and disperses, and there is an end of it. It is not a fortuitous concourse of atoms, but a society, bound together by all sorts of ligaments, thrilling with a nervous system which runs through all its parts, animated by a common life, so that, if one member suffers, all the members suffer, and, if one rejoices all join in the music. What we suffer from in our liberal churches is a feeble sense of corporate life, a lack of cohesion, a far too loose attachment to each other. There is too little of the victorious movement of an organised body. We have carried individualism to an extreme. Our association is too much like that of a Ring-rat.

A Ring-rat is a nest of rats whose tails have got inextricably intertwined, and who are thus forced into a sort of union, but a union which ultimately means their death.

It is the trivial things unite us rather than the great ones. Our liberal churches have a great history behind them; they have a noble faith, the noblest faith that ever exalted the human heart, to sustain them in the present; they have bright hopes and saintly memories to cheer them onward—in a word, they have all the elements of a living community. But somehow they lack fusion. We have to grasp the idea that a congregation of worshippers is something more than an audience and a collection of individuals. It is a genuine being, a new organism, a body, a society with its own qualities and powers.

It is a conception perhaps a little difficult to realise, yet it is being made familiar by our new sociology, which bids us think of human society as a whole, a Titanic being, his brow furrowed with thoughts and passions, his heart beating with love which renews itself eternally, with dark hatreds, too, which mark his weary steps with blood—a mighty collective existence, a being having a life of its own which is something more than an aggregation of the units of which it is made up. The Church is such a being. It needs some power of imagination, some poetic vision to conceive the Church as an organism with its own life, powers, and obligations; but it is an idea which is of the very essence of the Church. Paul's graphic parable of the body and its members gives it shape and expression. We belong to one another. It is not church life to meet together once a week to hear a more or less eloquent discourse; it is not church life or membership to take a sitting or pay a subscription. By sympathy and fellowship we are to be helpers and encouragers of each other's excellence, we are to be associated for a great common purpose, namely, to build on earth the new city of God. Our fellowship with one another is to be more vital and manifest than it often is. The man who prays with me, who chants the *Te Deum* with me, who holds the same clear purpose and the same sweet affections at heart, ought to be my neighbour in a very special sense. A common affection for Garibaldi made all his followers friends and brothers, so that the red shirt was at once the way to a man's heart unknown before, and opened his doors with a welcome. Devotion to a great cause, discipleship of a great master, admiring love for a great ideal, ought to be a bond of union between men far stronger than anything on earth except the family tie. No man knows his own need until he feels the need of his brother's help and sympathy. Spiritual life is no mere individual matter, but a movement of many souls, a movement that knits men together and spreads by sympathy, and gathers heart by gathering mass, and has its being in companionship. Much more is this true of religious activity: it needs the co-operation of many energies, pledged one and all to loyal comradeship, bound into the powerful unity of a single

organic frame, a body of faithful men set upon fulfilling righteousness, a society for promoting goodness, throbbing with the passion and fervour of a multitudinous life. The Church is a society.

2. It is a society with a very definite object—the promotion of goodness. In religion the first thing is goodness, the second is goodness, the third is goodness. A church that does not crown goodness as lord of all, that does not welcome goodness, however humbly clad, or in whatever guise and under whatever creed, may have many other admirable features: it may have art and culture, and pillared temples and storied windows, and famous scholars and a stirring history and social prestige and an overflowing exchequer, but it is smitten with decay. Nay, in these days when the Church is busy with so many activities of a secondary nature, it seems necessary to say, and to emphasise the saying of it, that the Church does not exist in the first instance to promote philanthropic agencies nor sanitary reforms, nor technical education, nor athletic sports, nor recreation clubs, nor penny banks, but to promote goodness, and that in very distinctive ways. These secondary things are to be welcomed and attended to as also promoting goodness, only all these things can be as well and sometimes better carried on by other organisations. The peculiar mission of the church is the promotion of goodness by more radical, more spiritual, and more lasting methods:

(I.) First by the cultivation of reverence, the noble faculty of admiration and love for that which is above us, the noble faculty of humility before a greater and a diviner than ourselves, the noble faculty of obedience to our best ideals. The Church gives the chiefest place in all its activities to worship; that is the uplift and uplook of the soul towards that which is more beautiful than earth can show—that ever elusive ideal which haunts us and which we have not grasped as yet, but which, ever following, leads upward to the shining table lands of the better and the best. Worship is reverence, and reverence is worship. When worship is eliminated from life society has lost its soul: when reverence is no more, mediocrity seals us with its curse. No character can attain any lofty degree of excellence in which reverence is wanting. The greater a man becomes in mind and heart the more the wonder, the glory, the beauty, the sorrow, the turmoil, the order, the depth and range of things fills him with reverence; the more completely a man lives, the more largely alive he is in every part of him, in brain and heart and hands, the better will he apprehend the magnitude of life and stand in reverence before the Power and Wisdom that governs it. The mere amateur in living, the man whose thoughts are of himself and whose outlook and sympathies are limited by what he calls his own interests never realises the grandeur of life, its infinitude and its possibilities, so that the faculties of wonder, admiration, and awe are but feebly developed.

Yet this is not the finest flower of reverence. The man's best reverence is not for power, greatness, beauty, cloud-encompassed mysteries; it is for goodness.

He who does not admire and love—that is, reverence, goodness—has yet to learn the a, b, c, of religion. The most hateful, damnable spirit of our times is the cynical spirit, the spirit that admires nothing, that professes to find something selfish in every gift, something mean in every heroism. To love and admire the good is a great step upward. In man, in God, in Christ, in angels made perfect, there is nothing great but goodness. All beauty of soul, all glory of aspiration, all elevation of spirit, all nobility of character is in yielding to that attractive influence. The church that cultivates reverence for goodness is a glorious church.

(II.) The Church promotes goodness by seeking to base character on eternal and impregnable moral principles. It magnifies the words "duty," "conscience," "honest," "truthful," "just," "up-right," "unselfish." It writes them in letters of fire. It weaves them into the stuff and substance of human life and human society. The Church puts a check on all the slimy and reptile things of life and literature, holds legislation up to the measures of equity, forces down envy, hatred, malice, and all uncharitableness, weeps when men and nations go to war, declares in a voice of thunder that just and righteous ends can only be furthered by just and righteous means, that no question of expediency, no consideration of profit, can ever set aside the fundamental moralities of the New Testament. The Church pleads for the supremacy of conscience. She makes much of the simple virtues, simple fidelities, simple generousities, that are the root qualities of manhood. The Church glorifies character. It scorns the notion that a man can be made happy by simply being made rich, while he is rotten in heart, ragged in morals, merciless in his dealings with men, selfish in his activities. Tell me not until the courses of nature have gone backward, until God is fore-sworn, until the world itself is turned bottom side up, that such a man is to be envied on account of happiness. Envy the shark and the vulture rather than such a man. But the man that has simplicity, honesty, truth, and a loving heart, a man that has purity and kindness, who knows how to be merciful and magnanimous, whether he be rich or poor—that man carries the kingdom of happiness within him. So speaks the Master who lays all stress on doing the will of the Father who is in heaven. He heightened and deepened to an incredible degree all the obligations of morality. He insisted vehemently on right-doing as the one condition of heavenly favour. "Not every one that saith Lord! Lord!" It is the humble doer of righteousness who stands approved. Every good deed is an act of adoration. It is the pure, true, loving life which is the divinest of all liturgies.

(III.) The Church promotes goodness by fostering, enriching, and enlarging the sympathies. It stands for humanity; it excludes no outcast, no sinner, no broken-down wretch from its fellowship. The Church is the sacrament of man. It is not a selection out of humanity: in its idea it is humanity. It has sympathy for the far off as well as the near, for the vicious as well as the virtuous, for the fallen as well as the upright. No sorrow is there

which men know that does not bring the Church to its comfort and relief, no fear which men fear that the Church does not seek to lighten, no bitter experience of the heart the Church does not soothe and heal. The human face, as Blake says, is the human face divine, and the human soul is the temple of the Holy Ghost. Is there a poverty-stricken soul shut up within the walls of its own selfishness? To that soul the sympathy of the Church goes out. It is the mission of the Church to spread in wider and stronger pulses the range of sympathy till the whole human race is sacredly loved. Drink-debased, vice-defeatured, pride-puffed, wealth-swollen, vanity-smeared, cruelty-cased, though men be, the Master will have us regard them still as brethren. There is no rough-hewn semblance of humanity but he will have us feel for and reverence. In that feeling we become one with Christ: To realise the infinite sympathy, that is to be a Christian. All the baser elements of the world, greed and wealth, luxurious life, selfish craving, pride, meanness, cruelty, covetousness, the hundred things which degrade humanity—all these perish in the heart filled with the passion of sympathy. To be perfect in love as the Father in heaven is perfect, what an illimitable ideal is that! Sympathy is the ministry of gentleness, pity, uplifting and help, and giving ourselves away in loving kindness the effort to lessen the burden and pain which men carry. It is the test by which we are finally judged. No assent to doctrine, no observance to rite, no progressiveness of thought will then avail. The question will then be *not* of belief nor unbelief, neither of faith nor scepticism, but of a cup of cold water to one of these little ones. Nothing matters eternally but the great commandment of love. It is hard to learn the lesson; but how glorious is the Church, which, with a divine husbandry, can bring forth out of the dry ground of once selfish, careless, hearts like ours the fair blossoms of sympathy.

Do not think that in thus speaking of the Church I am using the word in any mystic or merely ecclesiastical sense. The Church which would have the great mission of which I have been speaking consists of the whole body of men and women who love and trust and pray and reverence. But the Church, even among us, is too often the minister's church. Oh friends, you are all ministers in this glorious Church of which I have been dreaming. It is you, you large-hearted disciples of Christ, you loving, energetic, holy-minded men and women, who have the true apostolical succession: In the Church which exists for one thing only—namely, the promotion of goodness—in the Church which cultivates reverence, admiration, love, which grounds character, deep and strong, in the everlasting things of righteousness, which enlarges and widens the range of sympathy until the divine in us sees the divine in all men and takes all sorrow and pain under the wings of an infinite compassion—in that glorious Church all God's faithful sons are priests having sacred functions.

May the churches represented here to-day have their part in that glorious Church of God, the Church of Humanity in

which reverence, character, sympathy, hold the foremost place. I do not think lightly of intellectual endowments: I mean not to disparage right theologizing nor the pioneer work which is laid upon us. Far be it from me to cast any slur on the thorough, wholesome, and much-needed criticism to which we have submitted ancient creeds and documents. But, in our zeal for these things, are we not sometimes in danger of losing sight of the yet more important things of reverence, character, sympathy? For what do our liberal churches exist? Let us not be driven from our confidence that in reverence, character, and sympathy we have a gospel to preach for all the world, a gospel not resting on creeds and documents, but on right reason, on spiritual experience, on humanity's needs and God's promise of light and love, of truth and peace. All our critical controversial work is simply that we may break the shackles from this imprisoned gospel—shackles of dogma and superstition—that it may live and be glorified. Working in chains, it does much for mankind; how much more, a thousand times more, will it accomplish when the chains are removed and its energies are unimpeded by cramping creeds and choking sacerdotalism! Of all churches in the world our churches exist for one thing only—the promotion of goodness, of that goodness which is reverence, character, sympathy.

Finally I plead specially that we should cultivate the spirit of reverence. Character we have not failed to magnify, and without boasting we may claim to have broadened the scope of sympathy. Is not lack of reverence one of our weaknesses? Will it not be well for us as individuals, well for us as churches, to put more stress on the culture of reverence?—reverence for the little child; reverence for the womanly in woman and for the manly in man; reverence for all high, brave, heroic endeavour; reverence for the Christ-like soul; reverence for the grandeur and scope of human life and story, and for its progress from age to age; reverence for the majesty of law revealed in the order of creation, for the glory of the heavens, the beauty of the earth; rising up finally on the wings of aspiration into the presence of that Adorable Perfection, the eternal and unchangeable realisation of all that you and I and the whole human family in our purest and noblest moments have ever dreamed concerning the true, the beautiful, the good, and there uniting with saints and angels and the spirits of just men made perfect, in that song which is the very music of the spheres "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Could a church be found faithful to this conception, how would men and women and little children flock into it, saying, "Where thou dwellest, we will dwell: thy God shall be our God, and thy people our people!"

It had been a wet morning, but the landscape was then coming out with perfect clearness. "It is," he (Wordsworth) said, "like the human heart emerging from sorrow, shone on by the grace of God."—*Caroline Fox.*

NEW SPIRITUAL LESSONS.*

THE author of the book named below explains its object in a brief preface. "I have paused," he says, "at the principal events in our Lord's life and tried to educe the spiritual lessons involved in them." He is no novice at religious instruction. The title-page names sundry writings of his, all of which are concerned with some aspect of religious thought. Yet it is a curiously stammering book. At times the thought itself seems but half conceived, and more constantly there is an irritating and perplexing lack of finish in its expression. Sometimes singulars and plurals step in each other's way, and neither seem to have any distinct right of precedence. Sometimes a detailed, if not pedantic, discussion of the use of a word, which might very well be tolerated if it were leading us to a deeper apprehension of that thing for which the word is a symbol, disappoints us at the close of a chapter, and we wonder why we have thus been taken off the main line of our thought and left in a puzzled state of mind at an out-of-the-way station.

These faults are to be regretted, because many of the suggestions of the author are interesting; his wish to read the Gospel story for himself and to add something to the common stock of Christian thought is entirely commendable. The mere example of a man who dares to think, to speak, and be free, is helpful. But, having said so much, we must add that some of the ideas contained in these chapters are astonishingly crude, and that the style is simply amazing as the work of a practised writer. Could not the Evangelical doctrine of the Atonement be more clearly and more justly stated than in this unshapely sentence, which is here reproduced with punctuation and quotation marks unaltered?

Hence the theory was framed that God sent His "only begotten" and beloved Son to die on the cross, and so appease Himself, satisfy His justice, and thereby save the human race from hell—an imaginary place of everlasting torments wherein all would be living for ever if Jesus had not redeemed them, having "made (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

The chapter on "The Child in the Temple" illustrates the remarks we have already made, and may give rise to other remarks that should be made. The story told by St. Luke (ii. 41 ff.) is contrasted not unfairly with the embroidered stories of the Apocryphal Gospels (or Gospel—for sometimes the singular and sometimes the plural expression is used), and then the writer gives at considerable length his own interpretation of the incident. In the course of this exposition Professor Henslow speaks as follows (the italics are his):—

It was in this peculiar aspect of God as a *personal Father*, that the novelty of the expression lay: for it involved some community of *nature*, and it was this *spiritual Father*, of whose business Jesus had so deep a conviction, that *He especially* must be concerned with it; just as He would afterwards be busied

about the trade of a carpenter. It was this which so astonished, and perhaps somewhat alarmed Mary and Joseph. It might seem to them a verging on monomania for a child of twelve to make Himself equal with God.

Very likely. Only, as St. Luke nowhere tells us that the child Jesus made any such pretence; and as there is no hint of any alarm or astonishment except that Jesus had tarried behind in Jerusalem so long, and in his zeal for knowledge had apparently forgotten his parents' existence; as the child is represented as going home quietly and obediently with his parents, the suggestion of his apparent monomania is still further from the spirit of St. Luke's story than the old fables were, which made Jesus to show off his learning and confound the doctors. The following sentence seems to the present reviewer to be typically loose in construction, and also typically eccentric in substance:—

How He was, perhaps, quickly hurried away; but that Mary at least would never forget those words, nor that hour in which they were spoken—especially when later on she discovered that they cost Him His life.

There are touches of originality and glimpses of spiritual truth here and there in these expositions. But that there are also comments that can only be described as childish may be judged from the following, from a chapter on "The Proofs of the Resurrection":—

Now, had Jesus only swooned and awoke in the tomb, He would have raised Himself, supposing He could have freed His arms, unwound the napkin from His eyes, and laid it down. To free Himself from the grave-cloths, He must have unwrapped them, scattering the spices unavoidably in so doing; and, let us remember, no less than "about a hundred pound weight" of myrrh and aloes are mentioned, though perhaps not all was used in His burial. The linen and the spices could not do otherwise than make a heap on the ground. What, then, struck the disciples as so remarkable was that the cloths were *lying—i.e., flat*—on the shelf, or undisturbed, but the body had gone from out of them. No mention is made of the spices whatever.

The napkin, too, was equally undisturbed, and still retained the circular fold (indicated by the Greek word), as if it were still bound on the head, but the head was gone, without disturbing the circular form.

"Wonderful, and after that out of all whooping." With so many aids to the study of the New Testament already at hand, can we afford to waste precious moments with an author who argues that the use of three distinct verbs for seeing betokens an eye-witness, and asks whether it is likely that anyone would have invented the conditions of the linen cloths and the napkin?

In the course of these expositions there are several quotations from *Ecce Homo*, and "Sir J. Seeley" is mentioned several times by name. Could not he who has taught our expositor so much have taught him to ignore trifles, to avoid pedantry, to think clearly, to express his thought in bold and beautiful English? J. R.

ESSAYS IN RESTATEMENT.

XIII.—MIRACLE.

It is not enough to say, with some, that miracles are incredible, or, with others, that they do not happen, for there is no antecedent impossibility to make them incredible, nor is the fact that they do not happen now any proof that they have never happened in the past. But a miracle, it may be fairly urged, to become a matter of belief, ought to bear the test of historical investigation; and it may further be objected that no alleged miracle has ever been performed under conditions which would satisfy the incredulous to-day, however ready to be convinced. Modern unbelief does not refuse to weigh particular testimony against general experience, but it asks that the testimony shall be the direct testimony of cautious, critical, competent witnesses. For a miracle, *at the time of occurrence*, is an appeal to the reason, and, unless the eye-witnesses are persuaded of its reality on terms which would satisfy rational inquiry, and unless they show that the reason in their case has been so satisfied, the testimony is not of that kind which reasoning men can now accept. The difficulty in these days with regard to miracles is, not so much the nature of miracle in itself, as the nature of the evidence by which it is supported; it is difficult to trust the report of an unscientific age on phenomena which in this age would not be believed without subjection to severe scientific test.

And, apart from rational objection, it is not easy to think of miracles without moral hesitation. A being who challenged attention by display of miraculous powers producing physical effect, would not thereby establish moral ascendancy. The more frequently the physical effect was produced the less cogent it would become; it would be considered in time as much a matter of course as rain and sunshine, and other daily manifestations of divine providence; in the end it would perhaps be said, "Though he had done so many miracles before them, yet they believed not on him."

Nevertheless, miracles do happen. In the inner constitution and ordering of our lives "signs and wonders" are to be found which attest the power and the grace of God. "So is the kingdom of God, as if a man should cast seed into the ground, and the seed should spring and grow up, *he knoweth not how*." In this field we may point with certainty to a process which we may confidently call miraculous, a process undiscoverable by reason, and therefore out of nature, supernatural, a process which is convincing in its evidence, and is worthy and adequate in its effect. B.

SOME people are intolerantly liberal; others are ferocious advocates for peace, or intemperate on intemperance. I have known pleaders for generosity who were themselves miserably stingy. I have heard of persons who have been wonderful sticklers for "the truth"—meaning thereby a certain form of doctrine—and yet they have not regarded the truth in matters of buying and selling, or with regard to the reputations of their neighbours, or the incidents of domestic life:—C. H. Spurgeon.

* "The Spiritual Teaching of Christ's Life," By Rev. Prof. G. Henslow, M.A. (Williams & Norgate, 5s.)

THE CHILDREN'S COLUMN.

THE VOYAGE OF PYTHEAS AND THE FINDING OF ENGLAND.

AFTER the grand old poetry stories of the Argonauts and the Odyssey, we come to a voyage at the beginning of history. This is the story of an ancient Greek who was the first to tell of the island of Britain in the Northern Seas, whither he sailed about the year 350 before the birth of Christ.

Long before that time the Greeks, pushing over the sea, had settled on distant shores of the Mediterranean—in Sicily, Italy, and beyond. Thus they came to found the colony of Massilia, now called Marseilles, in the South of France, which, by the time of Pytheas, of which we speak, was a city of wealth and beauty. But as it continued to prosper, its citizens desired new fields of industry and new sources of wealth.

They were, besides, put somewhat out of countenance by the Carthaginians, who, like themselves, were colonists, not Greeks, but Phœnicians from Tyre and Sidon, who had built a great city on the opposite side of the Mediterranean, on the coast of Africa. Great traders were the Phœnicians even before the Greeks, and as sailors they surpassed them, for they did not fear to sail by night and out of sight of land. Thus they were the first to discover the treasures of Spain, the shallows of whose rivers and the pools of whose streams glittered with gold and silver and tin. Bartering with the inhabitants for these they became exceedingly rich, and, in their turn, sent out companies of their overflowing citizens to find new towns and markets. But the sources of their treasure they kept, as far as might be, a secret, so that even the crafty Greeks knew not where it all came from. Then the merchants of Massilia met together in their chamber of commerce, and resolved to send out explorers who might discover whence the Phœnicians obtained the precious metals, or, better still, might establish new channels of business for themselves. Thus one ship was sent out to explore the West Coast of Africa, but of the results of the voyage all record is lost. Another vessel was to proceed round the coast of Spain to the North. This was put in the charge of Pytheas, who was not only a bold navigator, but a learned mathematician as well, who had studied the influence of the moon on the tides, and found the true north point in the heavens, and how to make a correct sundial. So in the best vessel Massilia could provide, with one great square sail and many rowers at the long oars, and a big white eye painted on either side the prow, that, like a gull, she might find her way over the pathless waters, Pytheas set sail as soon as the stormy winds of March had subsided, and going steadily down the East coast of Spain, passed between the Pillars of Hercules which we call the Straits of Gibraltar, and anchored for a fresh supply of provisions in Cadiz Bay. Now Cadiz, then called Gaddir, was already an important Phœnician city with many well-to-do merchants, who received Pytheas courteously, but I doubt whether they

gave him much helpful advice. So he sailed on—sailing and rowing—rounded Cape St. Vincent, and turned his prow to the north. About Cape Finisterre he landed and found a people who professed to have fine weather for sale, and some who had a curious custom—for once every year the roof of their temple had to be torn off and replaced by a new one in a single day. This work was done by the women, and any one who carelessly dropped her load was immediately slain. Still hugging the coast, instead of striking boldly across the Bay of Biscay as any ship bound north now would do, Pytheas rightly concluded that after sailing many hundreds of miles, he was not far from his starting point in a direct line across the land. In course of time he entered the English Channel and landed on the coast of Brittany, in France, but so little was known of England then that no one could tell him that a few hours sail from the neighbourhood of Cherbourg would bring him in sight of the Isle of Wight. Instead, he went on groping his way along the French coast, and at length came in sight of the white chalk cliffs of Kent, where he landed and remained for some time, the people being friendly. Pytheas was struck by the abundance of wheat grown in the fields, and noticed that it was necessary in such a rainy climate to store and thrash it in barns, which was not the case around sunny Marseilles. After his own bright home he speaks of England as a land of clouds and rain. So it was much the same then as it is now. He also made acquaintance with English beer, made "by mixing wheat and honey"; but the wise Greek physicians advised their people not to drink it, as it produced "pain in the head and injury to the nerves." The ancient Britons seem to have lived in huts of wattle, that is, sticks and rushes woven together and plastered over with clay. From Kent as his head quarters—for he fell in love with bonny England and was in no hurry to leave,—Pytheas made journeys inland to different parts of the country, and went in his vessel up and down the east coast and no doubt up the Thames. He may have seen the fishermen of the village of London paddling about in their coracles, small round wicker boats covered with hide. But what most gladdened his heart was to discover that England was rich in tin, and that the tin was brought from Cornwall along the tops of the Downs to Kent and so across to the Continent.

Summer was far advanced when Pytheas re-embarked and crossed the North Sea to Germany, which he described as a land covered with a vast gloomy forest containing many strange animals, such as the reindeer, which he was told changed colour like the chameleon; and this was quite true, as the reindeer has different coats for winter and summer. Of the elk he heard the strange tale that it had no joints in its legs, and could never lie down, but leant against a tree to sleep; a fact of which the hunters took advantage by sawing through the tree beforehand, so over went the elk, and could not stand up again.

And now Pytheas won the second

reward of his great commercial voyage. He had already seen and admired the beautiful fossil gum called amber, which was greatly prized in ancient days. Now he discovered where it came from—for it was found in Germany and on the shores of the North Sea and the Baltic.

When he had sailed round Denmark and up the Baltic as far as the river Vistula, he turned back and cruised up the mountainous coast of Norway, until he came, as he thought, to the end of the world, the land of the Midnight Sun, where the people of Norway showed him the lair or sleeping-place of the sun, where he saw the Aurora, or Northern Lights, and his men believed that it was the head of a god crowned with rays of glory. Then the weather grew foggy and the sea beginning to freeze became thick with rotten ice—so he called it the Sluggish Sea, and thought it time to turn homewards, but he reports that, had he gone further north still, he would have reached, so it was said, the Encrusted Sea. Strange as it may seem, Pytheas, living on the shore of the Mediterranean, had probably never seen ice, and could so little dream of a frozen sea that he accounted for the precious amber by supposing that it might be morsels broken off the shell of the Encrusted Sea.

All this was fascinating to Pytheas, for it was so utterly unlike anything he had seen before, and his strange story was soon made stranger still by those to whom he told his adventures. So that from the fact that in the Arctic regions there is no proper night for six months together, arose the quaint legend of the Hyperboreans, the people who live at the back of the North Wind in a land of mild and cloudless sunshine, whose days are six months long, who sow their seed in the morning, reap their harvest at noon, and gather their fruits before sunset; whose lives are free from all trouble and discord, and who die, when they have lived long enough, by jumping off a high cliff into the sea, which they consider a happy ending. This was a quaint idea no doubt; not the only one in days when the world was thought to be an island with the mighty river Ocean flowing round and round it, and when some people even thought that the earth was an enormous whale, whose breathings in and out made the rise and fall of the tide.

But we have lost sight for the moment of Pytheas, whose ship was in danger of losing her way in the fogs of the Sluggish Sea; so, as the days were shortening and the equinoctial gales would soon be blowing, he boldly steered straight across the North Sea until the white-eyed ship caught sight of the mountains of Scotland. So down by Aberdeen and Yorkshire and Norfolk to the English Channel and the Bay of Biscay, until, landing near to where Bordeaux is now, Pytheas left his men to bring the ship home to Marseilles, while he went eagerly by a short cut overland to tell the merchants of his native city how he had discovered two great islands in the Northern Sea, Albion and Ierne, and that there was great wealth of tin and amber in shiploads.

This is how England was discovered by the Greeks, and the foundations laid of her world-wide commerce and her wealth.

H. M. LIVENS.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 18, 1906.

WHAT IS THE CHURCH OF ENGLAND?

THIS question may be simply, and erroneously, answered. Few intelligent readers of the Report on "Ecclesiastical Discipline" would rush in with a definition, the less so if they had grappled with any serious portion of the voluminous evidence taken before the Royal Commission. Perhaps it is asking too much that one should undertake the evidence; but these leisurely days of August may well afford time for the careful study of the Report, and the fact that it is unanimous may exonerate the average citizen from the larger task.

The Report is unanimous, and it also strikes us as decidedly sound-minded, allowing for a haunting impression all the while we are reading it that these things belong to another world than ours. There is, at any rate, the mark of sobriety and even-handed judgment upon it. No one can accuse the Commissioners of partisanship, they appear to have discharged a tedious and disagreeable task with sincerity, and occasionally their comments and references impart a truly human interest to what looks like a pedantic discussion in an ecclesiastical museum. Sometimes, indeed, we feel ourselves drawn much more closely into sympathy with one or another of the strangely diverse company in which we find ourselves. After all, what is merely curious to us is clearly of great moment to some of our countrymen; and, to say nothing of the fault of contempt towards our brothers' sanctities, we should be guilty of serious unwisdom if we failed to recognise in these questions of posture, raiment, and ceremony, belated as they seem to us, the very stuff about which wars have been made and kingdoms divided.

So far as the Report helps us to an answer to our question we are grateful, but we must confess to a misgiving that even yet we do not clearly and comprehensively conceive what the Church is. We understand better what some people think it is, but that is another matter. The Report gives us a *résumé* of the legal position in regard to matters under dispute, viz.,

ceremonies, ornaments of church, vesture of clergy, images, and connected regulations. Statutes are cited from the times of EDWARD VI., ELIZABETH, CHARLES II., and VICTORIA. Then there are rubrics and canons of different dates, and still further there are the decisions of the Courts in the important trials that took place in the nineteenth century. "The result is," says the Report, "that the ceremonies and ornaments which the law prescribes, or tolerates, must be ascertained by reference to that which was acquired at different dates . . . all so remote from contemporary English life that the most recent is separated from the present time by more than 240 years."

Very naturally, and we might almost say inevitably, the usages of the Church are nowhere, apparently, in strict accord with the law. This, however, is not solely due to the lapse of time. The Report admits that "throughout the post-Reformation history of the Church of England" there has been "a looseness of practice" covering a wide area. "Nor does it appear that any systematic attempt to enforce general conformity to the rubrics has ever been made except upon three occasions—(1) In the reign of ELIZABETH, after the advertisements were issued in 1566. (2) during the primacy of Archbishop LAUD (1633 to 1646); (3) in the period following the Restoration of 1660." "On none of these occasions was the result wholly satisfactory," the Commissioners say, and, remembering ST. BARTHOLOMEW'S Day, 1662, we may cordially agree with this opinion. As to the question whether the Crown, or the Bishops apart from the Crown has or have the right of making new law for the Church, there exists some difference; but the Commissioners are staunch in their resistance to the theory that the Bishops can override or modify the law as to services, rites, and ceremonies. That the law might be altered so as to permit variation at the discretion of the Bishop they are ready to admit, and one of their recommendations is to this effect; but that the Acts of Uniformity "bind Bishops as well as other clergymen" is their explicit statement, and we are thus led to the conclusion that, whatever else it is hypothetically or in fact, the Church is an organisation subject to Parliament. It is not a law to itself. That conclusion is clear.

But it is when we ask what the Church is in fact, what doctrines it stands for, and what ceremonies it maintains, that the scene becomes chaotic again. The Report enumerates a long list of "present breaches and neglects of the law." One of the most interesting of these is the violation of the rubric which directs that the "Creed of ST. ATHANASIUS" shall be used on certain days. The Dean of Westminster informed the Commissioners that in the Abbey

services on those days a portion only of the Creed is sung "as an anthem," six verses being omitted, and the language of a seventh altered. Bishops report, in reply to inquiry, that "the omission of the Creed is not uncommon," but anyone who is pleased to hear this statement, will not be pleased to learn that "owing to frequent episcopal insistence on obedience to the rubric in recent years, it" (i.e., the omission of the Creed) "is less common than formerly." Readers may recall the fact that last year, both in the Southern and Northern Convocation, resolutions were passed in the sense of commending relief from the legal necessity of reciting the Creed, and the Commissioners report in favour of this relief. So far, so good; but next we are plunged into a medley of things done or neglected in defiance of the law. Notices are omitted that should be given, others (the usual parish notices) are given though by strict law they should not be; special services (e.g., harvest and dedication festivals) take place, addresses are given in the Confirmation Service, and the Benediction is usually given after sermon at Evening Prayer—all these things being contrary to the law. People of a certain type may be more interested to learn that the practice of making a collection during Morning or Evening Prayer is illegal.

All these and many other things of the kind are reported as having no serious significance; but there follows a list, as long or longer, of "Breaches having significance." And here, we regret to say, we leave the region of frank and open disregard of a law felt to be obsolete, and enter upon ground where words are strained and usages are introduced under false pretensions. It is in this connection that any plain-spoken Englishman must feel shocked anew at the double-dealing which mars so much of the ecclesiastical side of Christianity. Is the clergyman doing a forbidden thing? Keen eyes appear to discern it, but plausible excuses are given. This looks like a "ceremonial mixing" of water and wine—no, the reply is, the priest is doing it "unceremonially." Is this a wafer, an illegal form of "the bread" in the Communion Service? No, it is bread "such as is usual to be eaten," but it has been so pressed and shaped as to "resemble a wafer." Is the celebrant deliberately concealing the "manual acts" of consecrating the elements? No, he is only accidentally preventing the view. Is this church illegally incensed? No, because by arrangement with the Bishop, or otherwise, the incense is burned at some point before or after the service, and therefore not "ceremonially"; and if the censer is swung it is not for the purpose of "censing persons or things," which would be illegal, but in order to keep it alight.

The Commissioners notice some prac-

tices which they vigorously denounce as of more serious significance. Such are celebrations of the Sacrament without communicants, children's Eucharists, and the use of the Canon of the Mass, with details in the celebration which need not be described here. The Reservation of consecrated bread, which is placed by evasion where its "tabernacle" seems to be out of sight, but is still visible; hymns to the Virgin, veneration of images and roods, confession, and prayers for the dead all have a place, it seems, in the church that actually exists, and whether justly or not depends upon the exact interpretation of the law—no easy matter. Among the manuals described we observe some that explicitly commend the consecrated elements to adoration, and children in particular are told: "The consecration is now near; in a few moments Jesus himself will be present on the altar"; "Adore on bended knee as you pass the Blessed Sacrament."

Well, what is to be done with it all? The report gives no uncertain sound. First it urges that greater "power of self-adjustment" should be conferred upon the church; then, the letter of the law being revised, obedience might be reasonably expected. But if recalcitrants are still to be found, they must be purged out, and if the Bishops cannot secure obedience, the Ecclesiastical Courts should be appealed to. And all this seems very plain and simple, but the fencings and limitations and provisos that accompany the schemes of reform are many, and they go far to cloud the mind with a doubt whether any real reform can be effected. After all, the question is what reform is desired? Is the Church of England a body in which the vote of the majority can determine what is right in ritual and doctrine? Or is it the depository of ancient traditions which must be guarded and transmitted unimpaired, and about the validity of which the members are not free to judge? So far as we can discover the church itself is not yet sure which it is. Doubtless the theory of very many of its clergy holds by the latter view, yet in practice they seem to feel that present-day life and thought have their own right to be heard in religious matters. As for the bulk of the laity, we imagine there is considerably more sympathy with the former view, which would indeed seem to be a necessary corollary to the Parliamentary control of the Church. Between the two views there cannot be harmony, and to the end of the story, whatever that will be, we must expect similar "lawlessness" in the Church." Let us comfort ourselves with the belief that, despite all its inconsistencies and the absurdity of its claims and pretensions, the Church of England represents a genuine force for righteousness in the land, and let us wish its saner heads an increasing power in its councils.

SUMMER IN DAVOS.

Davos is empty. There is the Swiss population, of course; but who considers the Swiss population? There are Italian labourers to extend the hotels, bridle the turbulent torrents, and do other rough jobs that no true Switzer will touch; but, of course, they do not count. There are even a few hundred foreigners here—at least, the Kurliste says so—but they must be in the big sanatoriums, or else confined to their chaise-longue, for they are not to be seen on the promenade. The loveliest time of all the year in Davos (and the cheapest) is the time when the pleasure-seeker keeps away.

The explanation, too, is easy enough. Other places, more accessible than Davos, are lovely now. But what winter in all the world can compare with our winter? The matchless rink is abuzz with skaters, some of whom do endless miracles in four square yards, some sweep round the course on speed-skates with great, dreamy lunges, some practice their edges with frantic determination, and some glide contentedly on the flat of their skates and watch the rest. The huge snowy slopes are dotted with ski-runners. The Klosters road is dangerous with bob-sleighs. A ceaseless trail of toboggans goes up with the funicular to the Schatz-alp, and darts daringly down the winding way. We always find or invent occasion for a fête or two; banners of all nations wave salutes to one another; the people are laughing in seventeen languages, and the Kurkapelle seems to be playing somewhere all day long. Then when the races come on—the big championships on the rink, the cup races for bob-sleighs on the Klosters course, the flash of flying garments on the ice-slope—what an unimaginable time! The snap of cameras goes on like the clapping of a mill-wheel, the merry sledge-bells are never silent, and over this realm of the Frost-king stretches a sky of unbroken blue, set with such a sun as seldom dazzles us in Britain. The concerts, dances, and novel entertainments of the long, dark evenings need hardly be thought of. They are only past-times, to kill the gap between day and day. The daylight doings are our real occupation. There never were such gay Januaries as ours in this city of invalids.

When the ice grows sloppy, and the snow begins to melt, and the gorges of the Zügen-strasse are dangerous through avalanches, away goes this merry population like "ghosts from an enchanter fleeing." In May, when the Swiss lowlands are a paradise of fruit blossom, greenery, and flowers, our high valley is a dreary expanse of brown grass and black pine woods. Then the crocus comes in millions, followed by gentian and cowslip; fur-anemones cover the Schatz-alp; the spruce pines all at once put out bright green shoots; a week later the larches have donned their undergarments; the meadows grow as green as those by Thames or Avon; and in June they carry such an opulence of wild flowers as no field, even in Hampshire, has ever dreamed of. And this, though the floor of our valley is high above the top of Ben Nevis.

On each side of the meadows the pine-woods rise, some fifteen hundred feet, and over them tower great, bare Scottish

hills, sometimes enwrapped at this season in true Scottish mist; above all, the jagged peaks, which are never quite free from snow. The vista towards the Tinzenhorn and his fellows is, for majesty of outline, as well as for change and grandeur of colour, unsurpassed in Switzerland. That is quite as it should be, for our valley is no mere up-start, the creature of a mountain stream, but one of the old Alpine aristocracy. Its two great ranges were made by the original wrinkling of Mother Earth—half frown, half smile—which created Switzerland.

There is a new sound in the air, the rush of torrents. We learn to recognise the voice of each. In the daytime the Schiabel, with its palpitating gusts of sound, or the Alberti-tobel—a Samson among streams—commands the ear; but at night the deeper note of the Landwasser, like that of the sea heard far inland, sounds solemnly. In winter the cataracts were columns of ice, the streams tunnelled a murmuring way through snow, and the valley was silent.

The winter visitor who thinks he knows Davos—every sledge-ride, every safe ski slope, and every beaten way—finds, if he stays on till summer, that he has everything to learn. The well-known paths branch out into innumerable tracks, which lose themselves on the high slopes, or guide him to undreamed of nooks. He ventures, with a strange sense of daring, over safe ways to points which a few months ago were beyond the maddest enterprise of folly. The ascents lead him imperceptibly from feat to feat, from strength to strength, until to his own surprise he is a mountaineer. The valley lies no longer between wood and wood, but between ridge and ridge of the two big ranges. He strays on through heartsease and campion, gentian, and flowers with no English name, up to where rare anemones grow among Alpine roses. He rests at times in the peace of the pine forest, which is the very home of peace. He reaches the last scant herbage beneath the peaks. He gathers his first Edelweiss. He looks out over the tree-tops and stares with amazement at his own familiar mountains. Familiar? Yes, in a sense, but transformed. It is only to his fellow giants that a great hill reveals his real majesty. And see, too, how the several peaks join hands one with another, how they rank themselves in ranges, and obey the plan of their creation. To understand the Highlands one must look down from the summits, not up from the valleys.

The most beautiful object in the Davoser-tal is one which the winter sportsman never sees. He is acquainted with a great snow-flat, in one part of which is an ice-quarry, but how could he imagine what this becomes in summer, the lovely lake, bordered with reeds, flowery grasses, or low rocky-cliffs, and mirroring the innumerable shades and lights of the pine-forest, the Seehorn, Sciahörner, or massive Rhätikon? Almost all lakes are beautiful, and quite all mountain lakes; and all have their own character, their own moods: Think of Loch Katrine and think of Windermere—which is lovelier? Ever the one before our eyes. This great, still water, the looking-glass of such skies and heights, has also its own incommunicable self, its private charm. Walk by its margin

through the pines, or see it from the Jakobs-horn or Wannengrat, far below—it is always the centre of beauty, and the rest, however magnificent, is but its setting.

The Alpine climbers who come here in summer are all of the true breed, lovers of the mountains. They do not climb for the cheaper sort of glory, since there is only one peak hereabouts whose fame is known to the crowd. But there is no better centre for varied mountain scenery, and no better school for the aspiring mountaineer. It is not necessary, though, to dare the fatigues and perils of the high-mountain tour, if what you seek is natural beauty. Merely to repeat, on foot or on wheels, the sledge-rides of the winter is to see Nature in all her moods—majestic, gentle, terrible, winsome. The post-route to Alvaneu and St. Moritz leads through gorges and over precipices which only one road in Switzerland, the Viamala, can rival. The valleys carved out by the side-streams Hüela with its water-fall, Dischma; the real head-water of the Rhine; Sertig, which flows through Clavadel the fair—are a new world of wonder and delight. One sweep of the eye in the Dischmatal takes in the winding, rushing river, the meadows buried in flowers, the mottled woods, and, under the same blue arch, the awful, sheer, snow-laden glacier of Scaletta.

July brings us pompous Alpine hawkweed, and orchids, which lift up a haughty splendour, like queens in revolution time, under the very edge of the scythe. Those only survive which lurk

In the lone copse, or far sequestered green,

And shine without endeavouring to be seen.

July brings us thunderstorms, too, that leap into our valley like bacchanals, cut the darkness to rags with their lightning, and set all the giants around roaring and growling. And suddenly, one morning, we are back again in January—in an endless waste of snow, set with forests of Christmas-trees. Next day we are in white flannels, playing croquet.

E. W. L.

In the *Independent Review* we always look with great interest to the "Notes on Current Events." Among the articles this month the two of most practical importance to our people are Mr. and Mrs. Ramsay Macdonald's on "Sweated Home Industries," and Miss Margaret McMillan's on "Citizens of To-morrow," on the proper care for the health of children, as the essential foundation of proper education. *The World's Work and Play* has, as usual, some capital full-page portraits, the frontispiece being of Mr. W. J. Bryan, while there is an article on his chances for the Presidency. There are some charming illustrations of the article on "The Uses of Heather," and very interesting ones of that on "Money in Mushroom-rooms."

We have already noted that Dr. Croker's delightful article on "The Ignominy of being Grown Up" is in the *July Atlantic Monthly*, half of which belongs to August, for it is only published here in the middle of the month. In the same number is an article on "Ibsen," by Mr. Edmund Gosse.

IMPRESSIONS OF BRITISH COLUMBIA.

IV.

"THAT it will probably clear towards ten o'clock" is a useful and comfortable faith when by arrangements made, baggage and provisions packed upon the "Rig," and our vanity a little tickled by being "the first to make the full round this season," we greet a wet morning from the steps of the Field Hotel. Mount Stephen's 6,000 feet of rock and snow are largely lost in swirling clouds, while opposite him, across the narrow valley, Burgess and Field, with the densely wooded pass between, some 3,000 feet above us, share a like fate. Up the milky stream of the Kicking Horse towards the great Divide, down it to the serrated Vanhorne Range, what views there ought to be and are not: Steadily down comes the rain. A few onlookers seem to think we shall not start, but we have no time left for adjournments. Therefore, with a reserved liberty of turning back as a judicious sop to prudence, we begin the first stage of our three-days' excursion to the famous Yoho Valley—a seven miles' drive through quiet woods round the base of Mount Burgess to the Emerald Lake. Did they mock at us, those two great owls that lumbered heavily from tree to tree in front of us, bending down the slender tops as they lighted from time to time to gaze solemnly upon us? Clearly, such foolish persons excited no alarm in them.

It was no idle flight of imagination that named this lovely lake "Emerald." Even on this wet, sunless day it well deserves its name. We shall see it again in the full blaze of sunlight from that track away up the hillside, 2,000 feet above it, on the right, just where the clouds are obscuring the peaks, and speculate much on the causes of the marvellous colouring of this and other lakes in these parts.

At the foot of the lake, the chalet, on a little hill set in the trees; at its head a stretch of flat stream-intersected land—land also dotted with the loveliest yellow orchids; beyond a wall of rocks with tumbling streams, above which, mingled clouds and snowy tops. Nine o'clock, and still the rain comes down. But by the chalet waits the best of guides with his four Indian ponies, his gun for a chance bear, his axe for cutting firewood, and his perfect indifference to any kind of weather. Too late to turn back now, when such attractions are dangled before us. So, pile the luggage and provisions on the patient pack horse, get on what scant supply of wet-defying garments—not overmuch—we have, good-bye to the friendly lady in charge of the chalet—last person we shall meet till Saturday afternoon—and slowly away in single file along the margin of the lake, over the orchid-bearing land, up the winding path that climbs the rock wall, and into the clouds.

Mid-day sees the first halt by Summit Lake, a green tarn surrounded by graceful pines and set among snowy peaks, scantily visible now. Near an open, grassy, flower-strewn space stands a rough log hut, canvas roofed, affording welcome shelter. A fire is quickly made in front, water boiled, and provisions unpacked. The weather actually threatens to improve,

then changes its mind again. An hour's rest for man, woman, and beast, and then up and on again, with faint hopes of getting above the clouds.

We have passed out on to the western side of the Yoho Valley above the timber line, are moving just beneath the tongue of a glacier, with glimpses of its snow-fields beyond, fording the many little streams which descend from it, catching away across the valley glimpses of the great Takakaw Falls, whose thunder comes steadily to us across the intervening depths. This should be a very great view, says our guide. It is, we think, a sufficiently grand scene to counterbalance a very considerable wetness and a growing stiffness which makes walking an agreeable change.

A heathery knoll among spruce pines; on the one side a tiny Emerald Lake, on the other a sharp descent of some hundreds of feet to the Laughing Falls Creek, making steady music on its way down to the valley. Through the trees in front, glimpses of a fine glacier set in white peaks among the now lifting clouds—altitude about 6,000 feet. Three white tents pitched among the trees forming three sides of a little square—all clean and fresh—not used as yet this season. In the centre a noble fire, horses turned loose and saddles and baggage piled in safety from the too-curious porcupines. Rain over, clothes changed or dried. This is our first camp, and great is our satisfaction therein. It would take too long to tell properly of the cooking and eating of the evening meal, which ranged from soup to dessert, laid on a white cloth spread in one tent upon the heather; of the flowers that grew about us, notably white heather and pink calmia; of the beds in another tent—red blankets upon pine boughs and twigs, even the unnecessary luxury of sheets, specially brought with us and judiciously aired at our fire, all most warm and comfortable; of the pleasant talk by the fire, as the night drew on, to the sound of many waters; of the novelty and interest of it all.

A wonderful valley this, with its noble precipices and fine waterfalls, dense forest giving on to shining glaciers, white peaks above, and rushing waters below. Wonderful also is its weather. You shall eat your breakfast in thick, soft falling snow, glad that through it you can feel the glow of the camp fire reaching to your open tent, and by noon be rejoicing in the hot bursts of sunshine which alternate with sharp showers of hail. You shall have the grandeur of driving cloud and cloaking mists, succeeded by the glory of a cloudless blue and blazing sun, with every summit sharp against the sky, and every snow-field sparkling clear. Flowers it has many, and beautiful, but predominantly, in June, heather, white, green, pale yellow, and every shade of red. Creatures are there—bears, goats, sheep, even at times a mountain lion, and such smaller fry as marmots, mountain beavers, squirrels, and porcupines. But the bigger ones are shy of putting in an appearance, and must be taken more or less for granted. A valley without a trace of cultivation, without a house of any kind, without a road—as yet. But it has a trail that carelessly traverses slippery screes, that sometimes condescends

to cross water by rough wooden bridges, at others prefers the simpler plan of going through it; that winds for hours among the woods, a black streak inches deep in soft decaying vegetation, much cumbered with rotten logs, unwieldy boulders, and fallen trees, where pedestrian pride is glad to be pocketed and get on horseback; that takes no account of steepness; that, never wide enough for two abreast, takes a special delight in contracting itself as it winds around the face of a precipice, or across a slope of hardened mud pitched at an angle only less than perpendicular—places where your horse's feet send the stones and loose earth clattering far below and you feel a mistaken preference for the imagined greater security of your own.

Many and wonderful are its points of view—not least among them the site of its second camp. A stretch of sward along the side of a noisy, foaming stream, sheltered on all other sides by trees; across the stream a belt of lofty pines, and close behind them a great rock wall capped by snow and ice, down which roars, not half a mile away, the great Takakaw Fall, making a plunge, it is said, of 1,200 feet, tossing clouds of spray, and thundering at you through the quiet night. Beyond the trees, on all sides, glimmering through them here and there, and more plainly visible looking up the stream, range many a lofty peak and snowfield, somewhat solemn and ghostly in the evening light. The man who cannot be happy here as he smokes his pipe by the blazing logs must indeed be strangely out of tune.

Not the least noteworthy point about this valley is the manner of leaving it. Once more you scale its western slopes, reaching by a new route the little Summit Lake, then, breaking away to the left, climb for miles high above the Emerald Lake, with views ever changing and expanding around you, up to the Burgess Pass. No great height can this boast of—only 7,200 feet—but you shall find there an outlook (or, rather, many outlooks) difficult to be surpassed, and not to be described here—save, indeed, that at one point you shall front the full 6,000 feet of Mount Stephen from rocky base, by glacier-swept shoulder, to snowy top, framed in a gap of the woods. Three thousand feet below you shall see Field and its white stream and toy houses; behind you a view totally different but equally wonderful; about your feet the heather and the golden in lilies; above you the bluest of cloudless skies, with a sun still high and strong enough to make the dark woods below inviting. Through them lies the steep descent. You plunge into them, and the best of excursions is a thing of the past.

Soon very really to be so, for a road is being built into the great valley; hotels will follow, and with them too many of the people whose proper sphere, if they only knew it, lies rather in the Blackpools than the Yohos of this world. With their advent rare flowers will become more rare, and interesting creatures more scarce. One, however, may be trusted to hold his own—the pervading porcupine, for doth he not specially love anything that humanity has handled, from axe-shafts and bridles to tin cans; and is he not specially “protected” as being the only edible animal that, with his slow, waddling run, is unable

to escape from a starving but gunless man. A curious character he is, the basis of it distinctly pig, with a touch of the monkey in his extreme inquisitiveness and climbing powers and the way he looks at you, of the duck in his manner of walking, of the peacock in the way he spreads his quills and gives himself airs. Much hated is he in camp, where he is given to breaking in at night, devouring many things, upsetting all things, and leaving his noxious quills lying around. There is a distinctly Semitic business touch about him, and he accumulates much grease. Wherefore, let him be preserved for the benefit of hungry men and the amusement of strangers.

Go, by all means, to the Yoho, or on some similar expedition (and there are many such to be made), if you wish really to see something of this country. May you be as fortunate in a guide. Courteous and gentlemanly, young, but with the varied experiences of a soldier, a farmer, and a trapper, strong and skilful, whether to manage horses, arrange a tent, build a fire, or cook a meal, I see him now, lightly sitting his horse, as he heads our little procession and leads the pack-horse by one hand, guiding his own with the other. Driven from the trail by some fallen tree, how cleverly he steers a new way through the thick wood. Wonderfully, too, do these Indian ponies (Cayuses) pick their way. What will they not step over, clamber up, or slither down? Sometimes they are a little provoking by their habits of miscellaneous eating (nothing comes amiss), and stoppages to that end, sometimes a little ill-tempered with another, or astonishing you by leaping instead of fording a stream; you nevertheless grow to an absolute confidence in them and admiration for their endurance and skill. Why use them at all, for, after all, the distances are not great? Well, one does walk a good deal. If “noblesse” does not “oblige,” stiffness does. But heat and mire and mountain streams do afford a fair excuse, even to a good pedestrian. Moreover, it is the habit of the country.

J. D.

GLIMPSES of other lands are often interesting, especially when they are the scene of daily life for some of our friends. Mrs. Harding, better known to many of our readers as the Miss Cadman whose faithful and intelligent work for the British and Foreign Unitarian Association at Essex Hall was much appreciated, tells us some facts about Antofagasta, North Chile, where she now resides. The town, which is built almost on the shore, is not an earthly paradise by any means—“the streets, or most of them, are narrow and evil-smelling in the winter, so I can't imagine what the summer will be like.” Houses of four rooms are rented at \$300 to \$400 a month. There are no vegetables in the district; indeed “there is not one scrap of any kind of vegetation” on the mountains, rocks, and sandy soil around. Still, it is a good place for business, and the sea and mountains are always interesting. Even so far away unexpected meetings take place, and Mrs. Harding met at Valparaiso a former secretary of the Essex Hall Recreation Society, Mr. W. H. Parr.

TENNYSON'S “IDYLLS OF THE KING.”—“GARETH AND LYNETTE.”**

II.

By REV. W. LAWRENCE SCHROEDER, M.A.

“GARETH AND LYNETTE”²² fitly exemplifies Tennyson's power of narrative. As a story-teller Tennyson might have taken highest rank. In those poems, such as “Dora” and “Rizpah,” where the story is the essential thing, he is without spot or blemish, but in the “Idylls” we have a confusion of allegory and symbol, moral reflections and prophetic utterance, so that our enthusiasm for the mere story is somewhat dampened. In “Gareth and Lynette” the story may be disengaged.

The idyll tells us of the growth and worthship of “the last tall son of Lot and Bellicent,” Gareth of Orkney. Within his heart kindled the desire to do his Maker's will:

“To sweep
In ever-highering eagle-circles up
To the great Sun of Glory, and thence
swoop
Down upon all things base, and dash
them dead;
A Knight of Arthur, working out his will,
To cleanse the world.”

But his mother yearned for the comfort of the youngest of her children. “Hast thou no pity upon my loneliness?” she criss, when Gareth presses for her consent to his departure for the court of Arthur. “Both thy brethren are in Arthur's hall; Albeit neither loved with that full love I feel for thee, nor worthy such a love”; stay: “follow the deer By these tall firs and our fast-falling burns. So make thy manhood mightier day by day; Sweet is the chase: and I will seek thee out some comfortable bride and fair, to grace Thy climbing life, and cherish my p. one year.” But Gareth feels he is made for more strenuous things: “Follow the deer? follow the Christ, the King. Live pure, speak true, right wrong, follow the King,—Else, wherefore born?”

We cannot but sympathise with Bellicent's longing for the abiding presence of her boy. She makes a somewhat unworthy effort to retain him, but finally consents to his plea on the condition that for a twelvemonth and a day, Gareth, disguised and unknown, will in Arthur's hall hire himself “to serve for meats and drinks Among the scullions and the kitchen knaves, And those that hand the dish across the bar.” Silent awhile was Gareth, then replied: “The thrall in person may be free in soul, And I shall see the jousts. Thy son am I, And since thou art my mother must obey. I therefore yield me freely to thy will.” For a time his outward purpose was perplexed by the wistful fears of his mother, “till an hour, When wakened by the wind which with full voice, Swept bellowing thro' the darkness on to dawn,” he rose, and with two retainers, went his way to Camelot.

As they drew near, the mystic aspect of the city in the changing mists daunted them. The seer with his “confusion and illusion and relation, Elusion and occasion and evasion,” bewildered them; but Gareth

* A lecture given at the Summer Session for Sunday School Teachers, at Manchester College, Oxford, on Friday morning, July 6.

opposed to all such feeling the hearty laughter of an untried heart, and so with all good cheer entered the city of his dreams, full of the purpose that maketh strong.

"Out of bower and casement shyly glanced

Eyes of pure women, wholesome stars of love;

And all about a healthful people slept
As in the presence of a gracious King."

Gareth's thought of chivalry and truth and righteousness was confirmed by the action of the King in delivering judgment. Arthur rectifies an injustice committed by his father Uther; he helps his enemy, a widow, against her enemy; he rejects Mark's offering of cloth of gold because of the ignobility, the meanness, and the treachery of the Cornish king: "Mark hath tarnished the great name of king, As Mark would sully the low state of churl." Arthur grants Gareth his boon; "so Gareth all for glory underwent The sooty yoke of kitchen-vassalage; Ate with young lads his portion by the door, And couch'd at night with trimy kitchen-knaves." He was willing to fulfil to the utmost the conditions laid upon him by his mother; he turned the spit, drew water, hewed wood; he "wrought All kinds of service with a noble ease That graced the lowliest act in doing it."

Away in the north his mother sorrowed for his presence; her heart repented "of the word she made him swear;" she sent him arms and "loosed him from his vow." Gareth quickly sought the King and told his story. "Make me thy knight—in secret! let my name Be hidden, and give me the first quest. I spring Like flame from ashes." The King smiled at the enthusiasm of the boy, and "half-unwillingly Loving his lusty youthhood, yielded to him," first mentioning that Lancelot must know all. The same day "there past into the hall, A damsel of high lineage, and a brow May-blossom, and a cheek of apple blossom, Hawk-eyes; and lightly was her slender nose Tiptilted like the petal of a flower": she craved a boon. The King inquired her name and need. "Lynette my name; noble; my need, a knight to combat for my sister, Lyonors. She lives in Castle Perilous; a river Runs in three loops about her living-place; And o'er it are three passings, and three knights Defend the passings, brethren, and a fourth And of that four, the mightiest, holds her stay'd In her own castle, and so besieges her To break her will, and make her wed with him."

She asked for Lancelot to do battle for her sister, but Gareth eagerly claims the quest, and, to the utter amazement of the court, Arthur grants his boon. "On the damsel's forehead shame, pride, wrath Slew the may-white: she lifted either arm, 'Fie on thee, King! I ask'd for thy chief knight, And thou hast given me but a kitchen-knave." Lynette's delicate aristocratic sense of what was fitting to her need was outraged by the conduct of the King; turning herself, she fled, took horse, and passed beyond the city gate. Gareth, no laggard in the quest, quickly followed; his whilom companions of the kitchen, whose love he commanded, Crowded round him, "threw up their caps and cried, 'God bless the King and all his fellowship!'"

And on through lanes of shouting Gareth rode Down the slope street, and past without the gate."

Kay the seneschal, with mischievous purpose in his heart, followed; but rode "thro' silent faces," out beyond the gate. Arthur, careful for Gareth, sent Lancelot after, to keep watchful guard over the youngest of his fellowship. Lynette in scorn bid Gareth "hence." "Avoid, thou smellest all of kitchen-grease," and in token of her delicacy, "nipt her slender nose With petulant thumb and finger." A more authoritative voice commanded Gareth to return: "We lack thee by the hearth." Turning, Gareth saw Kay, "the most ungentle knight in Arthur's hall." They shocked together, and fortune blessed the younger man; "Kay fell shoulder-slipt," and Gareth resumed his way.

The maiden refused to acknowledge his prowess; but coming to a wood "nigh as full of thieves as leaves," she admits she has lost the way, and that Gareth may perhaps be of service. "Sir Scullion, canst thou use that spit of thine? Fight, an thou canst." On they rode, reviler and reviled, until an appeal for help from a servingman whose lord had been bound by thieves, extorts from Lynette her consent to Gareth's offered service.

"Down among the pines
He plunged; and there, black shadow'd
nigh the mere,

And mid-thigh-deep in bulrushes and reed,
Saw six tall men haling a seventh along;
A stone about his neck to drown him in it.
Three with good blows he quieted, but
three

Fled through the pines; and Gareth
loosed the stone

From off his neck, then in the mere beside
Tumbled it; oilily bubbled up the mere."

The baron, one of Arthur's friends, offered Gareth reward; but Gareth sharply refused it: "For the deed's sake have I done the deed, In uttermost obedience to the King." Lynette, however, maintains her stupid pride, and belittles the fight: "Deem not I accept thee aught the more, Scullion, for running sharply with thy spit Down on a rout of craven foresters. A thresher with his flail had scatter'd them. Nay—for thou smellest of the kitchen still." At the baron's table she refused to eat with Gareth. The baron, "half-ashamed and part-amazed," seated "Gareth at another board, Sat down beside him, ate, and then began" to acknowledge the strength and skill whereby Gareth had saved his life. On the morrow, the maiden and her knight went their way. "Lead, and I follow," spake Gareth; but Lynette replied in haughty tone, "I fly no more: I allow thee for an hour. Lion and stoat have isled together, Knave, in time of flood." "To whom Sir Gareth answered courteously, 'Say thou thy say, and I will do my deed.'" At last they came to the river of loops, to the passing held by Sir Morning-Star. Lynette offers her champion, the kitchen knave of Arthur's hall, and at the call of the knight the battle is prepared.

"O daughters of the dawn,
And servants of the Morning-Star, ap-
proach,
Arm me."

At his voice,
"From out the silken curtain-folds,

Bare-footed and bare-headed, three fair
girls

In gilt and rosy raiment came; their feet
In dewy grasses glisten'd; and the hair
All over glanced with dewdrop or with gem
Like sparkles in the stone Avanturine.
These armed him in blue arms, and gave a
shield,

Blue also, and thereon the morning star."

And Gareth gazed silently on the beauty of the scene, until aroused by the taunts of the knight he cried: "I spring from loftier lineage than thine own," and with the words, threw himself into conflict and charged at fiery speed. In the shock both knights were thrown: the fight continued on foot.

"And Gareth lash'd so fiercely with his
brand,

He drave his enemy backward down the
bridge,

The damsel crying, 'Well stricken, kitchen-
knave!

Till Gareth's shield was cloven; but one
stroke

Laid him that clove it grovelling on the
ground."

The increasing change in the mind of Lynette is indicated in the words: "Methought, Knave, when I watch'd thee striking on the bridge, The savour of thy kitchen came upon me A little faintlier; but the wind hath changed; I scent it twenty-fold." The second riverloop was guarded by Noon-day Sun, with "red and cipher face of rounded foolishness." The battle was short: "Four strokes They struck with sword, and these were mighty . . . but as the Sun Heaved up a ponderous arm to strike the fifth, The hoof of his horse slipt in the stream, the stream Descended, and the Sun was washed away."

Gareth, by his lance, drew him home, and sent him to the King: Then, to Lynette, "Lead, and I follow." Quietly she led. At the third passing the river was spanned by a bridge of treble bow: Beyond the bridge "all in a rose-red from the west, and all Naked it seem'd, and glowing in the broad Deep-dimpled current underneath, The knight, that named himself the star of Evening, stood." He was wrapt "in harden'd skins that fit him like his own." Lynette in bringing forth her champion cries, "Both thy younger brethren have gone down before this youth: and so wilt thou, Sir Star." Answering "a hard and deadly note upon the horn" . . . "with slow steps from

An old storm-beaten, russet, many-
stained

Pavilion, forth a grizzled damsel
came.

And arm'd him in old arms, and
brought a helm.

With but a drying evergreen for crest,
And gave a shield whereon the Star
of Even,

Half-tarnished and half-bright, his
emblem shone."

The fight was hard and fierce, and Gareth half despaired; but from the maiden came shouts of encouragement: "Strike, thou art worthy of the Table Round—His arms are old, he trusts the harden'd skin—Strike—strike—the wind will never change again," and Gareth smote with stronger stroke, until at last his sword clashed the Knight's, and "brake it utterly to the hilt." But

with that, the battle moved in closer wise, till finally, Gareth, straining to the uttermost, lifted his enemy bodily and "hurl'd him headlong o'er the bridge." His victory is complete, for now the maiden, won by strong devotion, bids him, "the knightliest of all kitchen-knaves," ride at her side: "Thrice my love hath smiled on me," she sings.

They talk together, and Lynette tells Gareth of the rock whereon with holy hand of hermit hath been fashioned the allegory of "the war of Time against the soul of man." Gareth, exultant, thinks himself immune: "There rides no knight, not Lancelot his great self, Hath force to quell me." His valour soon was tried, for Lancelot, delayed by Kay, and misled by the damsel's "error thro' the wood," had swum the river-loops, and so overtaken the twain. Gareth had taken the shield of Morning-Star, his own being cloven. Lancelot, thinking Gareth had been slain, cried: "Stay, felon knight, I avenge me for my friend." In the shock Gareth's pride had a fall; at a touch of Lancelot's spear, "the wonder of the world," he "went sliding down so easily": "that when he found the grass within his hands he laughed." Explanations follow. Gareth tells Lynette who he is, but Lynette is angry: "Knight, knave, prince and fool, I hate thee and for ever." She does not like to think that her high-born sense of what is fitting should so belie itself as to trick her judgement of Gareth's nature: "Worse than being fool'd of others, is to fool one's self." But in the quiet of her watch over the tired and fight-worn Gareth, she regains her better mind: "full merry am I to find my goodly knave is knight and noble." Lancelot offers Gareth his charger and shield, so that in the last great fight with Night and Death, he may wage the better war. Gareth is eager to fulfil his quest: "Hence, let us go." In silence they moved across the silent field: Gareth seeing the fall of his foe in the shooting of a star, hearing the noise of victory in the whooping of an owl.

Lancelot, in his concern, "urged all the devisings of chivalry" upon Gareth. But Gareth replied, "Here be rules, I know but one—To dash against mine enemy and to win." "Heaven help thee," sigh'd Lynette. Now they come to the flat field beside the Castle Perilous, whereon was pitched "a huge pavilion like a mountain peak," sundering "the glooming crimson on the marge." By it hung a long black horn. Thrice Gareth blew, then, "after long hush—at last—The huge pavilion slowly yielded up, Thro' those black foldings, that which housed therein. High on a night-black horse, in night-black arms, With white breast-bone and barren ribs of Death, And crown'd with fleshless laughter—some ten steps—In the half light—thro' the dim dawn—advanced The monster, and then paused, and spake no word." Gareth, wrought into indignation by the sight, yet feeling somewhat the horror of it all, nerved himself for the shock. The horses charged, and Death was cast to ground; "with one stroke Sir Gareth split the skull." "Then with a stronger buffet he clove the helm as thoroughly as the skull: and out from this Issued the bright face of a blooming boy,

Fresh as a flower new-born." Life from death: revelation in victory: the glory of eternal life.

And so the story ends, the quest is accomplished. Gareth has proved himself a noble knight. Time and habit have been vanquished in the strength born of high ideals; the terror of death has been lost in the beauty of God's greater revelation.

It is impossible not to be struck by Tennyson's sincerity, artistic, moral, and spiritual. The idyll breathes the freshness of youth; it glows with a beauty born of deep meditation on the eternal warfare of soul and sense, and its issue in victory by the service of love. In the hands of Tennyson, the old story given by Malory becomes instinct with modern meanings. A phase of chivalrous service becomes the type of Christian conflict; the soul is stirred to righteous independence by the recital of Gareth's humble acceptance of the conditions whereby his spirit was proved. We may criticise if we will, but the idyll "Gareth and Lynette" will ever remain as an inspiration to strenuous living, as a joyous solace to the toil-worn worker in the ever-widening fields of human life.

THE VAN MISSION.

CROSSHILLS (NEAR KEIGHLEY).—The Van has now arrived within the zone of our Chapel-lane Chapel, Bradford, and thanks to the influence and liberality of the minister, the Rev. E. Ceredig Jones, the mission will not suffer for want of musical assistance for many days to come. It was to be expected that the attendance at the services would, by comparison with those at Skipton, be small, but an unwelcome surprise was in store for the missionaries at Crosshills, for it was soon learnt that the major portion of the inhabitants of the neighbourhood were absent on their annual holidays, while those who remained seemed indisposed to lend an ear to religious matters. On the first evening the visiting missionary, the Rev. John Ellis, spoke, the Rev. Wm. Rosling, of Bradford, occupying the seat of the chairman, Mr. Harry Brown playing the harmonium. There was no difficulty in counting the congregation at any time. On Tuesday the principal speaker—and it may be added, singer—was the Rev. Henry Cross, of Dewsbury, who discoursed for half an hour to a score or so of adults. On that day and the following day we were favoured with the assistance of Mr. L. A. Smith, who trained out from Bradford to play the hymns. On Wednesday the Rev. John Ellis prefaced his discourse on Unitarianism, a Gospel for Our Day, with a short address to the assembled children, who subsequently sang remarkably well, but although there were constant changes in the company, the number attending never exceeded a score of adult listeners. Some interesting conversations took place after the meeting and during the daytime samples of literature were left in the hands of many of the inhabitants, and the visiting missionary was satisfied that interest had been aroused, and that the place was worth re-visiting at any other time than during the parish feast.

BINGLEY.—The Rev. John Ellis had him-

self arranged for the Van to occupy a splendid site in this market town, and each evening of its stay, except Sunday, large audiences congregated round the speakers. Special thanks are due to Mr. Harry Brown, who came punctually on each occasion to preside over the musical part of the programme. On Monday the Rev. E. Ceredig Jones brought two of his choristers, Master Harold Heaton singing the "Better Land" and "The Children's Home," and Master Arthur Greenough "Angels ever Bright and Fair," and "Consider the Lilies." These much appreciated items on our programme no doubt largely contributed to the success of the meeting, which was supported by a dozen or so of our friends from Bradford. The missionaries always prefer to see a muster of their co-religionists on "first-night" to any other, their presence attracting the natives. On this occasion the company, which numbered sixty adults at the beginning, grew to fully four times this figure during the singing of the final solo. Close attention was paid to the address of the evening delivered by the missionary, the subject being "The Grounds for Faith in God," and at the end there were 150 adults present. The Rev. John Ellis was followed by the Rev. Henry Cross, who spoke on "Salvation" for a quarter of an hour. When questions were invited, a good deal of opposition was offered by a man who has charge of a gospel tent now in the town. He enjoys a wonderful memory for texts, with their chapter and verse, and loudly and emphatically contended that the Unitarian teaching concerning the universal fatherhood of God was contrary to Scripture and fact, contending that some people are now, as others were at the time of Christ, children of the devil. The meeting terminated at 9.25, when the crowd numbered at least 300, composed of people of all classes.

On Friday the term of the meeting was from 7.45 to 9.55, Mr. A. Simpson, of Shipley, and our Bradford choir, leading off with a solo, "Come Unto Me," which had the desired effect, no less than 250 adults responding to the invitation, thus securing a splendid congregation for the first speaker, our kind-hearted friend, the Rev. William Rosling, who, in response to a telegram, came over from Bradford to give a twenty minutes' address, calculated to make clear the Unitarian attitude towards the Bible. Very few, indeed, of the 250 adults left the company as far as could be observed, and when the reverend gentleman concluded his remarks there were nearer 350 adults in close proximity to the Van than the number at which he began. Some questions were again put by the gentleman of the Gospel Tent, who seemed quite unable to treat his Bible as anything less than an infallible oracle. However, with his assistance, the company now amounted to 400, who gave a most patient hearing to the Rev. John Ellis's earnest discourse on the nature of Jesus Christ, 450 being a moderate estimate of the number present throughout its entirety. Seven-eighths of these were men of all classes. Mr.

A. Simpson then sang the solo, "If with all Your Hearts," to the great satisfaction of all. Numerous questions poured in upon the missionary, the audience bringing the meeting to a close at the head of a few of the opposition, who started the orthodox doxology, the crowd joining very heartily, especially with the last line, "Praise Father, Son and Holy Ghost."

The Salvation Army are in the habit of holding Saturday meetings on the small site where the Van was in possession, and their representatives requested that our meeting should not begin till eight, at which hour they marched off unwillingly, leaving the bulk of their gathering to hear the Unitarian preachers. The Rev. E. Ceredig Jones was once more the welcome occupant of the platform, and again the treble vocalist, Master Arthur Greenough, sang solos, the number of those present rising from 150 to 250 during his first song. The Rev. Henry Cross took the office of chairman, and after the Rev. W. H. Eastlake, of Idle, had addressed the company for twenty minutes, he spoke for a similar period to a company numbering fully 350 adults. Before the meeting was invited to put questions Master Greenough rendered the sacred song "Gentle Shepherd," his fine ringing voice coupled with the clearly enunciated words of the beautiful song stirring the religious emotions, it is to be hoped, of even the most hardened believer in everlasting perdition. A lively time followed the questions, the early ones being replied to by the Rev. Henry Cross, and, after he had left to catch a train, the Rev. W. H. Eastlake dauntlessly offered himself as a target for the energy of the questioners, some of whom showed much excitement. It can hardly be believed, however, that their views were at all representative of the bulk of the people at Bingley; though evidently Unitarian thought has much to conquer there. The Rev. E. Ceredig Jones closed the meeting at 10.5 with a few remarks calculated to allay any resentment present, but for nearly an hour later, large groups discussed matters among themselves, and many demands for Van literature were gratified. On Sunday the Salvation Army had another meeting alongside the Van, after which two free-lances of the extreme evangelical type addressed the passers-by from chairs, but the Van held itself in reserve for the next week's work, and the old doctrine of Salvation by substitution was once more proclaimed to an apathetic audience, who were invited to spend an eternity of bliss with the believer rather than an eternity of woe with the unbeliever.

SURE stands the promise—ever to the meek

A heritage is given;
Nor lose they earth who, single-hearted,
seek

The righteousness of heaven.

Whittier.

! THAT God helps us on earth is manifest evidence that *here* is the work He would have us do, and that *here* we ought gratefully to receive whatever blessings it may please Him to bestow.—H. W. Crosskey.

LONDON CHILDREN AT BILLINGSHURST.

At this holiday season it may interest some readers of the INQUIRER to hear that for a second year a party of 62 children from the Domestic Mission at Bell-street, Edgware-road, have had a most successful holiday at Billingshurst, under the careful superintendence of Mr. Street, his wife for several days, and Mr. Saunders, his assistant; the arrangements for billeting out the children having been previously made by Mr. Lansdown as last year.

Field Cottage, the rent of which is paid by the Holly Hill Jubilee Fund, usually under Mr. Lansdown's supervision, was handed over to Mr. Street for his fortnight there, and was the centre of cooking operations for the whole party—together with the next cottage, where Mrs. Yarrow, the caretaker lives, and the way in which she and her assistant cooked and kept going the whole machinery of living for the party was a marvel. Over Bank Holiday, too! The tent in the field close by, somewhat starred in its roof, sufficed to keep off the hot sun, and to show the rows of ruddy faces therein gathered four times a day, glowing with ever-deepening colour and brighter sparkling eyes.

Cricket and various games were played in the large and airy field, or in the heat of the day little groups sat about, the boys finding curios and the girls weaving wreaths of hawkweed and certainly both good listeners to stories read or told.

Rambles into woods hard by all joined in, and bathing was indulged in by the more adventurous. On Sunday we all walked along the road about twenty minutes to the little old chapel, more than half of which the children filled, and there we had simple services, and really listened to capital addresses given by Mr. Street and Mr. Lansdown morning and evening.

When I left after three happy days the children were already collecting gifts for their London home people—one treasure, a 1d. bottle of ink "for mother," was luckily exchanged before catastrophe.

Sudden illness in her home had unfortunately deprived the party of the services of a valuable "mother," who had proved her worth as assistant last year.

I did not enter the cottages where the children slept, but the often quoted sayings and doings of "our lady" showed the kind of relation existing between them and their hostesses, who, I hear, often did for their charges more than was in the bond.

Weather favoured the party, and I trust that now another set of children from Bermondsey are having as happy a time at Billingshurst.

ANN NORTON.

You can never read bad literature too little, nor good literature too much. Bad books are intellectual poison, they destroy the mind. Because people always read what is new instead of the best of all ages, writers remain in the narrow circle of the ideas which happen to prevail in their time; and so the period sinks deeper and deeper into its own mire.—Schopenhauer.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bermondsey: Appointment.—On the first Sunday in September, Mr. Jesse Hipperson, of Norwich, will (as lay worker) enter upon the charge of the work here in succession to the Rev. Eustace Thompson, who leaves at the end of this month, after a faithful and useful pastorate of four years, to take up duty at Belfast Domestic Mission (Stanhope-street). Mr. Hipperson, who was formerly a Wesleyan, was, in April last, approved by the Advisory Committee of the South-East Provincial Assembly, as competent to act temporarily as lay worker, while endeavouring to equip himself further for the regular ministry.

Chester: Appointment.—The Rev. David Jenkin Evans, of Cwmbach, Aberdare, has accepted the call to be minister at Matthew Henry's Chapel.

Chowbent.—The *Atherton Journal* of July 27 says: Saturday last being the date of the golden wedding day of Mr. and Mrs. Charles Eckersley, the bell of the chapel at which they are regular worshippers, viz., Chowbent Unitarian Chapel, was heartily rung on the morning of that day in celebration of the happy event. At the same hour, on behalf of the trustees and the congregation, a deputation consisting of the minister, the Rev. J. J. Wright, and the secretary, Mr. J. Gregory, waited upon Mr. and Mrs. Eckersley in their home at Fulwell, and presented to them an album, containing a beautifully illuminated address and seventeen remarkably fine pictures of the exterior and interior of Chowbent Chapel. Mr. Eckersley, on receiving the album in the name of Mrs. Eckersley, himself, and family, desired the deputation to convey to the trustees and congregation not only their deep and sincere gratitude for the kindly and thoughtful feeling which had prompted such an appropriate presentation, but also to say that the album would be most highly valued by Mrs. Eckersley and himself, and also by their family after them. The family, Mr. Eckersley remarked, had been associated with that religious society in Atherton from its origin. The religious society referred to, we may say, dates in Atherton from 1645, the present chapel being erected in 1721.

Ilford.—Owing to the absence on holidays of three or four families who have so far been the mainstay of this congregation, there was only an attendance of twenty-six last Sunday evening to hear the Rev. G. Carter. This congregation, which is now definitely banded together by membership, is fortunate in its two chief officers. The chairman, Mr. E. R. Fyson, is the editor of the *Ilford Recorder* and Mr. Walter D. Welford, of photographic fame, is the honorary secretary. Mr. A. J. Naylor and Mr. Russell, two members of the Committee, seize every opportunity of explaining the principles of Unitarianism in the local press. The immediate want here is a suitable meeting place. At present the services are held in a room situated over a greengrocer's shop. It is an extremely noisy position, being only a few feet from the tramway terminus. However, after several months' search for a suitable site, the committee now have some plots under consideration, and it is hoped that one of these may soon be obtained as a site for a permanent building. There is no doubt that with a building of their own the congregation would rapidly increase.

Newry.—On Sunday week the Rev. G. V. Crook preached a vigorous sermon on "Unitarianism and the Future," in the course of which he said:—"Dean Stanley was a Unitarian in everything but the name. He openly avowed that the orthodox dogmas of vicarious atonement, eternal punishment, the two natures in Jesus Christ, and original depravity were ecclesiastical mistakes. When Bishop Gore tells us that a man should believe the unambiguous historical statements of the Creed of which he is constantly required to say 'I believe,' are not such men as Stanley, Arnold, Newman, Jowett, and even Bishop Gore himself excluded thereby? The writer of the essay in 'Lux Mundi' cannot deny that new wine has been put into the old bottles. The same fact manifests itself in Presbyterianism, Congregationalism, and Wesleyanism. A leading Presbyterian minister has recently recorded his aversion to the Westminster Confession, condemning its

doctrines of original sin, endless punishment, Biblical inerrancy and the Trinity, closing his remarks in these words: 'There is no such God as the God of the Confession; there is no such eternity as the eternity of the Confession.' And does not the recent Scottish Church crisis reveal this fact that Presbyterianism has been putting new wine into their old bottles. How fully Congregationalism is filling the new wine into the old bottles is well seen while listening to the penetrating power of the youthful preacher in the London City Temple. And have not Professors Beet and Mitchell taught the Wesleyans that their old bottles cannot contain the new wine? If by some irresistible call all those in the various Christian denominations, and outside of them, who hold views similar to those which Unitarians cherish as their own, should come forth and range themselves under a common banner, great indeed would be the multitude."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 19.

Acto, Creffield-road, 11.15, Mr. PRIOR, and Mr. E. WILKES SMITH.
 Bermondsey, Fort - road, 7, Rev. EUSTACE THOMPSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. H. SMITH, of Deal.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. PHILEMON MOORE, B.A.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Mr. G. J. ALLEN.
 Croydon, Free Christian Church, Wellesley-road. Closed during August.
 Deptford, Church-street. No morning service. 6.30, Rev. S. BURROWS.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. A. A. CHARLESWORTH.
 Highgate Hill, Unitarian Christian Church, 11, and 7, Dr. CHARLES READ.
 Ilford Assembly Room, Broadway, 6.30, Mr. W. H. SHRUBSOLE, F.G.S.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W. Closed for repairs. Re-open September 9.
 Kilburn, Quex-road, 11 and 7, Rev. WINSLOW HALL.
 Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. GEORGE CARTER.
 Little Portland-street Chapel, 11.15, Rev. FREDERIO ALLEN. No evening service.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15, Mr. E. WILKES SMITH.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15.

Stratford Unitarian Church, 11, SUPPLY, and 6.30, Mr. T. ELLIOT.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon. Suspension of services until September 23.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. B. ROBINSON, of Shepton Mallett.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. M. EVANS.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars. No Service.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. J. HOWARD.
 DOUGLAS, Isle of Man, The Gymnasium, Kensington-road, off Hucks-road, 11 and 6.30, Rev. H. BODELL-SMITH.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. ALICK H. DOLPHIN.
 LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK. No Evening Service.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. C. HARVEY COOK.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 OXFORD, Manchester College, 11.30, Rev. E. P. BARROW, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNEITY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWELL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Congre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, Mr. JOHN DAVIES, Aberdare.

CAPM TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
 AND BOARDING SCHOOL FOR GIRLS,
 HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE NOTTINGHAM.

Preparatory to the Public Schools.
 Head Master, Mr. H. T. FACON, B.A.
 Next term begins Tuesday, September 18th. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

WILLASTON SCHOOL, NANTWICH
 An Unsectarian Public School.

H. L. JONES, M.A., Headmaster.
 For Prospectus apply to the HEADMASTER.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,
 2, Coleman Street, London.

President:
SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £60 EACH.
 Entrance Fee, 2/6. Deposits repayable at 14 days' Notice, 8½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years
 Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

The 18TH ANNUAL MEETING of the above will be held at WESTGATE CHAPEL, HIGH STREET, LEWES, SUSSEX, on the 4th of OCTOBER next, and in accordance with By-law 15:—

"Any Member wishing to bring forward a Resolution at the Annual Meeting should send me written Notice of the Resolution, stating the subject of it, at least one month before such Annual Meeting."

FREDERIC ALLEN, Hon. Sec.

5, Holland Grove, N. Brixton, S.W.
 August 14th, 1906.

BIRTH.

WICKSTEED—On August 14th, to Joseph H. and Ethel Wicksteed, a daughter.

MARRIAGES.

FARROW—WENMOTH.—On August 11th, at South Place Chapel, Finsbury, by Rev. E. Savell Hicks, M.A., George Reginald Farrow, second son of George James Farrow, to Catherine Hilda, daughter of Thomas William Wenmoth.

LEPLAT—SCOTT.—On the 2nd inst., at Rosslyn Hill Chapel, Hampstead, by the Rev. Lawrence Scott, Louis Leplat, M.D., youngest son of Auguste Leplat, of Orleans, France, to Grace Mary Scott, youngest daughter of Russell Scott, of Shoreham, Kent.

DEATH.

EVERSHED.—On August 8th, at Kenley, Surrey, Sophia, relict of the late John Evershed, of Kenley, youngest daughter of the late David Brent Price, of Portsmouth, and sister of the late Sidney Price, of Horsham, and James Brent Price, of Sydney, Australia, now of Hackney, London. Aged 81 years and nine months. She was a beautiful type of true womanhood, and beloved by all who knew her.

The Children's Treat
 A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making
Callard & Bowser's BUTTER-SCOTCH
 are pure and wholesome. It is as nourishing as it is delicious.
Making whole and Confectionery
 Every Packet bears their Trade Mark.
MANUFACTORY: LONDON, W.C.

WORKS BY REV. C. L. DRAWBRIDGE, M.A.

JUST PUBLISHED.

IS RELIGION UNDERMINED?

Crown 8vo, pp. x. and 238, Cloth Boards, 3s. 6d. net.

OLD BELIEFS AND NEW KNOWLEDGE.

Crown 8vo, pp. xii. and 178, Stiff Paper, price 1s. 6d. net.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

LAND REFORM:

Occupying Ownership, Peasant Proprietary and Rural Education.

By the Right Hon. JESSE COLLINGS, J.P., M.P.
With 5 Illustrations. 8vo, 12s. 6d. net.

"We wish that we had space to enlarge upon other aspects of this remarkable book. It is a work that deserves the study of all who desire to understand the real causes of some of the most pressing of our national problems. Reform in these directions may be too much to hope for, but at least Mr. Jesse Collings has done his best to show its necessity and its ruinous alternatives."—*The Times*.

LAND REFORM:

Occupying Ownership, Peasant Proprietary and Rural Education.

By the Right Hon. JESSE COLLINGS, J.P., M.P.
With 5 Illustrations. 8vo, 12s. 6d. net.

"In its broad and general outlines all social reformers will welcome the plea of Mr. Collings. He sees the immanence of the disease. He knows that feudalism is flourishing. He cannot acquiesce in the utter destruction of all that stands for England outside the feverish cities, and he proclaims in unfaltering accents the fundamental verdict of history; that a country is strong in proportion to the number of its people, who come into direct contact with the land as freemen; that the dearth of the landed population has always been the signal for a national degeneration."—*Daily News*.

LAND REFORM:

Occupying Ownership, Peasant Proprietary and Rural Education.

By the Right Hon. JESSE COLLINGS, J.P., M.P.
With 5 Illustrations. 8vo, 12s. 6d. net.

"The apostle of 'Three Acres and a Cow,' the Right Hon. Jesse Collings, M.P., has written a book on 'Land Reform' which will rank high as a contribution to a never-ending problem. . . . Altogether it is a brave book, and will enhance the writer's reputation."—*Daily Mail*.

LAND REFORM:

Occupying Ownership, Peasant Proprietary and Rural Education.

By the Right Hon. JESSE COLLINGS, J.P., M.P.
With 5 Illustrations. 8vo, 12s. 6d. net.

"Mr. Collings has written a treatise full of sympathy with the struggling agricultural land reform, and eloquent in its appeal for the rehabilitation of a great industry."—*Pall Mall Gazette*.

LAND REFORM:

Occupying Ownership, Peasant Proprietary and Rural Education.

By the Right Hon. JESSE COLLINGS, J.P., M.P.
With 5 Illustrations. 8vo, 12s. 6d. net.

"From the literary as well as the economic standpoint the work is deserving of all praise. The results of exhaustive research and careful pigeonholing have been lucidly and always interestingly set forth."—*Daily Express*.

LONGMAN, GREEN & CO.,

39, Paternoster Row, London, E.C.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1st d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

GERMANY.—HOME FOR GIRL STUDENTS at Frankfort-am-Main. Conservatorium of Music. Good German. Every home comfort. Good references.—Apply Miss PALMER, Schwindstrasse 4.

TUNBRIDGE WELLS.—ROCHELLE, 21, Crescent-road.—PRIVATE BOARDING ESTABLISHMENT. Central for Churches, close to Common. Good cooking. Terms moderate.—The Misses PITT-HAMMOND and WOODROW.

Opposite the British Museum.

THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter. Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom. Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, after the Holidays by YOUNG LADY, re-engagement as RESIDENT GOVERNESS to young children. Usual subjects, music and French.—C. KING, c/o Mrs. Stanley Pearson, Hale, Cheshire.

WANTED situation as SEWING-MAID.—Clever needlewoman and good fitter.—M., INQUIRER Office, 3, Essex-street, W.C.

WANTED one or two Ladies (sisters or friends, to housekeep for lady going abroad. Nominal charge. Servant left.—J., INQUIRER Office, 3, Essex-street, W.C.

A LADY wishes for an engagement as COMPANION or HOUSEKEEPER. Highest references.—D. J. G., The Grove, Tansley, W. Matlock.

19TH CENTURY BUILDING SOCIETY
ADELAIDE-PLACE, LONDON BRIDGE
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HADCASTLE, RENECE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, Aug. 18, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3348.
NEW SERIES, No. 452.]

LONDON, SATURDAY, AUGUST 25, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	543
LEADER :—	
Social Service ...	560
ARTICLES :—	
The Situation of the Churches in France	554
A Cup at Liestal ...	555
Social Reformers. I.—Thomas Carlyle	556
Musings by a Minister.—XLIV...	558
Standards of Church Judgment...	563
Gateways to the Soul ...	564
The Way of Peace—III. ...	566
Impressions of British Columbia.—V. ...	566
CORRESPONDENCE :—	
Dr. Hunter and the Art of Preaching ...	558
LITERATURE :—	
Books, New and Old ...	561
Fitchett's Wesley ...	562
THE CHILDREN'S COLUMN ...	559
NEWS FROM THE CHURCHES ...	567
OUR CALENDAR ...	567
ADVERTISEMENTS ...	568

NOTES OF THE WEEK.

ONE of our friends takes us up genially in reference to the brief speech of one word which we attributed last week to Emerson. He goes so far as to suggest that August heat has made us "nod," as 'tis said Homer himself hath nodded ere now; still, he adds that he may be himself the nodder. He says—"My distinct impression is that it was Thackeray, not Emerson, whose speech at the Athenæum in Manchester consisted in little more than the one word 'Gentlemen.' There was a representative gathering on the occasion; Thackeray had got his speech off by heart, and told a particular friend present what a treat he (Thackeray) was going to give him. Thackeray stood up, memory failed, he turned to his friend, and said 'I am so sorry for you,' and, to the audience, 'you little know what a speech you have missed,' and sat down." Surely a story so circumstantial must be true, and doubtless our friend on return from holiday will verify his impression.

WHAT, then, can an August editor say for himself? If Thackeray, an editor of repute, could forget, how much more our humble self? But now a curious fact emerges. Emerson did make a "speech" of the kind, though writing *currente calamo*, our memory was at fault in locating the occasion in Manchester, where he was specially successful as a lecturer. On turning up our authority, we find it was at the dinner of the Saturday Club (Boston) in honour of the Shakespeare Tercentenary that Emerson rose to speak, "looked about tranquilly for a minute or two and sat

down serene and unabashed, unable to say a word." So that if our friend's authority, and ours, are to be depended upon, there are two such "speeches" by great men on record. Whether to admire most Thackeray's ready pleasantry or Emerson's tranquillity, "serene and unabashed" is a nice point. We incline to the latter.

VALPARAISO, Santiago de Chile, and other places whose names are less familiar, have suffered severely from earthquake. What the number of persons killed has been, it seems impossible as yet to estimate. But the loss of life has been considerable, while the hardship awaiting crowds of survivors is extreme. Driven from their homes, from homes stretched in hopeless ruin, they shelter where they may and how they may. In the face of these convulsions of nature, we are helpless, and can only extend our sympathy. We can, also, perhaps, learn a lesson which these calamities seem to contain. For all our yearning after security, the powers of the world determine that our life shall be one of insecurity. That is a truth we are in danger of forgetting, and it may well be that we suffer more in our dread of unknown chances than we should if we faced the risks with greater *sang froid*. People who live nearer to the reckless moods of nature do this to a greater extent than we in London imagine. And there is little doubt that they are happier for their spirit of reckless disregard of evils which cannot be insured against.

CHINA is the latest of the countries to be seized with the desire for political innovation. The following brief telegram from Reuter's agency may be left to speak for itself, whether as a jest played by the Orient on Western credulity, or in what other sense, we do not pretend to decide. But, if any serious purpose lies behind it, we shall certainly be obliged to furbish up our knowledge of the Asiatic land, the very names of whose provinces we cannot at the moment recall :—"The Dowager Empress intends to summon a conference of high officials, including several Viceroys, to discuss the adoption of a Constitution. The Commissioners who recently returned from their tour abroad recommend a gradual change to Constitutional government, taking ten or fifteen years to educate the people to adapt themselves to the new régime."

A CORRESPONDENT sends us some particulars of the action now being taken by the committee of the Georgia Relief Fund. The appeal for subscriptions has

already produced over £100 and largely increased funds are needed if the work is to be carried out. We may mention that among other names on the committee are those of Canon Scott Holland, Mrs. A. Sidgwick, Mrs. Murray Macdonald, Mrs. Herbert Smith; the hon. sec. is Mrs. N. F. Dryhurst, and the hon. treasurer, Mr. S. R. Scott, Lloyd's Bank, Hampstead.

THE condition of affairs in Georgia is described in the appeal of the women of Georgia to the women of England :—"A disaster, terrible and unprecedented in our history, has befallen our country. By the order of the Russian Government the central and western provinces of Georgia have been invaded by Cossacks and soldiers. Four towns and two hundred villages have been destroyed and burned; fields, gardens, and vineyards have been devastated; the cattle and household property of the peasants have been looted. The people, who were disarmed beforehand, sought shelter in the forests and mountains. Some escaped, but those who did not fell victims to the brutality of the Cossacks, and were ill-treated, imprisoned, and shot." And the assistance it is proposed to render is stated by our correspondent. "It has been suggested that the supply of seed-corn and building material will be very fitting means of meeting the present distress; but closer inquiries may suggest other means of relief. We are in touch with those who can advise us wisely on these matters, but you will easily understand that the names best worth mentioning are just those which we cannot give."

SOME remarks of Dr. Horton's at a picnic convention held at Harrogate have been causing a mild excitement in missionary and evangelical circles. As is not unusual, Dr. Horton has had to protest through the press that he did not mean so much as his hearers imagined he had expressed. He did not say that missions are not successful, but only that if the churches would spend as much on the mission field as the country sank in the Transvaal war, they would be able to achieve more. But he did contrast the 1s. 6d. a head which church members are supposed to subscribe to missionary societies with the undoubtedly larger sums spent by some ministers on tobacco, or by deacons on summer holidays.

IF Dr. Horton had asserted that foreign missions are not succeeding, he would have advanced a proposition which, as regards most countries, few would have been found to dispute. A further charge which Dr.

Horton was thought to have preferred, and to which he adheres, has raised a good deal of strong feeling. "Ministers who do not believe in missions are traitors to the Gospel. Can anyone dispute this view? How can any man preach that Gospel unless he believes in preaching it all?" In short, the New Testament in every line, possibly in every doubtful text, is to be accepted as it stands. Happily there are men in the evangelical communions who do not accept this view. But if they are to be dubbed traitors, it is little wonder that so many pass from these churches to a clearer atmosphere.

GENERAL BOOTH is again enjoying his summer motor car progress. We are led to wonder whether next year we may not have to chronicle the journey of King Booth. It seems that some unduly sceptical persons have been speculating on what will happen on the death of the present commander of the Salvation Army. In the first place, General Booth replies that he does not intend to die yet, and when the time does arrive, it will be said, "The General is dead, long live the Generalship." From which we conclude a hereditary descent has been decided on.

THE General is reported to have described the work of the Army in grappling with the question of unemployment as "a systematic, almost a scientific remedy. It was not soup doles and charity that the genuine working man wanted, but work—producing wages in remunerative employment." Now, wages, in the ordinary sense of the word, is exactly what the Army for the most part does not pay. The social work of the Army has many excellences, though it is hardly so large or so successful as is often supposed. But it does not and it cannot cope with the difficulty of the genuine working man. Nor can it, we are afraid, carry out the work of re-peopling the country side by the purchase of small holdings and the settlement of town workers thereon, even though it is done "without damaging the lawns and estates of the better classes."

THE Garden City at Letchworth is progressing. One of the latest items of news from that quarter is that the well-known publishing firm, Messrs. Dent & Co., has decided to remove its works from London and to erect a building at Garden City, in which 250 workers will be employed. The complete success of the scheme originally mapped out by Mr. Ebenezer Howard depends largely upon the establishment of suitable industries. It is satisfactory, therefore, to learn that a fifth factory is now in course of erection, and that other proposals, including that mentioned above, are taking practical form. The provision of workmen's dwellings is one of the pressing needs in preparation for the increase of artisan population that will come with the completion of the factories now being erected. The need is not indeed a remote one. Last Saturday Mr. Dent and a party of his bookbinders visited Letchworth in a special train, assisted in the ceremony of cutting the first sod, and enjoyed the hospitality of the present residents at the tea table.

THE SITUATION OF THE CHURCHES IN FRANCE.

I WAS waiting for the publication of the Pope's instructions before writing another letter to the INQUIRER on ecclesiastical matters in France. However interesting for us, the internal contests of the little Protestant minority are of small importance in the general state of religion and church in that country, compared with the great struggle between the Roman Catholic Church and the French democracy.

But the Pope has delayed long before publishing his commands. To be sure, we knew already by the Encyclical *Veementer nos* that he condemned strongly the separation between Church and State as an impious and iniquitous and sacrilegious violation of the rights of God, and indeed we did not need such a solemn address to be acquainted with the constant doctrine of the Roman Church on this matter. We wanted, however, to know what practical instructions Pius X. was to give to the thirty-six millions of Roman Catholics who are now in France legally liable of that regimen. It seems that the Pope has been much troubled about his resolution, for he waited until August 10 to sign his address to the Archbishops and Bishops of France, and it has only been published on the 14th.

Nevertheless, I daresay that after such long expectation we are not much better informed than before. The Pope, indeed, does not only condemn once more the statute of separation; he forbids also to the Catholics the organisation of the associations for worship (*associations cultuelles*) which the new French law has ordered. He forbids even the constitution of other associations which might be reconcilable with that law and at the same time more in harmony with the Canons of the Church, so long as the law remains as it is. Thus it seems at first sight that the Pope condemns the French Catholics either to rebellion against the legal power of their country or to temporary cessation of public worship.

But immediately after this severe order he invites the Bishops to use all lawful means, which belong to all citizens, to dispose and organise religious worship, and the faithful people to follow his instructions with steadiness and perseverance, but without insurrection or violence. What does such language mean? It is so clear that there are already three or four different interpretations. Some say that the Pope wishes to promote an amendment of the law, that he wishes the new congregations to be organised according to a type, which should be legalised afterwards if the Government is not to close all the churches in France. Others think that the hard condemnation of the "associations cultuelles" which are prescribed by the new French law, is only a doctrinal one, that the Pope intends to keep safe the principles of the Church, but that he will tolerate the foundation of some type of congregation, which will not quite agree with the legal form, and yet be acceptable to the Government. Thus he would have saved the independence of the Church in its relations with the State, maintaining its right of organising itself as it likes, without a positive rebellion against civil authority.

Let us take an example. Instead of organising in every parish a worship association whose members would be enabled by the law to control the ecclesiastical authorities every year in the general assembly of all those who subscribe; each bishop might, for instance, create one single diocesan association with a few members only, *e.g.*, only with the curates and the vicars of the diocese, the faithful people being admitted in the churches of the association as guests and not as members. So the bishop would be still more than before the master of all the curates.

All these solutions are, however, mere suppositions. We do not know what the Bishops will do. Probably they have received private instructions about it; the laymen have nothing else to do than to obey passively. But the question now is whether people will everywhere be as obedient as the Pope thinks. It seems to me very probable that the Pope and the Cardinals, nearly all foreigners, who had to decide what French citizens ought to do towards the legal Government of their country (!), intend to raise much trouble amongst the people by prohibiting the celebration of worship in all parishes where the Government will require the strict application of the law, and that they hope thus to force the State either to change the law or to tolerate associations which will not be entirely legal.

Troublesome prospects indeed! For in the actual situation of our political world it seems that a change of the law would probably make it more severe against the Church. The anti-clerical majority of the last elections is so enormous that a capitulation of the Government is not likely. But what will be the issue of such a struggle? The Roman Court thinks surely that after a few years the majority would be overpowered by the claims of religious people, and that is not impossible. On the other hand, however, the attitude of the arbitrary clerical power may hasten the disaffection towards the Church which has increased so strongly in the last years. In some parts of the country, for instance in Bourgogne, the majority of the population would accept easily the suppression of public worship; but in other provinces it would not be so.

The leaders of the Roman Church do not seem to dread the danger of a schismatical organisation, although the circumstances are very favourable for it. If the Roman Catholics refuse to found legal worship associations other Catholics may organise them and lay claim to the use of the churches and the succession of the actual parishes. A slight change of Article 4 of the Bill would make the organisation of such schismatical congregations very easy. If only two or three Bishops were consenting, we might have a Gallican Church in France like the Anglican Church in England. Our friend Paul Sabatier has pleaded with eloquence this cause of reform in the actual body of the Church. But I do not believe that there is faith enough amongst the liberal Catholics in France, a few highly cultivated men excepted, to make such a Church likely to live, at least now. Our people must go through a period of unreligion before a religious reform would be successful.

The present circumstances are very favourable for the extension of Protestant-

ism. In some boroughs people will perhaps organise a Protestant "association cultuelle," if the Bishop suppresses the Catholic cult; but I do not think that a general movement of that kind is near, and Protestantism itself in France is not actually fit for the broad propaganda which would be necessary, as it is weakened by its internal divisions. The readers of this paper know already about them; let me add some new points to my former letters.

The expectation of the Central Party that the orthodox group might enlarge its spirit, moderate the oppressive power of its board (*commission permanente*), leave to the local congregations a larger financial, ecclesiastical, and especially dogmatic independence, has not been realised. The Synod held at Montpellier in June (which must not be confounded with the Liberal *Assemblée de Montpellier*, which came together in November, 1905, and about which I have written in former letters), has enjoined the subscription of the confession of faith to all ministers, and ordered its insertion in the statutes of all worship associations, refusing to admit equivalent forms. Financial pressure was also put upon the delegates of poor churches by some of the very orthodox rich subscribers.

The result of this authoritative policy was that a part of the churches which are adherents of the Centre resolved to free themselves from obedience to the Synod. Most of them, however, do not wish to live without bonds with other churches. The natural issue for them would have been to enter into the organisation of the United Reformed Churches (*Eglises réformées unies*), which has been established by the Liberal Protestants to secure the independence of the local congregations in a body of non-subscribers. But that seemed too bold to the men of the Centre. They could not bear the idea that they were going over to those Liberals, whom it is a tradition to hold for unbelievers, just as in England many Presbyterians or Congregationalists, or even members of the Church of England, who hold Unitarian beliefs, would vehemently refuse to become members of a Unitarian conference.

Thus, the Consistoire of Jarnac, in the south-west of France, assumed the task of calling together for October 11 delegates of all the churches which agree with the principles of that church, principles which are expressed in these words:—"Confessing Jesus Christ, only Son of God, who by his holy life, his teaching, his work, his death on the cross, his resurrection and by his present and eternal action procures salvation to men, and enables them to realise, with help of the Spirit, and by means of a fraternal church, the prophetic and evangelical ideal of the Kingdom of God; applying the Protestant and scientific method of free inquiry, aiming at the union of the Reformed Churches in France, &c." This declaration is very like that which was unanimously accepted by the Liberal Assembly of Montpellier; the only difference of any importance is the mention of the resurrection, whilst the Liberals avoided that word and spoke of the victory of Christ over death.

A part of the Centre has thus done too late what they ought to have done six months ago, calling together an assembly of all those who wish to maintain union

between the reformed churches in France. We hope that much good will result from that enterprise. For the moment, however, the first result has been that the movement of organisation of the United Reformed Churches which was taken in hand by the Liberals, has been paralysed. Except in the Cevennes, and in the south-east at Nîmes, where Liberal synods were held with success, in the other parts of the country our friends are waiting the decisions to be taken at Jarnac, where most of them will surely send delegates.

If the Assembly of Jarnac really establishes a Union of Reformed Churches, including the Liberal congregations, there will be no harm, for it is indifferent whether the Centre goes over to the Liberals or the Liberals to the Centre, if the result is the same. But if the Centre at Jarnac is not high-hearted enough to accept the co-operation of the Liberals then the only consequence of its opposition to the orthodox synod will be the creation of a third group of churches, and we shall have the paradoxical conclusion that the most active partisans of union between the churches will provoke one division more amongst the Protestants in France, and that the friends of freedom in the churches will have weakened the Liberal group, which has so long represented the cause of freedom.

JEAN RÉVILLE.

A CUP AT LIESTAL.

WHAT was the name, I wonder, of that inspired silversmith who worked for Charles the Bold? Was he a Lombard, or a Tuscan, or did they breed such men then in Burgundy? We might be able to find out if Charles's household accounts are still to be seen, in Dijon perhaps, like the accounts of Philip le Bel in the Library of Geneva University. But the Prince who took nearly all his portable wealth into the field, and lost it at Grandson, strikes one as the sort of person who does not keep accounts. Great artists were not scarce in those days, the days of Lorenzo the Magnificent. Lippo and his pupil Sandro were both alive, the mighty Lionardo too; and Michael Angelo himself was just beginning to take notice, and say "ba-bagoo," when this cup was taken at Nancy. Was its maker accounted among the fine craftsmen? Or was he just a capable workman, one among a crowd, in an age when genius was cheap?

However it may be, he was a greater man than his princely patron. And yet this Charles of Burgundy was a great man too. I was never sure of it before, for his achievements as a leader and an encroaching vassal are such as any good football captain, born in his place, could have emulated. But here he is, portrayed in silver, look at him. I should know him among ten million; but that again is not much. I know him very well by sight already, ever since I saw his picture in the centre of the silken banner which the men of Soloturn carried off from Grandson. They keep it in their wonderful arsenal, where all the armour of all the ages, down to the rifles, blue uniforms and equipment of the twentieth century federal militia, seemed to be stored. The ages are at home in Soloturn. Outside Italy there is no western town, except Trèves, with an older

history. It says so itself in decent Latin on its fifth century Burgundian tower, and the exception so generously conceded may be allowed to prove the rule. And in that same arsenal, close to Charles's tent—which is partly original, partly restored—stands a marvellous waxwork group, such as would have given Madame Tussaud, not to mention any silversmith, a nightmare; but it has its own grandeur, for it records a great sin and a fine repentance, and tells every Switzer, from Graubünden to Geneva, that the whole Swiss country is his fatherland.

Four years after Charles the Bold had lost wealth, courage and life (Gut, Mut und Blut) at Grandson, Murten, and Nancy, the confederates and their allies quarrelled about the distribution of the booty. (They had no time for quarrel until then, for after beating the Duke of Burgundy they had to beat the Duke of Milan.) They met at Stans to have it out with one another, and kept their tempers so ill that they were on the point of breaking up the council, and settling matters with the sword. The local parson did his best to pour holy oil on the troubled waters, but in vain. "Stung with the splendour of a sudden thought" he hid him to the cell of a venerable hermit, Niklaus von der Flüe, who came with his guide into the chamber just as the fiery delegates were leaping up to fling forth and sound the tocsin. The mild old man spoke, calmed his fiery countrymen, and led them to make a general treaty of peace and mutual aid, to share the booty without blows, and to admit Freiburg and Soloturn into their federation. So the tent which was found standing after Nancy came to Soloturn, and the cup which was found in it came here to Liestal.

I knew Charles's face already; but in the embossed centre of this cup, a patch not much larger than a penny postage stamp, I see his soul. Here is the man whose fine intellect was the slave of his will, whose will was an ever urgent ambition. Here is the prince who encroached so successfully, and yet so vainly, against the reptile Louis, and the bull-like burghers of Ghent, and the distracted emperor. I can see him carrying to Trier the royal crown which he was never to wear; raging with impatience before the gates of Neuss, and yet persisting against all reason in that futile siege. I understand how he persuaded himself that his own appearance at Calais would console our warlike Edward for the absence of the promised army. I know why he loved to see his own face at the bottom of every draught of his own vintage. I know, but I cannot tell you. You must go to Liestal and look at the work of this old world silversmith. But so much I can tell you—Charles's immense egoism was not all ignoble. He and his cause were one, La Bourgogne c'est moi. It was not the mean selfishness of a single man, but the glory of a great principality which drove him to ruin. This bold, bad man, had an element in common with Saul of Tarsus.

Still I stand to it, he was not so great a man as the silversmith who, with less stuff than goes to a florin, reveals all this. And the work of the greater man has lasted longer. Charles aimed at a kingdom; he worked with armies on square

leagues, county upon county, of plain, forest, and vine-clad hill. But where is Burgundy now? Who among you can trace its ancient bounds? It is, of all things most hateful to its ambitious Duke, a mere anonymous district of France. The other man worked with his little tools on eighteen-penn'orth of silver, and here is his work—the countenance and character of Charles the Bold. And if Charles had succeeded? Still the craftsman were the mightier man. To tell the subtle truth beautifully is much harder than by battle and intrigue, blows and lies, to found a dynasty.

When you visit Liestal —. But first let me ask why you never do visit Liestal. You go straight through by a quick train to Luzern, Bern, or Zürich, and very few of you spare even a sight-seeing day in Basel, much less linger in that fine old city, and explore its delightful neighbourhood. Have you ever heard of the Council of Basel? or of Erasmus and his Greek Testament? or of the baptism of Jerome Froben, and his work? The antiquities, the museums, the gallery, the library of Basel are well worth your lingering. And you should visit Mariastein, where the child fell from the cliff, and was found safe in the Virgin's lap, and Säckingen, with its cat and trumpeter, and Basel Augst, with its splendid Roman theatre, and should walk through the lovely woodland by the side of the Rhine, and amid the smiling hills, with their frowning castles, to Liestal.

Liestal itself is a curiosity. It is a quiet little town, almost a village, is the capital of a state. Basel-land has its own laws and lawmakers, its own police, its own dialect. Within the memory of many still living, in the reign of William IV., there was war between Basel-land and Basel-city. Go to the Rathhaus, upstairs into the old justice-room, and ponder the dates and mottoes inscribed on its walls. When you understand them you will know more history, and realise what history is much more vividly than you do now. Then ask to see the cup, and you will be taken into the little office of the chief of police, who will take it out of his book-safe and give it into your hands.

When you visit Liestal, I say, you will observe that Charles the Bold was a generous drinker. A shallow dish, rather than a cup, shaped like the bowl of a champagne glass, rests on a broad, firm pedestal. It is more suggestive of a sparkling than a still wine: did he drink the sparkling Burgundy which we know to-day? It is a precious liquor, and I know of one last will and testament where this particular wine, apart from the rest, was made a special legacy. But it is sweet; and Charles—you have him now before your eyes—was a connoisseur, you perceive, in all such matters. I take it he drank the dry vintages which were also to be found in his duchy, though the coveted county of Champagne was never to be his; wine of Burgundy, I feel sure, and sparkling wine, was his tippie. And when he had honoured his toast, he saw this face, his own, strong and beautiful, resolute, and fine, the face of a tyrant, a saint, an artist, as fate might rule, but never of a sneak or a nobody. He tossed off his last bumper from this cup just before the fight began

at Nancy, and looked into the cup as into a mirror. Two days later, that face was found, foul and discoloured, in a marsh, by his victorious foes. And here is the cup in the little capital of a Swiss canton, telling its thrilling tale, and asking its unanswerable questions.

Davos.

E. W. LUMMIS.

SOCIAL REFORMERS.

I.—THOMAS CARLYLE.

IN a few short papers (arising out of a course of lectures on "The Prophets") I wish to bring to mind some of the more memorable social remedies proposed by "latter-day prophets." I must forego in this place the study of the principles advocated by that remarkable group of men who prophesied to the ancient Hebrews no less on social reform than on theology. It must be sufficient if we open our eyes to the fact that men speaking "with authority" are as real a factor in our public life as they were in that of Israel. They may not be relatively as prominent, their "authority" may be questioned and frequently questionable, but in their degree these are the men who stir the minds of their fellows. They not only indicate a route; they set mankind marching. The briefest review of the words of such men, however familiar their words may be, may quicken us afresh, even where their proposals appear for any reason impracticable.

The writers whom I propose to consider are of extremely varied types. The historian appears in Thomas Carlyle, the speculative philosopher in Charles Fourier, the politician in Joseph Mazzini, the art lover in John Ruskin, and the novelist in Leo Tolstoy. In regard to all but one—Fourier—most readers will be prepared at once to assent to the statement that, while the reputation of these writers with the economists may be small, their influence upon the mass of men is great. They may not be school-experts, but they are recognised as "seers," and it is through their visions, and those of men like them, that a spirit of life stirs in the breast of the people. Fourier is probably the least known by those who will read these lines, and some who know a little about him may wonder that such a Saul should be reckoned among the prophets. I think a wider knowledge of his works, his temper, and his influence will amply justify his inclusion; but this point may be deferred till he comes specially under review.

We begin with *Thomas Carlyle* (1795 to 1881), who, whatever may be said of his prejudices, style, rough wit, and, above all, his inconsistencies, was indisputably among the foremost in his day in pleading the cause of the poor. Born a peasant, inured to the hardships of a life which during long years was scantily furnished if not absolutely penurious, he lived all his days close to the humbler strata of the community; and though his days ultimately brought him high tasks and brilliant company, he never forgot his first love, his sympathy with the crushed and wretched of the land. We need but recall the names of some of his books, later as well as earlier, to see how, in spite of his raids upon the often profitless realms of politics he had ever a passionate desire to set

right, if it were possible, the gross wrongs that embitter the lives of masses of men.* His friend Emerson was certainly not an inhuman creature, but the prevailing moods of the two men in face of the social problem were as distant as well could be. The American, the rustic student, was content to scatter his seed-words and let them grow, and for the rest to repose on the healthful ways of a universe which he considered very sane. The Scotchman, domiciled on the frayed edge of our huge bewildering London, ached over the miseries of the slaving multitudes, so long dumb, but in his day, struggling pathetically to find voice. Men knew of this passion in his breast, and we read of one and another piously wending to Chelsea to get illumination for their work as helpers in social reconstruction. Whether they got light depended on a good many things—on the health of the great man, on their power to take him in his humour, and, not least, on what they conceived light to be. Sometimes, literally and figuratively, they found the place filled with smoke.

If we go unwarily to such a man's writings we may experience something like the same fate. How ruthless this man of pity can be! It is not that with face impassive he enunciates coldly the irreversible law that swerves not from its path for all men's entreaties and tears. Carlyle speaks much of the "Eternities," but never in the mood that accepts their arbitrament with placid resignation. He lends himself to his divinities, and when they take action it is with something of a stormful man's passion and purposes. In return strange forces seem to stream into him, and at times he sets aside the pleadings of philanthropy with a savage scorn! "Might is right," he declares. You protest the notion is immoral. He hurls a great laugh at you and calls you names. Such a prophet is very trying to his pupils; but I suspect that the "sons of the prophets" of old did not find their masters' words all honey.

Admitting all this and much more, preparing ourselves for much contradiction of some things that we have considered quite unquestionable, hardening our brows like a flint against the brow-beating we are sure to get; above all, considering that this man, great as he was, was like the rest of us in frailty and wilfulness—we find certain main drifts of judgment in Carlyle's voluminous speech on the subject of social reform. Most conspicuous is his decision that the old order had a root of good in it, a principle which the new order has been too ready to depreciate if not to forget. Formerly men *belonged*. The greater number were once an actual possession of the few; but the few also, however much they might abuse their privileges, stood in clearly recognised relationship of duty to the many. Feudalism had at last to go; no one saw the necessity more clearly than the writer of that famous prose-epic, *The French Revolution*. Yet feudalism, and its characteristic monarchy, had to go only because its spirit was already gone. The eighteenth century still saw its forms enduring, but the times cried out for

* Sartor Resartus (1833), *The French Revolution* (1837), *Chartism* (1839), *Past and Present* (1843), *Latter Day Pamphlets* (1880), *Shooting Niagara and After?* (1867).

realities. The new order was, as yet, little orderly in Carlyle's early days, and we must allow for the intensity of his youthful impressions when we observe that he hardly seems to give credit for the considerable advance made toward social reconstruction in the course of his long life. The pertinent consideration is whether this social reconstruction is on the right lines, whether it is anything like complete, and how its progress may be accelerated.

Carlyle regarded the spirit of democracy as nihilistic. To take the sceptre of government from puppet hands is assuredly good, but to place it in the hands of the unwise is not good. Mere "zero and vacuity" appeared to him to have thus far resulted from abolishing "the old arrangement of things." On this topic he said much, of which no little still remains true enough to be worth renewed attention in these days of extended franchise. But the main point is that the policy of *Laissez faire* (which he regards, I think wrongly, as the inevitable result of democracy) is an impossible one. His insistence on the duty owed from man to man throughout society is emphatic, and the emphasis is as much needed as ever; though I do not think a candid examination of the statute book would support the charge of inattention to the condition and wants of the population at large. Parliaments have not let things slide, by any means; instead of leaving things to drift they have passed numerous laws conferring on the state or the local community power to interfere considerably with the life, industrial, domestic, and personal of the citizens. Indeed the complaint is not infrequently heard that too much interference takes place, and that the free life of the citizen is perniciously curtailed. But Carlyle, I imagine, would rather go the full length of German regulation of the civic life than sympathise with those who rebel against our milder system.

Where Carlyle would probably differ from some sanguine contemporaries is in regard to the exaggerated influence supposed to reside in Acts of Parliament; and without accepting his flouts and gibes at our big "talking machine," and its noisy adjunct, the Press, we may usefully ask ourselves whether we, too, may not expect too much from statutes and direct too little attention to those who live under them. It is here that democracy has vast leeway to make up. The personal factor is still the heart of the problem, and at the moment, when a new Education Act is being laboriously manufactured, we may opportunely ask ourselves how much or little we, and the majority of our fellow-countrymen, really do for the culture of the nobler faculties of the children. We may supplement the inquiry with another: is there not sadly too much of the policy of *Laissez faire* in our dealings with the adult population, too little real devotion to their culture and personal development? In Carlyle's view the remedy for social wrongs lay in righting the individual members of society. Remember how he spoke of that horrid "quagmire of pauperism" which is little, if any, nearer being drained, apparently, now than when he died, a quarter of a century ago. "It vitally concerns all British citizens to abate pauperism, and never to rest till they have ended it. Pauperism is the general leakage

through every point of the ship that is rotten. Were all men doing their duty, or seriously trying to do it, there would be no pauperism." Doubtless, on hearing again this last sentence, the lawyer in us, willing to justify himself, will ask, "And what is my duty?"

I suppose Carlyle's reply, apart from such picturesque additions as he might think fit to make, would embody his favourite maxim, "Do the thing that lies nearest to hand," and it may be confidently assumed that if everyone did every day just what he has engaged to do, be he sweep or Poor Law Guardian, bricklayer, merchant, plumber, or preacher, there would be an immediate accession of vast dimensions to the well-being and satisfaction of all mankind. But our prophet, besides such general instructions, has his specific proposals to offer.

Drill your soldiers, of course; but drill also your workers. The battlefield is won by disciplined units who contribute with more or less understanding towards the desired achievement. Can the victories of peace possibly be won by a mob of undisciplined irregulars, who at best, recognise no *esprit de corps*, and at worst are actually warring upon one another? These and similar considerations were repeatedly pressed by Carlyle upon his contemporaries; and though he specially insisted on the necessity of first finding the "able man"—a discovery not easy—and then obeying him, I think his influence has greatly aided in promoting the spirit of trades-unionism, which at least aims at abolishing chaos in the industrial world. There are, doubtless, points open to criticism in trades-unionism. In the absence of the heaven-sent "able man" the common rank and file have had to get along as best they could, and many a mistake has been made in the process. The liberty of the worker has been limited injuriously at times, the interests of the community, as a whole, have suffered now and then in the pursuit of advantage by a section. Much progress has yet to be made in the direction of getting an intelligent grip of the facts of the business world, and of differentiating the highly skilled worker from the half competent. Nevertheless, when all allowances have been made, the benefits produced by the spread of this principle of combination have been indisputably great. Labour has largely organised itself, as capital has done; the next great step is the organisation of the two as vitally useful to each other. Meanwhile, who can doubt that the evils of "sweating" are due in great measure to the absence of the protection afforded to individual workers by mutual understanding and support? The difficulty of enrolling the "sweatable" in any adequate union is very great; but the successes achieved in the higher ranks of labour forbid despair even in regard to this. Carlyle's "able men," the Messiahs who shall bring deliverance to these wretched captives in our midst, are still awaited. Will they never come?

In Carlyle's day there was much talk of emigration, and he frequently recommended it as a remedy for present evils. Here again a clear success has been attained, so far as regards many of the emigrants. There is still room beyond

sea for willing workers, and there is still need to facilitate migration from our crowded areas to the healthier fields afar. Yet one cannot resist an uneasy feeling that the remedy of emigration is, at best, a partial one. Good as a temporary relief from the pressure of congested population, excellent as affording a new life to those who are fit to embrace it, the policy of emigrating its children on any large scale must be fraught with great risks to a nation. Boatloads of vigorous young men and women put off from Queenstown every year; can this be regarded as good for Ireland? Does the condition of the common people there improve in consequence? Or must it not rather be the other way, as this annual draining away of their best goes on? From other countries in Europe, similar tides flow west. I shall not soon forget the great crowd of stalwart brown fellows whom I saw recently embarking at Naples for New York. Good for them, we trust; good for the great land they are going to; but how about Italy? Is not the policy of emigration very like a confession of social despair? Are we really to admit that in countries like ours, possessing enormous resources of wealth, both in money, and in national material—roads, harbours, means of transport, and the like—it is impossible to do at least as well for our sons and daughters as in lands where the inheritance from the labours of past ages is far less than ours, if it be not, indeed, entirely lacking?

It is not so much my task, however, to criticise, as to state the opinions of the great men I have named. "Carlyle," it has been said, "is a revolutionist at heart, but he is not an anarchist." His fervid denunciations of class-selfishness, of time-serving officialism, and not least of a spiritually bankrupt Church, still find their echo in many a disciple's heart, even where in the disciple's head there are doubts respecting his master's Cæsarism. If only the great heavens would send the infallible leader, the true prince of men, that we might follow him! But the heavens seem to bid us grope our own way for the most part, with such broken lights to guide us as we can find.

W. G. TARRANT.

ALL force behind the changes of the world is One, whether it assumes the mask of this or that order of phenomena.—James Martineau.

THE essence of all vulgarity lies in want of sensation. Simple and innocent vulgarity is merely an untrained and undeveloped bluntness of body and mind; but in true inbred vulgarity there is a dreadful callousness, which, in extremity, becomes capable of every sort of bestial habit and crime, without fear, without pleasure, without horror, and without pity. It is in the blunt hand and the dead heart, in the diseased habit, in the hardened conscience, that men become vulgar; they are for ever vulgar precisely in proportion as they are incapable of sympathy, of quick understanding, of all that, in deep insistence on the common but most accurate term, may be called the "tact" or "touch-faculty" of body and soul.—John Ruskin.

MUSINGS.

By A MINISTER.

XLIV.

WHY does not someone write for boys the Romance of the Five Codices? It would be a true story of treasure-finding, hardly less thrilling than the tales of search for imaginary gold which now absorb them. By the Five Codices I mean, of course, the five great manuscripts of the New Testament, or of portions thereof, the carefully guarded prizes of as many cities—London and Cambridge, Rome, Paris, and St. Petersburg.

Codex A would come first—by courtesy. Well do I remember, myself a boy, hearing one of my elders say that he had just been examining with a magnifying-glass a single letter in "the Alexandrian," in the British Museum. I know now that he must have gone on a bootless pilgrimage; like many another scholar before him, to scrutinise for himself the bar across the O in 1 Tim. iii. 16. Whether the little stroke was an old line retraced, or a daring insertion, was a question over which the anxious critic then held his breath. The Revisers, when their turn came, decided that the reading, in any case, rested on no sufficient ancient evidence—Codex A being now held to be less ancient than at least two other manuscripts. How the precious volumes travelled from Alexandria to Constantinople, and thence into the hands of Charles I. of England, and how they remained in the possession of our kings until the Royal Library was presented to the nation by George II.—all this the romancer would fittingly relate in his own more moving way.

The adventures of Codex B would not be less stirring. Did not Napoleon carry it off as a prize of war from the Vatican Library, and did it not remain in Paris till its restoration in 1815? And did not venturesome scholars make many attempts to examine it, now more jealously watched than ever? Is it not told how they were permitted to see but not to copy—their pockets searched, and no writing materials allowed—and how one eager student, suffered at last to collate certain passages, could not resist the temptation to transcribe twenty pages, and escaped with punishment slighter than he deserved? If Pio Nono had not intervened with friendly aid, would the *fac-simile* of 1868 ever have been given to the world? And what more fitting close could there be for this second chapter than the desperate encounter between Burgon and the defenders of Rome against Alexandria?

Next would come an account of the discovery of Codex C, and our writer would tell how some scattered vellum leaves of a Greek Bible were cleaned and used again by a scribe in the twelfth century for some writing which he had in hand, the old writing still showing itself in places; how the stray pages with their double burden wandered from the East to Italy, and were taken by Catherine de Medici to Paris, to find a resting-place at last in the National Library; how, at the close of the next century, attention was drawn to the underlying text, but how little could be done until the application of a chemical tincture in 1834 brought more of its secrets to light.

Then would be told the story of another fragment, Codex D. After the sack of Lyons by the Huguenots, Codex B came into the possession of Beza—Calvin's friend and fellow-worker—who presented it to the University of Cambridge, and by his name it is now known. Many are the battles that have been fought over its bold departures from the common text, the best known being the famous passage in the Third Gospel: "On the same day, seeing one working on the Sabbath Day, he said unto him, Man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art accursed and a transgressor of the law." So may we say of boys playing cricket on Sunday, What a pity it is that they *think* they are doing wrong.

For closing excitement, what could be better than the finding of Codex Sinaiticus, the most complete, perhaps the oldest, of all? "It was in 1884," the tale might run, "that Constantine Tischendorf, visiting the library of the monastery of St. Catherine at Mount Sinai, chanced to see in a basket some leaves of the oldest Greek writing he had ever beheld. They were leaves of a manuscript of the Old Testament set aside for lighting the stove, and no less than forty-three such leaves did the visitor succeed in rescuing. In vain he asked for more, but fifteen years later, visiting the monastery again, and this time under the special protection of Alexander II. of Russia, a bundle of parchments wrapped in a cloth was, shortly before his departure, placed in his hands. He was allowed to keep it for one night, 'and that night it seemed sacrilege to sleep,' for there, spread out before him, was part of the Old Testament in the same writing, and the whole of the New. Before long, the monks were induced to present their priceless treasure to the great patron of their Church, and to entrust it to the safer keeping of the Imperial Library."

But, after all, a boy is a boy, and is happier, perhaps, with his buccaneers and cave-hidden hoards. Later on, he may understand how a man, possessed of all his senses, may yet rejoice over these poor relics "as one that findeth great spoil."

CORRESPONDENCE.

DR. HUNTER AND THE ART OF PREACHING.

SIR,—All that is essentially related to the future welfare of our churches is a matter of concern to those of us who believe that they have a definite place in the development of the religious life of the country. Every arrangement which tends towards efficiency in attaining that end, however foreign it may be to normal methods, must always command our gratitude. Notoriously we are conservative, and, to no small extent, therefore unprogressive. Consequently, the disposition of those of us who are keenly anxious to see possible opportunities of service turned to the best account; is to welcome the manifestation of a spirit which cares much more for effectiveness than for tradition. The recent appointment of Dr. John Hunter as special Lecturer and Preacher at Manchester College is a distinct departure from

custom. So far it exhibits an attitude of mind in those responsible for the conduct of the College, which gives us a pleasant sense that they are in earnest in the endeavour to equip students for the increasingly difficult work of the ministry as thoroughly as possible. Any question which arises is not on the general principle, but on the particular appointment. Is Dr. Hunter a man from whom such help is obtainable as is not being derived from the ordinary College staff, and will it have an appreciable influence in forwarding the main idea of the College? In my mind, he emphatically is not, and the appointment demands criticism and deserves censure.

We have many of us had opportunities of forming an impression of Dr. Hunter. There seems to have been a deliberate and not unsuccessful attempt to draw him into and attach him as closely as may be with our movement. Why, it is extremely difficult to see. Still, there is the fact. And, answering to our blandishments, Dr. Hunter appears to be very willing to turn us to account without identifying himself whole-heartedly with us. Now what impression does he make? I write, of course, only for myself, and I write frankly.

(1) I suppose he has been appointed as a noteworthy—a few enthusiasts might say a great—preacher, holding liberal principles. It is a good thing that a theological college for the training of ministers begins to show signs of realising the quite fundamental importance of preaching, and is no longer content to relegate it to the place of least importance in the curriculum. Apart from the essentially commonplace and familiar matter of his preaching, so highly decorated as to make on some the impression of originality, and tinged with so much orthodoxy as to give it piquancy to many modern Unitarian ears, is Dr. Hunter in manner and method an exceptionally fine preacher? No doubt, to some he is, but for my part I am bound to say I consider the hundred-miles-an-hour declamatory reading of a rhetorical essay or rhapsody is not the way in which to appeal to the mind, move the conscience, or stir the hearts of men. I do not wish to attack Dr. Hunter, or to deny that he has done and is doing good service in the common cause, but only to challenge the wisdom of his appointment to a particular post.

(2) Those who have been present at a service conducted by Dr. Hunter will know that in the devotional part he is practically inaudible. Even the lessons are read to himself. This method, which is unique outside the church of Rome, may have in his mind justification on some uncommunicated principle. The impression which it makes on me is that he is deliberately saving his strength for the sermon. And I do most deliberately say that the clear, audible, reverent conduct of the devotional part of a service is as much of first-rate importance as the well-spoken message of the sermon. Indeed, it may often happen that when the sermon awakens no response in the hearer's mind, he may have been deeply moved, raised on to the higher planes of thought and feeling by lesson and prayer. To add to our conspicuous failures in the conduct of public worship this of inaudibility

would constitute no very obvious claim for gratitude on the part of the churches to Dr. Hunter.

(3) No small or unimportant part of a minister's life is spent, or should be, in the realisation of those exceptional opportunities of intimate friendship which make him, in a peculiar sense, one with his people, enable him to appreciate, interpret, and direct himself to the satisfaction of their deepest needs. On this point I write under correction, but, my impression is that Dr. Hunter has been the preacher almost entirely and not the pastor. Now, I assert that any influence, in the college which tends to lead to the church being identified with the pulpit as a mere preaching place must be highly dangerous to young men whose ideas of what is rightly to be expected of a minister are in course of formation. In brief, although Dr. Hunter finds a not unimportant sphere for the exercise of his peculiar gifts, it seems to me that he has no special qualification whatever for the work to which he is now appointed, but, on the other hand, that he is disqualified in various ways. And that I am not by any means alone in this judgment I have good reason to know. Is it not well that those responsible should be told that, in the opinion of many who are sincerely concerned for the well-being of the College, they have made a grave blunder?—Yours, &c.,

ADDISON A. CHARLESWORTH.

Highgate.

THE CHILDREN'S COLUMN.

THE VOYAGE OF MAELDUNE.

FROM TENNYSON.

[This is the story of the man who sailed the seas to slay his enemy but found a friend instead.]

MAELDUNE was the chief of an island of the west called the Isle of Finn. The day before he was born his father was slain in single combat by the Chief of a rival clan, who also lived on an island some distance away. Thus fatherless from his birth Maeldune grew up with a feeling that was cherished by all around him, that a great wrong had been done to him which could never be repaired; and as he heard men tell and tell again of all the valiant deeds of his father, and how the young men honoured him in peace and followed him in battle, his heart burned within him and he vowed that he would kill the man who had killed his father. Every year that passed served only to strengthen his bitter resolve, and when at last he reached manhood, and was himself made the chieftain, he called his men together and sailed to satisfy his revenge.

They soon reached the isle where dwelt the man he sought. It happened that as the ship approached he was standing on the beach, but just as Maeldune, sword in hand, was about to leap ashore, a sudden violent gale swept the vessel out to sea. Like Ulysses at the mercy of the winds that drove him astray, the ship of Maeldune was driven along until she reached the Silent Isle.

In this strange place there was no sound of any kind. The waves as they broke on the shore, the brooks rippling over the gravel, even the waterfalls tumbling from the mountain tops made no sound whatever.

The pine trees uttered not a whisper, and the lark quivered high overhead without a song; "and the cock couldn't crow, and the bull couldn't low, and the dog couldn't bark." Wherever the seafarers wandered it was all as still as death, and worst of all they lost their own voices which grew thinner and fainter until they were no louder than the squeak of a bat. This so dismayed those strong men who were wont to raise their voices above the din of battle that with anger they left the shore and came presently to the Isle of Shouting.

But this was worse than the other, for on the top of the cliffs sat a score of grim birds which shouted, once every hour, with such awful human voices that the ox fell dead at the plough, and the corn withered in the field, and the roofs of houses fell in, and the houses burst into flame; and Maeldune's men were infected by the mad spell, and they shouted at one another till they lost all reason and began to fight and slay, and it was all that their leader could do to draw them off, some wounded, some left dead.

Very different was the Isle of Flowers which they next reached, guided by the breath of millions of roses carried far out to sea. As they drew near it seemed as though over the whole island, from summit to water-line, the clouds had been raining gems, topaz and sapphire and ruby, so did every inch of hillside and valley glitter with flowers. Passion flower, clematis, and convolvulus climbed up the cliffs, and the snow on the mountain tops was the snow of the hosts of lilies. Then Maeldune and his fellows landed and sang with great delight as they waded through the flowers, and in their glee rolled in the fields of crocus until they were yellow with pollen dust from head to foot; and the pollen in the air they breathed dried their throats and made them very thirsty, but there was no fruit of any kind with which to slake their thirst. So in disgust they tore up the flowers by handfuls and sailed to the Isle of Fruits. But alas! the juice of the fruits with which the island was laden was like wine, and it inflamed the tempers of the men until they quarrelled and fought, and had to be summoned back to the ship and reminded of the purpose with which they had left their homes, and which still remained unrealised. So next they passed by the Isle of Fire, which quaked with volcanic tremors and shot up crimson flames for miles into the sky, until they seemed to touch the stars. Then, some of the crew, maddened with excitement and the poisonous fruits, leaped into the fire, and the rest sailed away until they passed over a wonderful Undersea Isle, down upon which they gazed through the water that was clearer than air, and it appeared like a City in Paradise. There were massive towers and stately palaces, and round about stretched sweet quiet fields, so still and beautiful that it seemed as if they were asleep; and with the charm of it certain of the men were so overcome that they forgot that it was all under the water, and plunging in were drowned.

Then the stream of the sea and the wind that urged their sails brought the vessel of Maeldune to the Bounteous Isle, where everything that heart could wish for lay around them. Day by day at dawn a

shining hand was extended from the cloud above and placed at the side of every man food enough for the day, so that no one needed to work, but sat idly gazing at the waves and listening to the gurgling springs and singing songs, until for very weariness of indolence they needs must play; but the play grew rough and boisterous, for they played at battle, and at last were fighting in earnest when Maeldune called them away.

And they sailed to the Isle of Witches, who were like the Syrens whom Ulysses saw and heard, who would have lured them to destruction had they not turned the helm about and hastened in another direction, which brought them in an evil hour to the Isle of the Double Towers; and this name it had received because on it were two towers, one of which was built of smooth stone, but the stonework of the other was carved all over with flowers. Now the earth was always moving beneath them as in an earthquake, and this made them knock violently against each other, while their bells clashed and boomed discordantly, and the frightened jackdaws flew screaming from their nests in the crannies. Then Maeldune's men took sides and fought against each other, half of them for one tower and half for the other; and while they fought till many were slain the thunder pealed over them in wrath all the day.

And then all that were left went back to the ship and hoisted the sail, and the salt stream in the sea carried them to the Isle of an Aged Saint. Many years had he lived there, and very old was he. His voice was low and gentle, and his eyes were sweet, and his long white hair and snowy beard reached to the ground. And he spake, and said: "O Maeldune, forsake this evil purpose of thine; leave the reward of sin to God. For how many generations has this fatal feud been kept up between the two clans?"

"His fathers have slain thy fathers in war or in single strife, Thy fathers have slain his fathers, each taken a life for a life; Thy father had slain his father—how long shall the murder last? Go back to the Isle of Finn and suffer the Past to be Past."

Then the men and their chief all kissed the fringe of the old saint's beard, as they knelt reverently before him, and he prayed with them and forgave them and blessed them, for a new heart had come to Maeldune; but this he himself knew not until he had left the Isle of the Saint and had come in sight of the isle of his foe from which he had been driven by the wind; and there stood the man who had slain his father. And the wind ceased to blow and the current to flow, and there was nothing to hinder Maeldune from landing and slaying the man—but he would not. Instead thereof he forgave him and departed, weary of his fruitless travels and all the shame and strife of them; and when, at last, with only a tenth of his men, he reached his own island he knew that the good and beautiful things of the world can only be fully enjoyed by those whose hearts are gentle and clean, and that to the heart that is full of wrath Paradise itself becomes a place of folly and a mountain of strife.

H. M. L.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, AUGUST 25, 1906.

SOCIAL SERVICE.

WE have before us the CONSTITUTION OF THE NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE, the objects of which, as defined by its third rule, are "specified in the resolution approved by the meeting of the National Conference on Wednesday, April 18, 1906, viz. :—(1) Careful study of the social problems of modern civilisation ; (2) The undertaking of definite practical work towards their solution." Readers of the INQUIRER, as well as all those who visited Oxford last April, will not need to be reminded that exactly these problems of modern civilisation occupied the most prominent place in the discussions of the Triennial Conference. But the movement out of which the present Union has sprung has no official connection with the Conference. It presents its credentials as an independent association, and this fact seems to us not without significance. It indicates in brief the strong working of a tide of thought in our midst on the power of which individuals are borne to a single port. The thought of the Conference and the thought of the Union are superficially independent of one another, but they become one as being expressions of a single larger aim. Neither lays claim to any originality. On the contrary, their strength consists in ranging itself with social forces outside our own little societies. The stimulus to the enterprise was first given by those churchmen who founded the Christian Social Union, which has already its compeers in many of the Nonconformist Churches as well as in the religious Society of Friends. All these have their Unions, and one at least of them bears the comprehensive title of Sociological Society.

Now, mention of sociology reminds us that the movement in the Churches is part of and was preceded by a movement outside their borders. The societies we have mentioned, and many similar associations, may all be brought into a single view as expressions of the one immense thought which has modified so profoundly all our social theories. The idea is described in Professor Dicey's recent "Law and Public

Opinion" as the growth of collectivism. We may, indeed, go further, and say that it is the emergence of the belief in society as itself a spiritual reality of the nature of an organism. Individual men and women are members of a community, and as such are more inextricably, more intimately bound each to each and dependent one on the other than the separate members and organs of the human body. This close-knit dependence of man on his fellows carries with it a growing consciousness of social responsibility. The body politic is afflicted with many and serious, even, it sometimes seems, with fatal ills. The sociologist investigates social causes and effects to discover, if may be, the impersonal conditions of national well-being. The social reformer is learning that deep underlying all personal defects which return in shapes of distress on the head of the sinner there are general causes in the nature of the industrial organisation which perpetuate and embitter poverty. Reformer and student alike recognise the arduous task which lies before them if these social problems of modern civilisation are to be solved, and the nation is to front the future with confidence and power.

Society requires what the churches ought to be able to give, requires what the religious spirit alone can contribute. Reform is necessary and sociological study is indispensable, but prophetic fervour and spiritual insight must be the channel by which the beam of celestial light shall enlighten our darkness. Can the new movement which suggests these thoughts, or can any other of the associations within the churches exert this highest sociological force? The world has felt its need of spiritual power if it is to deal drastically and thoroughly even with a housing question! In response to that demand of the spirit of the age numerous associations have sprung up within the churches, and they in their turn offer a challenge to the churches themselves. The service asked for is seemingly a simple and unpractical one. Nevertheless, the study which is demanded is the inevitable preparation for the ultimate endeavour to remove even those causes of physical or spiritual destitution which are due to the environment in which men live. Prophecy is not a substitute for knowledge, but an interpretation.

Since, then, the National Conference Union is seen to be in the line of social advance we welcome its appearance with a cordial greeting, and trust that its aims may be increasingly realised among us. If we are to offer any advice it will be to concentrate its energies on the social problem as a whole and not to be too easily allured by mere philanthropic activities for the alleviation of this or that particular symptom of disease. The task of the present day is threefold, and the cure is logi-

cally the latest phase. By that, of course, it must not be supposed that remedial action should wait until we can initiate the millennium by a stroke of the pen, for that time will never come. The social reconstruction to which men of all creeds and political parties are alike looking forward cannot be other than gradual. But if the conception of society as itself a reality and a living whole is true at all, it certainly implies that the action needed for reform must be the considered action of the nation itself acting through the State as its instrument. So far as the individual acts, and in the last resort there is no action except through individuals, he must act not as philanthropist, and not as churchman, but as citizen. As this must be so in the nature of the case, the work which lies before the union for social service is chiefly described in the first of its objects.

We are tempted to consider how far the Union or the Churches can advance along the first method of the three to which we have referred, in the direction, that is to say, of sociological investigation. The leaders of our churches cannot, as a rule, expect to be experts in social philosophy. To consider this subject further would resolve itself into the question of how far, or whether sociology should become a basis of ministerial study of co-ordinate importance with theology, and that is too wide-reaching a consideration at the present moment.

The remaining task, and the one to which the Union invites the churches is itself a large and important one. It is work to which the Church has throughout the ages devoted itself, not without success. Among the greatest of the preachers of Christendom was CHRYSOSTOM of Constantinople. Nothing is more characteristic of his work than the attempt to popularise the ethical knowledge and the moral ideals of his time, to illustrate them, and to enforce them by an appeal to the hearts of his hearers and the summons of religion and duty. This is work for the pulpit, for the Sunday-school, for the Young People's Guild. We want original thinkers, for social science is still in its infancy. But also there is a call for those who will zealously and patiently deal with the problems of modern society on the basis of what the original thinkers can teach us. All the questions which vex society to-day are economic and political questions, but they are also moral questions. They demand thought, and thought which must be followed by action, but above all they need to be pressed home again and again to the consciences of men. We are our brother's keepers, and that increasingly, as, with the growth of society, we become ever more dependent on one another. This is the thought which, sphinx-like, perplexes us to-day. We cannot dismiss it from our minds, even if we would.

And we would not. On the contrary, we believe that the very clearness of our conviction, painful though it often may be, is the voice of the God of the ages to the men of to-day. To those who possess this world's good^s or wisdom, and who have heard in the still low music of humanity the voice of the loftiest ideal, the task presents itself in irresistible authority of sharing the blessing of life in fraternal justice with those who are any way afflicted in mind, body, or estate. On this broad principle, it is possible to deal with all such special instances as those of unemployment, or of the living wage, or of education, or any of the innumerable other difficulties which defy but cannot ultimately defeat the advance of man.

This is the thought and this the difficult duty which the churches are asked to study and to consider, not as a thing of passing interest, but a matter of most vital moment to them as religious communities and to the nation at large. The gospel of JESUS is a social message, not one of lonely attainment, but of a life of brotherhood; that is also the aspiration which animates the hope of men to-day, and which MARTHEW ARNOLD has fixed on as the secret of his father's power:

"But thou would'st not *alone*
Be saved, my father! *alone*
Conquer and come to thy goal."

The proper work of a religious society as such is not to entrench on the functions of the State, not primarily to do the work of the sociologist, but rather to set before the minds and stamp into the hearts of its members the existence and the need of those in every town and countryside who in the midst of the abundance of wealth are so lacking in the means of livelihood that they are left without hope in the world.

PREBENDARY CARLILE of the Church Army is away from town on tour. He is willing to go anywhere to further the work of which he is the founder, and to assist the poor for whose uplifting the Army is in commission. It is necessary that the Church Army should have a fund of £100,000, because it proposes, within a twelvemonth's space to emigrate 20,000 people. It may do so; more probably it will have to be content with less than the number of sovereigns and emigrants. Nevertheless, many families will leave these shores, and, to judge from past experience, they will, when the chance comes, do well. But then, given the chance, they might have done well at home. Many of them, in fact, will be people who have not done by any means badly. The question of the unemployed is a perplexing one, and people are ready to jump at anything that sounds like a remedy, yet it is quite futile to expect to find this remedy in emigration. Past experiments have shown at least so much as that.

BOOKS NEW AND OLD.

THE company of great books always reminds me that the temple has its spacious outer courts as well as its inner shrine, and gives fresh pregnancy to the words: "thou art not far from the kingdom of heaven." There are some poets who may be called fitly, and in a special sense, religious. Dante moves among the great conceptions of mediæval theology, and he brings us at last into the presence of the Love, which moves the sun and the other stars. Milton accepts the Puritan theodicy of his time, and fills it with the splendours of his own imagination. Wordsworth interprets the Divine Presence in nature and his own soul, and his noblest verse is steeped in religious emotion. Shakespeare is not a religious poet in the sense in which Dante, Milton, and Wordsworth are religious poets. He belongs to the outer courts of the temple. He has no religious theory, either derived, or peculiar to himself. He leaves no impression on the mind, which can be called definitely religious. There is no reason to suppose that he was a very religious man, or that he was interested specially in religion. No breath from the eager religious disputes of his time reaches his pages. None of his characters are of a distinctly religious type; the Catholic saint and the Protestant devotee are both absent. None of them stand agaze into the mysteries of the Unseen, transfigured by the fervour of devotion. There are indeed occasional passages which have upon them the special marks of Christian romance, like the description of the death of Mowbray, Duke of Norfolk, in "Richard II.":

"Many a time hath banish'd Norfolk
fought
For Jesu Christ in glorious Christian
field,
Streaming the ensign of the Christian
cross
Against black Pagans, Turks, and Saracens;
And, toil'd with works of war, retired
himself
To Italy; and there, at Venice, gave
His body to that pleasant country's
earth,
And his pure soul unto his captain Christ,
Under whose colours he had fought so
long."

But there is nothing here which has in it the note of personal confession or goes beyond the plain requirements of his art. A dramatist, who stood himself in his private belief quite outside the Christian faith, might have written thus. So true is all this that men have disputed whether Shakespeare was a Catholic or a Protestant, and it was possible for a recent critic to write an essay on "the absence of religion in Shakespeare" without running any risk of public censure or ridicule.

The truth is, as Professor Bradley has reminded us recently, "the Elizabethan drama was almost wholly secular; and while Shakespeare was writing he practically confined his view to the world of non-theological observation and thought, so that he represents it substantially in one and the same way, whether the story is Christian or pre-Christian.

He looked at this secular world most intently and seriously, and he painted it, we cannot but conclude, with entire fidelity, without the wish to enforce an opinion of his own, and, in essentials, without regard to anyone's hopes, fears, or beliefs." "Shakespeare," he says, elsewhere, "was not attempting to justify the ways of God to man, or to show the universe as a Divine Comedy." Of course, this is only another way of saying that he was dramatic to the finger-tips. The school of sentimental criticism goes astray fatally, when it tries to prove that it was his purpose to enforce certain lessons about human life and Divine love and justice. Shakespeare is never didactic. Even the great tragedies end with no theodicy or theory of restitution like the book of Job. The good and evil characters pass to where "beyond these voices there is peace," but no attempt is made to pluck aside the veil which shrouds the mystery. He was a humanist, and his work is the perfect flower of the movement of humanism, with its fresh, passionate interest in human life and all that befalls it, which began with the Renaissance. If his influence is of a kind that can be called moral or religious at all, the secret of it must not be sought either in the subjects of his plays or in any kind of direct teaching or personal belief. It is something indirect, a result unpremeditated and unforeseen. But many of the noblest influences come to us precisely in this way. They recall us to attitudes of mind, to channels of emotional experience, to the wider sympathies and to many aspects of human excellence, of which ordinary religious teaching takes little account. It is a pardonable straining of language if we apply the term religious—though perhaps spiritual would be a better word—to whatever enhances the dignity of life or renews for us the sacredness of the world.

Shakespeare was a humanist. He painted life as he saw it. He did not select certain types, which pleased him, and confine his attention to them. Nothing human came amiss to him. It is a motly crowd of people that moves across his stage; and he is not their critic nor their judge. With kindly humour he is interested in them all. Their characters are not refracted by his own mood of expectancy or gloom. They stand before us bright, vivid, real, in their habit as they lived. The consequence is that, leaving out of account for the moment the great passages of tragedy, an atmosphere of cheerfulness pervades his work, as of the sunshine and open air of a world in which there is much to enjoy. He banishes the winter of our discontent, and puts us in a good temper with life. Anyone who has this power of making us more keenly interested in the world, more generous and happy in our views of life, is a powerful ally of Christianity. Is there not in parts of the Gospels themselves an element of this Shakespearean good humour? It lies like a shaft of light across their matchless stories of human life, and helps to make them, apart from their deeper significance, the most simply beautiful writings in the world. But Shakespeare's gallery of

portraits may do something more for us besides increasing our gaiety and good humour. It enlarges our knowledge of human life, and while it enlarges our knowledge, it enriches our sympathy. This is a service which the novelist is doing for us continually, but no one does it in so consummate a way as Shakespeare. As we turn his pages we are free of the liberties of the court, we feel the rush and excitement of battle, we find ourselves in the company of the subtle politician, the ambitious worldling, the gay lover, the country bumpkin, the motley fool. All types of men and women are there, and they are so presented to us that we understand them, why they feel and think and act just as they do. We are, most of us, very provincial in our views of life. Our standards, our judgments, and our sympathies are those of our class, our party, or our creed. Shakespeare gives us the franchise of the world. It is very near akin to Christian sympathy, that fundamental grace of the Gospel, this power of feeling with men quite not akin to ourselves in gifts and temperament, of entering into their hearts, and understanding the secret springs of their life; and with understanding come larger capacity for admiration, less disposition to judge, more tolerance of the infinite diversities among men.

But if Shakespeare is tolerant it is with a tolerance that is poles asunder from moral indifference. He never blurs the lines. He never asks us to admire what should be hateful. It is one of the discriminating sayings of Coleridge, that there is "no character in Shakespeare to which he has given a propensity to sneer or scoff or express contempt, but he has made that man a villain."

For his presentation of evil we must turn chiefly to the great tragedies. There we find it in its foulest and also in its most subtle forms—cruelty, lust, jealousy, rage, ingratitude, selfish ambition; and with them the flaws which mar the characters of the good and often involve them in the same tragic fate. All these Shakespeare found in the world, and, stern realist that he was, he put them all into his pictures of human life, extenuating nothing and yet setting down nought in malice. But to his clear gaze evil revealed itself as something more than a fact in the natural history of man. He saw it as a dark and hostile force in perpetual conflict with the good. When men treat with evil otherwise than as an enemy, when they try to make terms with it as a power to be coerced and used for their own ends, then it turns upon them to devastate and to destroy. This is the secret of the tragic element in human life, and it is the burden of Shakespearean tragedy. Macbeth, as soon as he yields to the temptation to compass his ambition by evil means, is caught in a fatal snare. We can watch the coarsening of his character, the disappearance of all manly and kingly qualities, the dark obsession of fear, till these are his last words, the unconscious verdict of the soul upon its own villany:

"It is a tale

Told by an idiot, full of sound and fury,
Signifying nothing."

The character of Lady Macbeth is

drawn with the same close observation of moral facts. At first she is quite indifferent. She is not horrified at the murder of Duncan; she is only surprised that an old man should have so much blood in him. While her husband is haunted by strange spectres of the brain, she has recourse to her "facile realism." "What's done is done." "A little water clears us of this deed." But slowly the reality and power of evil are forced in upon the mind. Conscience awakens, not to remorse, but to terror. She cannot endure the darkness, and must have a light burning always by her. At last the moral fact grips her and strangles her: "What's done cannot be undone."

There is in Shakespeare an element of terrible impartiality in the treatment of this theme. The good and the evil, the cruel and the gentle share the same tragic fate. Evil is depicted in its progress and its wreck, as he sees it on the stage of the world. The rest is silence. In his later work, above all in the *Tempest*, there is a hint of the part which love plays as a spiritual force in human life, of its forgiveness and reconciliation and final victory. Even Caliban, in his low bestiality, is brought to a better mind:

"I'll be wise hereafter

And seek for grace."

Here, if anywhere, Shakespeare comes near to a Christian interpretation of life. But it is not wise to insist upon it, for even here he is still the sane observer of facts and not the preacher of a message. The significant fact is this, that the supreme humanist, who depicts things as they are with the closest approach to scientific faithfulness, represents evil not merely in its ugliness, but as something hateful and hostile, which the world is always trying to cast out and exterminate. We are at liberty to go beyond the dramatic point of view, and to inquire into the meaning of this fact. Underlying it for all who will think out the issue clearly is the spiritual truth, that the world means something, and that it means good. In whatever fashion we may interpret this ultimate meaning, at least it forbids us to be materialists. The transition is easy and natural from the moral facts, which Shakespeare sets down as he sees them, to their root in the righteousness of God. But the dramatist does not conduct us himself into these high regions of faith. He is a humanist to the last. He brings us to the place where the riddles of existence begin to crowd upon us, and there he surrenders us to a higher guide; even as Virgil leaves Dante at the threshold of Paradise: "Son . . . thou art come to a place where I, of myself, discern no further. Here have I brought thee with wit and art. . . . No more expect my word or sign."

It is this strict limit, imposed upon him by the conditions of his art, and probably by his own temperament, which makes it impossible to describe Shakespeare as a religious teacher in the ordinary meaning of the word. We do not go to him either for Christian doctrine or for the vision of God. There are ranges of spiritual experience which he does not attempt to explore. There are elementary needs of the human soul which nothing he has written can satisfy. But he will be

numbered always among the chief helpers of mankind. When we consider the wealth of his achievement as a moral influence among men, how he has widened their horizon and enriched their sympathy, and confirmed them in the love of good; when we remember, too, how he brings us to the edge of life's dark mystery, and then, though he will be no longer our guide, leaves the way open for the teaching and vision of the Gospel, we can describe him most fitly as a prodigal dispenser of the bounty and joy of earth, who is not far from the kingdom of heaven. His place is among the forerunners, in the spacious outer courts of the temple.

W. H. D.

FITCHETT'S WESLEY.*

THE purchaser of this book will find that he has got within a moderate compass and at a very moderate price a very excellent account of the life and work of John Wesley. The story is freshly told. Things that one had read before in Southey or Moore or Tyerman or elsewhere are still worth reading again in their new context. And the effect of the whole is to give the reader an intelligent and fairly adequate idea of Wesley, and of the origin of the Wesleyan Methodists. A certain buoyancy of style, closely connected as it is with the author's unfrightened frankness in telling his story, carries the reader along, keeps him active and alert, and ready to begin the next section as soon as this one is finished. It might justly be expected that in recording Wesley's spiritual experiences the author would treat them from the point of view of a Methodist theologian, and the reader will readily excuse, if not justify the extravagant estimate of Wesley which serves as an introduction to the whole work.

Again, so many of the facts are related as exceptional, so many of them do not seem incredible only because they are already well known, that the writer's undoubted tendency to use needless emphasis does not irritate, though it occasionally amuses the reader.

"It is no exaggeration to say that Wesley preached more sermons, rode more miles, printed more books, and influenced more lives than any other Englishman of his age, or perhaps, of any age. And the performance did not even tire him!"

But the work is not mainly made up of these easy generalisations. It is a study in Wesley. It is a courageous attempt to discover and to make known the secret of his strength, the limits of his power, the circumstances and characteristics that conspired to create his success. And hardly any reader will rise from the work without feeling his indebtedness to the writer's candour, good sense, and general trustiness.

The notice given of the parents of Wesley and of other members of the family should be well considered. The man who has had some experience of modern Wesleyan Methodism may be excused for thinking that the character of the connection is influenced not only by the traits it has inherited directly from John Wesley, but by the qualities and defects of the whole

* Wesley and his Century. By the Rev. W. H. Fitchett, B.A., LL.D., Smith, Elder & Co., 6s. net.

Wesley family. The father of Wesley with his intolerable self-importance, his majestic airs of superiority, his utter incapacity in practical matters, and his hard and unintelligent conduct towards the children who offended him; the mother of Wesley, energetic, optimistic, persevering, knowing everything about the management of children, except how to hold them in life and comfort them; Wesley's brother Charles, with just a touch of poetic genius in him, occasionally showing himself narrow, prejudiced, proud, but with a deep spiritual understanding that gave him power to translate the trembling incoherent experiences of awakened souls into verse that at one time breathed forth the impassioned language of prayer, and at another the rapturous expression of thankfulness, trust, and joy; these and the less-known members of the Wesley family seem to account for one and another characteristic of the Wesleyan people to this day. The Wesleys live again in the Wesleyans.

A considerable space in the volume is occupied with what one may call the philosophy of the Wesleyan Revival. John Wesley's conversion, his release or partial release from sacerdotalism and his evangelical reading of Christianity are made to account for a very great deal. It is very well to have all these matters set forth in detail that we may see them as Wesley himself saw them, as they appeared to his earliest followers, and as they are interpreted by a great many Wesleyans to-day.

But when Dr. Fitchett asks towards the end of his volume, "With what eyes would Wesley have looked upon a Rainbow Bible? How would he have dealt with all the new, fermenting unbeliefs, bred of science, or of half science?" he is reminding us that the Wesleyan reading of Christianity, important as it has been and is yet, is getting year by year to be less credible and less intelligible. An appeal to Wesley's experience is unanswerable, as long as that experience has its counterpart in the souls and lives of other men. But what if the time is coming, and is now close upon us when Wesley's reading of human nature, and his interpretation of the work of Christ, will seem as antiquated and inadequate as his reading of child nature and his scheme of child life seem to every intelligent man and woman now? That account of Kingswood School which is given under the heading "Wesley's Odd Opinions," may have more significance than the writer believed. Wesley drew up a time table for the children of Kingswood School, we are told, which was calculated to make them either lunatics or hypocrites. Very suggestive sentences are these—"As a matter of fact, Kingswood comes next to his own wife in the vexation it caused Wesley. Human nature was in quarrel with his dreadful time-table." In short, the Wesley doctrine at its earliest and best could not be applied to children. They were not the sort of beings Wesley supposed them to be. Can we wonder if by and by it should prove that the Wesleyan teaching was only temporarily and not eternally applicable to men?

Those whose investigations and inquiries are directed just to those problems that Wesley neglected, to child life, child nature, the development of the moral and mental life of the child, will be likely to arrive

at very different estimates of grown men and women, of this world and the world to come, of God and Christ and Mankind from those that passed current with John Wesley.

That our age is defective enough in spiritual things, that our twentieth century has too much in common with the eighteenth century which in this book is represented in such unlovely colours may be regretfully acknowledged. A new Wesley is needed, doubtless. But not only his theology, and his scheme of salvation, his very inward experience will have to be different from that of his predecessor if he is to speak to the men of our day as Wesley spoke to those of his time. Meanwhile, this book, together with one or other of the abridged editions of Wesley's Journal, will give us an admirable and fairly adequate conception of Wesley and his work, of the time in which he lived, the doctrine he preached, of some few of his helpers and fellow workers, and of the astonishing success of his labours. The book is heartily commended.

J. R.

STANDARDS OF CHURCH JUDGMENT.

In these days, in which society at large seems to go perpetually alternating between the two extremes of prying into its own manifold diseases, on the one side, and rushing to all manner of external stimulants, remedies, or palliatives on the other, and in which the Church, so far from teaching the world better, seems more and more prone to follow the world in its heedless ways, nothing can be more important than standards of judgment. I wish, therefore, to set down certain thoughts about these as they pertain to the Church rather than to the world, though I do not forget that they cannot well pertain to the one without more or less pertaining to the other. The rather close and direct observation and experience of years have led me to think that no churches in Christendom need a word of warning, of admonition, or of inspiration, on this far-reaching question more than do the churches of the Liberal Faith. Among these churches utterly false standards of judgment on ecclesiastical questions are getting more and more rife, while, within their borders, true standards tend more and more to be set aside by an over-busy officialism, or to be lost sight of by more or less confused and bewildered, not to say restless, congregations. Whoever, therefore, shall be able to say or do anything towards leading men and women away from the wrong and conducting them towards the right on these manifold questions, will deserve well of his kind, whether he gets what he deserves or not.

(1) Dealing with certain false church standards that are getting more and more self-assertive and self-contradictory in our ranks, I ask, by way of sample of what I mean, the attention of the readers of this paper to the utterly false standard of numbers in regard to our churches and Sunday-schools, which, of course, are inseparable. As a vivid, not to say painful, illustration of the significance of this utterly false standard of ecclesiastical measurement, I may be

allowed to refer to the fact that I was, not very long since, present at a representative meeting of a certain section of our churches at which certain churches and Sunday-schools were being vivisectioned, and, in connection with which barbarous operation, one of the ministers present, with more or less direct reference to another, also present, ventured to say: "If I were the minister of a church which had a Sunday-school of only some twenty or thirty scholars, I should be ashamed of myself." There was, in the summary jurisdiction thus exercised, no reference whatever to the merits of the case in question, judged by far truer and higher standards, no question whatever as to the loyalty or the disloyalty to great principles and to daily duty on the part of the minister so assailed, nor as to whether or not he was better or worse than his assailant when tried by these truer and higher standards of Church life and work. The one fact fixed on was that the marked school was a smaller one than some others, a purely external and physical test being thus allowed, in the critic's mind, to decide the whole question of self-shame or of self-gratification. How any standard of measurement could be worse in itself or worse in its application I could not then, and cannot now, even so much as imagine. The minister thus falsely tested and falsely condemned could not, moreover, forget that, in the course of his ministerial life, he had, conjointly with others, been the minister of churches whose Sunday-schools numbered 350, 500, 600, or the like, and yet that not one of these larger schools had ever required half the amount of time and labour needed by the branded small school of 30 to 40. If the application of the false standard thus illustrated had been exceptional, it might well have passed; but it has, of late years, been exemplified so much and so often as to beg the whole question as between the small in bulk and the great in principle, which is vital to our churches. If ever anything was vital to them. The real point for all the ministers and members of our churches and Sunday-schools is not as to whether these are great or small but as to whether ministers, congregations, and school-managers, as a whole, are loyally and faithfully doing their whole duty in the light of the great principles for which they stand. No churches and no ministers whatever, of the Liberal Faith especially, have the smallest need to be ashamed of themselves because they are few in number, so long as they are true and loyal, while no mere bulk, or the counting of more heads than usual, can shield them from dishonour if they are not true and loyal. It is a further condemnation of the bad standard of measurement thus illustrated that, if it were applied, impartially all round, and if it were fully accepted, it would put to shame all our churches and all our ministers alike. Numbers, in churches and schools, as in all other things, are always relative and comparative; and so, whilst some of our churches and schools are small indeed, when compared with others of their own order, it is equally certain that the very largest of them dwindle into

insignificance when compared with the numbers of the largest churches and schools in other denominations. Are, then, the adverse critics within our own ranks not only prepared thus to condemn brethren as able and as competent as themselves on an utterly false standard of measurement, but also to be quite as fully condemned in their own persons, by the same hopelessly bad test, the moment they compare themselves, their churches, and their Sunday-schools, not with the smaller churches and schools in their own ranks, but with the far larger churches and schools of Christendom as a whole? Their logic, or the want of it, leads straight to this question; while the question itself does but show what a miserable standard it is which they have thus adopted in part, and how its absolutely impartial adoption would but tend to prove what many persons have long asserted, that our churches and schools as a whole, are "a vanishing quantity," that they are "dying at the roots," or that "there is no hope for them," and that "while the work of their ministers is harder than that of the ministers of any other churches, it is also more utterly unfruitful." When critics are obliged thus to apply their own critical principles to themselves as well as to their fellows, it is high time for them to ask, very seriously indeed, whether they had not better look at once for some truer standard of church judgment.

(2) That there are some other equally false church standards of judgment in our Liberal Churches goes without saying, but, for lack of both time and space, I leave these and pass on to say a word or two on the *true* standards for our Liberal Churches, contenting myself with the treatment of one of these which seems to be just as typical on the right side as the external test of numbers is on the wrong side. I think I have already suggested, to all discerning readers of the paper, what the true central standard of judgment, for all our churches, schools, and ministers is, and must be. Loyalty, then, absolute loyalty to the great principles for which all our churches, schools, and ministers stand is the one supreme and sole word that here needs to be said and insisted on. No one, certainly no minister, in our ranks, should now need to be told what the great principles in question are. To me, at any rate, it gets clearer day by day that, if the central and essential principles of our churches and schools be not those of unreserved faithfulness to all human faculties and capacities on the one hand, and equally unreserved faithfulness to the leadings of the Spirit of the Living God on the other, then we have no *locus standi* in the religious world at all, no distinctive place to fill, and no distinctive work to do. It is by our several and collective loyalty to these essential principles that we must stand or fall, and I, for one, now as ever, must steadily decline either to be judged or to judge, in regard to our churches, schools, and ministers, by any other standard whatever. Of course, the more or less visible issues of such principles and of such loyalty thereto can never be matters of absolute indifference; but, in all such

cases, as that of our churches more especially, woe be to the man or to the body of men who prove themselves so absorbed by the outward issue as not to be able to see the shining glory of the inward ideal, no matter what the passing church circumstances or the fleeting conditions of church life may happen to be.

We all want to grow, of course; but we should never forget that there is all the difference in the world between the growth of a Daniel Lambert and an Apostle Paul. With the one exception of the Master himself, there is no more magnificent personality in Christendom than that same "Paul, an Apostle of Jesus Christ"; but there was a time in his grand life when it was not exactly outward success that he had to boast of. If prayer be, as Coleridge characteristically said it was, "the mightiest energy of the human spirit," then it is equally true that all the spiritual energy I possess goes out in the prayer to God that all our churches, schools, and ministers might read, once again, and again after that, the piercing words of Paul, in which, writing of himself and his co-workers, he says, "Giving no offence in anything, that the ministry be not blamed; but in all things commending ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings"; and so on to "having nothing and yet possessing all things." Judged by these and the like grand words, Paul, in the light of transfiguring history, is himself transcendent; but tried, at the time, by any other than the most inner, the most spiritual, and the most divine standards, he must have been set down as a failure. Nay, indeed, it is equally certain that, judged by the merely outward issues of his birth, life, and death, even Jesus has not been a success. Only when judged by the spiritual and the ethical, and therefore by the divine and human in one, can Jesus and his religion be now vindicated in face of the civil, political, and social state of Christendom at this moment. Let those who will, then, insist upon it that we must have regard not only to the great principles for which we stand, but to their outward issues as well; but let no man fall into the huge blunder of looking more to the external than to the internal, to the transient rather than to the permanent.

(3) Reviewing all that has thus been said upon this great question of standards of church judgment, there can be no more doubt as to the lessons it teaches than as to the inner importance of the subject itself. No one can over-rate the significance of the fact that, while the outward test, for inward and spiritual things, is utterly bad in itself, it is absolutely fatal for the churches, the schools, and the ministers of the Liberal Faith. Nor, on the other hand, can anyone over-rate the significance of the rule that, while the test of absolute loyalty to great principles is essentially true in all cases, it is also the one test which we of the Liberal Faith should think of either for ourselves or for other people. The supreme lesson of lessons for all is the lesson which teaches us that we must, above all and beyond all, follow the inward light, and not be "disobedient to the heavenly vision."

W. MELLOR.

GATEWAYS TO THE SOUL.

I.—SENSE OF WARMTH.

IN a recent issue of the *Hibbert Journal* (January, 1906) in his article on "The Material Element in Christianity," Sir Oliver Lodge pleads for a recognition of the essential and indispensable use of the facts of nature and objects of sense in the development of the spiritual side of our being. Even if we are immortal spirits, the material vehicle furnished by our bodies is the necessary medium of manifestation, without which the world of matter could not be apprehended or have for us an effective existence. No vision, thought, or inspiration enters our present consciousness except through the brain. Our senses limit us, but, so far as they go, they tell us the truth.

If life has a meaning at all, we may reasonably suppose that our assuming an earthly body, our "logos becoming flesh," provided the best means of furthering our evolution. In that sense, the doctrine of the Incarnation is the central fact of Christianity and of every great religion. "In our flesh grows the branch of this life, in our soul it bears fruit." "All good things are ours; nor soul helps flesh more, than flesh helps soul." Such was Browning's view, urged in no spirit of paganism, but in full confidence that man was "a god though in the germ."

The tabernacle of flesh wherein we dwell, moves in a temple that holds a mightier Presence, who must be revealed as much as concealed in this material manifestation, seeing that without His indwelling life it could not be at all. Though a veil hide the inscrutable face, and we may gaze even upon the veiled mystery only through the bar of sense, some token of its meaning must be given in every flashing movement of its iridescent folds.

An effort will be made in these articles to deal with certain experiences of sense as avenues to the knowledge of God. Before treating of the specialised senses, it may be of interest to consider a "massive sensation" like warmth. I have ventured to connect this personal function with a cosmic function, which for lack of a better title may be termed "the glow of God."

The Breath of Winter.

If all terrestrial processes are reflections, symbols of the operation of cosmic energies, our summer and winter may shadow forth the giving and withdrawing of "that love, whose smile kindles the universe," the process of the creation and disintegration of a world.

To Northerners, the exercise of the sense of warmth is peculiarly grateful and comforting. Who has not felt on a chill morning in a badly-warmed church the inaptitude of the Oriental and essentially tropical image, "Thou art our shadow from the heat of life." Our eyes are hungering for light, our body is desolate for warmth. An icy blast from the North-east blows upon us, and under it we shrink and shrivel. It was here that Shakespeare found closest analogy to man's inhumanity—

"Blow, blow, thou winter-wind;
"Thou art not so unkind
"As man's ingratitude;
"Thy breath is not so keen,
"Because thou art not seen,
"Although thy breath be rude."

But when the rays of the sun beat upon us, and our face is fanned by a warm breeze from the south, we begin to bask, we grow expansive, we beam in response. Gratitude, affection, spring up easily and spontaneously.

Language and Experience.

These diverse human moods, engendered by a contrasted sense-experience, have registered themselves in the parables of our common tongue. Men speak of the cold glitter or the steely look of unsympathetic eyes. Intellectuality, divorced from emotion, is taken as indication of a "cold, calculating nature."

"If e'er when faith had fall'n asleep,

"I heard a voice, 'believe no more.'

"A warmth within the breast would melt

"The freezing reason's colder part;

"And like a man in wrath the heart

'Stood up and answered 'I have felt.'"

A trust in the higher things, a love of the unproven good belongs to the heart's warmth, and the man who embodies it is named "warm-hearted," "ardent," is seen to wear a "beaming" face, and to live the "radiant" life. Artistic discrimination makes use of similar terminology for the "warm tones" of a picture are contrasted approvingly with "cold tints."

A writer in the Book of Revelation in the "winter of his discontent," weary of the apathy and indifference of the Laodiceans, plunged into the familiar symbolism, "I would you were either hot or cold"; he would they gave their ardour, their enthusiasm to the cause, or opposed it with antagonism, negated it—but that callous "nothingarianism" was more than he could endure.

This symbolism we derive from the fact that we occupy a dwelling which has to be kept at a certain temperature, a certain luke-warm condition, that should vary little, though the environment change from the vigours of the coldest day in winter to the sultriness and oppressiveness of the hottest day in summer.

Whence our Warmth?

Yet our own warmth we do not make. The fuel of our combustion we take from the heavens. We borrow it in some form of bottled sunshine, whether from food or wood or coal. We cannot conceive of a more apt symbol of our utter dependence upon God who "holds moral relations with mankind" than this—all our life-energies are derived from the central star of our system—the sun. If the universe is a huge organism, in whose matrix the heavenly bodies are imbedded like so many organs, the sun is the heart of the solar system, and our earth one of the limbs that receives its vitality from that life-giving power. Detaching itself earliest (according to one version of the Nebular Theory) from the primitive space-filling Nebula, the sun became a focus which collected the divine energies and distributed them to the worlds that formed later. Were that fountain dried up, we would all become as the dead leaves that lie on the forest floor. All our energies, caloric, chemical, actinic, electric, vital, are derived from the sun. We feed and are nourished upon Solar rays. Heat is but a gross physical symbol of the life of God that sustains us.

Sun Worship.

There is sufficient reason why we turn, in spite of our scepticism, with lightened eyes and grateful heart to the sun; we retain something more than relics of ancient sun-worship; we enjoy the sense of present good, we feel the instant glow, there is an immediate response as the harp answers to the touch of a deft hand, as the eye straining for beauty kindles before a form of loveliness. In that glorious shekinah, to which so many eyes all the world over turn lovingly, lies a bond that unites diverse forms of religion—Zoroastrian and Christian, Hindu and Samoyede, Druid and Greek. Modern science has helped us to realise that in order to walk or talk, to work or play, in order that brain may respond to stimulus, or heart pump out oxygenated blood, the sun's strength must be drawn upon, the thews of Herakles must agonise. Those rays that come dancing across the abyss of space permeate and compass us from birth till death.

God is a Living Fire.

The sun is for us a materialisation of the Divine Radiance, an embodiment of the Divine Power, a focus of Divine energies—God in manifestation. And if we would seek a symbol of what God is in His unmanifested, unconditioned Being, if we would seek a physical counterpart of the Absolute, we must think of that shoreless vast of ether pervading interstellar space—the undifferentiated ether in which the worlds float as fish in the sea.

To describe it in the language of temperature, interstellar space is infinitely cold. It is at absolute zero. It is the dormant material out of which the worlds were made, quickened into existence, warmed into life. It is the vast quiet upon which the great breath was breathed, awakening it into motion and turning its passivity into activity. It is dead before the warm glow of divine love pulsates through it, starting spiral motion that built the atoms and clustered their families into wheeling orbs.

Imagine this cosmic warmth withdrawn! The whirl of worlds would stop, their massive bulk would be resolved back into the darkness and cold out of which they were moulded, and the infinite diversity of nature would fade into the indistinguishable, homogeneous, ether-sea, that can be neither felt nor heard nor seen.

Scientific Imagination and Experiment.

That the hypotheses of physicists which resolve the atoms that constitute matter into rings of force, or vortices of ether are not pure speculation, but intuitive glimpses into fact, is suggested by certain experiments. Though scientific theory regards the elements as various condensations of one primitive ether, chemists must of necessity deal with them as substances possessing permanent properties, distinguishing them one from the other. And these properties have been so carefully tabulated that the elements may be arranged in a scale one above the other as they exhibit the possession of more or less of these properties.

Yet it is found that when certain elements are submitted to extraordinarily low degrees of temperature, they lose these distinctive properties. They are frozen

out. As lower and lower ranges of temperature are brought to bear upon these chemical elements, their internal properties disappear one by one; they are returning to a primitive condition whence they were derived. They are approaching the death whence they were warmed into life. Were the cold of interstellar space reached, matter as we know it would be destroyed; it would be resolved into the nothingness whence the glow of God awoke it to being.

Five Sense-Ethers.

Sense is response to etheric vibration: According to an ancient philosophy, the great breath acting upon the primitive matter of the universe, throws it into five states, having distinctive vibratory motions and performing different functions: In modern language, there are five kinds of ether. One affects us as *sound*, another as *touch*, a third as *colour*, a fourth as *taste*, a fifth as *smell*. A sense of warmth is a modification of the touch-sense, or responsiveness to stimulus from the tangiferous ether.

It is, of course, a sense relative to us: If we are warm, a less warm object feels cold. If a piece of flannel and a piece of steel be at the same temperature, the former will appear warmer by reason of more rapid radiation of heat from the latter. Passing one hand from cold water and the other from hot into lukewarm, it will appear hot to the former but cool to the latter. These are some of the illusions of sense. It shows that these experiences have to be continually corrected by the reason. The senses gather the experience, but the reason tabulates them. They are not sources of our knowledge, but gateways through which they enter. They tell us nothing; they simply allow action and reaction between the dweller in the palace of five gates and the world outside. It is the knower who knows, but it is through these doors the things to be known pass in.

Helen Keller.

So through this general sense of touch, out of which the special sense was modified, we are able to feel the glow of God's activity in the universe. We are reminded of the case of the girl, Helen Keller, deaf, and therefore dumb, and also blind—two of the widest gateways closed and sealed. Yet by the refined development of the sense of touch, communication was set up between the imprisoned soul and the world of men. When a good minister sought her out to tell her of the gracious Presence and the love of God, he found he had been anticipated. She already knew. He who is closer than breathing and nearer than hands and feet, had already been there. "I have felt Him like a great warmth," she told her teacher. Without vision of His wondrous world, without hearing of the wonderful symphonies in life's orchestra, she had not been shut out from the Presence. "I have felt Him as a great warmth."

We who both hear and see may have missed this token. But He is close at hand in food and fuel. He sits at table; He shadows the hearth; as you sit by the fire on a winter night, conversing with friends or dipping into the great treasures of master-minds, you are basking in a portion of the sunshine derived from Him who

is "clothed with the sun." The glow of God percolates through you: Primeval forests gathered it ray by ray, caloric by caloric—that fire, that heat, that warmth, is God's smile for you: To find Him you need not go farther afield.

And it preaches on behalf of Him who sent it. "As ye have freely received, freely give." Down in the alley there is hunger and cold; there are pinched, wan faces and sullen hearts; will you not go? In return for the goodness of life, what better thing can we do than move kindly among our kind? For if we would reform the base, what more excellent way than that set forth in the old fable of the contest of wind and sun, to pull off a wayfarer's coat: The wind puffed in his face, twisted and tugged at him, tore at him, trundled him—but failed: The sun merely bathed him in his warmth, and of his own accord the wayfarer doffed his coat. There is the everlasting parable of the conquering force of gentleness: There is the final condemnation of all aggressiveness and resistance: To reform the world, do not bring a crowbar but a sunbeam: Leave cold criticism to the cynic and the battering ram to the iconoclast; but for your part, diffuse the radiance of kindness, beam upon your enemy, wrap him in your warm sympathy, and he will grow expansive and radiant and happy, and therefore, by natural consequence, he will become useful and benevolent and good:

J: TYSSUL DAVIS.

THE WAY OF PEACE.

FOR A TWENTIETH CENTURY DISCIPLE.

III.

(1) Learn by growing. Be more to-morrow than you are to-day.

(2) There is no contentment for the content. No real repose for the torpid soul. It is not sleep for which we truly yearn, but life. Therefore look up, step forward, and be alive.

(3) There are God-created, divine, human beings who seem becalmed, just floating over the mud flats; there are human vessels drifting, the sport of every wind that blows. There are once noble ships with torn sails and shattered spars. There are derelicts on the ocean of life, and often the coast lines are strewn with wreckage. You are your own soul's captain, keep to the bridge!

(4) Because you cannot know all is a poor reason for thinking you can have no knowledge. As though a man on a bright morning should fear to take one step into the perfumed woodland world before him because the little he can see is so much less than all. What you need to know, you can. From your heart say "Send me!" and you will see where to go.

(5) Every living thing is led by a motive that transcends itself. The cup of moss is filled with one drop of pearly dew; the dew thus held washes the pantry shelves in the tiny domestic economy of the moss household, and trickles off with this supply to the tender rootlets of the thirsty fern beneath; the fern revives, unfolds, and under its arched frond a crimson spider nests; the silver

woven web catches a flying seed! The moss, the fern, the spider's web, built better than they knew, they served a higher end, the forest stands upon their tiny deeds. No one is alone.

(6) Are you helping on and lifting up? Or are you holding back and keeping down? If God uses His moss-cup and fern frond and spider web to advance the harmony of His Universe, how much more must He desire to use you!

(7) When we feel the divine desire to be of use, not merely to attain happiness, then our hearts beat with the pulse of the eternal, then we hold the hand of the infinite.

(8) God is burning our ships behind us, he is destroying the old rough instincts of the human race, and replacing them with hopes and ideals which urge us toward a fuller, grander, better life. It was once enough to find the pleasant, and enjoy it, now men know that peace cannot rest in the self-sheltered soul, that the noblest power is not in gaining, but in giving.

(9) The soul's higher temple is built of something more than duty, and justice, and uprightness, it claims the fire of burning joy and the rapture of passionate devotion. All that art, music, drama, mean to their inspired workers, religion means to hers and more. Passion, inspiration!

(10) Can you ask God for the satisfaction you are craving? The fulfilment of the hope upon which you have set your heart? Strength for the work you attempt? All is well then!

IMPRESSIONS OF BRITISH COLUMBIA.—V:

SURELY if snow and ice, solemn woods and lofty crags, blue sky and green water, were ever skilfully combined, and tuned down to the concert pitch of newly married couples, it is at Lake Louise. Whether from the abundant presence of such persons, or that of a too luxurious hotel, the many elements of grandeur which are in that much-advertised spot do take on in fine weather a touch of softness which seems foreign to their nature. Still, it is a wonderful place, especially when you get away from the hotel and the crowd, which comes and goes at the rate of fifty or sixty a day. A very perfect picture it is, as from the hotel verandah you look over a mile of green water, flanked on the one side by a couple of thousand feet of rock and scree, on the other by a thousand feet of dark steep woods topped by a group of fantastic peaks, on to a broad expanse of glacier and snow that seems almost to reach the water's edge—so perfect as to suggest a touch of art and deliberate combination for effect.

Some 1,200 feet above, where the forest dies away—a forest fearfully alive with mosquitoes and their various relations—lies Lake Agnes, nestling beneath a group of noble cliffs, with its foot at the edge of a precipice over which its waters escape—and from which is a great, far-reaching view—a wilder scene. These two waters, with the little Mirror Lake lying between them, form the much-talked-of "Lakes in the Clouds"—a name hardly warranted, seeing that the highest falls well short of

7,000 feet. But it is ungracious to criticise such lovely places, and probably one would not do so, had he not been specially told to admire them above all things, and been surrounded by so many people faithfully doing their duty in that respect.

No such critical spirit awakes as you tie up your horses by the shore of the Moraine Lake in the valley of the Ten Peaks, where hotels are not nor do many tourists come, where the silence is broken only by the roar of avalanches, now on this side, now on that. Ten great peaks there are, rising from beds of snow and ice, some snow streaked and some stark and bare, which in a quarter circle on the east face the masses of Mount Temple on the west. Between them lies the lake, also of the same wonderful colour, set in dense forest. Along its margin the worst of trails soon lands you in a pathless wilderness of boulders, trees dead and living and rushing streams, a place to be seen and felt, not described; protected as yet by the 22 miles of riding necessary to visit it—a performance somewhat trying to the bones and muscles of the novice. Long may the Government defer their projected carriage road, and the advent of the honeymooner be delayed.

The last day comes, and is of a heat and brilliancy unsurpassed. Shall it be spent in visiting yet another of these lovely lakes? Paradise Valley sounds tempting. A happy inspiration decides, notwithstanding, in favour of going up for cooler air and wider outlook. "Fairview," well named if ever mountain was, rises, to a mild 9,000 feet in all, above the shores of Lake Louise, and a few hours steady walking sees us on its top; introduces us also on the way to a new and interesting creation, fondly termed by us our "Mountain Lion," proving in reality to be only a wolverine; gives us moreover, among many other charming flowers, once more the beloved big anemones, and an old Swiss friend, the pink silene.

It is a true rocky top, no mere ridge, with sharp descent all round, and a view, it is hardly too much to say, of the Rocky Mountains—a glorious farewell point. On the south an amphitheatre of peaks, snow-fields, and glaciers close at hand, with every detail clear in the strong glowing light. Mount Temple, with his noble, spotless summit, whose thick snows overhang deep, dark precipices, and break away down them in loud-sounding avalanches. At their foot nestles the tiny green Lake Annette. Lower still runs the dark ravine where lie the woods of Paradise Valley, cut sharply off by the black cliffs of Sheol, over whose shoulders some of the Ten Peaks raise more distant heads. To the right of these our nearest neighbour, double-headed—is it The Mitre?—with a cold, dull glacier crawling down its side. Still further to the right sweep round the spacious snowfields of Mounts Lefroy and Victoria, sending their ice-tongues down towards the head of Lake Louise, green sketches of which lie visible more than 3,000 feet below us. Deeper down still, as we turn towards the North—it must be a good 4,000 feet below—stretches the great valley of the Bow River, visible from east to west for—is it fifty or a hundred miles?—broad and wooded. Through it runs the railway, the boom of whose

engines comes faintly up from time to time. Westward up the valley lies Mount Hector, not ill-described as a "great buttressed mass," and in the distance the Bow Lake glances in the sun. Eastward down the valley the reddened smoke of a forest fire spreads a half-transparent veil, through which come dim outlines and suggestions of the peaks that lie around Banff. Across the valley, what a weltering sea of mountain ranges spreads from east to west, snow and rock (rock mostly as we view their southern sides) in an endless variety of wild and rugged forms. And one remembers that for hundreds of miles so it stretches until it dies away in the frozen North. White, fleecy clouds are floating overhead and casting deep moving shadows across the great valley, while a fresh breeze stirs occasionally and makes pleasant a temperature which down below is getting near 100 in the shade. Very quickly do the hours pass here. Very gratefully do we acknowledge that the Rockies have given us of their best on this last day.

It is a far cry from British Columbia, with its magnificent scenery, its teeming fisheries, its wealth of mine and forest, and warm valleys, across the rich prairie lands of Alberta, Saskatchewan, and Manitoba, now one great sea of tender green, and glad in the promise of an unequalled harvest, along the still wild and beautiful shores of Lake Superior, through the settled and prosperous lands of Ontario and Quebec, with glimpses of the busy cities of Ottawa and Montreal, to the simple column on the Plains of Abraham by the great St. Lawrence which marks the spot where Wolfe died. Yet the chain of events which has bound all these great Provinces, with others, into the Dominion of Canada, England's greatest and most prosperous colony, is to be traced back to the heroism of that man. It is not unfitting, therefore, that the last spot to be visited should be the scene of his death and victory, the last flowers be gathered around his simple monument.

J. D.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Broughton.—The Rev. Henry Dawtre, B.A. (late of Sheffield), having accepted the invitation to become the minister of the Broughton congregation, will commence his duties there on Sunday, September 2.

Chichester.—On Thursday, 9th inst., the Sunday scholars, teachers, and a number of friends journeyed in pleasure vans to Bognor for the annual treat. The weather was favourable. The next day the Rev. C. A. and Mrs. Hodinott left for Burton Latimer, Northants, for a fortnight, and during their absence the Revs. T. Shakespeare and T. Clark will be the preachers.

Whitby.—We regret to hear that the Rev. F. Haydn Williams has been sentenced to three months' imprisonment, in the first division, for damaging a fence, contrary to an injunction obtained by Sir Charles Strickland, lord of the manor.

ERRATUM.—In last week's INQUIRER, last paragraph of column I, p. 546, for *Croker's* read *Crothers's*.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 26.

Acton, Creffield-road, 11.15, Mr. H. L. JACKSON; 7, Mr. E. B. ATHAWES.
Bermondsey, Fort-road, 7, Rev. EUSTACE THOMPSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Mr. E. WILKES SMITH.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. ST. CLAIR.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Mr. H. C. BRISON.
Croydon, Free Christian Church, Wellesley-road. Closed during August.
Deptford, Church-street. No morning service, 6.30.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30.
Hackney, New Gravel Pit Church, Chatham-place. Closed during August.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. E. I. FRIPP.
Highgate Hill, Unitarian Christian Church, 11, Mr. T. ELLIOT; and 7.
Ilford Assembly Room, Broadway, 6.30, Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HIGGS, M.A.
Kentish Town, Clarence-road, N.W. Closed for repairs. Re-open September 9.
Kilburn, Quex-road, 11 and 7, Rev. WINSLOW HALL.
Lewisham, Unitarian Christian Church, High street, 11 and 7, Rev. GEORGE CARTER.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Mr. A. BARNES.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15.
Stratford Unitarian Church, 11 and 6.30.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. T. ROBINSON.
Wimbledon. Suspension of services until September 23.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. J. MORLEY MILLS.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. G. PEGLER, B.A.
DOUGLAS, Isle of Man, The Gymnasium, Kensington-road, off Bucks-road, 11 and 6.30, Rev. A. GORDON, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MAERTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. H. McLACHLAN, M.A., B.D.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. CHARLES CRADDOCK. No Evening Service.
LIVERPOOL, Hope-street Church, 11 and 6.30.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. E. P. BARROW, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. S. M. CROTHERS, D.D., Anniversary Services.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11, Rev. H. DAWTREY, B.A.; 6.30, Rev. C. J. STREET.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, Birstal, August 27, 28, and 29; Cleckheaton, August 30, 31, and September 1, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30.

CAPM TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

BIRTH.

ROSCOE.—On the 21st current, to Philip and Margaret Roscoe, a daughter.

MARRIAGE.

MALCOMSON—MOTT.—On August 16th, at the Great Meeting, Leicester, by the Rev. Frederick Blount Mott, brother of the bride, assisted by the Rev. J. D. Carnegie, of Bond-street Chapel, Leicester, Lieutenant G. Edmund Malcomson, I.M.S., of Cairnburg, co. Down, Ireland, to Ida, daughter of Frederick Thompson Mott and Mrs. Mott, of Birstall Hill House, near Leicester.

DEATH.

RIX.—On August 21st, Alice Maud, wife of Herbert Rix, of Headland Cottage, Limsfield, and daughter of J. A. Russell of Clifton Lodge, West Norwood, aged 43. Service at Golder's Green on Saturday, the 25th inst., at 3 o'clock.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Genuinely, wholesomely Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY : LONDON, W.C.

FOR THE HOLIDAYS.

BEE SONGS.

By the Rev. W. G. TARRANT.

"A little book of graceful and sincere songs and lyrics."—*T. P.'s Weekly*.

"Cannot fail to bring cheer to the reader."—*New Age*.

ONE SHILLING NET.

PHILIP GREEN, 5, Essex Street, Strand.
(Or of the Author, Wandsworth.)

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

President:

SIR S. H. WATERLOW, BART., K.C.V.O.

INVESTING SHARES, £20 EACH.
Entrance Fee, 2/6. Deposits repayable
at 14 days' Notice, 3½ per Cent.

SPECIAL FEATURE: DEPOSITS for 3 years
Certain, 4 per Cent., free of Income Tax.

Prospectus and 43rd Annual Report on Application.

Situations, VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Wotton, Birmingham.

WANTED, after the Holidays, by YOUNG LADY, re-engagement as RESIDENT GOVERNESS to young children. Usual subjects, music and French.—C. KING, c/o Mrs. Stanley Pearson, Hale, Cheshire.

IN GARDEN CITY.—Wanted, about end of September, a LADY to do the HOUSE and TABLE WORK where a lady is cook. Live as friends with family. New and convenient house.—Apply Mrs. PEARSALL, Letchworth, Herts.

YOUNG LADY seeks RE-ENGAGEMENT as COMPANION. Refined tastes. Good references.—H. W., 79, Palace-road, Upper Norwood, London, S.E.

LADY desires post as COMPANION or LADY'S HELP, where maid is kept. Domesticated, good needlewoman, no objection assisting with one child.—C. S., 121 Dalston Lane.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. MISS ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies: Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

Near the British Museum.

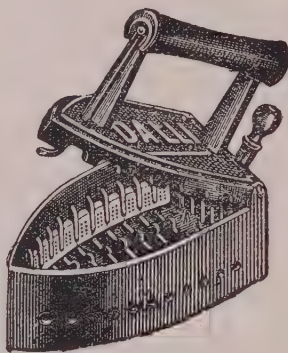
KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE,
LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.
Telegraphic Address: "BOOKCRAFT," LONDON.



Dalli

The best Box Iron. Self-heating with smokeless fuel. No gas, no fire, no danger of explosion. Hot in a few minutes and remains hot. It can be used indoors and outdoors without interruption and does double the work in half the time.

Price of the "Dalli" 3/6, price of the "Dalli" Fuel 1/2 per box of 128 blocks. To be obtained of all Ironmongers and Domestic Stores. If any difficulty apply to THE DALLI SMOKELESS FUEL Co., 27, Milton Street, London, E.C.

Beware of worthless imitations.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS

LANDUDNO. — TAN - Y - BRYN (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMONSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

WILLASTON SCHOOL, NANTWICH An Unsectarian Public School.

H. L. JONES, M.A., Headmaster.

For Prospectus apply to the HEADMASTER.

BROUGHTON UNITARIAN FREE CHURCH, Bury New-road, Higher Broughton, Manchester.—Rev. HENRY DAWTREY, B.A., will commence his ministry on Sunday, September 2nd. Services 10.30 and 6.30. All seats free. A welcoming Soiree to the new Minister will be held in the Chapel, on Wednesday evening, September 19th.

"THE COMING OF THE CHRIST."

By H. W. HAWKES, author of "The Man of Nazareth," &c. B. & F.U.A. Book-room, Essex Hall, Essex-street, W.C.; Liverpool Booksellers' Company, Lord-street, Liverpool; or of Author, Waterloo, Liverpool. Price Fourpence; by post Fivepence.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday Aug. 25, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3349.
NEW SERIES, No. 453.]

LONDON, SATURDAY, SEPTEMBER 1, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	560
LEADER :—	
On Going Back to School...	576
ARTICLES :—	
Christian Science ...	570
Mediated Religion ...	573
Essays in Restatement.—XIV. ...	574
Gateways to the Soul.—II. ...	577
Tennyson's "Grail."—I. ...	578
The Way of Peace.—IV. ...	582
MEETING :—	
Provincial Assembly of Lancashire and Cheshire ...	580
CORRESPONDENCE :—	
Dr. Hunter and Manchester College ...	572
LITERATURE :—	
Aristotle on Conduct ...	570
A Poet's Fairy Gleam ...	572
OBITUARY :—	
The Rev. H. Kelsey White ...	574
THE CHILDREN'S COLUMN ...	575
NEWS FROM THE CHURCHES ...	582
OUR CALENDAR ...	583
ADVERTISEMENTS ...	584

NOTES OF THE WEEK.

It will be a source of gratification to the many friends of the Van Mission to learn that a second van for next year has been given by Sir Edwin Durning-Lawrence, Bart., and Sir John T. Brunner, Bart., M.P.

THE recent growth of sentiment in favour of peace between the nations imparts a sense of buoyance to *Concord*, the journal of the International Arbitration and Peace Association. This is not without cause, for undoubtedly within the last few months there have been many signs of promise. There are signs that even Governments are becoming more pacific, and they are undoubtedly influenced for good by the prosaic difficulty of depleting the people much further of their wealth for the maintenance of armaments which are always useless except when they are mischievous. The press also has on the whole assumed a less provocative tone, and in this it reflects the feelings of the peoples. The popular anti-militarist movement in France does not stand alone, but finds an echo even in this country. We must not, however, forget that England is the chief offender in respect of extravagant naval and military expenditure, and therefore there is need for *Concord* to continue its labours with unabated resolution.

CONSIDERABLE light is being thrown on the devious ways of ecclesiastical policy in

connection with the law of the Associations Cultuelles in France. The *Siecle* and the *Temps* give full accounts of the meeting of the French bishops in May, and of the decisions then taken, and full summaries of the revelations have been appearing in the *Times*. It would seem that the bishops virtually accepted the law. Pope Pius X., in his Encyclical, speaks as though they had rejected it. The *Temps* naturally relies on its own account, which clearly emanates from someone present at the debate, and speaks of the "equivocation by which the Holy See attempted to establish identity of views between its immediate entourage and the French episcopate." We also learn from the *Temps* that the Pope was really very angry with the bishops, and petulantly exclaimed in private, "They have voted against me; they have voted as Frenchmen." If the saying should be an invented one, it nevertheless succinctly sums up the situation:

THEY have voted as Frenchmen; It is an unpardonable offence, since in the mind of the Pope he is above France, or shall we say England. The integrity of a nation is to be nothing; the authority of a conclave of cardinals to be everything. Were it possible to have some holy authority which would weld the nations to one fraternity it were good. But such power must proceed from the peoples. The time has passed when the Roman See could be the spiritual centre of Europe. The time has come when every battle offered to Rome's political usurpation is a battle for human freedom.

THE Russian revolutionary party, or rather the section of it which carries out the policy of Terror, has been prompt in retaliation for the suppression of the Duma. The advisers of the Czar have chosen to rely on force, and blow answers blow with astounding rapidity. One day we read of an attempt on the life of General Kaulbars, and of the death of General Minn. On the same day bombs are thrown in the house of M. Stolypin, titular premier of Russia, and although he escapes numerous others are killed. A lapse of a few hours and General Woularlarski, Governor of Warsaw, is slain. And so the tale goes on. Those whom the people kill or aim to kill are leaders. The names of many of them are notorious for deeds of savagery. But the people whom the authorities kill and torture and imprison are for the most part nameless men and women. What is to be the outcome of

this *duel à outrance* between Russia and the Russian Government it is not possible to say. One can only hope that amid this welter of strife some divine providence is shaping the issue to happy results.

WE cannot but feel sympathy for the little daughter of Mr. Stolypin, who was so terribly injured. She at least was innocent of wrong, and she comes before us as a representative figure. Her sufferings are the sufferings of so many among the children and the women. The women, however, are not all among the non-combatants. From the early movements of a generation ago, and right on from then till now, nothing has been more striking than the daring skill and endurance of the Russian women. Still there remains the great majority of the women and all the children who would live a quiet life. For them all there is insecurity, for many wounds and death. The nation is one, and all must suffer until some victory is achieved over the forces of oppression which arrogate the name of government.

THE Master of Elibank, junior Liberal Whip, has made a speech which occasions lively feelings of satisfaction in the Conservative press. Utterances of public men which prove so thoroughly entertaining to the opposite party are usually spoken of as indiscretions, but they serve to give piquancy to the last hot August days. The junior Whip makes two announcements, of which the first is that the Liberal party will soon be obliged to enter on a crusade against the Labour or Socialist party. Liberals are individualists, and therefore oppose the demands of Socialism which are summed up under four headings: as the public ownership of means of production, the necessary antagonism of Capital and Labour, the right of every man to demand work from the State, and the duty of the State to provide it. Undoubtedly some Liberals oppose these claims, but what of the Liberals who are also Fabians? Apparently the party must be divided into those who follow the Junior Whip and those who do not. The second proposition which has attracted attention, is to the effect that the Liberal party must stand on its own legs. We do not know whether a committee, consisting of Sir H. Fowler, Mr. Masterman, and Mr. Basil Lupton, has been appointed to select a ground on which this modest ambition may be practised.

CHRISTIAN SCIENCE.

IN the history of Christian doctrine we find some notions continually reappearing in new forms, and with new names, but all based upon the assumption that Christian doctrine contains an inner hidden knowledge, a kind of esoteric gnosis, and that the chief thing is to get hold of this knowledge, as it will make a man superior to ordinary Christians, and exempt him from the ills to which flesh is heir.

The ancient mysteries which played so great a part in Pagan life, and which, probably through the medium of Gnosticism, entered the Christian Church, encouraged the idea; and though organised Gnosticism did not survive the decay of the civilisation in which it arose, its spirit may be detected through the middle ages, and in our own time it has been revived in some remarkable forms, amongst which are Esoteric Buddhism, Theosophy, and later still what is known as Christian Science.

This latest phase of Gnosticism has made remarkable progress in the United States of America. Founded but a few years ago, it is now a rich and powerful sect, its adherents being chiefly recruited from the wealthy and leisured classes. The number of these must be very large, and the great cathedral so recently completed at Boston, at a cost of two million dollars, is one of many indications of the rapid growth of the sect.

When ancient denominations are struggling hard to just maintain their ground, and in many places are not doing that, it is strange to observe such progress in a sect which is but of yesterday, and one is moved to ask what it means.

To what is due this phenomenal growth expressing itself in solid edifices which are hardly erected before they have to be enlarged?

The movement, it is true, has not been tested by time, but its remarkable extension at least proves that it answers to some human need, and gives to that need at least a temporary satisfaction. There must be an element of truth in it, however much there may be of falsehood.

The main truth which it proclaims appears to be the very real relationship between physical and spiritual health. Faith, according to the Christian Scientist, is something which influences the body, purging it of disease, reviving, reconstituting it. It can even quicken and invigorate the senses when sight or hearing are impaired. For example, this is a specimen of many a Christian Science anecdote. It is related of a little girl who was near-sighted:—

"The teacher had written some stanzas of poetry on the board for the children to copy and commit to memory at home. She (the little girl) had been accustomed to go up close to the board to copy her school work, but this time, as she said, 'I sat still in my seat with my hand over my eyes, and kept saying, "God is my sight; I am His child, and my sight is perfect, for He is perfect." When I looked at the board again I could read every word.'"

The process adopted by the little girl, the Christian Scientist would apply not only to near-sightedness, but to other ailments, and where those ailments are

(like so many) due to nervous disorder, to depression, and want of will-power, there can be no doubt the effect is marvellous. The Christian Scientist would treat the body through the mind, instead of treating the mind through the body, claiming, as Mrs. Eddy, the founder of Christian Science, asserts, that the soul contains the body, not that the body contains the soul. The real seat of disease is the mind; that once healed, the bodily symptoms will pass away.

There are thousands of sufferers, especially amongst the leisured classes, who really need a spiritual tonic; who, with minds diseased, must, according to Macbeth's wise physician, "minister to themselves." They need a bracing of the will, and any system that can urge them to exert the will must be a god-send to them. Christian Science comes to such as something new; it appeals to the spiritual part of them, and it induces them to believe in that reserve of spiritual force which is in every human being, but which other systems have ignored. The utilisation of this force yields wonderful results, and is as the revelation of a new heaven and a new earth.

Instead of justifying depression and fretfulness by ill-health as though the soul were the helpless slave of the body, Christian Science teaches the spirit to rise above the flesh and to act as its master. The man who believes his body is his master will so act as to make it so. He will be what he supposes himself to be—the slave to his nerves, his stomach, his appetites, but he who believes his soul to be the dominant factor, the real ruler, will have his belief justified. According to his faith it will be unto him. As Jesus declared again and again, it is, essentially, a question of faith. Faith was and is the great curative agent. Christian Science emphasises this truth, and so recalls to the Christian consciousness what it was in danger of forgetting. The thing that many religious people constantly forget is the necessity for frequent renewal of spiritual life. It is as necessary as repeated cleansing of the body. Conversion is not something to occur once for all—it must be constantly repeated.

To attempt to account for a low, apathetic spiritual state by any physical infirmity which accompanies it is to make a false diagnosis. It is not primarily due to such an infirmity, which is but a symptom, and no tinkering with the symptoms will do much good while the root of the disease, viz, faithlessness, remains untouched. Do you desire healing? Then according to your faith be it unto you. "Faith absolute in God," in love, in life, is what you want. God is love, and God is life, and He is ready to impart Himself as such to you; but you must believe it, for until you believe it, it is, for you, as though it were not.

Professor James, of Harvard, the eminent psychologist, "sees a similarity between the mind-cure movement and Lutheranism and Wesleyanism," and anticipates that its rapid growth and therapeutic triumphs make it possible that it will play a correspondingly great part in the evolution of popular religion. For instance, to the question, "What shall I do to be saved?" Luther and Wesley answered, "You are

saved now, if you would but believe it."²² And similarly to the question, "What shall I do to be sound, whole, well?"²² the mind-curer answered, "You are sound and well already, if you did but know it."²²

But, while fully admitting the truth—truth long neglected—in this movement, it must also be admitted that in practice there have been some painful as well as satisfactory results. The distressing trial which ended so unsatisfactorily the other day by the disagreement of the jury, revealed some of the more repulsive aspects of Christian Science. But, without for a moment attempting to justify all that has been done in its name, it is possible to retain and assimilate the truth which the new movement contains. All that is true in it really belongs to our Common Christianity, and can be utilized without entering the new sect. It is an error to suppose that by so doing, by joining the sect, we should obtain some magic secret and have some esoteric gnosis revealed to us. It should rather be ours to make the most and best of what we have, and are. It is not truth we lack, it is rather the assimilation of truth. The truest Christian Science is contained in that great utterance of the fourth Gospel: "If any man will do His will, he shall know of the doctrine." Old things will appear new if they are pressed into the service of practical life. If Christian Science prompts us to do this, it will not be that science, that gnosis, falsely so called, of which Timothy was warned, and which was but "a profane and vain babbling." Instead of being in opposition to the faith it will be in accord with it. "The way to give new freshness to familiar truth," says Coleridge, "is to begin to live it."

The verification of Christian truth by life is the true Christian Science.

CLEMENT E. PIKE.

ARISTOTLE ON CONDUCT.*

MR. MARSHALL, in his work on "Aristotle's Theory of Conduct" has presented the world with a valuable treatise, and one that will, we imagine, be found to possess permanent worth. In the opening of the preface he states: "In the following pages an attempt is made to present Aristotle's Ethics in a readable shape"; and he adds "It is not, and cannot be made, a popular book." We agree with him in that estimate, though Mr. Marshall has so far succeeded in his prime aim that he has presented Aristotle's theory in the most attractive and popular form of which we know.

Aristotle's treatise, in spite of many good translations, cannot be said to be generally read. It has always been studied by the thinker and scholar, but has been taken up by very few ordinary readers. Its value has hence been a value chiefly for ethical theory rather than for actual conduct. Mr. Marshall's attempt is an attempt to bring out more of its practical worth, to enlarge the circle of its influence as a guide to life and to the formation of character. He writes: "It is chiefly, as a practical treatise or manual of daily conduct that the Ethics may be read with

*"Aristotle on Conduct." By Thomas Marshall, M.A. (T. Fisher Unwin.)

profit. In its motives are analysed and actions described and defined with great skill and clearness. Nowhere, perhaps, within an equal number of pages, can more shrewd observations on character be found, neither in the Characters of Theophrastus nor in Bacon's Essays, a work with which the Ethics, on its practical side, has much in common." It is not, however, only on account of its analysis of motives, its descriptions of forms of action, and its shrewd observations on character that the Ethics has this practical value. This attaches to it on account of its fundamental teaching, and its broad healthy outlook on human life and conduct. In this connection one might make mention of the following points—(a) the teaching that human happiness, which is human good, lies in the right exercise of human faculties. Good is attained through activity, or, as Mr. Marshall has himself well put it, "the exercise of practical intelligence on things immersed in matter and subject to the disturbing and incalculable influence of necessity and chance, and to the refractory nature of matter itself, constitutes happiness for man." (b) The emphasis on the good that lies in the exercise of intelligence, particularly of the theorising intelligence—"The application of pure reason to the data of necessary truth." As we to-day might put it, Aristotle believed in the happiness that comes through thought; believed, indeed, that thus the supreme happiness was to be gained. His work is thus an incentive to the exercise of thought. In this, and every age, men have been only too ready to let others do their thinking for them, and to repose on conclusions that are in no sense a product of their own thought exercise. (c) The "social" point of view from which the Ethics was written. The individual, in Aristotle, presupposes society; his life is bound up with that of the social whole of which he forms part. The Ethics, rightly understood, supplies a corrective to those individualistic interpretations of our moral life which the mind is so prone to rest in, and from which it can, indeed, shake itself free only with effort. (d) The doctrine of the mean, as expounded in Aristotle, the tendency of which as it is studied is to cultivate the spirit that avoids excesses and extremes in any direction.

It is in such general underlying conceptions that go to form the outlook of the ethics that its practical value largely consists. We have here an exposition of some of the most important and most essential elements of the Greek Spirit, and to have that spirit brought into closer touch with the spirit of our own age, to have it more with us as a living influence, would be of all things most profitable. To the accomplishment of that end Mr. Marshall by his attractive presentation of the Ethics has made no small contribution.

In his treatment of Aristotle's work he has followed a good method, which is all the better from the fact that it involves a certain amount of repetition. There is a special introduction to each chapter of the Ethics; then follows a paraphrase of the text, and finally a section of explanatory remarks and illustrations. There is also a full general introduction to the work, and a very useful index at the end. Occasionally an illustration is not very carefully

worded as, e.g., the one given on page 241: "Careless, extravagant, good-natured Charles Surface does more harm to society than Aristotle allows when he contrasts him with the saving illiberal man." That reads as if Charles Surface were alluded to in the Ethics!

As regards the general interpretation given of Aristotle's theory, many will be found to dissent in some degree from the view set forth in Mr. Marshall's book. Mr. Marshall is often a little inclined to read his own ideas into the language of the Greek philosopher, and to rely on a few plausible "proof texts" when he does so, which at best give a very partial glimpse into Aristotle's real thought.

"The rule of right conduct, according to Aristotle," writes the author, "is given by the consensus of opinion in the society in which the agent lives; by what people actually think, and not by what the agent or any one else might wish them to think." This is Mr. Marshall's view of the basis of morals, but whether it was Aristotle's is the question. And so the author insists throughout on the contingency of all morality, in the necessary variableness of its standards, on the impossibility of any absolute difference between good and evil. He shows how what in one nation at one time has been accounted good has been accounted bad by other peoples at other times. He takes "slavery," the receiving of interest, and theft and murder, and shows that they have been very variously regarded; draws the conclusion that good and evil are merely matters of general "opinion," and thinks that this is the rock base of Aristotelian ethics.

In this we dissent from him. Were the "consensus of the opinion" the touchstone of all morality in Aristotle's view then in writing a treatise like the Ethics his main endeavour would necessarily be the plain one of determining, or showing people how to determine, the consensus of opinion, which would provide them with the only key to all good and all evil. Yet, this is precisely what Aristotle never attempts. If you ask the question, "What is Good?" you do not find Aristotle giving answer, "Good is just what people generally believe is good." On the contrary, he says: "Good is what brings happiness, and happiness comes through the proper exercise of one's faculties, and if you want a practical ethical standard follow not the crowd but the 'mean,' as determined by the reason by which a prudent man would determine it." And so when he examines the various virtues and vices he does not strive to lay bare what the consensus of opinion is respecting them, deeming that that will show the extent of their goodness or badness; but he examines them in accordance with the standard he has erected, and which he has obtained by bringing reason to bear on ethical experience.

Further, Aristotle's standard is not a variable one. Adopting it would not give varying results as to what is good or bad according to time and place. Following the mean would in no time or place lead a man to steal or murder, as he shows, nor make him do to-morrow what to-day he determines to be unjust. There is a certain form of "absoluteness" in Aristotle's ethical outlook which is apt to be

ignored by commentators. When Mr. Marshall comes across anything that reveals this he simply brushes it aside, saying that here Aristotle advances something that is very questionable, or declares him to be quite inconsistent. So, on page 134, he says: "Aristotle goes on to advance the more questionable proposition that there is no medium in extremes, and that actions like theft and murder are blamed as soon as named, and cannot be either better or worse." The fact that such actions may be tolerated in some communities does not make them any better according to Aristotle, and the idea that these or any actions derive their final ethical value merely from the consensus of opinion existing in a given social whole respecting them is consequently not Aristotle's idea. Again, on page 303, it is admitted in dealing with the question of justice: "Aristotle must have meant what he certainly appears to say in the chapter before us, namely, that there is a natural, universal, and invariable justice as well as a conventional, partial, and changeable one." This, the author declares, is a mere poetic fiction, and expresses his surprise that Aristotle after having traced correctly the genesis of moral conduct should at last have been carried away by it. Such a criticism simply points to a lack of comprehension of Aristotle's theory. In speaking of a "natural" justice, Aristotle applies a term he would have applied equally to any virtue. Man's ethical constitution is to him "natural," and right conduct is his truly "natural" conduct—conduct in accord with the natural law of his being. Right conduct is discoverable by the exercise of reason on the facts of experience, that is, experience in the social group. And the result of such reason and experience is to disclose lines of action that have ethical worth apart from any of the prescriptions of mere convention. As Grote says, by referring principles of conduct to the intellect (i.e., reason) Aristotle determines their "evidential value and dignity." We have to adjust the merely "relative" view to this fact to get Aristotle's true view of ethics. This feature in Aristotle was seized on by the Stoics, and further developed in their philosophy, and in our opinion they built on something elemental and basal in Aristotle.

Though thus we cannot altogether agree with Mr. Marshall's exposition of the ethics we consider that he has produced a book of great value, and our hope is that it may be reissued in a somewhat curtailed and cheaper form, and so come within reach of a larger class of readers.

J. WORSLEY AUSTIN.

OUR great thoughts, our great affections, the truths of our life, never leave us: Surely they cannot separate from our consciousness, shall follow it whithersoever it shall go, and are of their nature divine and immortal.—*Thackeray*.

THE more readily we admit the possibility of our own cherished convictions being mixed with error, the more vital and helpful whatever is right in them will become; and no error is so conclusively fatal as the idea that God will not allow us to err though He has allowed all other men to do so.—*Ruskin*.

A POET'S FAIRY GLEAM.*

THE other children tell this wonder-story of how they went to look for their little brother Peterkin, who had died :—

"He was once our cabin-boy, and cooked the sweets for tea;
And O, we've sailed around the world with laughing little Peterkin.
From nursery floor to pantry door we've roamed the mighty sea,
And come to port below the stairs in distant Caribbee;
But wheresoe'er we sailed we took our little lubber Peterkin,
Because his wide grey eyes believed much more than ours could see,
And so we liked our Peterkin, our trusty little Peterkin:

"Come, my brother pirates, I am tired of play;
Come and look for Peterkin, little brother Peterkin,
Our merry little comrade that the fairies took away,
For people think we've lost him, and when we come to say
Our good-night prayers to mother, if we pray for little Peterkin
Her eyes are very sorrowful, she turns her head away.
Come and look for Peterkin, merry little Peterkin."

They wanted very much to know where little Peterkin had gone, especially when they had heard mother and father talking very sorrowfully, and he bitterly, of their loss, and the "poor fairy-tales" in which he also once believed. The children cannot understand—

"Why heaven should not be fairyland,
A part of heaven at least, and why
The thought of it made mother cry,
And why they went away so sad,
And father still quite unforgiven,
For what could children be but glad
To find a fairyland in heaven?"

Dick, their eldest, who is home from school, tells them they must find the "Smallest Flower"—

"For, since within its leaves lay furled
The secret of the whole wide world,
He thought that we might learn therein
The whereabouts of Peterkin."

So they started on their quest, and, in spite of grown-ups, who "cannot understand," and never will, "how short's the way to fairyland," quickly found the way, by the little lad's grave in the churchyard, into the "Forest of Wild Thyme." They are grown so tiny in that forest that the lady-birds appear like monsters as they fly past, hurrying to the house that is on fire; and then they have wonderful adventures, not without terror at the creatures they meet. They hear the hare-bells toll for poor Cock-robin, and see a monstrous cockchafer and a lizard, and then have a horrible experience in the parlour of the spider, who is a sentimentalist and a moralist. But already before that they have heard the echo of a song of hope from Little Boy Blue, urging them to their fairy quest :—

*"The Forest of Wild Thyme. A Tale for Children under Ninety." By Alfred Noyes. 1905. (Blackwood, 5s. net.)

"Little Boy Blue, if the child-heart knows,
Sound but a note, as a little one may;
And the thorns of the desert shall bloom with the rose,

And the Healer shall wipe all tears away;
Little Boy Blue, we are all astray,
The sheep's in the meadow, the cow's in the corn.

Ah, set the world right, as a little one may.

Little Boy Blue, come, blow up your horn!"

And out of the spider's den they are rescued by a troop of fairies, whose king sends them with two guides, Pease-blossom and Mustard-seed, further on their quest. They are jolly little fellows, who take the children through into a yet smaller world than the forest of Wild Thyme, and bring them at last to the gates of the City of Sleep. There are many hapless people waiting there outside; but for the children the gates open, and they lead all the others in. There they find the city in festival, and all the children's frolics blending with a deeper gladness.

"Then we saw that the tunes of the world were one;

And the metre that guided the rhythmic sun

Was at one, like the ebb and flow of the sea,

With the tunes that we learned at our mother's knee;

The beat of the horse-hoofs that carried us down

To see the fine Lady of Banbury Town;
And so, by the rhymes that we knew,
we could tell

Without knowing the others—that all was well."

For at last, in the tumult of rejoicing, with the swings and the see-saws marking the time, "mixed with the song of the whirling stars," they heard the song of the ultimate mystery, of the child that was born in Bethlehem :—

"The wise men came to greet him with their gifts of myrrh and frankincense,—
Gold and myrrh and frankincense they brought to make him mirth;

And would you know the way to win to little brother Peterkin,

My childhood's heart shall guide you through the glories of the earth.

"A child was born in Bethlehem, in Bethlehem, in Bethlehem;

The wise men came to welcome him, a star stood o'er the gable;

And there they saw the King of Kings,
no longer thronged with angel wings,
But croodling like a little babe, and cradled in a stable."

It is a "fairy fable" that the lovely song tells about, but a fable that goes to the heart of truth. And thence, from the City of Sleep and Dreams, they go yet further, and come

"At last, to that sweet House of Grace
Which wise men find in every place—
The Temple of the Smallest Flower."

The fairies at that point have to say good-bye to the children, "for we, poor fairies, have no souls"; and the children enter into the heart of the Smallest Flower, and their search is over, for

"Through the splendour and the glow
We saw four angels, great and sweet,
With outspread wings and folded feet,
Come gliding down from a heaven within
The golden heart of Paradise;
And in their hands, with laughing eyes,
Lay little brother Peterkin.

"And all around the Temple of the Smallest of the Flowers

The glory of the angels made a star for little Peterkin;

For all the Kings of Splendour and all the Heavenly Powers

Were gathered there together in the fairy forest bowers

With all their globed and radiant wings to make a star for Peterkin,

The star that shone upon the East, a star that still is ours,

Whene'er we hang our stockings up, a star of wings for Peterkin."

It is a lovely vision, and so the children woke, and their mother's voice was softly saying—

"See, they are sleeping by the side
Of that dear little one—who died."

They tell their father all the wonderful story, and by the children he also is led into the way of Peace.

It is a poem of nearly a hundred pages, and we have not quoted all the most beautiful and touching things in it, though we have quoted so much. We shall not add a word of criticism. What we have printed here will be enough to show our friends who do not already know the book whether this poem is for them; and that is all we care to do. With all its quaint mingling of childish fancy with deeper feeling and the true poet's vision, we have found a rare pleasure, and more than pleasure, in the book.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

DR. HUNTER AND MANCHESTER COLLEGE.

DEAR SIR,—May I point out that, so far as I can discover, your correspondent of last week, Addison A. Charlesworth, is not in any way connected with Manchester College.

His name does not appear on the list of students, past or present. He is, apparently, not an official, nor on the committee. He is not a trustee. He is not even a subscriber.

I suggest, therefore, that his "frank" communication as to the recent appointment of Dr. Hunter as preacher at the College is a frank impertinence.

And may I add, Sir, that, as it would have been becoming in him to have suppressed his uncharitable and uncivil remarks about a great and noble advocate of Liberal Religion, it would have been at least decent if you had consigned them to the waste-paper basket.

EDGAR I. FRIPP.

TO CORRESPONDENTS:—Letters, &c., received from T. A., G. B., W. H. I., W. E. M., J. W. S., E. T., C. W.

MEDIATED RELIGION.

BY THE REV. W. WHITAKER, B.A.

This grace wherein we stand.—Rom. v. 2

WHAT is it we demand from a religion? Ever since the arrival of Christianity in the world our demand has been a very high one. A religion must show us the love of God; make it plain to our faith as a constituent part of our outlook upon the world. It is not miracles we want, but a loving Father; not a mythology, but a heart answering our heart; not a philosophy, but forgiveness for our sins, a living mercy set up in a world of wrong, a purpose bent on the utter reclamation of all wanderers, a gate always ajar, a retrieval of all loss, and the horizons kept ever open for progress up and on. Can anything in the world give us this? In the ordinary course of affairs men are not conscious of anything of the kind. The love of God does not take its place among the axioms of society or the principles of State polity. The accepted inhumanities of civil intercourse give it the lie. The inevitable materialism of practical nations seems to leave no place for this dream of idealists and mystics. There are so many things against it. What is there for it?

There is obviously only one way in which a religion can effect for us such a gigantic result. It can only do it *by making the world actually different*—different from what it was before our eyes. The thing we are concerned about is the world of fact, not the world of silvery illusions that may pass through the leisured trances of a philosopher's noonday. There is to strike upon our dull and unbelieving eyes, which before only saw a world without God, the vision of a world in God; The world, we are accustomed to say, is a becoming, a growth, an evolution. *What is it becoming? Whither goes "the consentaneous flowing, flowing of the world"?* We speak of "God," but the only God we are interested in, or can even think about, is God as He is in our world. "*Show us the Father, and it sufficeth us*" is our cry. Show Him actually here and working among men and doing the world's work. That we have been blind to His presence, though "so long time with us," is conceivable: but it is not conceivable that if He has been here He has made no difference to history, or been a negligible quantity in affairs. And a religion, in order to reveal to us the love of God, must make the world different. Sometimes we hear people speaking of what such-and-such a religion teaches: what Buddhism teaches, and how its teachings are different from those of Christianity. Really, this is but a small part of the matter. If a religion did nothing but teach, it would not be a religion in the true sense of the word. Much more thorough-going is the question, *What does a religion exhibit and do?* A religion is God-in-action: It wins its way by showing a better and finer ethical sense, a farther reaching love, a deeper comprehension of the mystery and beauty of life. It says "That which our eyes have seen and our hands have handled of the Word of Life, declare we." It says, "Come and see,

the lame walk, the deaf hear." The teachings are important, but the religion is not created by them. They come after the religion has been born. Any great religion must set going in the world a powerful stream of human endeavour, a living tradition, a way of life, a habit, a temper, a mode of intercourse, a set of institutions. It is these that are the real revelation. The theory, the interpretation of these things is what constitutes the teachings of that religion, and they come later. The love of God has to be lived in human life before it can be spoken in human words.

It is in this way and no other that the Christian revelation of God has come to the world. Its whole character and shape are dependent on this powerful and salient fact: that the only way by which men may attain that calming, settling, fortifying conviction of the love of God for which they cry, is to place themselves in the line of His clearest manifestation in history. It is because thoughtful men do not always perceive this necessity that they so often hold aloof from Christianity. They think there is "something in religion" in a general sense. They hold some sort of belief in a God who is the Cause, the Infinite and Eternal Energy from which all things proceed. But they refuse to their Theism that enrichment and vitalising which Christianity might confer upon it. The reason is that they are pursuing a creature of their own making—a religion that shall be a generalisation, or lowest common measure, of all the religions men have ever held, of all the platitudes common to all creeds. Not the highest and most daring conceptions of the human spirit, but the barest and narrowest ideals are to be admired. All the famous world-religions are to be regarded as containing in germ the few elementary truths of Theism, mixed in various degrees with the superstitions that held them in being. The wise man is to stand calmly apart from all, and start a new religion more in accordance with the science of his time.

To say that this whole theory is based upon a fundamental misconception of religious history is but to touch its complete inadequacy and uselessness at one single point. It is for ever inadequate to the living needs of the soul. If we are men of religion, seeking amidst the confusions of our day to keep burning in ourselves the fires that have glowed for the world's regeneration in martyr and prophet, in prayer and song, in church and in the stricken field, in slum and in wilderness, through the most precious and human part of history, we shall be concerned to ask, *How have the hero-saints always kept fresh in their hearts the fragrance and the sweetness of that sense of God's love, which is assuredly the world's biggest need to-day?* Listen to the Apostle. "*This grace—wherein we stand.*" This man had found the very beatitude of life. From grey, life had grown golden. Over all its enigmatic and violent wrong had come a peace and a charm that would take ages to wonder at, more ages to proclaim, and all eternity to comprehend. Upon a prospect of dark and furious hatreds of race and sect, where the very

light that men cherished had been as darkness, there had supervened this tremendous change; and it might all be summed up in this one word "Grace." The life of man was neither a wallowing of beasts in their mire, nor the proud fulfilling by a race of noble giants of tasks which the envious gods would render vain. None of the old conceptions would serve. Life was one perpetual, ineffable, infinite Grace, an adorable mystery of Mercy. Men might live under a favour that could match all sin, and bind up every wound. The great fact about life was the love of God. The very thought of it subdued the heart and misted the eyes, and shook the pen in the writer's hand so that it tortured and strained the language of his great passages of faith till you had to read by jumps and guesses, and turn the reading into prayer. And how did all this wonderful, fresh intuition of the love of God come into this man's heart? It came, as religion must come, mostly if not always, from contact with other hearts, by a line of tradition, through an actual human system, by the living power of God-in-men; fire kindling fire, and life begetting life, and the new order rising out of the old, here as always. A great "grace" had been revealed to Paul, through men, through the impact of spirit on spirit, from the time that he had seen Christ in the face of Stephen, and onwards. And so it became the business of his days to explore and absorb and magnify, "this grace, wherein we stand."

It has been one main work of Christianity to drag out to the light this beautiful and powerful truth—that God comes through man to man. A religion is the organisation of the love of God. It is the democracy of God. We do not stand apart, worshipping in scornful isolation a God who is away from our brothers. We owe what we are to men. We are recipients of a divine-human charity. It is *all grace*—grace of God, and grace of man, and these two are the same grace. We never know what is meant by heavenly love till we have known earthly love: The affections of man's heart are the alphabet by means of which we learn to spell out the depths of the divine. The more we understand men the more we understand God. If a man do not love his brother whom he hath seen, how shall he love God whom he hath not seen? Christianity insists that religion is intrinsically a human relationship. To be religious meant to be in the Church—the spiritual Church—a member of Christ's body, a citizen of the kingdom. Not that Christianity made an original discovery of this truth: The Jews had their national patriotism, which went far to lift men out of religious individualism. The Stoics also tried to unite the self-centred soul with all other souls by preaching that men are citizens of the universe. But Judaism stopped short in its development; and Stoicism, even in the writings of the Stoic Emperor, did not get much power out of its world-patriotism. It was left for Christianity to make solidarity co-equal with individuality. It enthroned sacrifice. It showed how altruism and egoism might pass together beyond being catch-words

of a theory into the holiest and fairest flower of human growth. Every brother brought something to the common stock, but each received again a thousandfold more than he brought. Each soul drank eagerly of the stream and knew itself in direct communion with God, and did not think it a difficulty that this communion was mediated—that it came about through the communion of saints. Not boggling at the foolish puzzles made in the schools, the Christian heart found it very clear and plain that it had God in the Church, and in Christ, and in the meanest brother for whom Christ died. This is the spiritual church. It is ever striving for the souls of men. Its prayers and tears are incessant for the salvation of the world from sin. It is the world of men seen in God—the world as God dwells in it. If a man would be saved, and know God, let him belong to that. How shall he fall into sin if he is truly within that charmed circle? Eyes watch him, hands reach to him from the innumerable company of the saints. *This* is the grace wherein he stands. Will he fool away his privilege? He may do so, yet the Divine Fact remains, and Grace waits, and the door stands open. Will he remain insensible, through pride of "modern thought," and disdain for the collective folly called a church, the chief avenue through which the Divine comes into our world? Yet, even then, he cannot help but reap some of its harvest of good, for if he speak of "God," it is inevitably the God whom the centuries' deposit of faith has brought to his notice. If he boasts that "character, not creed," saves, yet he means by character the ideal man in Jesus Christ. But if he be truly wise he will bow his head, and go the human way, and receive from men the grace of God.

The question of questions for our time is whether we are willing to take spiritual realities at their intrinsic value and not explain them away. For if we are in earnest with these deepest facts of our being, a great cry will arise in our hearts for the substantial truths of the Christian revelation. Whether we envisage the facts and needs of the spiritual life as "forgiveness of sins," or as "positive personal goodness," or as self-forgetting social effort, we cannot afford to dispense with the embodied living goodness which the Christian experience and tradition preserve to us, as it is gathered up and for ever imprinted on the mind and heart of our world by the great symbolic and sacramental figure of Christ. He is our living sacrament—at once both symbol of loving mercy and fact of it, shadow and substance, revelation and reality. There is no forgiving mercy, there is no consoling Divinity of Love known to Christian men, that is not shaped upon and filled out by the lineaments of that lovely Face. I know that the rationalist will here take offence, and think that we are slipping dangerously near to the swamps of metaphysical theologies. Oh, let us fling away such fears! To know Christ is to know the love of God, and to know it in the fullest way possible to men. Our newer theology does not isolate Christ, any more than it isolates God. "Christ" stands for undying love

of all the good, of all the Christs, of the noble army of martyrs, of the faithful Son of Man and Servant of Jahweh crucified in all times and all lands for the hurt of the daughter of his people, bearing our transgressions, bringing to us the salvation of the Cross. It is through and by these that we are saved. Whether we know it or not, we stand in a great and wonderful grace. Who shall separate us from this love of Christ? Are we not bought with a price? The ages light up with its bursting glory, and the long story of man is transfigured into a new reading of the Gospel. The old preaching is truer than its apostles ever dreamed. The love and hate of Calvary are the world's epitome. Our faith is still directed towards a living and dying sacrifice; our redemption is still mediated; there is written over all our proudest achievement, there is whispered through all our humiliating failure, the one word "Grace."

OBITUARY.

THE REV. H. KELSEY WHITE.

It is with great regret that we have to record the death of the Rev. Henry Kelsey White, of Ashton-under-Lyne, at the early age of thirty-five. Until a few days before his death he had appeared to be in robust health, but then was found to be suffering from appendicitis, and although an operation was successfully performed, he sank rapidly on the following day, and passed away on the afternoon of Thursday, August 16.

Mr. White was a native of Cleethorpes, in Lincolnshire, where he was born September 13, 1870. He was for some time a board-school teacher at Hull, and as a member of the Church of England a regular Sunday-school teacher at St. Augustine's in that town; but coming under the influence of the Rev. H. W. Perris he became a Unitarian, and determined to devote himself to the ministry. In 1896 he entered the Unitarian Home Missionary College at Manchester, and having completed his course, became in 1901 minister of the recently formed congregation at Urmston, succeeding the Rev. W. C. Hall at Ashton in June of last year.

Mr. White was earnestly devoted to his work, and had already made his influence felt in the neighbourhood, beyond the borders of his own congregation. He was keenly interested in the building of the new church at Ashton, of which the foundation stone was this year laid. It is grievous that the early promise of his ministry should be so soon cut off. Mr. White leaves a widow, for whom the deepest sympathy will be felt.

The funeral was at Dukinfield Old Chapel on Monday week, and was very largely attended, the service being conducted by the Rev. Principal Gordon. Among those present were a number of Mr. White's brother ministers.

A MAN'S charity to those who differ from him upon great and difficult questions is in the ratio of his own knowledge; the more knowledge, the more charity.

—Norman Macleod.

ESSAYS IN RESTATEMENT.

XIV.—SIN AND PUNISHMENT.

WHATEVER may be said of the Doctrine of the Fall as a doctrine, there is undoubtedly a sense in which man has fallen from his first estate. We are at once nobler, and more debased, than our first ancestors. To them belonged the natural excesses which go with the struggle to multiply and to be strong. To apply the terms "lust" and "violence," terms of moral condemnation, to these excesses of animal instinct would be to antedate morality itself. But when, to the natural warfare without, had been added the beginning of a conflict within, then there arose the growth of a moral sense—and the growth also of an immoral sense. The development of intelligence carried with it an increased power of inventing evil. Sin, like a serpent, reared itself up, threw out new and monstrous shapes, brought forth unimagined issue. If earlier man was at all like the savage of to-day, he was only a child in vice; there are infamies amongst his civilised descendants which he never imagined. We may believe in the upward sweep of humanity as a whole, but in that sweep there are contrary motions—courses of madness and despair—which make for lower depths of wrong than were ever touched when the world was young. There is a sense in which adult life is a lapse from childhood, and there is a corresponding sense in which the last state of our race is worse than the first. For this state there can be no other name than sin.

Nor can we think of the triumph of goodness without thinking also of the punishment of sin. By punishment we mean something which implies reprobation. It is a common thing to say that sin is violation of law, that violated law avenges itself, and that in this way sin is punished. But laws do not "avenge" themselves; they are passionless and impersonal; the moral element is wanting, without which observance is not the same thing as doing right, and violation is not the same thing as doing wrong, and there is therefore nothing to chastise as wrong, and nothing to vindicate as right. Punishment is punishment only when it is connected with disapproval. A purely naturalistic explanation of sin cannot include the idea of punishment, for naturalism, though it may predict consequences, does not attribute blame; has a doctrine of causation, but not of retribution, still less of reprobation. To show that pain is punitive we must trace it back to displeasure, and state the connection in moral terms. What does this demand but that we should sometimes speak of the Wrath of God? To teach only the inexorableness of law is to teach a doctrine less moral than the old heathen notion of Nemesis.

The Biblical stories of the punishment of sin by flood and fire are very memorable and very salutary evidence of man's judgment on himself. In them he bears witness against himself, pronounces what he believes to be his own just sentence, and takes up the controversy of justice as the accuser, being himself the accused. They are signs, we may say, of a revelation within of the sinfulness of sin, and of the righteousness of punishment.

B.

THE CHILDREN'S COLUMN.

CHRISTOPHER COLUMBUS: HOW HE FOUND A NEW WORLD.

ABOUT the time when printing was invented in Germany, and the wars of the Red and White Roses were making wild work in England, in the house of an honest weaver who lived beside the wall of the fair city of Genoa, there arrived a boy-babe, whose eyes made his mother think of the sea, and who, as the day happened to be St. Christopher's, received the name of that sturdy saint.

After schooling at home, and college in Italy, young Christopher Columbus was sent to sea before he was yet fifteen. The sailor's life was a rough one in those days, but he loved it. The sea was a world of mystery, too—mystery which, by and by, he himself helped to dispel—which kept men from daring to go too far beyond the Straits of Gibraltar—or the Pillars of Hercules, as they were called—save the coasting round the shores of Europe to carry on trade between the Mediterranean and the ports of England, France, and the Netherlands. As time went on, Columbus found his way to all these and other lands. Up the North Sea he went and away to Iceland and even beyond. "Wherever ship has sailed, there have I journeyed," he said. And still his passion grew to go farther and find out, what no man living could tell him, what lay beyond the setting sun, and to know the secrets of the world. When he became a captain he wanted to try and reach the North Pole, and to see if there were a way to China round the North of Russia—a North-east passage. But men were afraid to go far out of the beaten track, and wherever no one had been, they imagined it was impossible to go. Undiscovered lands they peopled with dragons and fire-breathing monsters, and men whose heads grew beneath their shoulders. A water-giant called the Bishop of the Sea was supposed to live beyond the Western horizon, and if any ship came within his reach his immense black hand was thrust up and dragged it down with all its crew. Finding that the air and the water grew hotter as they travelled towards the Equator, they supposed that if they went much further the sea would be boiling; while, as everyone then knew that the world was flat, there must be an edge over which the waters tumbled and roared into the regions of chaos and darkness below. To go in the face of all this needed an iron nerve. It needed also a great mind. Columbus had both; but he found it very hard to get people to believe that the earth was round, and if anything harder still to persuade others to come with him and see if they could not reach China by sailing across the Atlantic, and so right round the world.

Now it happened that off the coast of Portugal he, not for the first time in his life, was involved in a fierce sea-fight between Venetian merchant ships and pirates, and, Columbus's ship catching fire, he leaped into the sea, and, by the help of a spar, succeeded in swimming ashore, a distance of two leagues. He lived some years in Portugal, making

maps and charts, and gradually collecting evidence to prove that the world was round, and that there were undiscovered countries across the Atlantic. If he only had ships manned and provisioned, he would go on a voyage of discovery. The King of Portugal would not help him, so he went to Spain. There King Ferdinand and Queen Isabella reigned together. Now Ferdinand was sly and cold-hearted, but Isabella was bold and generous. She was a Queen, too, who was not afraid of work, for she made all the King's shirts with her own fingers, and she admired such a brave, determined man as Columbus. But for fourteen years the King half-promised and still delayed to help him to start his expedition. Columbus was summoned before a council of monks and learned men at the University of Salamanca. But these were not as wise as they were learned. They only laughed at the great navigator for thinking that the world was round, and taught the children in the streets to mock him and call him madman.

So Columbus decided to leave Spain and try what success he could find in France or England.

He set out on foot with his young son Diego, to walk to Palos a port from which he could take ship to France. The boy being thirsty, they stopped at the gate of a monastery to ask for water. There, as they rested awhile, Columbus told his story of disappointment to the Prior, who was so moved that he went himself to the Queen, and she promised to provide two ships at her own cost. Some merchants then provided another, and said they would go with Columbus—but so reluctant were men to sail on the perilous voyage, that convicts refused to leave their prison to face such unknown dangers.

At last, however, all was ready. The good Prior came down to the harbour before dawn to bless the ships, and wish the travellers God Speed. No one ever expected to see them again. The sun rose, and with his finger of gold pointed the way to the Far West, and with a fair wind, the three little ships passed out of sight. Their names were the *Santa Maria*, the *Pinta*, and the *Nina*. Beset by storms their progress was slow. They had to stop for repairs at the Madeiras. Their provisions grew mouldy and stale, and at length were running short. Still on and on they sailed, without a glimpse of land until they were becalmed in the great sea of seaweed that lies in the midst of the Atlantic. The sailors grew mutinous, and if it had not been for the difficulty of finding the way home again, they might have thrown Columbus overboard. He promised them rich presents when the voyage was over, and especially to the man who should first sight land. He knew, but dare not tell, how far they had come. At last messengers of hope appeared in the form of a flight of small birds, which settled on the rigging and greeted the mariners with their merry twitter. So they knew they could not be very far from land. When the birds left, the helms were turned to follow them. But days followed with no further signs. The spirits of the men sank. Then

some river weed and a thorn bush and a carved stick were fished up out of the sea—which last spoke of man and his arts. "With these signs," says Columbus, "they all breathed and were glad." One night when all but the watch had gone to sleep, Columbus still paced the deck. As he gazed through the darkness he thought he saw a light moving in the distance. It might be a torch in a fisherman's boat as he paddled along shore. Next morning, with the first streak of light, the boom of a gun fired from the *Pinta* was the signal that land had been discovered. There it lay, the low shore of an island. It was October 21, 1492. The long and daring voyage had ended happily. The discoverer and his men rowed ashore, and leaping from the boat, he knelt and kissed the sand. Planting the flag of Castile and Aragon, he claimed the island for his King and Queen, calling it San Salvador, or the Isle of the Blessed Saviour. A pleasing incident occurred when the mutinous sailors, throwing themselves at the feet of their Admiral, begged with tears that he would forgive them for their want of trust in him.

One of the vessels ran aground, and such violent tempests beset the homeward voyage that it seemed as if all knowledge of the discovery would be lost to Europe. According to the habits of those days, strange vows were made by the crews to the Virgin Mary if she would preserve their lives; and as they were preserved, the sailors kept their vows when they landed on the Azores, by going to church bare-foot, and in their shirts, every man carrying a candle 5 lbs. in weight.

The return to Spain was celebrated with great festivity. Columbus landed amid flags and bells and cheering crowds. He was received in state by the King and Queen, and told them his wonderful story.

Several times did Columbus go to and fro leading emigrants out to America and founding the colonies which made Spain the richest country in the world. But so little gratitude did these gold-seekers show for their leader that they finally threw him into prison and sent him back to Spain in chains. As Tennyson, in his strong, indignant words says,

"Chains for him who gave a new heaven,
a new earth!
Gave glory and more empire to the Kings
of Spain than all their battles!
Chains for him
Who pushed his prow into the setting
sun,
And made West East."

The great Queen, his staunch friend, died, and the mean-hearted Ferdinand robbed Columbus of his property and titles. And so, a poor man, old before his time, but with a calm, brave mind, he laid down and died at an inn in Valladolid, gently murmuring in Latin, *In manus tuas Domine commendo spiritum meum*—"Into thy hands, O Lord, I commit my spirit." He was a great, good man. Of his discovery he said reverently that God had given him the keys of the gates of the ocean, shut up with such mighty chains, and he had opened them.

H. M. L.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR... ..	3	4
PER YEAR... ..	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 1, 1906.

ON GOING BACK TO SCHOOL.

THE school doors are re-opened this week for the children of the nation to enter in. Here we have one of those profoundly influential events which, because they are so ordinary, periodic, and unsensational, scarcely gain notice in the chronicles of the day, or attract even a passing consideration. The children themselves have marked the day, some of them grudgingly as they watched the dwindling store of the hours of play and frolic; some of them with insensitive forecast, and many others with eager anticipation. Perhaps the existence of this last group is the highest testimonial to the elementary school system, or at least to the teachers, through whose personality the system enters into the imagination of the child. To the parents also the time for re-opening the schools is an event of some importance in a personal sense, and with regard to the arrangements of the home. From now till Christmas time the lives of five million children will be regulated largely by the ringing of a bell, by the round of a clock say at 9 o'clock and again at 2 o'clock. That is just a symbol of the way in which the convictions of society, as worked out in its institutions, will day by day be wrought into the minds of the citizens of the future. It is because the influence of the school is so pervasive and far-reaching, because also these children, brought thus under control for ends they themselves cannot explain, are the men and women of the next age, that the return to school after the holidays merits our thought.

The dint made on the consciousness of the child by the return to school on the first day of a new term naturally varies in depth with his age as well as with his temperament. Those boys and girls who are of the middle age—middle aged, *i.e.*, as school children—perhaps regard it with a comparative indifference, similar to that with which the middle-aged man of business looks upon his birthday. The child of eleven, who is already beginning to think himself more than a child, certainly has

not, as a rule, the excited looking forward to the opening of the school which is usual with the youngsters who go this week for the first time. To him it is a day of mark. He has talked for weeks of this his venture into the unknown. There will be in all probability no other crisis (with the possible exception of marriage) so distinctly marked in his life history as this. Later on he will become wage-earner, but he will enter into that estate by gradual stages. Later on he will become a man, but he does not enter manhood with the abruptness which signals his transition from babyhood to schoolboy. It is little wonder if his mind thrills with unimagined vehemence. Wonder were, if he did not keep the family on tenterhooks as the hour approaches. Wonder is that while the personal issue is thus appreciated by the child, the social issue is so slightly realised by the nation. A figure may help us when we reflect that each year something approaching a million children reach the school age. If we were a people gifted with imagination, or if we had any genius for great public ceremonies of any order higher than a Lord Mayor's Show, we might gain much from some symbolic recognition and celebration of this great spiritual experience of the child who goes for the first time to school.

Other thoughts, and some of them disconcerting and serious enough, throng upon us if we allow the procession of the boys and girls who have just left school to pass before our eyes. For them the school bell rings no more. Such elementary education as the wisdom of the nation could, out of its great penury, devise, they have received. They are left now to the chances of the market. This sudden withdrawal of social guardianship would be explicable if the schoolboy did at a leap pass from childhood to manhood. He does become in some degree a wage-earner, and, as he achieves a measure of economic independence, he claims also too large a freedom from guidance and control. We turn them out of school alert, adventurous, industrious boys and girls, and leave them to walk alone the ill-marked paths and tangled ways of the Forest Perilous, wherein lies the castle of manhood and womanhood. Their own vigil they must keep, and their own knighthood gain. But for all that the nation which has taught them as children will yet be compelled to assist them in the great adventure. If they need social support from 5 to 14, they do not become self-sufficing then. This is the first of the difficult questions which force themselves on our attention when we think of the children who are leaving school. Another thought, one which is akin to this, and is, indeed, a special application of it, has to do with efficiency. At the present time

public discussion is ranging round the possibility of restoring the old system of apprenticeship. Well, the old system is old, and we shall no doubt be unable simply to go back on it. It does, however, serve to mark the precise nature of the case which has to be met. Apprenticeship meant, among other things, this: that for the growing boy there was needed a directorate other than his own, and a discipline beyond what the home could supply. The master became the agent of the nation and represented social control in the mind of the young man. This was not always so in practice, for apprenticeship often became too selfish, too merely personal and mercantile. But in principle society, when it determined the indenture, constituted the act a social one. The need for such control and for insuring the acquirement of dignity and skill is at the root of the feeling after a modern apprenticeship system. If we turn from the case of the boy to that of the girl, the necessity is more overwhelming. Society wants women who have gained skill and power in all those arts of life which every mother has to discharge (always excepting the few who can purchase the services of others). Then society must provide a school and a discipline. At present little girls of twelve years old and under are expected to acquire knowledge which belongs to womanhood. Of course the lessons have to be rather unreal, and equally, of course, they are mostly ill learnt. It is in the years which follow the present school life that grown girls must be taught these things, if it be sincerely desired that the homes of the future shall be administered by women of skill and power.

But if the opening of the schools is thus so full of promise for the child of five, if it suggests such big issues in respect of the boys and girls of fourteen, what is to be said with regard to those other children who now are undergoing the influence of public elementary education. What are our ideals of education? The tendency at the moment is away from book learning. The age seems in agreement with the Preacher in holding "much study is a weariness of the flesh." The cry is for freer development of human power. The tendency to which we refer is more in the nature of dissatisfaction with the old system of "cram" than anything else. But it rests on a great change in national thought. Mere book learning has been found not to be the moral influence it was expected to prove; and the ability to write has been found not to lead to universal and prosperous humility. By small stages the school code begins to reflect the new thought. The custom of trying to keep babies to strict attention during a fifty minutes' reading lesson has

become discredited. And if this is a small thing in itself it shows the direction of the current. In a word, the change indicates a much higher valuation of the imaginative powers and a relative depreciation of mechanical accuracy in repetition. Whereas the goddesses of the school have been the Daughters of Memory, they are yielding place to the Daughters of Imagination. The revolution here indicated is immense, and is entirely in harmony with the whole trend of present-day thought in social affairs. Closely related to this subject is that of the need for a greatly increased teaching staff. This is imperatively called for on every ground. Even from the point of view of mechanical efficiency, the classes are far too large; and, if we really wished to have an educated populace, the number of teachers would immediately be doubled. The demand for smaller classes is not, however, based wholly or chiefly on efficiency, but on the incalculable value and illimitable reach of personal influence between pupil and teacher. This force is an imaginative spiritual power, and is coming to be regarded as the transcendent interest in education. Such are some of the many considerations suggested by the reopening of the public schools of the people. There are many others which will occur to those who see in education rightly directed a mighty force towards social well-being. They all gather themselves up into one thought. Ideals of method such as those to which we have referred derive their significance entirely from our ideals of manhood. The schools are so important because on them and the use we make of them so largely depends the quality of the citizens of the next age. The central thought round which many subsidiary purposes cling is to be found in the conviction of the need for developing the sense of social responsibility. Boys and girls are to grow to manhood and womanhood in the faith that they are members one of another, and members of a social being which demands their loyalty. In this idea the demand for school meals reveals its secret. To join at a common table, and to receive the hospitality of the commonwealth will, it is thought, give to the guests instinctively a sense of being welcome members in a fraternity, and will react in creating a disposition of duty to that fraternity. The recent syllabus of instruction in citizenship rests on the same persuasion, and moves towards the same goal. The discussion of aims of education introduces us to the whole range of political life as surely as it drives us deep down to those forces which control destiny because they affect character.

My life shall be a challenge, not a truce.
O. W. Holmes;

GATEWAYS TO THE SOUL.

II.—TASTE AND SMELL.

THE humblest position in the scale of sense is occupied by taste. It is a sense in which a considerable proportion of the population is defective, without, however, suffering much inconvenience. That is also true, to perhaps a greater extent, of the sense of smell. The tendency of civilised life would seem to be toward rendering these faculties obsolete, for in savage life, and still more in animal life, they play a very important part. The usefulness of these senses is very plainly indicated by the way in which a horse will first smell and, if doubtful, will nibble at a strange offering, and then drop it as unsuitable. Domesticated animals, on the other hand, having so long had this discrimination made for them by proxy, will commit mistakes; for horses and kine will eat the yew and be poisoned by it. Children also have died through eating the berries of the Nightshade, though their attraction lies in their colour rather than their taste.

Their Purpose.

By means of these senses we would seem to be naturally endowed with a power of discriminating between wholesome and unwholesome food. Warning or approval is inherent in their exercise. I believe I am safe in saying that no sweet-scented plants are poisonous; and no offensively tasting foods are nutritious.

Their Place in Literature.

Modern criticism has established the canon that references to the pleasures of the table are bad form in a poem. Yet a large number of expressions in ancient writings and modern current speech derive their strength from love of food and drink. A special title for one who manifests a keen discrimination in appraising works of art or music or who responds with ready sensibility to their appeal is "a person of taste." The Scotch use the term sermon-taster. We still speak of conversation as being well-spiced with humour. "Taste and see the goodness of the Lord," exhorted the Psalmist. "Taste the good word of God" occurs in the Epistle to the Hebrews. Hunger and thirst have furnished some of the choicest similes in the Old and New Testament. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God." Among the Beatitudes that come ringing across the centuries with sweet persuasion is one upon those that hunger and thirst after righteousness. Christ is reported to have said that his "meat and drink" was to do the will of the Father.

How little association, however, the sense of taste has with mental states is illustrated by the fact that we can hardly remember a taste; and in dreaming of a feast, people see the viands, but rarely dream of their savour. In *Emile* Rousseau has said that taste is the only sense which has nothing to say to the imagination, while smell strongly arouses the imagination, and odours are very closely connected with mental suggestion.

Smell belongs to a higher order. The place which incense has found in religious ceremony and the phrase "odours of

sanctity" seem to indicate a case of special consecration.

Sensitiveness.

Though comparatively a coarse endowment, a refined sensitiveness has to be recorded in the exercise of this sense. Through the olfactory nerve the human mind can distinguish the presence of Bromine, though it exist only in the proportion of one thirty-thousandth part of a milligram in a cubic centimeter of air. Sulphuretted hydrogen, though existing but as one part in a million, makes itself felt, while musk may be detected though but two-millionth part of a milligram. The king in this realm of the multitudinously divisible would seem to be Mercaptan (sulphydrate of ethyl), which requires but 1-9,200,000th part of a milligram to make itself perceptible.

The Divisible-indivisible World.

By means of this finite-infinite miracle, Nature is able to make her rare things go a long way. All rare things are minutely common and universal; like radium, which is scattered through the world, myriads of whose molecules hide in every hand-breadth of water upon the sea; like genius, like saintlihood, like godlikeness, germs of which lie in every human breast.

As an instance of Nature's use of her rare substances, we may take *coumarin*. You have stood in the May-time beside a field of new-mown hay, and enjoyed the scent whose waft is redolent of sunny hours, bird-song, flower-radiance, and rustic happiness. It is a very humble-looking grass that distils this fragrance—*anthoxanthum odoratum*—and the total essence that scents the field could perhaps be carried in a single cup of the harebell. Common are the elements that enter into this odorous coumarin ($C_9H_6O_2$), but its fragrance is as precious as the spikenard that anointed the feet of the Master. Into such attenuated detail of refinement does Nature carry her united purpose of usefulness and beauty, and the gateway to our knowledge of such marvel is our sense of smell.

How we Smell.

In order that we may detect the presence of volatile substances through this sense, some kind of vibration must be communicated to the olfactory nerve and thence to the brain. I need not here cite the commonplace remark that we smell, as we see, or hear, with the brain—not the nose, eye, or ear. More so in the case of smelling than any of the others. The olfactory nerve is the only one directly connected with the hemispheres of the brain, where intellectual processes go on, being not a nerve at all, but a part of the brain in intimate connection with its anterior lobes. In this way has the close connection traced between odour and the imagination been physiologically explained.

The active motion in the fragrant substance is communicated to the odoriferous ether and thence to the brain, and as a result, if the vibrations are within a certain range, we detect smell. But, as there are rays invisible to us, and vibrations beyond our reach of hearing, so there are vibrations too subtle in the realm of odours to affect us. We cannot distinguish, as far as smell goes, the existence of hydrogen, oxygen,

water-gas, and many others. Substances having a low molecular weight escape our detection by this means. As they become more dense, as they attain fifteen times the density of hydrogen, we acquire a faint smell. Examples may be taken from the paraffin series. Marsh-gas is inodorous; a heavier gas, ethane, gives a faint smell; butane, twice as heavy as the last, affords a very distinct smell.

Sense-Lore the Crudest.

We thus see that we can recognise through the sense only the crudest, the densest, the grossest among substances. Increase in density means increase in sensuous comprehension. The Logos must become very grossly enfleshed before we can see His grace and truth. But where He dwells in thinnest veils, we see Him not. As things become rarer, as they escape from the pressure of circumstance, break through the prison-house of gross materiality, we lose ken of them, though they be not lost. So that to understand the nature of even a common gas we need other faculties than furnished by organs of sense. Our knowledge of the world is, therefore, of necessity of the roots of the lotus plunged in the mud. We gain but glimpses of the leaves and stem which dwell in the water above, and nothing know of the pure blossom that bares its bosom to the sun and wafts its fragrance on the summer air.

"Here is the world," writes Emerson, "sound as a nut, perfect, not the smallest piece of chaos left, never a stitch nor an end, not a mark of haste or botching or second thought; but the theory of the world is a thing of shreds and patches."

That our known world is but a fragment of the world of fragrances is suggested by the keener sensibility of those born blind and deaf. It has been said of James Mitchell that he chiefly depended on smell for keeping up a connection with the outer world. He readily observed the presence and position of strangers in the room, and formed a notion of their character from their scent.

Mental Suggestiveness of Odour.

I recently read a long poem with the object of examining the part played in it by the sense under discussion, and was struck by the large number of references to aromas, perfumes, sweet-breaths, redolences, fragrances, that occurred.

The exercise of this sense makes up much of the charm of Nature. We love flowers for their shapeliness, we adore them for their colours, but when they possess the additional virtue of delicious fragrance our admiration is considerably enhanced. The garlic has very pretty flowers, but the odour compels us to love and leave severely alone. A favourite flower, on the contrary, is sure to possess a sweetness of scent, and is very likely associated with some romance, or inspiration in the life of its favourer. A waft of perfume will unlock caskets where dearest treasures of memory are hid, and flood us with a stream of sentiment which belongs to a long-buried past.

O. W. Holmes records that the herb *everlasting*, the fragrant immortelle of our autumn fields, had the most suggestive odour to him of all those that set him a-

dreaming. "I can hardly describe the strange thoughts and emotions that come to me as I inhale the aroma of its pale, dry, rustling flowers. A something it has of sepulchral spicery, as if it had been brought from the core of some great Pyramid, where it had lain on the breast of a mummied Pharaoh. Something, too, of immortality in the sad, faint sweetness lingering so long in its lifeless petals. Yet this does not tell why it fills my eyes with tears and carries me in blissful thought to the banks of asphodel that border the River of Life."

For some similar reason Schiller kept apples in the drawer of his writing-desk for the value of their fragrance in suggesting poetical ideas. Thus the world of sense is indissolubly wedded to the soul-world, home of ideals that reach beyond our grasp, over which breathes the ambrosial air of affection and pass the honied hours that make "life a perfumed altar-flame." An experience that starts as sensation, passes into the mind, and is felt along the heart, and generating a serene and blessed mood links sense to soul, and makes the visible gateway an entrance to spiritual arcana.

"She keeps the gift of years before,
A wither'd violet is her bliss."
"Music, when soft voices die,
Vibrates in the memory—
Odours, when sweet violets sicken,
Live within the sense they quicken."

The visible realm is not separated from the invisible; thought has raised bridges delicate and radiant as a rainbow arch whereon to pass from one to the other. Thus things seen and felt and touched and smelt become emblems of the most sacred moods and holiest moments. May not the planets and stars be symbols in the mind of God of the rapture of Creation, and their motion recall the radiant hour "when the morning stars sang together, and all the sons of God shouted for joy"? May not the perfume of field and woodland, moor and meadow, be as a sweet savour to the Lord of the world, linked in the Divine thought to a compassion more tender than a mother's, faithful and unforgetting?

The Fragrance of a Good Life.

"We are told by mariners who sail on the Indian seas," writes the author of *In Tune with the Infinite*, "that many times they are able to tell their approach to certain islands long before they can see them by the sweet fragrance of the sandal-wood that is wafted far out upon the deep. Do you not see how it would serve to have such a soul playing through such a body that as you go here and there a subtle, silent force goes out from you, bringing peace and joy into the homes of men and shedding a benediction wherever you go?"

It is such a subtle, silent force that streams from lives that are fostered by the milk of human kindness, and graced with that gentleness which, when it weds with manhood, makes a man. In familiar lines, Wordsworth has sung of these noble emanations:

"More sweet than odours caught by him
who sails
Near spicy shores of Araby the blest,
A thousand times more exquisitely
sweet

The freight of holy feeling which we meet,
In thoughtful moments, wafted by the gales
From fields where good men walk, or
bowers wherein they rest."

J. TYSSUL DAVIS.

TENNYSON'S "GRAIL."

I.

How can an ideal or a principle be at one and the same time morally obligatory and morally destructive?

Such is the question that presses on the reader as he closes the poem which Browning affirmed was Tennyson's "best and highest." And the question does not trouble merely the logician, or the man who seeks in poetry an ethical "criticism of life"; it equally arrests the ordinary reader, who naturally expects that a single subject in a single poem shall have some unity of interpretation. The "Grail," or mystic cup, in which the Idyll centres, symbolises some object of moral quest, some duty, principle, or ideal. So much is clear. It is also clear that the King views the pursuit of this with disfavour. It will prove, he says, the ruin of the seekers, and will "maim" the Order he has made. Now the King, on Tennyson's own authority, stands for "the highest of human men."* And the narrative carries out to a great extent the King's forebodings. The highest humanity, then, and poetic fact concur in deprecating a high spiritual ideal. Progressive morality is at war with itself. The "high" proves "too high," the "heroic" "for earth too hard." We are to content ourselves with macadamised precept, or else, breaking through at inner impulse or open vision, are to find ourselves following "wandering fires, lost in the quagmire"! Was "the Kingdom," then, an ignis fatuus? Was Calvary the hapless goal of disillusion? Does God indeed set false beacon lights, and mock us with "the consecration and the poet's dream"? The question at the head of this paper repeats itself.

Did Tennyson waver between Malorian narrative and lofty allegory and accept a crude compromise between the two? The theory has been advanced, but surely a slovenlier piece of conjecture, one, moreover, unworthier both of poet and subject, could hardly be formulated. We know that his conception of the whole cycle of the Idylls was, in the beginning, far from definite. We know that he protested against the coarse thumb and finger of ingenious comment. "I hate to be tied down to say, This means that" (*Life*, ii 127). But we also know that he put forth the *Holy Grail* with a Miltonic seriousness exceeding even the general trend of the Idylls. Anyone who doubts this will be convinced on reading the scattered notes in the *Life*.

There is another theory, that in his treatment of the subject Tennyson struck out an entirely new line; that, forsaking the adventurous mood of Malory and others, he makes the great Search yield the lesson of the superiority of abiding at home, not, indeed, in inglorious ease, but

* See *Life*, vol. ii, p. 90.

in the steady and orderly pursuit of social reformation. "The symbolism is wheeled right round," says Mr. Stopford Brooke;* "the search for the Grail is a mistake, an evil and not a good." Then what of Galahad? What of his solemn confession to Percivale in that tremendous moment before he is rapt to "the spiritual city"?

"In the strength of this I rode,
Shattering all evil customs everywhere,
And passed through Pagan realms, and
made them mine,
And dashed through Pagan hordes, and
bore them down,
And broke through all, and in the strength
of this
Come victor."

So acute a critic as Mr. Stopford Brooke cannot let these lines pass. In a footnote on Galahad he adds, "I think there is more in it than this" (the social reform theory). "The image of the stainless knight, . . . independent altogether of ascetic theology, was one of the finest 'motives' Art could have," and this motive Tennyson preserved "even though his own view of duty was opposed. . . . The artist was stronger than the social moralist." That is to say that in opposing the vanity of the Grail to "the level of every day's most quiet need," the poet was arrested by the magnificent conception of Galahad as an art-subject, and the sermon had a dramatic interlude. Settle down, says the poem, organise reforms where you are, be an Arthur; but in the meantime here's a fine picture of an old-time ascetic who went abroad in dazzling armour and broke through all. This is not to be resisted. It goes counter to all the sermon says—like the hymns when chosen by the choir; but it affords a glorious interval. This not only takes Galahad right out of the context, placing the entire incident along with the shorter poem on the same subject, but it strikes out of the sphere of everyday duty the two most radiant spiritual conceptions of the Idylls—for, of course, we must regard Percivale's sister in the light we regard Galahad. To sum up, if "the search is a mistake," and the burden of the poem is the superiority of the "common task," and Galahad and the maiden form an artistic aside, then the common task is denied the eager note of a radiant spirituality—surely the very thing that the toiler in lowly fields most needs!

But the Grail and the search for it do not disappear with the ethical elimination of Galahad. One thinks of Percivale and Sir Bors and Lancelot, into whose spiritual fortunes the Grail enters. Indeed, it is interwoven in the fabric of the poem so variedly that if we are to conclude that the search for it is an evil and not a good, the idyll remains a hopeless confusion. May one be pardoned for saying, "I think there is more in it even than this"?

It is when we turn to the exact spiritual significance of the King that I venture to think a clue to the unity of the poem will be found. And here let it be frankly admitted that Art is powerless to interpret a piece of art spiritually conceived and wrought without a spiritual key. Allegories have gone somewhat out of

fashion, and it is perhaps as well we should have a rest from them. The "teaching" of poets has become something of a bore, for the kind of mind the poets reach is one which abhors explicitness and definition. But while we rejoice in this as opening new vistas, let us admit that some of the greatest works of art in song and scene have been frankly allegories. Spenser and Bunyan, Dürer and Cervantes, are Art eternally, but they are eternally incomprehensible without spiritual discernment. They wrote and painted purely to "teach," and without a clue to their teaching their Art is landscape without sunshine. To sunder spirituality and Art is to pluck beauty from the bosom of God—and find it languish and die in an alien air.

In Tennyson's earliest notes for the Idylls, drafted about 1835, the King expressly stands for religious faith. True, "the allegorical drift here marked out"—to quote again the *Life*—"was changed in the later scheme of the Idylls" (ii. 123). The fact remains, however, that the poet thought it of sufficient importance to hand to Mr. Knowles as late as 1869 as a guide to the poems. Probably the "alteration" refers, *inter alia*, to an expansion of the King's significance from a principle to the embodiment of that principle in a life of "most glorious striving," in whom we see Faith living, working, fighting, rejoicing in the order he has made.

Be this our starting-point. The King stands for faith of (for lack of a better term) the "common-sense" type—the faith of a Wesley, a Priestley, a Gordon. Special vouchsafements are not made to this type of faith, for it does not need them. It is just common sense led and taught of Heaven. It is pre-eminently the faith of those who do the kind of work symbolised by Arthur's achievements.

Now, the search for the grail, be it noted, has its beginnings in wonders and excitements. When the rumour of Percivale's sister having actually seen the vision spreads among the rest, they are moved to prayer:

"Expectant of the wonder that would be,"

and

"Then came a year of miracle."

"Wonder" and "vision" are the words used throughout the poem for the Grail, except where the title-name is used. The fact of its being styled a "*vision*," and the King's words:

"One hath seen, and all the blind will see," indicate that it is something super-normal even in a spiritual order of things, the "blind" being men of equal religious fervour with Galahad and the nun. Even the King himself we must place among the "blind," since he had not seen the vision. Yet the King stands for "religious faith." What is it, then, to which religious faith may be blind? To spiritual things made visible. In that marvellous passage at the close of the poem Arthur confesses he has visions, but that they are visions of God, vouchsafed him in and through his calling and constituting a normal experience.

What, then, is the "wonder" and the "vision" which "one hath seen and all the blind will see"? In the past of human history it has taken many forms;

the stigmata of St. Francis, the voices of St. Joan, the re-appearance of the departed, the sign of the cross in the heavens, the cup from which a saviour drank and the spear which pierced his side. Such visions are facts of history—i.e., they are as indisputable, tested by the common law of evidence, as the battle of Marathon. They are apparently isolated because their antecedents move on a plane invisible to us. We cannot blot them from History if we would, and we would not because of their magnificent results. Such wonders as the vision that arrested Colonel Gardiner are facts to which the whole Race owes a debt, if only as indicating the onward and spiritual trend of its destiny. In the making of mankind they are factors of immense moment. And what is true of the race is true of the poem. So far from the search for the Grail being a "mistake," so far from Galahad being the artistic aside in a delineation of practical faith, the one is essential to the other. No Galahads, no Arthurs; for both are faith, both spring from the same source; they differ merely in manifestation.

In a word, the poem brings before us two great types of Faith, harmonious, or only discordant when, as in Gawain, the element of insincerity, or, as in Lancelot, that of sin, or, as in Percivale, that of self-centredness, is present. But then self, sin, and insincerity are not of faith at all; therefore the King (work-a-day faith) says gladly to Galahad:

"For such

As thou art is the vision. . . .
Thy holy nun and thou have seen a sign."
And therefore it is that, while Arthur, with the *inward* vision, goes on his conquering way, Galahad, with the *open* vision, breaks through all and comes victor. So the two elements in the poem are perfectly harmonious. The "blind" King who fulfils his mission without "the light that never was on land or sea," and the radiant Galahad from whose side the actual sight of the Holy Thing never failed, are really one. The true significance of the Grail is seen in the types of men who, vastly differing, fill in the space between the King and Galahad—Percivale, Sir Bors, Lancelot, and Gawain. T. J. H.

ADMIRERS of the late Sir Wilfrid Lawson, and they are legion, will be glad to have the Sixth Lees and Raper Memorial Lecture, delivered by him last autumn at Leeds, and entitled "Law and the Liquor Traffic." The lecture contains much useful information as to legislation, actual and proposed, for the control of the trade, and Sir Wilfrid's well-known opposition to the newer schools of temperance reformers is again emphasised. He will have nothing to do with licensing schemes which recognise the probability of the traffic continuing indefinitely; on the contrary, he still calls for prohibition and the extreme policy. The lecture is instructive as an unofficial pronouncement for the United Kingdom Alliance. Among other points we notice Sir Wilfrid's expectation that the Liberal Government would, in its first session, undo the miserable policy of the Act of 1904. Always optimistic, he was in this too sanguine, but one still hopes that it will not be long before the false principles set up two years ago is abandoned.

* "Tennyson, his Art and Relation to Modern Life," chap. x

PROVINCIAL ASSEMBLY OF LANCA- SHIRE AND CHESHIRE.

THE COMMITTEE'S REPORT ON PUBLIC QUESTIONS.*

The Poor Law.

THE appointment of a Royal Commission to investigate and report upon the administration of the Poor Law throughout England and Wales is a symptom of a widespread and growing conviction that the time has come for great changes in, if not for the entire abolition of, the present Poor Law and the Boards of Guardians who administer it.

The principles which are supposed to be at the basis of the existing law may be quoted as follows:—"It is an admitted maxim of social polity that the first charge on land must always be the maintenance of the people reared upon it. This is the principle of the English Poor Law."—Nichol's "History of the Poor Law." "That every society upon arriving at a certain stage of civilisation finds it positively necessary for its own sake—that is to say, for the satisfaction of its own humanity, and for the due performance of the purposes for which society exists—to provide that no person, no matter what has been his life, or what may be the consequences, shall perish for want of the bare necessities of existence."—"The Poor Law," T. W. Fowle, Chapter I.

Earlier legislation under Elizabeth, in 1694, and George III., in 1819, went further than this, and distinctly enjoined the finding of employment and apprenticeships, and imposed penalties for neglect of such duties on the part of the Overseers, but the modern Poor Law of 1834, if it did not formally repeal such enactments, undoubtedly intended to modify considerably their effect, and we may take it that the quotations above given stand as fair statements of the intention of the modern Poor Law.

How glaringly the administration of the law has departed from these principles is plain from a few well-known and easily ascertainable facts, which space will not permit to be proved at length.

(1) The admitted and declared object of many Poor Law Guardians is not to see that the bare necessities of life are available for every inhabitant, but simply and solely to keep down the rates and limit the expenditure.

(2) Owing to the incomplete fulfilment of their legal and moral duty by Guardians, as a rule, a vast system of private charity for the relief of distress has grown up, largely, of course, exploited by fraudulent and idle persons; but finding its reasons for existence in the well-known fact that it is possible for people to die of starvation in spite of the existence of Guardians of the Poor.

(3) The extent and the abuse of this private charity has called into existence powerful and extensive societies for its organisation and control. The Charity Organisation Society has now become a second Poor Law administration, supported by voluntary agencies, and is in its turn becoming supplemented or replaced by Civic Guilds of Help, which have been

already established at Bradford, Eccles, Halifax, Leicester, Swinton, and Pendlebury, and are contemplated in other places. It is interesting to note that the Liverpool Central Relief Society adopted almost identical methods in the carrying on of their work on the initiative of Mr. William Rathbone in 1887.

(4) Despite the fact that the avowed object of many Guardians is to save the rates, the proportion of expenditure actually used in the relief of the poor, and that spent in administration, building, &c., is reckoned throughout England and Wales as roughly two-thirds administration and one-third relief. It is in the vast majority of cases more than half for administration, less than half for relief.

(5) The variation in the practice of administration in different Poor Law Unions, sometimes bordering on each other, is enormous. Mr. Fowle gives the proportion of out-door relief to in-door relief when he wrote as 27.9 per cent. in the Metropolis, 84.9 per cent. in Wales, and 78 per cent. in the South-Western portion of England.

Some Guardians prefer to board out the children, others keep them in the House. Some pay an adequate sum to keep the old people in the homes of their children or relations, others cut down the dole to a minimum (2s. 6d. per week), and offer them the alternative of the House, where the expense to the ratepayers of maintenance would be from three to four times that amount. Some Guardians do relieve in cases of out of work or sickness steadily, until the temporary cause of distress is removed, others relieve for three or four weeks only and then stop, as a Relieving Officer once put it, "to see if we can shake them off."

(6) Perhaps the severest condemnation of the system is the hatred and terror with which it is for the most part viewed by the people for whose benefit it exists. It is true that this feeling has been much modified in recent years and in certain localities where more humane methods of workhouse administration have been adopted. That the objection may now fairly be urged is owing, first, to the proper pride of independence and the dislike of accepting public help, with its penalty of disfranchisement and loss of self-respect and liberty, and, secondly, to a memory of a past state of things now largely abandoned.

But the machine-like officialism, as generally worked, of the Poor Law system, its lack of personal touch on the part of the Guardians with the poor they are supposed to guard, with noteworthy exceptions, especially on the part of lady Guardians, whose work in this direction merits high commendation, the dull routine of idle life in the workhouse (so misnamed), are responsible still for a great amount of this mistrust and active dislike. To anyone accustomed to move amongst the poor, not only of our large towns, but also of our villages, the saying—"I would rather die than go to the workhouse," is one of the most familiar phrases heard, and is at the same time a terrible condemnation of the supposed refuge for human beings who have fallen in the fierce struggle, or who seek a corner in which to end their day in peace

Confining ourselves to the first object, opinion seems to be concentrating, primarily, on the necessity of classifying carefully the various cases of destitution and distress which at present legally are all dealt with by the same law, and practically in the same way.

It is manifestly unjust and injurious to place in one category—

(1) Able-bodied men and women temporarily out of employment.

(2) Partially disabled and incompetent men and women, the first to be discharged, the last to be employed, who can only find a precarious and casual employment.

(3) The idle, the criminal, those who will not work if they can help it, those who prey upon the weakness and good feelings of their fellows.

(4) The chronically sick, and the aged beyond work.

The casual ward, out-door relief, the workhouse, are to-day the legal remedies for the ills of all these classes alike.

In saying this we do not lose sight of the establishment of Distress Committees under the Unemployed Act of last year, but their limited powers and stinted finances have rendered it impossible for them to do more than raise expectations which they have been compelled to leave unfulfilled. They have not dealt with even the first of the three classes, still less with the second, and the third and fourth are outside their purview altogether.

With regard to the first class, the existing charitable agencies are probably competent in some localities to deal with cases of this kind, especially when employment throughout the country is fairly brisk; but in a large congested population, the distress caused by the constant ebb and flow of industry, presses hard upon the worker, upon whom society depends for its very existence, and who should be, therefore, its first care. It should not be left to pecuniary help, however free from demoralising and patronising influences, to supply an insurance fund of this nature for those whom misfortune has deprived temporarily of the power of earning their livelihood.

With the second and third of these classes, private charity, however well-intentioned, is often worse than useless, it is positively harmful; it drives numbers of the second into the third, and by means of such charity they live, and are thus deprived of the wholesome stimulus of necessity for the improvement of character, which might be made a means of permanently recovering them for the honest and effective work of the world.

These considerations point to a solution of the problem for the present on possibly the following lines:—

(1) The extension of the powers, financial and otherwise, of the Distress Committees of the local authorities, and the provision of work at fair and adequate wages for those who are temporarily or chronically unable to find employment for themselves, both men and women; by the Bureau system, bringing them into touch with private employers; by the extension of municipal industries for the public benefit; and also by the cultivation of land and the production of food

* Presented at the annual meeting, held at Padiham, June 14, 1906. What are reprinted here are three sections of the report.

supplies for themselves and the community in and near which they live.

(2) The provision, in connection with Labour Bureaux, of communication with Bureaux in various parts of the country and even abroad, and facilities in genuine cases for advances of food and expenses to workmen seeking work in other districts, and the use of a shelter or ward for a night's rest on such journeys.

(3) The establishment, probably under the control of the police, of penal colonies, for those who will not avail themselves, either of work which they can find themselves, or that of the public authority. Careful and kindly discipline, which will gradually train the inmates of the colonies into a desire for their own emancipation, a wish to work for themselves and the community.

(4) As regards the sick and aged, the provisions of Old Age Pensions and the Hospital System, whether privately or municipally supported, are the palpable means of dealing with such cases. Our existing workhouses might be made use of for these purposes, or, in a few cases, for the purpose of the penal colonies.

The evils, the inequalities, the waste, the hardships of the existing system, or want of system, are too glaring and too widespread to be left alone. The awakened conscience of the nation calls loudly for a way out of one of the dark parts of Darkest England.

Your Committee venture to hope that the consideration of this matter will engage the attention of all the members of the Assembly.

Infant Mortality.

The subject of Infant Mortality is one for anxious consideration, and is becoming of vital importance to the future welfare of the nation. It is a matter of common knowledge that mortality among our infant population is excessively high, especially in crowded town districts, but it is not so generally recognised that while, as a result of improved sanitary and social conditions, the general death-rate has declined from 23 to 17 per 1,000 of the population during the last 50 years, there has been no corresponding fall in the infant death-rate in this country, but rather an increase during the last 20 years.

This continued high mortality amongst infants, in face of the marked improvements in the surroundings and education of the people, is food for serious reflection by all interested in sanitation, but when considered in conjunction with the steadily declining birth-rate it assumes a more serious aspect. It has generally been considered that a high birth-rate is productive of a high death-rate owing to the increased number of young children, whose mortality rate is high. If that be so, it is anomalous that in this country, now that the birth-rate has declined by nearly twenty-five per cent., the infant death-rate shows no signs of diminution.

The conditions tending to increase infant mortality may be divided into those affecting the child before or at birth, and those after birth.

Of those affecting the child before birth, early marriages, physical weakness of one or both parents, the employment

of married women, and intemperance, all contribute their share to the large number of deaths from premature birth and debility, and the remedies are apparent, but not easy to carry out.

Among recognised causes adversely affecting infants after birth may be mentioned overcrowding, illegitimacy, insanitary conditions, employment of mothers, improper feeding, neglect, and the inexperience of mothers.

The effect of the employment of women on the infant mortality is undoubtedly prejudicial, and in the districts where the proportion of women engaged in industrial occupations is large, the infant death-rate is high. It has been shown that the infant mortality in the Potteries varies directly with the proportion of married women employed, and in the cotton districts of Lancashire a similar relationship exists.

Improper feeding and management, if not the most potent, are serious factors in the mortality of infants, and the fact that diarrhoeal diseases are specially fatal among hand-fed children has on many occasions been demonstrated. Medical men, health visitors, and others with opportunities of judging, believe that artificial feeding of infants has considerably increased, and is still increasing. Under the best conditions, the substitution of an artificial diet for the natural food of an infant could not be expected to be advantageous, but when we know that the substitutes for mother's milk are chosen without any regard for, or knowledge of, the infant's requirements in the way of food, and that indigestible and non-nutritious materials form the staple diet of a considerable proportion of our infant population, no other result than illness and death may be looked for among the unfortunate recipients. It is possible that at the present time there are more mothers than was the case fifty years ago who are unable properly to suckle their infants, owing to the greater stress of life and the more artificial conditions under which we live, but it is also certain that a much larger proportion are physically capable of providing their infants with natural food, but through indifference or love of pleasure resort to hand feeding.

Apart from feeding, the neglect of infants—owing to ignorance or indifference—largely influences mortality. The importance of cleanliness, not only of the dwelling, but of the infant's clothing, bedding, and feeding bottles by quite a large proportion of the people is entirely overlooked. The clothing is unsuitable, the infants are allowed to crawl on a dirty floor, and when they become querulous or ill, the usual remedy is a foul india-rubber teat, or a dose of soothing syrup.

A large proportion of the mortality from bronchitis and pneumonia among infants is undoubtedly preventable. Much of it, no doubt, results from dampness, draughtiness, and other defects of dwellings, but much of it is also caused by mothers carrying their infants in all weathers from warm and stuffy rooms into the cold air in the course of their shopping and visits to neighbours. When

one considers how often in the feeding and management of infants every law of domestic hygiene is persistently broken, the wonder is that even so many infants survive their first year.

It is obvious, then, that instruction in the laws of health and domestic hygiene should be compulsory subjects in all elementary schools. Every Education Authority should give facilities for their elementary school teachers to obtain suitable instruction in elementary sanitation, and in domestic and school hygiene, so that they may become qualified to impart the necessary information in those subjects to children attending the elementary schools.

To get in touch, however, with the mothers of to-day, and to bring to their notice in a practical manner the proper methods of feeding and managing their children, there is no better means than the appointment of health visitors, whose duty would be the visiting of homes in which infants are born, and the giving of advice to the mothers as to their management.

There is no doubt that, by the judicious and systematic teaching of hygiene in elementary schools, by the employment of women health visitors, by the judicious weeding out of ignorant and ill-educated midwives, by better housing and less overcrowding, a very large reduction could be affected.

Hooliganism: Its Character, Causes, and Remedies.

Hooliganism is characterised by complete disregard for all social, moral, and religious obligations. It begins in sheer mischief, which, if allowed to go unchecked, quickly develops into perfect ruffianism. It is stamped in its full development by utter recklessness, cruelty, and foolish bravado.

A most important cause of Hooliganism, one of the recent diseases in our social state, or rather an old disease with a new name, is the lack of sensible and just parental control. Boys brought up among the worst-conditioned section of the community become independent immediately they have earned their first half-crown, and sometimes before they have earned a shilling. The street corner is the centre of their attraction, and their out-door club. Now, although we are ready enough to blame the parents, we must not shirk the responsibility that rests upon our own shoulders, and therefore we say that another cause is found in the defective system of training in the public elementary schools in the lower quarters of our great cities. We attempt too much mere book-knowledge with lads of this class, and do not look after their physical development with sufficient care. We want to feed them, and then teach them how to rejoice in cleanliness, and exult in innocent exercise. We have always been guilty of a lack of differentiation. While many boys take to reading, and revel in it all their lives, there are others who simply detest the sight of books, and throw them on one side immediately they leave school. The boys become street-hawkers, and are quickly conversant with all the evils of betting and gambling. Hooligans at first

are lads on the loose, not by any means confined to one class of society, who soon take great pride in their independent impudence. Generally speaking, they have no sense of chivalry, and, worst feature of all, the poor girls of the same class soon lose all sense of modesty. From this arises a very inferno of misery, an indication of which comes to us through the tragedies of police and coroner's courts. We have nothing definite for these lads to take up as their life-work, and the perfection of machinery, coupled with the decay of the apprenticeship system, is throwing more and more of them on the streets. The majority of them can only be "hewers of wood and drawers of water." They have not been taught to do anything, they do not even possess the saving grace of a hobby, and so they depend upon market, railway station, street touting, and, later on, casual work at the docks and other places, to give them their crust and shake-down. Failing these, they indulge in petty larceny, shoplifting, small burglary, and the robbing of drunken men who fall asleep on their homeward road. By way of amusement they attack the weak, the old and defenceless, and torment the lame and eccentric; even dumb animals do not escape their cruelty.

What are the remedies? The police officer should labour to purify and not punish; and the magistrate should preside not merely to support the dignity of the law, but to promote the salvation of society. Prison must no longer spell the brutality of isolation for these poor lads. It must be the house of discipline, service, happy self-development, and good comradeship. If the Hooligans were to meet "muscular Christians" in gymnasium, workshop, and recreation field; if they were taught to do many things by manly enthusiasts, and then set to some definite task in which they could delight, the problem, so far as the present generation is concerned, would be solved in nine cases out of ten, and all these so-called "wastrels of society" would be grateful for the days they spent with the governors, chaplains, and warders of our correction houses. Redemption, and not vindictiveness, must ever be the motive which prompts our action.

Boys must be encouraged to do that which they are capable of doing. They must be taught the use of tools, and the utility and blessing of having a hobby in life. The better housing problem we hope will be solved by them, with fewer of the present-day public-houses, and a better supply of well-equipped recreation-rooms; with plenty of open spaces in all our great cities, not merely for ornamental purposes, good as these may be, but for football, rounders, and tennis. We must have something to take the place of the old village green in all quarters of our cities. And, above all, we must address ourselves to the problem of finding definite work for these lads. "Back to the land" is the cry, only we do not see how to get there. Failing that, then Canada. When young and fresh, and straight from school, full of the sense of social obligation and moral sincerity, ready and eager to see the world, and turn to immediate use the splendid training given by noble teachers—not waiting until they are cursed with city ways and the lack of

employment—then Canada is the Canaan for these boys. The religious exercises at the beginning and close of school will then have some meaning in them, and teachers and taught will understand that to do the will of God is the glory and crown of man's life on this earth.

THE WAY OF PEACE.

FOR A TWENTIETH CENTURY DISCIPLE.

IV.

I. Your corner of the world, like every other, teems with living truths revealing things above, but they are things above, and you can never see them by looking always down.

II. There are those who habitually practise unhappiness, a grumbling and irritable aggressiveness, and not infrequently achieve considerable success! With equal opportunity, and far more promising results, happiness might be practised.

III. Virtue is a state of heart, of character, of life, into which we grow; it is acquired by practice, so is happiness. It is possible for every human being, bit by bit through practising happiness, so to grow into the place that God intends for him, that all doors will open towards the light.

IV. It is a great gain to feel the magnetic attraction of a far off event towards which we understand God means us to approach. Then we shall not be easily satisfied with lower things, the divine response having been awakened in our own hearts we shall continually hear the voice that crieth "Come up hither!"

V. It is an essential quality of life to triumph. The remorseful, woe begone, fretful state of existence, is degenerate and unnatural. In root and branch, at the tips and at the heart, life is a triumph! An ascension, a divine glory, a power rolling heavenward!

VI. We may not be able to possess ourselves of the many external comforts of luxurious living, but we can all share the deepest secret of the greatest who have walked with God. We can all turn our eyes from the darkness to the light, from drudgery to triumph!

VII. The overwhelming power of God's Fatherly love, and the supreme joy of man's answering response, make a stirring of the soul more wonderful than any angels' efforts in the pool of Bethesda. Man needs no other prompting to be good than this. Faith by authority, worship through fear, religion by fright, salvation by proxy, cannot give to any soul the sanctity of inward peace.

VIII. Fear nothing from the host of evil influences by which you may be surrounded. Try always how deeply you can influence the world, without waiting to consider how much the world's trials and temptations may influence you.

IX. Use every faculty and every power you have in constant service. You cannot exhaust the supply.

X. Begin every morning with rejoicing.

The most beautiful wreath we can lay on the grave of our dead, is the fruit-wreath of good deeds done to others.—*Jean Paul Richter.*

NEWS FROM THE CHURCHES.

Bermondsey (Presentation to Rev. Eustace Thompson).—The Rev. E. Thompson preached his farewell sermon to the congregation at Bermondsey, prior to his departure for Belfast. At the close of the evening service, the congregation being requested to remain seated, Mr. Callow referred to Mr. Thompson's coming departure, and said that they had felt bound to make some recognition of Mr. Thompson's great work among them during the last four years. He then called upon Mr. John Harrison to present Mr. Thompson with a gold watch and an address, which had been prepared by his daughter. Mr. Harrison referred to the past of Bermondsey, and how it had at last been taken up by the Provincial Assembly, after other organisations had abandoned it. Mr. Thompson had been a faithful minister and a sincere man, and had accomplished a remarkably good work where others had failed, and others would have shirked. In conclusion, he wished him, in the name of himself and the congregation, good health and God-speed, and assured him that he left with the sincere affection and good wishes of every member of the congregation. Mr. Thompson was also presented with a rosewood writing-desk by members of the Guild. After replying in suitable terms, the congregation dispersed.

Liscard.—The death of Mr. Thomas Rowlands, which occurred on Aug. 22 at the ripe age of 85, has removed one who was a staunch supporter and valued friend of this church. He had been its chairman for nearly four years in succession, and occupied that position at the time of his death, assured of the profound veneration and esteem of the whole congregation. Mr. Rowlands was in early life a Baptist, and first became associated with Unitarianism at Hope-street Church, Liverpool, then under the ministry of the late Dr. Martineau. Later he was for about 20 years a member of the old chapel in Renshaw-street, Liverpool, and for a time was one of its council.

Norwich.—On Sunday, Aug. 26, the minister of the Octagon Chapel, the Rev. Alfred Hall, after the sermon, bade farewell, on behalf of the congregation, to the Rev. Jesse Hipperson, who is leaving to take charge of the church at Bermondsey. He said they were sorry to see Mr. Hipperson depart, but they realised he would serve the cause well, and they wished him God-speed in his new sphere of labour.

Saffron Walden.—On Sunday, 26th inst., the 15th anniversary of this church was commemorated by special services morning and evening, conducted by the pastor, who preached in the morning from John iv. 37: "One sowing and another reaping"; and in the evening from Psalm v. 7: "The True Worship of God." Appropriate hymns were sung, and quarterly collections were taken as usual.

Shipley.—The Van Committee of the Missionary Conference is to be congratulated on the success of its five days' work in this town. Permission was obtained from the local authorities to hold the meetings in the market-place, and here each evening, from Monday till Thursday, services were conducted and addresses delivered to large and interested audiences by Rev. J. Morley Mills, on "The Unitarian Bible"; "The Atonement"; "The Christs of Christendom"; "The Fatherhood of God." The gatherings increased in numbers up to between 400 and 500, and the earnestness of those who attended is evinced by their disregard of broken weather, and by the length of time for which they remained in conference and discussion after the services. Some groups were still on the ground so late as 10.30 at night. We hear of some "stubborn men" of the Plymouth Brother persuasion travelling from Bingley to break up a meeting, in which effort they met with failure; but the tone of the crowd was throughout friendly. On the last evening of the (Shipley) visit the place of meeting was perforce altered, Friday being market-day in Shipley; but, in spite of the position in a back street, there was a goodly muster to hear Rev. William Rosling's address on "Heaven and Hell," and Mr. Mills on "The Transient and the Enduring in Religion." The presence of a choir from Bradford, and the solo singing of Mr. Fred Priestly, Master Harold Eaton, and others, were greatly appreciated, and formed a valuable element in this effort to spread the influence of liberal Christianity in Shipley.

MANY supporters of the Garden City movement believe that any general realisation of their hopes of reform must come through municipal action. They will hear with satisfaction that the Birmingham City Council is prepared to move in the direction they desire. At a recent meeting of the Council Mr. J. H. Nettlefold proposed a resolution embodying the recommendations of the Housing Committee which provided that the Council should secure land on the outskirts of the city and lay it out on a systematic plan in accordance with Garden City principles. By the adoption of this proposal for the creation of garden suburbs around the city they would, he said, prevent the creation of new slums, and with the reform of existing slums well in hand it was hoped that a new era would be inaugurated. The resolution was carried by thirty votes to sixteen. Mr. Nettlefold referred to the strenuous opposition with which the committee had had to deal in their efforts to secure better housing, but it is gratifying to note that he was able to say that their work is now approved by the majority of the citizens. Before presenting their recommendations the Housing Committee had investigated the system adopted in the principal cities of Germany.

CORRIGENDA.—In the article on Standards of Church Judgment in last week's INQUIRER, paragraph 1, l. 2, for "go" read "be"; paragraph 3, l. 13, for "the paper" read "this paper"; p. 564, column 2, l. 12, after "and" and before "an apostle Paul" read "the growth of."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 2.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Mr. H. C. BRISON.
Croydon, Free Christian Church, Wellesley-road, 11, "Rallying Call of Religious Freedom"; 7, "A Holiday Homily," Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. S. M. CROTHERS, D.D.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.

Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. RUDOLF DAVIS, of Bridgwater.
Highgate Hill, Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR.
Ilford Assembly Room, Broadway, 6.30, Rev. GEORGE CARTER.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W. Closed for repairs. Re-open September 9.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15, Sir ROLAND K. WILSON.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15.
Stratford Unitarian Church, 11, SUPPLY; 6.30, Mr. G. SKELT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. T. E. M. EDWARDS.
Wimbledon, Suspension of services until September 23.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOUGLAS, Isle of Man, The Gymnasium, Kensington-road, off Bucks-road, 11 and 6.30, Rev. A. GORDON, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. MORLEY MILLS.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11, Rev. A. ERNEST PARRY; 6.30, Rev. J. COLLINS ODGERS, B.A.
LIVERPOOL, Ancient Chapel of Texteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. COLLINS ODGERS, B.A.; 6.30, Rev. A. ERNEST PARRY.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, Brighthouse, September 3, 4 and 5; Elland, September 6, 7, 8 and 9, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.

CARFARNAVALE, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1st d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE.
F.S.I. MISS ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3¹/₂ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

BIRTH.

ANDREAE.—On August 27th, at Slack House, Hyde, the wife of the Rev. Alex. R. Andreae, of a daughter.

MARRIAGES.

GREG—WORTHINGTON.—On August 28th, at Alderley Church, by the Rev. Canon Bell, M.A., Rector, assisted by the Rev. W. L. Paige Cox, Vicar of St. Philip's, Alderley Edge, Captain Alexander Greg, 3rd Battalion, South Lancashire Regiment, J.P., fourth son of Edward Hyde Greg, D.L., of Quarry Bank, Styal, to Alice Mildred, daughter of Thomas Worthington, of Broomfield, Alderley Edge.

HAYCOCK—BALLARD.—On August 21st, at Victoria-street Church, Loughborough, by the Rev. W. H. Burgess, B.A., Harry E. Haycock, minister of Halliwell-road Free Church, Bolton, to Annie, only daughter of Jabez Ballard, Loughborough.

DEATH.

ROWLANDS.—On August 22nd, at his residence, 68, Falkland-road, Egremont, Cheshire, in his 86th year, Thomas Rowlands, formerly of Duke-street, Liverpool.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really Wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

WORKS BY REV. C. L. DRAWBRIDGE, M.A.

JUST PUBLISHED.

IS RELIGION UNDERMINED?

Crown 8vo, pp. x. and 238, Cloth Boards, 3s. 6d. net.

OLD BELIEFS AND NEW KNOWLEDGE.

Crown 8vo, pp. xii. and 178, Stiff Paper, price 1s. 6d. net.

LONGMANS, GREEN & CO., 39, Paternoster Row, London, E.C.

FOURTH CITY MUTUAL BENEFIT**BUILDING SOCIETY,**

2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice,
3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

Situations,**VACANT AND WANTED.**

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, after the Holidays, by YOUNG LADY, re-engagement as RESIDENT GOVERNESS to young children. Usual subjects, music and French.—C. KING, c/o Mrs. Stanley Pearson, Hale, Cheshire.

LADY desires post as COMPANION or LADY'S HELP, where maid is kept. Domesticated, good needlewoman, no objection assisting with one child.—C. S., 121 Dalston Lane.

A LADY wishes for an engagement as COMPANION or HOUSEKEEPER. Highest references.—D. J. G., The Grove, Tansley, nr. Matlock.

LADY HOUSEKEEPER.—Mrs. DEVHURST, Marton House, Skipton, highly recommends a lady who lived with her late father for eight years in this capacity. Well qualified for responsible post. Nice companion for girls. Also strongly recommended by Mr. R. D. Darbishire, Victoria Park, Manchester, an old and intimate acquaintance.

CHRIST CHURCH, PEAS HILL, NOTTINGHAM.—Pulpit vacant. Applications, stating experience, age, &c., to Secretary, J. R. KILLINGLEY, Rock Side, Sneinton Hermitage, Nottingham.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines."

Principal:

Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D.
For particulars as to Lectures and Bursaries for Students for the Ministry, apply to the Principal, or to one of the undersigned:—

A. H. WORTHINGTON, B.A.,
1, St. James's-square, Manchester.

Rev. HENRY GOW, B.A.,
3, John-street, Hampstead,
London, N.W.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

TUNBRIDGE WELLS.—ROCHELLE, 21, Crescent-road.—PRIVATE BOARDING ESTABLISHMENT. Central for Churches, close to Common. Good cooking. Terms moderate.—The Misses PITT-HAMMOND and WOODROW.

COMFORTABLE APARTMENTS to Let, permanent or otherwise, near sea and station. Terms moderate.—Mrs. W. WINNING, 3, Church-street, Southport.

HAMPSTEAD (Best part).—INVALID or PAYING GUEST offered pleasant Home by lady and daughter. Private suite, with board, if desired. Excellent house, nice garden, gravel soil. Near Heath, stations. Highest medical reference.—St. Martin's, Thurlow-road, Rosslyn-hill.

Opposite the British Museum.

**THACKERAY HOTEL,
GREAT RUSSELL STREET,
LONDON.**

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.
Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

**EATON'S TEMPERANCE HOTEL,
22, Guilford Street, Russell Square,
LONDON.**

Facing the Gardens of the Foundling Institution.
Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

**E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass**

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress. New Term begins September 15th.

LLANDUDNO.—TAN-Y-BRYN (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master. Mr. H. T. FACON, B.A.

Next term begins Tuesday, September 18th. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

BROUGHTON UNITARIAN FREE CHURCH, Bury New-road, Higher Broughton, Manchester.—Rev. HENRY DAWTREY, B.A., will commence his ministry on Sunday, September 2nd. Services 10.30 and 6.30. All seats free. A welcoming Soiree to the new Minister will be held in the Chapel, on Wednesday evening, September 19th.

"THE COMING OF THE CHRIST."
By H. W. HAWKES, author of "The Man of Nazareth," &c. B. & F.U.A. Book-room, Essex Hall, Essex-street, W.C.; Liverpool Booksellers' Company, Lord-street, Liverpool; or of Author, Waterloo, Liverpool. Price Fourpence; by post Fivepence.

APPLES.—Good Cooking and Keeping Apples, 42 lbs., 6s.; 20 lbs., 3s. 6d. Carriage paid in England and Wales. Cash with order.—FRANK ROSCOE, Steeple Morden, Royston.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, Sept. 1, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3350.
NEW SERIES, No. 454.]

LONDON, SATURDAY, SEPTEMBER 8, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	585
LEADER :—	
Lingering Holiday Thoughts ...	592
ARTICLES :—	
Musings by a Minister.—XLV. ...	586
Social Reformers.—II. ...	587
Thackeray's Manchester Speech ...	588
Essays in Restatement.—XV. ...	590
Old Age Pensions in Denmark ...	592
Tennyson's "Grail."—II. ...	593
The Mysteries of the Kingdom of God ...	595
Like the Wideness of the Sea ...	596
From Hungary ...	597
The Way of Peace.—V. ...	598
CORRESPONDENCE :—	
Manchester College and Others ...	588
Dr. Hunter as Preacher ...	589
OBITUARY :—	
Arthur Currer Briggs ...	589
Rev. J. F. Kennard... ...	590
POETRY :—	
Kinship ...	586
THE CHILDREN'S COLUMN ...	590
NEWS FROM THE CHURCHES ...	598
OUR CALENDAR ...	599
ADVERTISEMENTS ...	599

NOTES OF THE WEEK.

AT this time last year we were recording the happy conclusion of the meetings of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers at Geneva, and three years ago the similar meetings at Amsterdam. How is Dr. Herbert Smith's "Boston Conference Fund, 1907," faring for next year's meetings in America?

THE promoters of the Unitarian Van Mission are full of enthusiasm and determination for the future. In this month's Rochdale *Monthly Messenger* (which completes the twentieth year of the publication of that "Journal of the Unitarian Church, Rochdale") the Rev. T. P. Spedding writes:—

"Seeing that the Van movement originated in Rochdale, our friends will be glad to know that the Mission has been a wonderful success. Over 100 meetings have now been held, and on several occasions above 1,000 persons have been present. The movement also has created keen interest throughout the denomination, both at home and abroad, and it is likely to develop rapidly. The Van has proved that men are ready for our message if we will but take it to them; and it has taught a lesson by which some of the congregations have already profited, that church services must be supplemented by open-air meetings. The work of the Mission has been under the control of the

Missionary Conference, and upwards of 50 ministers have taken part in the meetings, and the services of all the missionaries have been gratuitous. During the last week the committee have taken further steps to develop the Mission. Mr. Bertram Talbot, who has travelled with the Van throughout the tour, has been appointed permanent missionary and business agent, and a second Van for next season has been presented by Sir John Brunner, Bart., M.P., and Sir Edwin Durning-Lawrence, Bart. The tour will be brought to a close on October 12 and 13, by aggregate meetings in one of the squares of Manchester; and after a brief respite a vigorous winter campaign will be entered upon for Manchester itself."

THE Very Rev. Charles William Stubbs, D.D., Dean of Ely, has been appointed Bishop of Truro in succession to the late Dr. Gott. Before his appointment by Mr. Gladstone as Dean of Ely in 1894, Dr. Stubbs, who is a native of Liverpool, had been for six years Rector of Wavertree. He came from a country living, and in his "Village Politics" and "Christ and Democracy" had already manifested his Liberalism and strong social sympathies. For the last three years of his residence in Liverpool he was associated with the late Rev. R. A. Armstrong and the Rev. C. F. Aked in editing the monthly *Liverpool Pulpit*, in which sermons by members of all denominations were published. Both he and the present Bishop of Carlisle, Dr. Diggle, then at Mossley Hill, were among the first members of the Liverpool Conference of Ministers of Religion on Social Questions. Referring to the appointment of Dr. Stubbs, the *Ely Diocesan Remembrancer* says:—"Ely will be poorer by the departure of an ardent and enthusiastic worker in all humane and Christian service. *Pacificus pacificator* was the term given affectionately to the Dean years ago by one of his greatest friends; and we hope the Diocese of Truro will soon find the truth of its description." A Liverpool contemporary speaks of the new Bishop's "vein of mystic romanticism," as bound to appeal to the Celtic flock over which he is shortly to preside, and adds that his liberality is that of his masters, Maurice and Kingsley.

DR. GEORGE MATHESON, who died suddenly at North Berwick on Tuesday week, was a remarkable man. Born at Glasgow, 1842, he lost his eyesight at the age of twenty, in the year of his graduation at Edinburgh University. He nevertheless completed his studies for the ministry, and was ordained in 1868. His

first charge was at Innellan on the Clyde, and he became one of the most notable preachers in Scotland. In 1886 he settled in Edinburgh as minister of the large city congregation of St. Bernard's.

DR. MATHESON was a well-known author, and one of the last devotional articles he wrote appears in this week's *Christian World*. But he is likely to be longest remembered for this one hymn, which he wrote on a June evening of 1882, and which is included in the New Hymnal and other collections:—

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be:

O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

It was a hymn which came to Dr. Matheson, as he himself related, almost in a moment, at a time of severe trial. "It seemed to me at the time as if someone were dictating the thought to me, and also giving the expression. I was sitting alone in my study in a state of great mental depression, caused by a real calamity. It was wrung out spontaneously from my heart." And he added:—"It was to me a unique experience. I have no natural gift of rhythm. All the other verses I have ever written are manufactured articles; this came like a day-spring from on high."

THE energy of President Roosevelt is exhaustless. He has striven without any great measure of success to check the corruption of American life, and to reform the great business Trusts. He turns now to a fresh reform campaign, and one in which he wins easily the first encounter. He hurls himself against words. So far as his immediate authority extends in communications, *i.e.*, from the White House, all future correspondence is to be conducted according to a rule of

phonetic spelling. The result will be disconcerting, although not unfamiliar to those who have studied the Pitman literature in this country. The spelling reform movement is not new. It has long been advocated in America by Professor Brander Matthews and the benevolent Mr. Carnegie, while at home it has the support of such authorities as Dr. Murray and Professor Skeat. Spelling should be phonetic: in the past it has been and has only ceased to be because we have become lazy in our speech. We ought either to spell as we pronounce or to pronounce as we spell. But whether the reason of the case will prevail against our instinctive conservatism is a different thing. The impetuosity of the President may affect the large field of American and English literature. But, again, its effects may be much more trivial; it may influence neither. In that case there will be an official American spelling, a literary American spelling, and a literary, as well as an illiterate, English spelling. Or it may be followed by American writers and ignored by our home scribes. That is the event most to be feared. So long as we retain a thorough adhesion to our present modes of spelling it would be thoroughly unpleasant to read American books in phonetic print, and an unhappy barrier would be set up against the interchange of the literatures of the two peoples.

THE President himself, in a letter to the Public Printer of the United States, has explained that the criticism on his spelling-reform scheme "is evidently made in entire ignorance of what the step is," and that "there is not the least intention to do anything revolutionary or initiate any far-reaching policy." "If the slight changes in the spelling of the 300 words proposed wholly or partially meet popular approval, then the changes will become permanent without any reference to what public officials or individual private citizens may feel; if they do not ultimately meet with popular approval they will be dropt, and that is all there is about it."

KINSHIP:

ONE are all the ends of life,
One its lethargies and strife;
One its glimmer and its shade,
Flowers that bloom, and leaves that fade:
One are all the powers of being,
Gifts of knowing and foreseeing;
Rootlets probing underground,
Man consumed with thoughts profound;
One immortal glory thrills
Farthest stars and distant hills;
From the cowslip to the sun
Impulses of beauty run.
Songs of thrush, and sparrow's twitter,
Touch the hearts despair made bitter;
And the secrets of the wind
Whisper in the human mind.
Ah, the mystery man knows
Of his kinship with the rose—
How that, in her fragrant heart,
Spirit-like, he has his part.
Life is one—our patient mother
Draws her children to each other;
Till, at last, in equal rest,
We are gathered to her breast.

LAURA ACKROYD.

MUSINGS.

BY A MINISTER.

XLV.

THE windows of the Settlement overlook the entrance of an improved dwelling. At the mouth of this human hive there is always a stray bee or two; twice a day there is a streaming forth, and twice a day a hurrying back, of busy workers. The full glory of the seasons never reaches us, but broken hints of change tell us something of their course. When, for instance, bird-cages are hung out, and flower-pots are set upon the sills, we know that summer has come. Marketing is done at leisure, upon the threshold, and with supposed profit by those who are content to wait, for all things come round, and prices fall as the day declines. Therefore it is that fitful buying goes on throughout the day, and the bawling of the importunate seller is never long at rest. Street cries are one of the few afflictions of the rich; Improved Dwellers hear them as woodmen hear the notes of persistent birds.

The children claim the pavement for their own. Boys follow their marbles into the gutter; infant mothers hug their dolls upon the step. It is motherhood that makes Improved Dwellings a necessity, but this they do not know, and, later, will not heed. Girls, with real babies to nurse, look wistfully at the dolls. More boisterous spirits find relief on railings and lamp-posts. The free destruction of clothes is one of the few luxuries of the poor.

A blind man feels his way into the sun, to be within reach of passing events; his face quite unresponsive, his ears attentive to every sound. To-day there is to be a funeral. Already there are heads at the windows, and idlers by the gate. They are drawn by the mystery of that law which is above law; knows no agreements; and brings tenancies to an end without a word. It is part of the irony of poverty that its only pomp is that which attends it to the grave. The humblest life in our world may leave it with a touch of pride. We know to a hair's breadth what the occasion demands, or, to put it more plainly, what our neighbours expect. At the moment when the hired pageant draws up, a mourner comes out with an empty jug, but this is not with us an impropriety, nor even an incongruity, is indeed the one natural act in a scene given up to conventional art.

Amongst the spectators are two young sisters. Before the procession is out of sight they fall to disputing; the dispute becomes a tussle; and the younger is thrown to the ground. Gathering mud in her hand she flings it at the other. This is a sadder sight than the funeral, but most of us laugh.

When the crowd has broken up, a young wife comes out with a child, and stands where a corner of the nearest turning may be seen. Suddenly the child is put down, achieves a few steps, and is caught up in a man's stronger arms. A no way remarkable child, and a quite unnoticeable father, but happy smiles

transfigure them all, as they enter that which to them is home.

Behind the group a Sister passes in—her face the kind, cold face that every Sister wears. *Facies non omnibus una, Nec diversa tamen.* Her dress is a rebuke to us, or at least a reminder of another ideal than that of family life; but, I doubt not, she lays her cool hand on many a burning spot which would shrink from every-day touch.

Knowledge comes, but wisdom lingers. Life is not worse here than it is elsewhere, but it is more sordid, because it is less wise. Improvement is wisdom in the making—beginning with small things. Why do we not begin with small things? Why this litter in the road, these posters on the wall? Why this slovenly piece-meal buying, with its trail of harassing care over every hour of the day? Why disorder and dishevelment, as the rule, and pretentious grandeur, as the exception? Why these wrong estimates, and false standards, and mistaken codes? With a Settlement hard at hand, why do all things continue as they were? Is it not that even the width of a narrow street may be a social gulf? Separation by class is separation in habit. When Settlers and Dwellers share a common roof, and a common name, they may then, perhaps, hope to share a common life:

MR. GEORGE HAW's little book on *The Englishman's Castle* (published at 3d. by C. W. Daniel) can be cordially recommended to those who have not time to read larger works. It is based on the belief that there is an intimate connection between the house men live in and the kind of home they are likely to make. A beautiful home can be created in a slum tenement or an insanitary country cottage. (No one knows better than Mr. Haw how numerous the insanitary cottages are.) But it is an extremely difficult task, and, although it is often accomplished, it is only at the cost of a profuse expenditure of effort that were better used in a fitter dwelling-place. Moreover, to make a home in these bad surroundings is always to risk life and to lose health. The community has no right thus to play recklessly with the welfare of its citizens in the interests of property.

TURNING from the central thought to the details, we notice chapters on "Slumdom more deadly than War," "The Cost of Slumdom, and What can be done?" The last contains a brief but useful summary of housing legislation from Lord Shaftesbury's first Act of 1851 downwards. "All the work of dealing with slums ought to be carried out purely as public health work, just as the analysis of food and drink is. When the inspectors discover bad food or bad drink it is promptly condemned, but no one thinks of making so foolish a suggestion as that the ratepayers must first purchase before destroying it. . . . The slum-owner should be penalised, not pensioned off as it were." The chapter on Lessons from Other Countries will also be instructive to those who are beginners in this subject.

SOCIAL REFORMERS:

II.—CHARLES FOURIER.

IN my former paper I spoke of Charles Fourier (1772-1837) as the "speculative philosopher." It is extremely probable that those who have but casually dipped into his works have concluded that his speculations were mostly wild. They class them, doubtless, with the seemingly endless vagaries, the fruit of ill-instructed and undisciplined minds, that have for generations teemed in the bookshops. His most partial admirers must confess that there is ground for this judgment. His voluminous writings are, it is true, destitute of literary "form"; it does not follow that they are "void." His vocabulary is often uncouth, but it says something; and at one period at least, he appeared to some notable people the prophet who should lead mankind from the land of bondage to the Canaan of their dreams. We may permit ourselves to say that, so long as people cherish the desire to substitute for the existing amorphous social masses a grouping of human beings more worthy their intelligence and more promising of high results, the ingenious author of the scheme of "Harmony" will draw many a mind after him, even if they hesitate to go all the way that he indicates.

When Fourier was a child of five, he was punished, he tells us, for telling the truth about the goods in his father's drapery shop. When he was a young man engaged in a merchant's office at Marseilles (after a varied career as a commercial traveller in France, Germany, and Holland) he had to superintend the destruction of a quantity of rice in order to keep the price up. To him, as he says, there came an apple incident, just as to Newton. From the falling of an apple, the story goes, young Isaac Newton was led towards the idea of universal (physical) gravitation. From seeing eight apples for a sou in the country and ten sous for an apple in Paris, Charles Fourier was led into inquiries which ultimately resulted in propounding a theory of gravitation between human souls.

The story of his life is very simple. Born, as we have seen, in comparatively lowly circumstances, he lost his little patrimony in 1793 during the revolutionary troubles. He narrowly escaped the guillotine, struggled on in clerkship and petty brokering, began writing and publishing, survived to be a somewhat quaintly dressed, unsmiling old man, severely critical of other would-be reformers, "false prophets," we might call them, with a glance at the times of Israel, and died after long and patient expectation of the coming capitalist who was necessary to the fruition of his social plans, but who never came.

In order to understand his plans we must consider his conception of human nature, its past experiences, and its innate possibilities. Reference has been made to Newton. It was Fourier's contention that the discovery which linked the stars together and rationalised the universe was but a preliminary to his own far greater discovery of the attraction which actually subsists between human beings. We see at present, indeed, the marks of aversion and repulsion in human society; it is these things that sadden the lover of

mankind and instil doubts of the Divine wisdom, under whose ordinance this mass of sinning, struggling, and suffering humanity continues from day to day. But the Divine wisdom will be fully justified, he maintained, when the hindrances raised by man himself have been removed and the benign purposes of Providence have free scope. Fourier stoutly maintained that he was not a revolutionist; and if he meant that he did not sympathise with those who violently lay hands on their nation's institutions his contention is comprehensible. But nothing could be more revolutionary in tendency than his criticisms on present social conditions. The term "civilisation," which is to most people one of honourable import, was to him equivalent to the sum of endless evils restrictive of "free human nature." This is a sufficiently startling suggestion, and seems to bear radical changes, not to say catastrophe, in its right hand.

I may here point out that nothing was farther from Fourier's general temper than a desire for anarchy. From his earliest years he showed a disposition that delighted in order and arrangement. A well-kept garden, a skilful musical composition, pleased him well. Military shows and the marching of troops attracted him to the last; and if his writings suggest chaos, the fact is due, I should judge, to the absence of literary discipline in his youth. Nothing could be more systematic than his system. He has thought out details into remotest corners, and has assigned places to all kinds of people, old and young, for the respective hours of the day. Obviously, therefore, when he exclaims against the pernicious effects of "restriction" on human nature he does not contemplate a state of society where there shall be no law, but one where, being unspoiled by compulsion and delivered from the overmastering attraction of vicious gains, each shall be, and shall be fit to be, a law unto himself.

The cardinal point with Fourier, then, was how to emancipate society from the meshes of habit, commercial, industrial, political, and domestic, that so injuriously hamper free human life, and go far to render it, for many, barely supportable. Meditating on this problem, he came to the conclusion that one of the most formidable obstacles to social reform arises in the vast aggregations of population which, if they were appalling a hundred years ago, must surely be more so to-day. Here Fourier—call him mad if you will—was greatly sane. It is not unlikely, I admit, that the close association of huge civic centres has a stimulating effect on life in some important directions, though the offset of debasing tendencies is also only too clear to see. To strike the true balance between gain and loss would need a wider and deeper knowledge than many of us would care to claim. But one thing is most certain: this perpetually increasing urban population steadily loses in personal significance as it increases. In a small community we know one another; in a town we hear of one another; in a great city we are ignorant of one another. Instead of persons we face statistics, and the question of the average citizen is not, How is my neighbour to be helped at need, but, How are we to keep down the rates.

So, then, arose in the French dreamer's mind the vision of a humanity redistributed not into isolated hermitages, missing the advantages meant by a Benevolent Creator to accrue from mutual affection and mutual services, but into groups of such numerical size as should allow all to know each other and to be genuinely interested in each other's qualities and doings. Our present social unit, the family, did not commend itself favourably to his mind. That he was a solitary bachelor may have had something to do with it; but also he saw, as everyone must see, that not only the individual, but the family as we know it, suffers in many and serious ways under the present system of things. Something larger and stronger, something more adequate to the problems of sustenance and culture, and possessing richer variety, appeared to be necessary. Thus he proposed the *Phalanx*, or family community, to be resident on its own estate, addressing itself through its members to its own internal discipline and development, and related to similar groups throughout the land, and ultimately throughout all lands.

I must not attempt, nor would the task be specially profitable just here, to indicate the extremely detailed suggestions made by Fourier for the conduct of his phalansteries. They are often very ingenious, sometimes very happy, sometimes they provoke a smile, as when he gravely suggests the employment of infants of thirty-five months down to twenty-five in shelling green peas, and indicates that the love of children for dirt may be turned to good account by turning *les petites hordes* on to cleansing stables, working in the slaughterhouses, repairing the roads, gardening along the roadsides, and exterminating vicious reptiles and croaking frogs! Nor is it possible to set forth in this place his elaborate scheme of psychological analysis or his tabulated series of social stages. If it were worth while a critic might easily discover points of weakness, but probably few competent critics would so much as consider it worth while. One thing may be confidently stated, and that is that whatever is bizarre, crude, extravagant, or dreamy, there remains a wealth of pungent wisdom embedded in his writings. And one other thing it is imperative to add for safeguarding the reader from an error which is only too prevalent. Fourier did not recommend a community of goods. His appreciation of the value of variety included in its scope a sense of the additions made to human experience by the differences of possessions held by one and another in the community. Thus, in his abhorrence of the generally accepted doctrine that "there must be many poor people in order that there may be some rich ones," he never fell into the mistake of supposing that human society could really thrive by holding all things in common. His principle is thus enunciated: "The poor must be in the enjoyment of graduated ease, in order that the rich may be happy." Let this acknowledgment of the right to hold property be counted to him, even by his severest critics, for righteousness.

I have endeavoured in these brief remarks to beget in some and to revive in others interest in a writer sometimes heard of, but little read, and I may usefully point

out that those who wish to extend their acquaintance with him may easily do so on procuring Gide's "Introduction," which accompanies some "Selections" from Fourier's works, in Messrs. Swan Sonnenschein's half-crown Social Science Series. For a full study of his writings (which can only be recommended to specialists with plenty of time) one must go either to the original, written in rather perplexing French, or to the translations prepared by Mr. Albert Brisbane for American readers some sixty years ago.

* Reference to that period takes us to events that must always lend special interest to Fourierism. It was a time when, as Mr. John Morley says, "A great wave of humanity, of benevolence, of desire for improvement, a great wave of social sentiment, in short, poured itself among all who had the faculty of large and disinterested thinking." In the number of those possessing this faculty was George Ripley, who is described by Carlyle, *more suo*, as "a Socinian minister, who left the pulpit in order to reform the world by cultivating onions." We may say that Dr. Channing, who did not take to onion culture, was another of the social enthusiasts. For a time, says Dr. Martineau, "he had his dream of communism"; and within little more than a year of his death, in 1842, Channing wrote to Adin Ballou, one of the pioneers of social reconstruction: "I have for a very long time dreamed of an association in which the members, instead of preying on one another and seeking to put one another down, after the fashion of this world, should live together as brothers, seeking one another's elevation and spiritual growth." There appears reason to believe that when George Ripley (long afterwards the celebrated man of letters) left the pulpit and founded "Brook Farm," he was stimulated to the venture by Channing's known sympathy. The story of "Brook Farm" ought to be read again by this generation. They will find it (see "Life of Ripley," American Men of Letters, by N. L. Frothingham) a story of heroism if also of failure. Men now famous—Hawthorne, Dana, Lowell, Whittier, and others—lent countenance to the experiment, and some of note shared it practically. Numerically much smaller than Fourier's "model Phalanx" should be (he suggested 1,600 to 1,800; the Brook Farmers were never more than 150) the group was from the first heavily handicapped. After two or three years of valiant struggle, the movement, hitherto separate, was merged in a confessedly Fourierite organisation. Over thirty such communities were founded between the years 1842 and 1853, and Mr. Brisbane, who has been named above, did, with many other helpers, what could be done to foster the cause.

That the endeavour failed, that "Brook Farm," shortly after a disastrous fire in 1846, came to an end, and that the last Fourierite "Phalanx" was dissolved in 1855 is matter of history. But it would be the rashest of conclusions to infer, therefore, that all attempts to "harmonise" the discordant elements of civilisation are foredoomed to similar failure. If Fourier's name shall only stand for a warning, it is something; but does it not stand for something more?

W. G. TARRANT.

THACKERAY'S MANCHESTER SPEECH.

WITH reference to the first note in THE INQUIRER of August 25 we have received the following letter:—

SIR,—With regard to the breakdown of Thackeray in a speech, I beg to say that I was present on the occasion, and remember it well. It was in the Free Library, Campfield, Manchester. There was a large gathering of noted literary men, amongst them Dickens, Bulwer Lytton, Monckton Milnes, and Thackeray. After some brilliant speeches Thackeray rose, but after a few words sat abruptly down without apology or remark of any kind. I remember he was in the midst of a sentence, something to the effect that literature was food for the people: "I and my friend, Mr. Dickens, provide the tarts for the people—" and then the collapse. The occasion was the opening of the Free Library; the year I am uncertain about, but I well remember the circumstance of the spoiled speech. ESTHER BECKER.

28, High-lane, Chorlton-cum-Hardy, Manchester.

Another friend has kindly sent us the account of this notable occasion given in the official "History of the Free Library Movement in Manchester." The inaugural meeting was held on September 2, 1852, when Sir John Potter was in the chair, and Thackeray's speech was in seconding a resolution which Dickens moved. Several different accounts of the speech are given, one being evidently a carefully edited report of a short but complete speech, with no trace of any breakdown. But there is also a quotation from J. T. Fields' "Yesterdays with Authors," in which the American publisher, whom Thackeray had persuaded to accompany him to Manchester, gives the following account of the incident:—

All the way from London, says Mr. Fields, Thackeray was talking to him of what he meant to do in this speech:

"This passage was to have great influence with the rich merchants, this with the clergy, and so on. He said that although Dickens and Bulwer and Sir James Stephen, all eloquent speakers, were to precede him, he intended to beat each of them on this special occasion. He insisted that I should be seated directly in front of him, so that I should have the full force of his magic eloquence. . . . The three speeches which came before Thackeray was called upon were admirably suited to the occasion, and most eloquently spoken. Sir John Potter, who presided, then rose, and, after some complimentary allusions to the author of 'Vanity Fair,' introduced him to the crowd, who welcomed him with ringing plaudits. As he rose he gave me a half-wink from under his spectacles, as if to say, 'Now for it; the others have done very well, but I will show 'em a grace beyond the reach of their art.' He began in a clear and charming manner, and was absolutely perfect for three minutes. In the middle of a most earnest and elaborate sentence he suddenly stopped, gave a look of comic despair at the ceiling, crammed both hands into his trousers pockets, and deliberately sat down. Everybody seemed to understand that it was one of Thackeray's unfinished speeches, and there were no signs of surprise or discontent among his

audience. He continued to sit on the platform in a perfectly composed manner; and when the meeting was over he said to me, without a sign of discomfiture, 'My boy, you have my profoundest sympathy; this day you have accidentally missed hearing one of the finest speeches ever composed for delivery by a great British orator.' And I never heard him mention the subject again."

1852 was the year in which Thackeray went for the first time as a lecturer to America, immediately after the publication of "Esmond." He sailed from Liverpool on October 30, among his fellow-passengers being J. R. Lowell, fresh from Italy, and "a burly form in a wide-awake hat, Arthur Hugh Clough, the poet and Oxford don." Before he started he had been lecturing both in Manchester and Liverpool, and on the first Sunday of October heard James Martineau preach in Hope-street Church, and (as he wrote at the time to Dr. John Brown of Edinburgh) "was struck by his lofty devotional spirit."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the senders.]

MANCHESTER COLLEGE AND OTHERS.

SIR,—I see you have not thought it necessary to defend yourself against Mr. Fripp's condemnation for your publication of Mr. Charlesworth's letter. And I think Mr. Charlesworth will hardly trouble himself about his accusations of impertinence, uncharitableness, and incivility in venturing to comment on an academic appointment and criticise the pulpit oratory of a well-known preacher. To all this violent tirade of Mr. Fripp's there is, indeed, nothing to be said but "hoity toity." But his letter raises a very much larger and more important question. Mr. Fripp is an old student of Manchester College and a life trustee, and is (or should be) well versed in its history, traditions, principles, and aims; and yet, apparently, he cannot discover how any person who is not a past or present student, an official, a member of the committee, or at least a subscriber, can have any connection with the College or interest in it entitling him to hold or express an opinion upon its proceedings.

Has Mr. Fripp read the opening words of Mr. Charlesworth's letter? "All that is essentially related to the future welfare of our churches is a matter of concern to those of us who believe that they have a definite place in the development of the religious life of the country."

I will venture to go a step further, and I have no doubt Mr. Charlesworth will go with me—and perhaps Mr. Fripp too, if he will only stop a minute to think first—and say: "Any religious institution in the world and any appointment of preacher or teacher in such institution is a matter of lawful interest to any person who chooses to take such interest, and for proper comment or criticism, approval or disapproval, in the columns of a religious newspaper."

When a college has for more than a

century been very closely connected with a special group of churches, and the minister of one of those churches expresses an opinion as to its proceedings in the columns of a paper which, from its foundation, has been especially interested in the college and the particular group of churches, the charge of impertinence is ludicrous. Apart, entirely, from the question of the advisability of the special appointment under discussion, it is difficult to imagine a letter more pertinent than Mr. Charlesworth's or—well, let us say, "less pertinent," than Mr. Fripp's.

In conclusion, let me beg you to give, from time to time, all the information you can about the work of any colleges you think your readers likely to be interested in—especially Carmarthen College, Manchester College, and the Home Missionary College; and to keep your columns open to criticism and discussion of their ways and means.

FRANCIS H. JONES.

DR. HUNTER AS PREACHER.

SIR,—Might I ask Mr. Charlesworth what he thinks is "the definite place our churches have to day in the development of the religious life of the country"? If Congregationalism becomes non-subscribing, as is more and more apparent every day, is there not a sense in which "as a denomination," we are ready at once to cease to exist—that is, if our Free Churches, the homes of a living, spiritual faith, simply lose their isolated life and enter into a larger fellowship, in which the sectarian divisions of the past shall be for ever left behind? As to Dr. Hunter being an unsuitable man for the position of special lecturer and preacher at Manchester College, I differ entirely from Mr. Charlesworth. In my opinion, liberal Christianity has no finer preacher in these islands at the present time than the preacher of Trinity Church, Glasgow. Does Mr. Charlesworth think that Dr. Hunter's published sermon entitled "Human Limitations—their Meaning and Value," is "essentially commonplace and familiar"? Does he set no value on the opinion of *The Christian World* in its special mention of Dr. Hunter's sermons as *most noteworthy in the Christian World Pulpit*? and of another of our leading religious papers, speaking of the author of those matchless "devotional services for public worship" some time ago as "one of the most powerful preachers in London"? If Mr. Charlesworth "considers the hundred-miles-an-hour declamatory reading of Dr. Hunter's rhetorical essay or rhapsody" as unsuited "to appeal to the mind, move the conscience, or stir the hearts of men," we have experienced quite the reverse, and are strongly convinced that *our* empty churches would be no longer empty if we had preachers who could preach as he does. If some of us had entered St. Mary's, Oxford, when that powerful teacher, John Henry Newman, who influenced England religiously as none other in the nineteenth century, was preaching, would we not also have thought that "a stranger was not likely to be much struck," as we listened to those rapidly read sermons, the preacher never lifting his eyes, and no show of elaborated argu-

ment. Having gone to hear "a great intellectual effort," would we not have come away disappointed? Was not Dr. Stopford Brooke right when he told us many years ago that "the fault of most of the sermons of the Liberal school is a want of emotion. They are often too purely efforts of the intellect. They want fervour—appeals to the heart. They want the very element which made the sermons of the early evangelicals tell so forcibly upon their hearers," they want the very element that made those marvellous sermons of John Henry Newman thrill and penetrate the soul on another side of Christian feeling. And do we not want the element that draws men to such preachers as Dr. Hunter, Dr. Horton, Silvester Horne, and the youthful preacher in the City Temple? We may have gifts, denied perhaps to them, but we are closing our eyes to the real facts behind our declining position as a denomination if we cannot see that our imperative need to-day—our future depends on it—is for preachers like Dr. Hunter.

Neury.

GEO. V. CROOK.

OBITUARY.

ARTHUR CURRER BRIGGS.

NOT Leeds only, but the whole coal district of the West Riding was stirred to pity and to awe by the news of the sudden death of Mr. Arthur Currer Briggs, which occurred on the morning of August 31, at the age of fifty-one. The previous day he had spent with his family, driving on a new motor-car from his house on Windermere Lake to a favourite spot near Coniston, where they lunched. About five he started on the car for Leeds, where he arrived between nine and ten. Although somewhat exhausted he ate his dinner, and after a while went to bed, leaving directions that he was to be called at seven. About that time an old and valued servant went into his room, and while drinking a hot effervescing saline draught, which he had lately been in the habit of taking, he gave some directions about preparations for a holiday tour in Scotland, on which they were to start the following Monday. She then went to draw up the blinds, but, hearing a noise behind her, turned and was surprised to find that he had risen from his bed and fallen to the floor, where he lay dead. It was well known to his medical advisers that he suffered from heart weakness, but he could never be induced to give up his manifold duties. An eminent surgeon and intimate friend said, on hearing of his sudden death, that it was what he had been expecting any time for the past two years.

Mr. Briggs was but twenty-six years of age when he succeeded, on his father's death, to the chairmanship of the company founded by his grandfather for the working of the Whitwood Collieries. It was a position to try to the utmost the capacities of an older man, but having once undertaken it he gave himself to the business with so much zeal, and conducted it so prudently that shareholders and miners were alike content with the results of his management, and he speedily won such a reputation for ability and discretion

among the coal owners of Yorkshire that, young as he was, they made him chairman of their Association.

On the still more important Conciliation Board for the regulation of work and wages throughout a great part of the kingdom, he was distinguished by the pacific influence which he exercised, and it is greatly to his credit that he enjoyed the special confidence of such eminent Trade Union leaders as Mr. Ben Pickard and Mr. Parrott. Indeed, inheriting the traditions of his family, he was deeply concerned for the interests of the miners, and especially of those who worked for his own company. The education of their children, the provision of means of recreation, sanitary homes, compensation in cases of injury beyond the obligation imposed by law, all received his earnest and sympathetic attention.

So until 1903 he was strenuously and successfully occupied in the cares of business, and those who knew how great a responsibility rested upon him could well excuse him if he kept apart from public life. In that year he was invited in an emergency to accept the post of Lord Mayor of Leeds. He consented, and entered at once upon his duties absolutely without experience of municipal affairs. His success was extraordinary and proved him to be a born manager of men: "The effectual way," to quote the *Yorkshire Post*, "in which he managed the Council, even in its most turbulent moods, was a marvel to all who beheld it. He combined the *fortiter in re* with the *suaviter in modo* in a remarkable manner."

He was firm indeed, but not against the numerous appeals made to him for assistance in all kinds of movements which sought the presence and support of the Chief Magistrate of the City. He was ably seconded by a wife, who quickly distinguished herself in Leeds by her unsuspected ability as a speaker, her ready sympathies, and admirable powers of organisation.

His labours did not cease with his year of office. On his retirement from the Mayoralty he was elected to a vacant post on the Aldermanic Bench, and to the last day of his life—for he was to have taken the chair of the Watch Committee meeting the very morning on which he died—he continued to take an active interest in the work of the Council. It was on his suggestion that the Waterworks Committee adopted a scheme for the afforestation of the Washburn Valley as a means of providing work for the unemployed, and there was no business of importance brought forward in which he did not interest himself.

Mr. Briggs was one of our most distinguished citizens, and one of the busiest men of this busy centre of industry, but he found the time to do some service for the congregation of which he was a faithful member. For several years past he has been Chairman of the Mill Hill Chapel Choir Committee, and has been at all times ready to give his assistance when it was sought for at school or chapel meetings.

The funeral took place on Tuesday, and was one of the largest Leeds has seen. The magistrates of the city and the members of the Corporation, with

the Lord Mayor, were present in their official capacity, with representatives of the University, the coal owners of Yorkshire, the Ancient Order of Foresters, and, notably, the Committee of the Children's Camp Fund, of which Mrs. Briggs has been the chief support. The Leeds constabulary were present in force, and a large number of the Whitwood miners. The ceremony concluded with the singing by the Mill Hill Choir of Whittier's hymn, "He whom the Master loved," which had been a favourite with him, and gave the truest expression of his unspoken aspirations and faith and hope.

It would be impossible to do justice in a small space to the really beautiful and remarkable character of the man, or to give instances of the singular charm which attracted to him men of all sorts and conditions. An Anglican prelate writes;—"I met him only once. But the impression is ineffaceable. I thought him the beau-ideal of an English man of affairs. There was a quite unusual blend of ability, insight, generous sympathies and rare refinement. And one reverent remark revealed a whole world of hidden faith in the unseen, such as one might have expected in so cultured and radiant a soul." A judgment which surely does equal credit to him who passed it and him whom it regarded. C. H:

REV. J. F. KENNARD.

THE Rev. John Farmer Kennard, who passed away at the Royal Victoria Hospital, Belfast, on Sunday, August 26, in his eightieth year, was in early life connected with the Wesleyan body. He was in business at Sevenoaks, in Kent, and became a lay preacher, ardently throwing in his lot with the "Wesleyan Reform Movement" of 1849, in connection with which a congregation of seceders was formed at Sevenoaks. Then it was that in the course of a controversy aroused by some Unitarian lectures given in the town, he was led to earnest inquiry and became a convinced Unitarian, and largely through the influence of the late Rev. Edward Hammond, of Bessells Green, he accepted also the principle of adult baptism. He was baptized in the little open-air baptistry in connection with the Bessells Green chapel, and became a lay preacher among the General Baptists. In 1867 he became minister at Billingshurst, and from 1875 to 1888 was at Warrenpoint, co. Down, whither, after brief charges at Dover and Deal and at Bury St. Edmunds, he retired in 1899.

"Mr. Kennard," writes the Rev. W. E. Mellone, of Warrenpoint, "to a large extent was a self-taught and self-made man. His powers of mind and body were remarkable. He felt the disadvantage of not having received any training for the ministry, but largely made up for this by reading, and the diligent cultivation of his mind. As a preacher he was very earnest and impressive, and as a Christian man he was consistent and exemplary to the last."

The interment was at Warrenpoint, where the funeral service in the church of which he was the minister for thirteen

years was conducted by the Revs. W. E. Mellone and R. J. Orr, that at the graveside by the Revs. G. V. Crook and Edgar Lockett. The attendance was representative of all denominations, and was a sincere tribute of respect to the memory of departed worth and a life of Christian usefulness.

ESSAYS IN RESTATEMENT.

XV.—SALVATION.

IN the strict Biblical sense salvation is the deliverance of man from sin and its punishment, a deliverance effected by the death of Christ. At the same time the soteriology of the Bible is much more moderate in statement than are some of the interpretations it has been made to bear. The death of Christ, for instance, is never spoken of in Scripture as vicarious punishment. Nor is there Scriptural warrant for the after-theories of Compensation, Substitution, and Imputation, with which the names of Anselm, Calvin, and Luther are connected. But there still remains in the New Testament a doctrine of Satisfaction which the conscience of to-day finds difficulty in accepting. There was less difficulty then. The theory of Reconciliation was in harmony with existing theories of human nature, and of divine action—suppositions that man had fallen from early innocence; that there was "enmity" between God and man; that the world was under the power of the devil; that deep down in the nature of things there was absolute necessity that the wrath of offended Deity should be appeased, before sin could be forgiven and man restored. Sin must be by some visible act and deed removed and carried away, as when the priest at the altar laid his hands on the head of the victim in the moment of its vicarious death. Divine justice and human need alike cried out for a "Lamb of God." Without blood there could be no "remission" of sins; moral guilt must in some material way be "covered," "blotted out," "expiated." The doctrine of the Atonement had its origin in the sacrifice of the altar, and for that reason the terms by which it is described by Jewish-Christian writers are mostly sacrificial. There is the group of terms which falls under the idea of Propitiation, that which falls under the idea of Purification, and that which falls under the idea of Redemption.

The Scriptural doctrine of Salvation may be presented thus:—

(1) "By one man sin entered into the world, and death by sin; and so death passed upon all, for that all sinned."

(2) "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

(3) "God hath made him to be sin for us who knew no sin."

(4) "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness."

To those who cannot receive the doc-

trine here set forth there is nothing left but to set the witness of the living Christ against constructions on the death of Christ. They can only lay to heart the plain fact that a Gospel was preached by him, in which such argument holds no place.

In parable after parable, and saying after saying, he insisted on the immediateness of access to the Father: "Thy sins are forgiven thee" certified an accomplished fact; "Be ye perfect," was said to men who were regarded as already saved.

The proof of man's redemption is redemption. "Where the spirit of the Lord is, there is liberty." There is hardly an enfranchisement of life which does not spring from him, which does not justify itself by appeal to the principles which he laid down. Salvation is the working out of well-being. To live by those laws of life which were his is, by the grace of God, to be saved, whether we speak of the unit or of the mass, of the individual soul or of society at large.

B.

THE CHILDREN'S COLUMN.

THE VOYAGE OF THE MAYFLOWER.

THIS is the story of the men, women, and children who sailed in search of a land where they might live in peace and worship God in the way they thought best.

First I must speak of the Pilgrim Fathers, and where they lived, and what befel them before they started on their ever-memorable voyage.

Their homes were at the first in certain villages in Nottinghamshire, of which one called Scrooby formed the centre, where they met for their weekly worship. Others came from Gainsborough, in Lincolnshire, not far distant. Here they lived in quiet, industrious, and wholesome ways, happy in their country crafts and in their families, and harming no man. But thus they were not suffered to abide; for it came to pass five years after the destruction of the Great Armada, that a law was passed to compel all people throughout the realm to attend the parish churches and worship there in the manner of the Queen (that is Elizabeth) and the Bishops. And any who refused to do so were to be punished by the loss of their goods, by imprisonment, and by exile from their native land. Indeed, some were thereby brought in the end to a violent death. Great were the sufferings of the Catholics, many of whom endured the loss of all things rather than pretend, against their consciences, to be Protestants.

But also among the Protestants there were not a few, amongst whom were numbered our good folk of Scrooby and thereabouts, who also disliked the Bishops' religion, and were wont to worship God in a simpler manner. These were so oppressed that they decided to leave England altogether and go to live in Holland, where there was more freedom. But when they embarked at Boston they were plundered by the crew of all they possessed, and set on shore to starve. And when again they made an attempt, the captain sailed with the men, leaving the women and children on land; and they only reached their kinsmen after much trouble and delay, but at length were all united in Amsterdam;

After dwelling a short time there the Pilgrims went on to Leyden, one of the most beautiful cities in Holland, and indeed in all Europe. Its noble buildings, its broad, clean streets and many canals, all planted on either side with linden trees which tempered the summer heat with their shade, offered an inviting place of habitation. So here, enjoying friendship with the Dutch, and gaining their livelihood by the work of their hands, they remained eleven years with their good pastor, John Robinson. "Such," says one of them, "was the mutual love that this worthy man had to his flock and his flock to him that it was hard to judge whether he delighted more in having such a people or they in having such a pastor."

Yet even fair Leyden did not seem to be the fitting place to remain in finally. It was a foreign land; the children would forget their English speech and ways; there was no English school there; it was hard to get a living; war was threatening between Holland and Spain; and, moreover, King James, who was now on the throne, was no friend to them, but sought, by help of the Dutch, to seize their leading man, or elder, William Brewster. But in this he did not succeed, for Brewster remained in hiding many months. Considering all these things, they determined to migrate once more, and this time to a country which they could call their own. King James was persuaded to let them go to America without hindrance, where they promised to live in peace with him; and when he asked how they meant to get a living, they said by fishing. He replied, "'Tis an honest trade! It was the Apostles' own calling," and so gave his consent. In the end some decided to stay in Leyden with John Robinson and the rest to go to America. So, having bought a small ship named the *Speedwell*, they prepared to embark on her at Delfshaven, a port some twenty-four miles off. But first, says Edward Winslow, one of the Pilgrims, "they that stayed at Leyden feasted us that were to go at our pastor's house, it being large, where we refreshed ourselves, after our tears, with singing of Psalms, making joyful melody in our hearts as well as with the voice, there being many of the congregation very expert in music; and indeed it was the sweetest melody that ever mine ears heard." And so, like the Argonauts of old when they started in search of the Golden Fleece, did these brave voyagers cheer one another with mirth and song. And truly it was needful, for the parting of loving friends is a sad business. Moreover, good Pastor Robinson went on board the ship and gave the travellers his blessing, and commended them to the God of sea and land, even as the Prior of La Rabida had blessed Columbus and his men. So, the wind being fair, the sails were hoisted, and with firing of guns and many farewells and many tears the *Speedwell* passed on her way out on to the North Sea. The day was the first of August, 1620—a great day in the story of freedom, for on that day more than 200 years later the slaves in the West Indies were all set free.

With good weather the *Speedwell* soon reached Southampton, where she was met by the *Mayflower*, a larger vessel, which had come with more passengers from London:

So now the two ships, looking as fair as the flowers whose names they bore, sailed down the breezy Channel together. But they had not gone far when the *Speedwell* sprung a leak, and they had to put into Dartmouth to have her repaired. This done, they continued the voyage, but with no better fortune, for a few days after, having now gone a hundred leagues beyond the Land's End, the *Speedwell* was found to be leaking again. So the two captains consulted together, and resolved to take both ships back to Plymouth, where it was held safer to leave the *Speedwell* and some few of the passengers who were delicate or discouraged by these delays. At last, with now 102 passengers, the *Mayflower* left Plymouth alone. "After they had enjoyed fair winds and weather for a season they were encountered many times with cross winds; and met with many fierce storms, with which the ship was shrewdly shaken, and her upper works made very leaky. And one of the main beams in the midships was bowed and cracked; which put them in some fear that the ship could not be able to perform the voyage." But the carpenter and the master finding out a way to mend the injury, they suffered no mishap, and after sixty-seven days' voyage across the Atlantic they hove in sight of Cape Cod on the American coast; and though they had intended to land further south, the wind failing and the coast being dangerous by reason of shoals, and the ship being arrived in a good harbour, they resolved here to stay. Wherefore "they fell upon their knees and blessed the God of heaven: who had brought them over the vast and furious ocean, and delivered them from all the perils and miseries thereof; again to set their feet on the firm and stable earth, their proper element." And this they were right glad to do, for what with storms and sickness, with lying wet in their crowded cabins, and with not the best of food to eat, most of them had grown very weak and weary of the sea.

Yet small mercies had the land to offer. "They had now no friends to welcome them, nor inns to entertain or refresh their weather-beaten bodies; no houses, or much less towns, to repair to, to seek for succour," and as for any provision from the natives, they might prove readier to fill their hungry sides full of arrows than with anything more wholesome. Besides, it was now November, and winter had set in with fierce tempests and snow. The land was covered with forest, wherein the wolves howled hungrily by night. It was a gloomy outlook, especially for the tender women and the children and the babes, two of whom were born on board the *Mayflower*, one on the high seas, who was therefore christened Oceanus Hopkins, and one in Cape Cod harbour, whose mother, Dame White, called him "Peregrine," which means a pilgrim or traveller, and he was the first Englishman born in America. Poor Ocean lived not many months, but Peregrine lived to be a very old man. Amongst his kinsfolk and friends were others who bore strange names, which the Puritans thought much of, such as his brother, Resolved White, and Wrestling Brewster, and Love Brewster, boys, and Desire Minter and Remember Alerton, who were girls, and Fear and

Mercy Robinson, the minister's children in Leyden.

A party of the men armed with sword and gun and corslet, under the command of sturdy Captain Miles Standish, were sent on land to explore. They found the country covered with forests, very rough and dense in places, so that, say they, "We marched through boughs and bushes and under hills and valleys, which tore our very armour in pieces." Growing sorely thirsty with their long march, and at length, finding a spring of fresh water, "we were heartily glad, and sat us down and drank our first New England water with as much delight as ever we drank in all our lives." Of the Indians they at first saw nothing but their graves and deserted wigwams, and stores of maize buried in the ground, which they dug up to their profit. The natives, they afterwards learnt, had been swept away by a plague. For several weeks they were searching for a suitable place to land and build their settlement. The weather grew so cold, that the water froze on their clothes and made them like coats of iron. It was the middle of December before they found a proper landing-place in Plymouth Bay, as they named it, after their last port in old England. It was a hopeful spot, for there was abundance of food to hand, such as wild fowl and fish, cod, turbot and herrings, besides mussels and crabs and lobsters infinite in number. There were running brooks of sweet fresh water, and the soil of the land was fertile, being excellent black mould. And there grew forests of oaks and pines, of walnut and beech and ash and hazel and holly. Vines and cherry trees and plum trees, also, and strawberries and leeks and onions and watercress—all there growing wild, but not yielding aught now, for it was midwinter. There also they found hemp and flax, out of which they made rope and linen cloth; and gravel and sand for mortar, and stone for building, and clay which they could use for soap. So they set to work, and hewed down trees and built a common house and store, and so commenced their life on land, building more houses as quickly as they could, and laying out their gardens, and planting the seeds they had brought with them as soon as March set in and the welcome spring smiled upon them. Then the women took their little ones with them, and they all worked together in the fields. Meanwhile they made friends with the Indians who dwelt around, and traded with them and encouraged them to live at peace among themselves. Yet it was a terrible spring, for scurvy broke out among the colonists, and week by week their numbers grew thinner, until all the women but four were dead, and barely half of the 102 Pilgrims who had left the shores of England were alive by the following summer.

Such was the voyage of the *Mayflower*, and the settlement at New Plymouth and the founding of the greatest commonwealth in the world. None but those who hold God and conscience above all things could have made that voyage and done the great things ensuing.

H. M. LIVENS.

TO CORRESPONDENTS:—Letters, &c., received from E. D., J. F., A. H., R. T. H., T. J. H., M. P., C. R., C. H. T., C. B. U., A. W.

The Inquirer.

ESTABLISHED 842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 8, 1906.

LINGERING HOLIDAY THOUGHTS.

AUGUST, the holiday month, drew to a close with a burst of fervid heat, and the first days of September—in the South, at any rate—were among the hottest of the year, and of many years past. It made one not very willing to come back to town, and to get one's neck once more into the collar of habitual work. But the benediction of summer rest is not lightly dissipated, and if at first one moves unwillingly and awkwardly in harness, there is a new vigour and a new gladness, which will quickly make it pleasant again to get through with the work, and with as thorough satisfaction as ever in the doing of it.

August is *the* holiday month—at any rate, for those who have children at school; but one has the happy sense of a much wider field of opportunity, extending over many months and to all parts of the world, for those who are so fortunate as to be able to enter upon it; and it is always to us a great satisfaction, when those who have that good fortune are good enough to let us share with our readers something of the pleasure they have found in their wanderings. Thus it was with a rare pleasure that we published those letters from the friend who gave us such delightful "Impressions of British Columbia," while Mr. LUMMIS, writing from Davos, has recently reminded us of the summer glories of Switzerland, and this week Mr. TYSSUL DAVIS tells of that "great and wide sea," in the contemplation of which he has found such intense pleasure on his voyage to the Cape.

But while we constantly delight in such narratives of distant wonder and beauty, and the passion of travel in other lands sends a thrill of pleasure through our pulses as we sit at home and trace out the path our friends have trod, and read of all that they have been able to enjoy, yet it is with a great thankfulness con-

stantly renewed, as we realise again and again what we have here in England close at home, that we come back to the thought that our own country in the manifold and varied riches of its natural beauty, is as perfect as any in its own way, and in a hundred different delightful ways, on a scale amply sufficient for the needs of ordinary humble folk, for the perfect rest and refreshment of a good holiday.

Think of what we have among the Lake hills and the Yorkshire dales or in Derbyshire, or again in the country about Church Stretton or Malvern or in Surrey, Sussex, or Hampshire; think of Dartmoor and the many bits of noble forest still left to us, or again of the rich Midland counties or East Anglia; and then all round the coast, from the quiet beach to the splendid cliffs and rocky headlands, and the endless fascination of the sea; all this in England, and then Wales and Scotland and Ireland close at hand; and it is not possible to complete the telling of all the treasures of pure delight which are here always ready for the enjoyment and the re-invigoration of the life of our people.

The quiet places of this land are numberless, where one can find the purest pleasure and needed strength and refreshment. And what more does one want than the quiet, the fresh air and the clear sky overhead, with its depth of blue and the sunlight by day, and such calm moonlight as we had a week ago by night and all the glory of the stars; and then, perhaps, a hill-side and a wide view over the richly-wooded plain, the great trees bordering the meadows, patches of woodland, and the cornfields with their golden promise of harvest now rapidly being gathered in. To be in such country, to feel its silent throbbing life, and the strong and steadfast purpose working through it, and all the human interests clustered in its villages and homesteads—to be at one with all this in silent sympathy and at leisure to enjoy all the beauty in its myriad forms through long restful hours, to have no pressing engagements, no difficult decisions to take, and to see the children's perfect delight in the *real country*, to be with them and go their way in happy and unburdened eagerness,—that is one way, at any rate, and a very good way, to have a fully satisfying holiday.

Each to his own choice. There are a hundred ways in this England of ours, each beautiful and good. And out of what these have to give, one comes back enriched, let us hope, with clearer vision, with saner purpose, with fellowship renewed and made more perfect with the deeper Life at the heart of all that beauty and the marvellous order of the world; and with new hope and vigour, and power of endurance to be put into honest work;

OLD AGE PENSIONS IN DENMARK.*

Now that the question of granting old age pensions has become practical—or, as some think, unpractical—politics, it is well to look round and see what other countries are doing in this direction, and with what results. If it is true that "no man learns by another's experience," it need not also be true of nations. The Danish poor relief system as described by Miss Sellers, who has studied it carefully on the spot, is full of interest; and, especially, that part of it that deals with destitute old age.

Danish law, like our own, holds that every individual who cannot support himself, and has no one to whom he can legally look for support, has a right to be supported by the State. Here all likeness ends.

In England when hopeless misfortune overtakes the respectable poor, they have to betake themselves to the workhouse, where they too often have to live and eat and sleep side by side with imbeciles, and with those who have led drunken and vicious lives. The law makes no distinction between those who have been hardworking and respectable all their lives, and those who have been idle, drunken loafers. Herein lies the sting of going into "the House."

The Danish law, on the contrary, recognises that there is a wide gulf between the respectable poor and the thriftless and dissolute, the gulf of which the better class poor are always intensely conscious, and which is the meaning of the phrase one so often hears from them—"I keeps myself to myself and speaks to nobody."

The great aim of the Poor Law in Denmark is to keep the poor on the right side of this gulf. To this end every town and commune has a "Free Fund" for the temporary relief of the deserving poor, and timely help from this fund saves many from sinking into destitution, while it carries with it neither the stigma nor the disabilities of pauper relief.

Medical relief, or money given to shipwrecked sailors, or burnt-out families, or to any one "stricken by the hand of God" is not counted as pauper relief, even if it is granted out of the ordinary Poor Law Fund, and this principle applies to the support of the feeble and the aged.

There are three kinds of workhouses in every town and commune in Denmark, as well as an old age home.

There is the workhouse, the poor house, and the penal workhouse. Every pauper above 18 may be sent to a workhouse and generally is sent there, if able-bodied. Once there, he has to stay there until he has saved some money with which to start life again if he goes out. There is no coming in and going out at will, as in England. There are workshops connected with the workhouses in which a man may work at his own trade, and receive a small money allowance, sevenpence or eightpence a week, half of which he may spend and half is kept as a sum

* "The Danish Poor Relief System: An Example for England." By Edith Sellers.

for him to start life with when he leaves. He must work 11½ hours in summer, and 10 in winter on the piecework system. In the poorhouses the organisation is the same, except that the inmates work on the land instead of in workshops, and the old and feeble paupers are lodged in these. Lunatics are never kept in workhouses, and imbeciles only temporarily, pending their removal to a proper home. The inmates of workhouses are classified in order of merit, the more worthy being kept apart from the less worthy, and allowed more privileges.

Idleness, drunkenness, or any breach of order is punished by transference to a penal workhouse, and this is greatly dreaded. Penal workhouses are intended primarily for loafers, and vagrants. In England these people tramp the country, going from workhouse to workhouse, and on again. The main roads between the workhouses are full of them, and they are the despair of philanthropists and of workhouse authorities.

In Denmark they are promptly stopped on their way and put into a penal workhouse. There they must work for their dinner before they eat it, and must remain for at least six months, after which, unless they have learnt industrious habits, they will only be transferred to a workhouse of the first kind. A penal workhouse, except in large towns, is the joint property of the whole district, generally of a whole county, and wherever one is opened, there vagrancy almost ceases to exist, so greatly do the tramps fear being shut up in them.

It Denmark is severe upon the idle and thriftless, she is tender to her deserving poor when the time comes that they cannot work, and have no one to support them. According to Danish law a man is bound to support his wife, children, and grandchildren (till they are 18); also to pay half of the maintenance of illegitimate children, his own or his wife's, but he is not bound to provide for his parents or grandparents, the community, if necessary, does that by means of "Old Age Relief," which is not pauper relief, and carries with it no stigma, or loss of rights of citizenship, or of individual liberty.

Every man or woman after sixty, if of good character, having resided for the last ten years in Denmark, and never having during that time received pauper relief, or been convicted of a crime, or of vagrancy, may apply for Old-age Relief. The application is made to a Group Inspector, who has his own bureau quite apart from the poor law bureaux, not even in the same street, and his own staff of officials. The relief may be given in money, kind, or by allowing the applicant to live in an old-age home. In fixing the amount of relief to be granted, the authorities must leave out of account any private income that may be possessed up to 100 kroner (£5 11s. 1d.) a year.

Pensioners who are fairly vigorous generally prefer money allowances to going into the homes, but those who are feeble and have no one to "do for them" are thankful to feel that they have the homes to fall back upon. Everything is done in these old-age homes to make the inmates happy. The food is light

and wholesome, there is always a large garden, they get up and go to bed and walk abroad when they please, there is no restriction on their liberty beyond obeying a few simple rules, they do not lose their vote or their personal possessions, they have fourpence a week pocket money, and no pauper is ever allowed to cross their threshold. For, as the Director of the Copenhagen Poor Department once remarked: "It is sheer waste of time and money trying to make decent old folk comfortable, if you shut them up with folk that are not decent."

Should the inmate of a home wax quarrelsome, or spend pocket money on beer, or in any way misbehave, he soon finds things different. His pocket money is stopped, so are his walks abroad, and he may even be driven forth from his happy home and sent to live with the paupers.

Classification is the keynote of the Danish Poor Law, and no pains are spared to keep the deserving apart from the undeserving. The gulf that yawns between is never forgotten. At the same time care is taken that the less worthy may rise through good behaviour to take his place beside the more worthy.

The work of administering Poor Relief is done in Copenhagen entirely by highly trained paid officials, the town having found amateur administration too costly. In the rural communes there are committees corresponding to our Boards of Guardians, working always with the help of trained officials and under the supervision of the County Council, the chairman of which is always a State-appointed paid official.

Economy is as carefully studied as classification. The cost per head in a workhouse averages 11½d. a day, including everything except rent. The penal workhouses average less than 10d. a head, and the old-age homes work out at 1s. a head, daily.

Yet the cost of living in Denmark is not lower than in England. The old-age homes in towns are, of course, large buildings, but in the country they are just farm houses in large gardens, with a cottage close by for the man and wife who work for and superintend the home.

The effect of this old-age relief law, which came into being in 1902, has been to encourage thrift. The poor strive hard to keep from having pauper relief, so that they may be entitled to old-age relief at 60 years of age. And as the fifties are hard years to get through, when a man begins to find younger men preferred, and he is often out of work, they try to save a little to help them then; otherwise it is difficult for them to reach sixty without having taken pauper relief. The number of recipients of old-age relief increases yearly of course, but the increase of pauperism in proportion to the increase of population has been less, in consequence, and it is calculated that a saving of some £76,987 a year in the cost of pauper relief has been effected. Could we do this in England?

Miss Sellers thinks we could, and that it would be less expensive as well as more satisfactory than our present system of dealing with the aged poor.

The cost in Denmark of pauper relief

and old-age relief together, is less by 2s. 2½d. per head of the population—less by 1s. 10½d. even if the Asylums Board expenses are omitted—than is the cost of pauper relief alone in England and Wales.

The important question of expense, which is the lion in the path of reform here, is thus dealt with by Miss Sellers. "Roughly speaking, Denmark has a population of 2,449,000, while Great Britain and Ireland have together a population of 41,456,000." If, therefore, an old-age relief law, framed on the same lines as that now in force in Denmark, were to come into force in Great Britain and Ireland, it would entail an expenditure of £5,193,000 a year. If the saving in poor relief, by the granting of old-age relief, should prove to be in the same ratio to expenditure in Great Britain and Ireland as it is in Denmark this saving would amount roughly to £2,240,000, with the result that the actual cost of old-age relief to the nation would be reduced to £2,953,000 a year. So far as England and Wales are concerned, indeed, it would be reduced to considerably less than nothing if, at the same time as the pension law came into force, there came into force also, for the special benefit of vagrants, and all other ne'er-do-weels, a reformed Poor Law, modelled on the Danish Poor Law."

VIOLET SOLLY.

TENNYSON'S "GRAIL."

II:

It is significant that at the very outset the poet assures us the "Grail" was no hallucination. "What is it?" asks old Ambrosius of Percivale.

"The phantom of a cup that comes and goes?"

"Nay, Monk! What phantom?" answered Percivale;

"The cup, the cup itself, from which our Lord

Drank at the last sad supper with his own."

The super-normal faith is *real*; it is no illusion. Yet it is real only to the recipient. It is not to be gone after by such as do not feel within themselves its leading. The Idyll has many lessons, and among the foremost this: the essential individuality of spiritual experience. Considered in the context of the poet's work and thought this is what we should expect; it is also in harmony with his interpretation of Nature. For even in these high walks Nature, as in the worlds beneath, seeks ever infinite variety of expression: The spiritual life in its inception and procedure is entirely individual. Socially, it may impose laws and induce a high average of collective action, but in itself it is diverse as are the countenances of those whose souls it expands. Let every man see that he is true to himself. All turns on *that*. Normal and super-normal, both have legitimate place in the kingdom, only—there must be no infringement of patent! Nature and the soul within her say, here as elsewhere: Be thou Galahad or Percivale, be thyself!

Considered in this light the Idyll falls into two parts: The former comprises the inception—so to speak—of the Grail, as

far as line 180 or so; the latter, the knights' resolve, and the adventures which follow.

Let it be noted that at first, until the crisis marked by Galahad's self-surrender, there is no question of *going after* the Grail. Up to then it is a means to an end, or, better, symbolises a spiritual plane on which an immensely vivid consciousness of the unseen world may enable men for the work that lies before them. The Maiden's motive in fasting and praying to bring it is that "all the world" may be "healed" (128). She sends for Galahad, and gives him the Saintly Commission *in order that* he may "break through all," &c. (149-165), i.e., participate in the work Arthur is carrying on. Fired by this commission, a consuming desire to attain the veritable Christ-spirit moves him to sit in the "Siege Perilous," the magic symbol of self-loss. The action receives instant spiritual response, and in the mystic occurrence of the thunder we have the first indication that the Grail is to be a touchstone of spiritual character. For that occurrence is variously manifest; to Galahad it is the perfect fusion of soul and sense in the realisation of transcendent love; to the rest it is "thunder and a cry"—hearing, not sight, always the more distant portal of the spirit; to the King, returning from chivalrous errand, it is less than that, nothing mystic, a common thunderstorm, and his only emotion is lest his knights be "smitten by the bolt." His vision lay in the duty he had done. The knights, because they have not seen the Grail as Galahad has, vow they will go forth for a year and a day until they do. At this the King's face darkens. He does not deny Galahad's vision nor disallow his vows, but, in common with his type of Faith, he has deep insight and the judicial faculty of discernment.

"Ah, Galahad, Galahad," said the King, "for such

As thou art is the vision, not for these."

Had he been present, had the common sense of Faith been among them, those vows of theirs had not been made. Still, the obligation must be recognised. Infinitely sacred in the eyes of religious faith is a vow, however fond or vain. Contrast Gawain's pseudo-philosophic relinquishment of the same. There is here a deep insight into the fundament of religious faith, Duty, even when self-created and mistaken: "Go, since your vows are sacred, being made."

Then follows the second part of the Idyll, in which the vision is sought as an object in and for itself. The spiritual life, as an end in itself, can have but one implication, ugly as it is, love of self. Galahad apart, self enters more or less prominently into the subsequent fortunes of each of the knights. This lesson lies on the surface, but it is not less worth pondering. Be it noted that Galahad alone suffers no reaction. He never doubts, never looks back, never once loses sight of the Vision, but radiant, all-conquering, bursts upon the stricken and astonished Percivale when the latter turns to the chapel in the vale. Percivale suffers reaction at the outset. This is very significant. As soon as ever the heat of spiritual emotion has died, the sincerity of the man refuses to sustain a part, a faith not naturally his. In his doubt lies his greatness. The whole function of "doubt,"

in its beneficent phase, is here shown us. It is the prick of sincerity, only disastrous when not immediately and honestly met. The sincere course for Percivale was right-about-face for Camelot; only—that vow! There is the tragedy of it, of resolve made in the heat of emotion, uninformed by discernment, unfounded in truth. All lies there. All faith founded on that inner truth or truthfulness. But his vow "being made" he rides—into complications innumerable, finally into self-knowledge; for the good of a mistake is that it will take you back to where you should have started, the goal of error being always and everywhere Truth—through what infinite tracts of pain first, of "sand and thorns," some of us know.

Most significant also is the *order* of Percivale's adventures. I refer to lines 379-439, which are pure allegory. The descent of spiritual resolve even from an ideal mistakenly chosen is swift and steep, and all else, even nature and domestic affection to which Percivale turns aside, is, in comparison of the soul's choice, very dust and ashes. At last, so far gone is he, that he pants up the hill after Popular Acclaim, to find a city of dead men upon the heights. Good it is to know, however, that this last wild spiritual escapade leads down into the lowly vale of self-knowledge, self-surrender, where, because his insincerity has not been deliberate, he does realise, in the spiritual passing of Galahad, "the Vision," does learn that it is true, no "phantom," though not true for him.

And as to the passing of Galahad, that shining peak in the whole lofty range of the Idylls, do not poetry and allegory here fuse into that inspired unnameable quality in which all *form* is lost and *atmosphere* alone remains, to be breathed, lived in! in which "this means that" cannot be conjectured, any more than the motions of the Divine spirit within us. Thus, "the hill that none but man could climb," leading afterwards down again to the "black swamp;" the "evil smell" of it, the "thousand piers," and "the Great Sea" into which they ran, and their disappearance as Galahad "fled along them bridge by bridge"; these things, one feels, are not to be curiously inquired into: They are poetry in its essence. With Percivale we stand there, asking naught, but having sight through black gulfs of storm and flame of

"the spiritual city, and all her spires And gateways in a glory like one pearl."

In the adventure of Sir Bors we are given to see the proper function of this supernatural faith. Sir Bors falls at length among sun-worshippers (i.e., Naturalism). In quite other spirit they almost repeat the King's words: "What other fire is there," they say, than that by which "the blood beats and the blossom blows?" (cp. for present-day significance, Swinburne's *Prelude in Songs before Sunrise*.) Bors has no answer, at least no *convincing* answer, for as yet he has seen no "other fire." Hence he is "imprisoned" in the material, a "cell of great piled stones." How vile is that durance some of us know who have yearned to give assurance of the Divine realities we *feel* to others whose only avenue of conviction seems to be demonstration. So deep may this yearning be as to con-

stitute almost a doubt in our own breast as to those realities. This is the prison-life to which poor Bors was reduced. And it is here that the "wonder" he has been seeking is granted, not, be it noted, in answer to his quest, but as a response to the imprisoned divine nature, as assurance of a mightier than nature—"nature" as understood by "Naturalism." Such, according to the Poet, would seem to be the true function of "wonders." Work-a-day faith does not need them, is better without them; but a faith paralysed by doubt, yet living, may in this way be delivered, and rendered again fit for its task.

The significance of Lancelot's adventure lies wholly on the surface, as does that of the empty, foolish Gawain. Be it noted, however, that when Gawain taunts Percivale and his sister with having "driven men mad," the King at once rallies to Percivale's side. There is an enduring affinity between religious faith and religious excitements and the mocking opposition of the carnal mind instantly calls this into recognition.

It is significant, too, that on Percivale's return to Camelot he should find the place much shattered by a "yestereve's gale." Had the place stood as he left it, the impression would be that of the permanence of the material contrasted with the transitoriness of spiritual vision. As it stands, the material is at least as incalculable as the spiritual; the very implements and achievements of a work-a-day faith are not stable. We are thrown back on the Spiritual, and none so much as they that *work* righteousness.

And this leads to a concluding observation, that the poem, while it countenances, nay, gladly accepts and shows the uses of *visual* manifestations of the Unseen, conceives them, even at their highest, as inferior to that which is purely inward and spiritual, to the faith of which the King is the type. For the vision is with the King *perpetually*:

"Until this earth he walks on seems not earth,

This light that strikes his eyeball is not light,

This air that smites his forehead is not air
But vision—yea, his very hand and foot—
In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the high God a vision, nor the One
Who rose again."

THOMAS J. HARDY

EFFORTS are always successes. It is a greater thing to try without succeeding than to succeed without trying.—*W. Walsham How.*

AUTHORITY is the greatest and most irreconcilable enemy to truth and rational argument that the world ever furnished. It is authority alone that keeps up the grossest and most abominable errors in the countries around us; it was authority that would have prevented all reformation where it is, and which has put a barrier against it where it is not. For man to be tied and led by authority, as it were with a kind of captivity of judgment, and though there be reason to the contrary, not to listen to it, but to follow like beasts the first in the herd, they know not nor care whither—they were brutish.—*Richard Hooker.*

THE MYSTERIES OF THE KINGDOM OF GOD.

BY THE REV. WILFRED HARRIS, M.A.

Unto you is given the mystery of the kingdom of God; but unto them that are without all things are done in parables; that seeing they may see and not perceive; and hearing they may hear and not understand; lest haply they should turn again and it should be forgiven them.—MARK iv. 11.

AMONG the many hard sayings attributed to Jesus, few are so staggering as this in which he gives his reason for speaking to the people in parables. He speaks in parables in order that they which are without may see and not perceive; that they may hear, yet not understand. In amazement we ask, How is this? Is not Jesus the teacher who more than all others seeks to explain and to make clear the mysteries of the kingdom of God? Why, then, when speaking to those outside the kingdom, does he throw a subtle veil round wisdom and quietly muffle the voice of understanding? Most revivalists help the sinner with prudential motives; they point out clearly the foolishness of sinning that men may fully understand the advantages of repentance and perceive the certainty of immediate forgiveness. They dwell on the awful punishments and sufferings of the wicked, and on the sublime joys and pleasures of the redeemed. They do not speak in parables, but point out plainly all the evil consequences of an evil life and all the good consequences of a good one. They urge their hearers to abandon evil as folly, and to choose virtue as the best policy. They require men to run no risk for conscience sake, but with open eyes to examine for themselves the superior texture of the good life. Let the multitude compare the jewels of heaven with the pale and pasty pleasures of sin, and convince themselves that however much they have been delighted with wickedness, yet to "enjoy God" will give more pleasure still. The revivalist offers tickets for heaven at reduced rates, and invites men to crowd in. He offers forgiveness as a certainty, and makes repentance cheap that men should turn again and that it should be forgiven them.

Consequently we are, indeed, amazed when Jesus, who came to call men to repentance and to preach forgiveness actually refuses to exhibit for closer inspection the hidden mysteries of God. "Lest men should turn again" and in some such meagre and miserable way "it should be forgiven them."

This hard saying represents far more than a hard saying, it represents a hard dealing, a severe line of action.

Paul tells us in one passage to consider the goodness and the severity of God. The people who are the most severe with us are not those most indifferent to moral issues. They are those who love righteousness the most, and are more careful for our well-being than for our well-seeming. And God whom we reverence as the All Holy, is infinitely severe in his discipline and judgments:

In God's world, at all events, unselfishness is not to be attained without a struggle, nor love without loss, nor salvation without self-sacrifice; narrow is the way and straitened that leadeth unto life; goodness is

not made easier than sin, and God Himself does not smooth away all the ridges on the road to righteousness; the slow ascent of man is not a speedy downward slope. The spirit of Holiness has raised the hills above the plains. God Himself has made the difficulties which man must learn to surmount. The true prophet of God, then, will be as severe a disciplinarian as God himself. He will not attempt to remove God's own landmarks; he will see them rather as God intended them to be; he will not smooth away, nor underrate these difficulties. He will not make goodness easy. He will not offer it at any cheaper rate than God offers it. Though by a touch of his finger, or of his insight, he could remove a mountain, yet if God have willed that mountain to be there, he will leave it.

And so it comes about that this hard saying of Jesus reminds us at once of the hard doings of God.

There are in the world a vast number of temptations to wrong doing: avarice, greed, selfishness, pride, malice, temptations of the body, temptations of the mind, temptations of the soul. All these things make goodness difficult. They are meant to do so. And if any man were to come into the world and were to say: "I have come to take away your temptations and to make goodness an easy thing," that man obviously would be no true prophet.

On the contrary, as God has made the way of life difficult, and has made it so purposely, we may be quite sure that any true prophet of God will leave these essential difficulties just where he found them. He will not remove the natural temptations, trials, and difficulties of the moral and spiritual life. He will not by word or deed make the service of God one whit easier than it was before. He will not cheapen virtue, or lower the standard of righteousness. His words on all such matters will be as "hard" as God's action, as severe as God's will. He will not remove the difficulties, whatever they be, the surmounting of which is necessary to salvation.

Now of all the difficulties which God has put in the way of our leading a righteous life, there is none greater than the difficulty arising out of our ignorance. We live in great perplexity, in an atmosphere of mystery, and the world about us is but a maze of questions to which we seek in vain for an absolutely certain and speedy answer. Continually may we ask ourselves, Why should I serve God when the very existence of God is a matter of doubt to me? Why should I do right when it is not yet clear to me that righteousness is and always must be the best policy?

This is, I think, the actual state and condition in which, under the providence of God, we have to live our moral and spiritual life; it is a state of intellectual uncertainty.

And, indeed, when we look more deeply into it, is not this intellectual uncertainty the very Magna Charta of our moral freedom? We are free to choose, because reasons that might compel us are lacking. In the absence of intellectual guidance we are thrown back upon ourselves for

the decisive judgment, and through this our way upward into the higher atmosphere of free moral choice. It is the only condition upon which, in the actual presence of God, a moral and spiritual life of our own could be given us. Jesus then will not remove the veil of intellectual uncertainty which forms the basis of moral responsibility. Our conduct must be moral, not intellectual, in all moral matters. Only by closing the lower door can the higher one be opened. His parables, therefore, half reveal and also half conceal divine truths. He is careful never to prove the existence of God; he does not demonstrate to the intellect the certain punishment of wickedness and the sure reward of goodness; he offers no proof that prayer is answered, and that a good and God-fearing life is the best policy. It would have been fatal to his purpose to prove any of these things.

If the existence of God were demonstrated, all men would instantly "accept God" in the same sort of spirit in which they accept the sun, moon, and stars, land and water, rocks and the sand by the sea-shore. Yet does God wish to be accepted in the same way that a stone or a rainy day is accepted—as a mere fact, an obvious reality, as obvious to the wicked as to the good, and as much honoured by the one—out of fear—as by the other out of love?

Neither did Jesus wish to demonstrate, as so many teachers of righteousness try to do, that goodness is the best policy. True as it is, yet how could real righteousness continue were its truth once demonstrated? Would not all men at once begin to do right, not for love of righteousness, but because it was the best policy? Men would be satisfied to be wise and prudent, and that would be all. In like manner of prayer. Suppose that Jesus, with his incomparable power of explaining and demonstrating deep truths, had once for all convinced our minds by mere reasoning of the great truth which he himself saw so clearly, that prayer is heard and answered, what would have been the result?

Would not all men have begun to pray? Men would have gone praying as they go gold hunting, and in the same spirit, for what they could get. Men would lay down prayers as they do gas pipes, and use the Holy Spirit of God as they do the water-tap. Did they want to be virtuous, to be blessed, to be comforted, they would turn to God. All very well from the point of view of men getting what they want, but what from the point of view of one who reverences the holiness and sanctity of God? Is the Almighty to be nothing more than a reservoir of useful spiritual qualities, which any man, by merely turning a tap, can supply himself with just when he has a mind to?

Surely not. If prayer be a reality, it is best kept like a spring of pure water far removed from those who would foul it with profanity and self-seeking. Let it be kept pure. Let the road to it be marked with a mark that will attract the reverent, but repel all others. Surely it must ever be one object of the religious teacher to half conceal, as well as to half reveal, the greatest and most sacred truths. Whilst he desires the penitent and reverent seeker after God to find the way to God, yet

also he desires the irreverent, the impetuous, and the impertinent spirit of selfish and self-seeking curiosity to miss the way, those who would seek God if haply they might stare at Him and say, "Oh, so that is the Almighty, is it?" Such seekers after God, and they are perhaps more numerous than we think, he desires to miss the way altogether.

If possible, he will send them down the wrong road, they shall see, yet not perceive; they shall hear, yet not understand; they shall come back in the same spirit in which they started, unconverted and unforgiven! This hard saying, then, reveals in Jesus not so much a lack of sympathy for sinful men as a sense of reverence for the holiness of God. We have always to remember, at a time when so many dispute about the very existence of God, that no such doubt at all existed in the mind of Jesus. And if we for a moment can share with Jesus this sense of reverence and can think out honestly our own relationship to God, it must surely be clear to us that there are states of mind common enough in us, states of self-centredness, of self-satisfaction and conceit, or states of a complaining, miserable, and mean spirit, which do not fit us either for praise or prayer. In such states of mind may it not be that the hard discipline of life, and continued blind battling with the facts of the world about us, will in the long run do us more good and effect far more for our conversion than any attempt of the revivalist preacher to arouse our interest in divine things? Therefore, I take it, Jesus left "them that are without" to the further discipline of life that they might learn from experience rather than by mere spoken words the existence of realities which at present they failed to see. And to such he spoke in parables, for he had no wish that any man should approach God in prayer, or profess to serve God, or even be aroused to seek after God, who should do so in a manner and in a spirit unworthy of so great a guest, and without due sense of the holiness and the reverence due to him Whose wisdom rules, Whose goodness provides, and Whose love sustains the whole world.

So far, then, as I can read Jesus' meaning in this exceedingly difficult passage, it is that he desires no hypocritical converts. He does not approve of making the outside clean and leaving the inside still impure. He will not stop the "cough" of sin. He will make no whitened sepulchres, nor take away the sinner's last virtue, sincerity. For sin is against God, not man; it is inward not outward. Moreover, the sinner is not in Jesus' eyes beyond the redeeming grace of God; rather, as he commits his sins in God's world, he is being continually taught by God's severe discipline, as he is also continually being spared by God's mercy. Moral and spiritual character is disciplined by living in a world where it has not absolute knowledge of God, and does not know enough to act wisely and prudently in the service of God. For the development of moral and spiritual life, is it not better that a man should be left in ignorance and uncertainty as to which course of action shall bring him happiness? And that he shall know only that one is right and the other is wrong?

He has then to be guided not by know-

ledge of consequences, but by moral choice alone. His action, if he does right, may, for all he can see, bring him disaster; and his action, if he does wrong, so far as he can see, bring him just what he wants to get. In a world so full of uncertainty, that the wicked may easily appear the wiser way, and righteousness may well appear imprudent, in a world from which God has disappeared, and in which His laws of righteousness are not being enforced in any very obvious way; in such a world wisdom and prudence can guide no man with the same surety that faith, hope, love, and sterling moral character can do. So long as mankind are thus kept in a state of intellectual uncertainty, they are thrown back upon moral and spiritual character as their surest guide. Here, then, their spiritual life begins, and each man wakes to the sense of his own personal responsibility for his own conduct. If he cannot choose by consequences, he can choose by motives. He can act on the noble or the ignoble motive.

He then would be, perhaps, but a poor teacher of righteousness, who should too clearly prove to men that right conduct would have happiness for its consequence. He may prove, after all, to be the better teacher who leaves men in doubt about this, who even calls them to do right, to be loving and to have faith, without displaying all the rewards of so doing. Can he leave them to suppose that if they follow him they will have to face persecution and poverty and sorrow and worldly loss, and yet say: "Nevertheless, though it seem painful and hard it is your duty; though faith mean martyrdom, yet it is fidelity; though love bring self-sacrifice, yet it is love." He sets the moral issue clearly before them, he offers them a spiritual choice, and actually, by hiding wisdom and prudence, reveals and brings into sight, without our understanding that he does so, the real mysteries of the kingdom of God. He so reveals yet so conceals his meaning, that he leaves us to choose, with a free and unbiassed mind, on the moral and spiritual issue alone.

The wicked will not follow him—that hint about persecution and loss will deter them. But the sincerely honest and upright will act on the sense of duty and right, no matter what they suffer for it. So in unfettered freedom, men may make their moral and spiritual choice. Then, under the discipline of God's world, the years roll on, the early morning mists slowly roll away, and one by one the consequences of our varied moral choosing appear clearly before us in the landscapes of later life. To our surprise, when we did the right thing, even though it seemed foolish, we discover that it was also the wisest thing, and the thing most helpful to our highest welfare. And when we did the wrong, but at the time the seemingly wise thing, we may look back in amazement to behold that what we did was the most foolish thing imaginable, the direct cause of infinite misery and remorse.

The consequences, when they are seen, may reveal to us at a later time the rule of righteousness, and show us when no harm can be done by it, that a good life is also a wise and prudent one. But in God's world things are so ordered that our freedom of choice between right and wrong,

faith and doubt, love and hate, shall not be taken from us by seeing all these consequences at the time.

And if this be God's method of giving to each man freedom of moral and spiritual choice, it may help us to understand how one who came to draw men into the kingdom of God, sought to inspire them with a deeper sense of their personal spiritual responsibility for the motives they chose to act upon, rather than to direct them to any wise and prudent calculation of consequences.

Are we ever inclined to believe that Jesus did not really mean what he says in this hard saying? How then shall we ever explain his joy and thanksgiving, "I thank thee, Father, Lord of heaven and earth, that thou *didst* hide these things from the wise and understanding, and *didst* reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight?"

Surely Jesus is consistent. His words are stern, his line of action severe, his cause of thanksgiving famous through the world. If we differ from him on this matter, if we would make hypocrites, or take wisdom and prudence as our surest guides into God's kingdom of faith, love, and self-sacrifice, do we not differ from the Great Teacher in our whole heart and soul? Are we not removing the very keystone of the arch of heaven as Jesus beheld it? Shall the intellect go first? Shall we refuse to take even God for certain! Shall we watch Him first, and trust Him afterwards? Shall we discover Him first and love Him afterwards? Can love explore no further than the mind can in the reading of souls? Is it the wisest and most prudent thing to understand the Almighty thoroughly before we trouble to humble ourselves in His Presence? Are not wisdom and prudence too tall to enter in at the gate that Christ entered heaven by? Will they humble themselves to enter into any peace that passeth understanding? Will wisdom and prudence lead us to the cross of Christ? Will they teach us love? Inspire us with faith? And coolly guide us to any place where God is?

Shall all the mystery of the kingdom of God be given to them alone? Amen

LIKE THE WIDENESS OF THE SEA:

FABER must have been standing on the prow of a vessel in mid ocean, looking with eyes of love and longing over the broad stretch of waters, when there came to him his sweet song of the larger hope. For the sea, that inspires terror while expressing the wild power of Nature's elemental energies, can assume a magic, eloquent of the thought voiced in Faber's hymn. The heart of the Eternal is most wonderfully kind! The kindness of the sea! A little winged creature has followed our ship, fitting to and fro over the wake of the vessel, and dipping its white-rumped body as if to catch the kiss of the wave-crest, and at night it folds its black wings to commit itself in entire trust to the benign breast of the great ocean, which rocks it to sleep, and, homeless itself, makes a home for the stormy petrel.

And man, by building a craft after the manner of the body of a bird, has learnt

to profit by the same kindness of the sea. From the burnt-out canoe of the savage to the thirty-thousand-ton liner of the modern, man has made him a shell to serve for house upon the waters, and thereunto committed the mutual tokens of the divided nations, and sought out distant brethren, and knit the world with cords of fellowship. It is the sea that unites peoples that on land will slay each other for a reef of shining pebbles; it is the sea that washes away the wrongs of continents and makes clean the memory of landward cares. Man erects barriers everywhere except on the blue expanse. But the salt breath is ever redolent of what is free and open. The buoyant waves furnish no anchorage for a fixed prejudice; the inelustable stream sweeps down the pale of privilege. Hence the sea that "hath no outland limit save the blue sky and the low light of the shifting stars" offers best material symbol of the large measures of the operation of God.

All the week, since I left Southampton on my way to the Cape, I have been alternately haunted by Faber's verses and a Welsh hymn that opens with the same sentiment: "Mae ei gariad fel y moroedd." Looking out upon the immensity of the ocean, I seemed to gain a fresh realisation of the wondrous love of God when I called to mind it was like the wideness of this wondrous veldt of heaving waters, this ever-changing plain, silver-frosted, sapphire-radiant, violet-tinted, hyacinth, amethystine sea.

For an occasional trip across the Bristol and English Channel or Irish Sea had not prepared me for the marvel of these Southern waters. For the first time, I have felt the passion of the sea-farer. The hunger of my eyes can never be filled enough. I wait for the dawn to watch the sun rise out of the eastern horizon, and know not which to be the greater splendour, that or the setting. By day I make show of reading, but my eyes ever go roaming over the waste, until the soul is straitened with longing for an infinite something of which this limitless flood is but type and shadow.

Round the walls of our vessel the song of the sea makes never a pause. Its swish and swirl are our herald of morning and harbinger of the dusk; the husky whispers of its surge are our tolling for prime and vespers; the wind may rise with moaning or fold its wings to sleep upon the hollows between the waves, but its sweeping music will not cease while we move down the waterway of six thousand miles at the end of which lies the harbour of our purpose. And its message to the ear is that of the broad glimpse to the eye—the wide mercies of Him who holds the world in the hollow of His hand. When the glories of the sunset that dyed the billows in blood and fire fade away, and the night comes swiftly down, throwing the shadow of its wings on the darkling waters, and new stars appear that "glitter magnificently unperturbed," the mysterious murmuring of the wind mingles with its canorous cadence, and the sea fills with voices that are like the arcane crooning of invisible hosts. Then the secrets of those submerged continents of which deep-sea soundings show the Azores and Canary Islands to be but their highest mountain-peaks, be-

come voluminously vocal, and the ocean depository of the civilisations of sunken Atlantis testifies how the modes of men must ever pass away, but the word of God abideth for ever.

O winds that sigh like "wanderers from the world's extremity;" O floating multitude of restless rollers; O stars tangled in the web of night as hos'ages of the hidden light; bring to me through the mirk an accent of that word that faileth never, that I may not take false for true and illusion for reality. Small comfort were it for man if the breadth and depth that swallow up the distinctive landmarks of the past had no security of their own. The furrows that close as the ploughing keel passes between buoy up the vessel and send it forward on its way. No pathway has been worn for a boat across the trackless main, but by trusting to the law of the pole star, it finds a hidden way that will not err, as the long-winged sea-hawk or frigate bird that passes us swiftly by this moment steers his flight by some shore of longing he cannot see. So man may safely traverse with security the infinitudes of God.

Something of this spirit of trust has entered in to distinguish old sea-faring folk. One of our crew has had forty years' acquaintance with the sea. I regard these sea-dogs with great awe. Years of fellowship with the soul of the storm and the solitude of measureless waters, years of comradeship with the sacred sanctities of the dawning, and the wistful harmonies of the dusk, years of wondering interrogation of the "huge and thoughtful night," years of fulfilment of a passion for the wide open spaces of sky and sea—this experience has set them apart, a race contemptuous of land-abodes and land-cares and land-prejudices, and washed their souls free of many of their trammels in the expansiveness of the sweep and movement of the great main. The genial disposition and general detachment from thoughts engendered in back-gardens and under ceilings that characterise sailors, the wider outlook upon the world possessed by travellers, seem to descend as a natural heritage unto those who love and sail the seas. It may also partly explain the breadth of the colonial spirit. I have not been placed under necessity of waiting for my arrival at the Cape in order to learn something of the nature of the spirit of the colonist, for it has fallen out that the bulk of my fellow-passengers are Africans returning home after a holiday in the old country. It is stimulating to come into contact with minds that have developed a view of life, a social tone, a political temper which is largely different from that in "venerable priestly Asia," and "royal feudal Europe," as Whitman dubs them. The British Africaner laughs at the caste-system of the old country, at its pious conventions, its legislative stupidities. I must wait to have my impressions confirmed before I chronicle them, but the promise of my visit seems to be that to a land "tolerating all, accepting all," where "The doings of men correspond with the broadcast doings of the day and night; Here is what moves in magnificent masses careless of particulars. Here is equality, diversity the soul loves."

Many an evening has been rendered

memorable by confidential talks with men who have acted and thought, telling experiences of tragic adventure, of escape from peril and the stern vicissitudes of battle; we have exchanged views on art and poetry and science; we have not been afraid of discussing questions of theology and of religion, and I have found their position to be of the broadest and freest. I have not heard a single good word for the mere missionary, or noticed much respect for the orthodox systems, but sympathy with the underlying verities of life has not been wanting. It is religion outside the churches that seems to be most widely represented on board. But the graces of God also blow freely outside the churches, and neither on land nor sea hath He denied His tokens, who hath never left Himself without a witness at any time or in any place.

J. TYSSUL DAVIS.

FROM HUNGARY.

In a "saison mort," what else could you expect to find but dead silence, and rest, and stagnation? To be more polite in my expression, let me call it "a summer vacation." Old Royal Hungary deserved it after an internal war of some four years' duration. It takes a considerable amount of blindness and neglect to prevent the eyes of those seated on high thrones from seeing that sometimes the most trusted counsellors are their deadly enemies. Thanks to Providence, those of us who were almost shaken in our trust in the wisdom of old age have at last regained all that seemed to be utterly lost. If you come now you will find a Hungarian rediiva on the great plains and in the shade of high mountains.

Golden corn and silvery grapes throw their blessings in an unusually great abundance into the hands of the reapers. And the sower and the reaper meet together in joyous musings, and landowners and workers are happy again as of old, but with a very important difference, for, instead of the once powerful lord and miserable peasants, they embrace each other as co-workers, as helpers of each other, and thus enjoy a hearty dance to the sound of the familiar gipsy music.

Though the political world seems motionless, there has not been for many years a more intense and far-reaching activity in the different branches of the nation's affairs. All this my English readers may well comprehend if they keep in mind that Count Apponyi, the world-peacemaker and great leader of his country, is enjoying King Francis Joseph's full trust, together with Louis Kossuth's son, the present-day Gladstone of Hungary, who received schooling in your famous colleges, and who has learned to know from personal experience the innermost thoughts and feelings of all the important nations of Europe. We are expecting great things from the present so-called "great ministry," though we are aware that it is only a transitory one. For who would not regain lost hope, seeing Dr. Wekore, with his great capacity in finance, the political heir of Deák, in the presidential chair, and Count Andrássy's worthy son at his right hand, as head of the Interior. In consequence of these things, your correspondent

hopes to meet your readers in future more frequently in their homes; but let him also hope that enterprising English capitalists will find their way here and see that it is a vital interest for England to be in close touch with Hungary as the only capable separator of German and Slavic races in the heart of Europe.

Very soon after this letter will reach the readers of THE INQUIRER, with us, and partly with you also, school work will have begun again. This reminds me of a heartfelt duty towards my revered professor, Dr. Drummond, who has this year concluded his active collegiate work. It is just thirty years but one since I had the great privilege of entering Manchester College, in London. The greatness of an educational institute depends almost entirely on the teaching staff. How fortunate Manchester College was then you know far better than I. There was the great philosopher, Dr. Martineau, as principal, and Dr. Drummond, Mr. Upton, and Mr. Carpenter as his colleagues. Dr. Martineau was at the very height of his fame, surrounded by his former pupils and admirers, themselves all young in vigour, but already enjoying full respect and love, not only of Unitarians, but also of a large English-reading public. How deep was the influence upon all of us students, as we sat together with them at the great master's feet! And the younger professors, especially Dr. Drummond and Mr. Carpenter, followed Martineau's example in their friendship with the students, and gave us the chance to meet them in their family circles and spend with them a few free hours. Dr. Drummond and his colleagues must have felt during their long life that their aims were appreciated; and, as for myself, I confess that my gratitude towards the teacher and friend is deep and sincere, and I only wish that Dr. Drummond may long enjoy his rest from college work, in order that henceforth he may have even more time to give public utterance to his deep thoughts and scholarly studies. As for Dr. Carpenter, I simply wish that he may continue his work so amply begun. He is already the leader of liberal thinkers almost, I may say, all over the world. He knows better, perhaps, than anyone else, the tides of the thoughts of all great thinkers. As head of Manchester College he will, no doubt, influence his colleagues and pupils with his far-seeing liberal ideas, and make them all apostles of that real fraternity and brotherhood which only the true disciple of Jesus can appreciate.

I am glad to report that our young men here take now a great interest in pastoral work. The twenty places in our theological college at Kolozsvár are overcrowded, since in the last three years we have had twenty-three or twenty-five students. In consequence of this, we are able to send a student to the Unitarian Home Missionary College, at Manchester, through the very kind help of Principal Gordon. Thanks to the generosity of English Unitarians, we shall next year have three students in England—a young lady, Miss Pünkösty, at Channing House School, London; Mr. C. Raffay, at Manchester College, Oxford; and Mr. Alex. Kiss, at the Unitarian Home Missionary College, Manchester. I only wish that we could receive, in their stead,

at least one young theological student at Kolozsvár. I am sure Mr. Raffay would introduce anyone to the Hungarian language, so as to be able to make a study here of our present life and our glorious history. I think it would repay the trouble of anyone interested in the history of Unitarianism.

You will be interested to hear that we have lately received a good number of converts from the Roman Catholic Church, and also that several new churches have been built over the field. I have seen the re-opened Thorda school, and can assure you that this ancient fortress of Unitarianism will gain a good deal through this school. I have also seen the Keresztur high school working with a splendid set of young professors, all of them University men. In their midst you feel the real strength of Hungarian Unitarianism, because they are surrounded by populous Unitarian congregations on all sides.

Our annual meetings will be held in Kolozsvár on the last Saturday and the following days of October.

Let me mention that the splendid volume of the Geneva Conference will be published this year in the Hungarian language.

G. BOROS.

Kolozsvár, August, 1906.

THE WAY OF PEACE.

FOR A TWENTIETH CENTURY DISCIPLE.

V.

I.—It is not to be expected that all your days will be screened from danger. When sin comes near, remember your divine inheritance, allow your soul to so delight in the God-spirit inhabiting the temple of your being, that heart and mind may be purged from every evil thought, that you may be so filled with active joy, no sin can find a cranny for its roots.

II.—Salvation is growth; to be saved you need simply to keep growing.

III.—Every day there is new strength, every day more light, every day greater things become possible for you; as you grow you become more and more filled with the deathless power that is eternal!

IV.—Obedience is a poor incentive, love is the best. To obey is to be servile, to carry duty like a convict's chain, to turn worship into bribery, prayer into a cry for mercy. But to love is joy, confidence, and exultation! It is recognising the divine voice and hastening to the Father's arms.

V.—What a difference between "Thou shalt not steal," "Thou shalt not kill," and "Why of your own selves know ye not what is right?" Inspired with love, how poor the attempt to force the divine spirit and drive it with goads. Why evade the method of Jesus by still seeking to compel rather than to win?

VI.—Religion cannot be put into your life nor into any life by compulsion. You cannot make your child do right! Yet that which no force can compass a breath of the spirit of love may create.

VII.—"Will you or won't you?" is the most serious question we are ever asked to answer. We inherit from innumerable ancestors, we are surrounded by impenetrable conditions, we are fed by countless streams, heredity and environment play their settled parts, but do not

decide the issue? You are always at the crossing of many ways; any one is yours, but only if you choose to take it!

VII.—The paths to nobleness, the opportunities of service, the calls to daily heroism, are opening ceaselessly before each living soul. Seek, and you shall find. Ask, and you shall receive.

IX.—Do not say the world is rude, your fellow-men unkind, fate cruel. If you cherish the loving spirit of an "Amiel" or a "Thomas à Kempis" the visions that inspired them will inspire you.

X.—Life is greater than all its difficulties. Goodness is overwhelmingly stronger than evil. Your living spirit is much more than a match for its temptations. "You need not sin."

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

Suffolk Village Mission.—Mr. Richard Newell writes from The Manse, Framlingham, asking for contributions of cast-off clothing in aid of his mission:—"We hold our annual rummage sale at Bedfield on September 19, which will be the only means for the poorest amongst us to obtain winter clothing for their families. We put a merely nominal price on the articles sent in, so that the spirit of independence is encouraged, and at the same time it is a real charity to the people. It is also much better to provide beforehand for winter, now when there is a little extra money left from the harvest, after paying the year's rent, &c., better than to appeal for help when cold wet winter sets in. May I ask your readers to remember us promptly by looking up superfluous garments and sending in parcels in time for the sale. Consign G.E. Railway, carriage paid."

Aberdeen.—The new building for the Unitarian Church is now nearly ready for opening. The Hall has been in use for several Sundays, and has proved highly satisfactory. Its acoustic properties are perfect, and it is light and comfortable. The church is a surprise to every one. Its fine proportions are warmly admired, and great expectations are cherished regarding it. The various rooms and conveniences in connection with it have been well planned in view of the building being used as a centre for religious and social work. A considerable sum is yet needed to meet the entire cost, and the congregation is making determined exertions to raise it. The dedicatory services will be conducted by Principal Carpenter, M.A., D.Litt., on Sunday, September 23. A "House Warming" will take place in the Hall on Saturday, September 22, at seven.

Chorley.—The anniversary sermons were preached on Sunday, August 26, to large and interested congregations, by the Rev. A. Cobden Smith. Solos were rendered by Mrs. W. Porter and Mr. F. J. George. The collection realised a good amount.

London: Stratford.—On Monday, August 27, in connection with the Temperance Guild and Band of Hope, a flower-show, plant growing competition, and general exhibition of curiosities, &c., was held. A fair number of plants were sent in, and six prizes were awarded. The exhibits were many and varied in character, consisting chiefly of hobbies and objects of interest belonging to the children. There was a fair attendance.

Van Mission.—The 100th meeting of the Mission was held on Wednesday of last week at Heckmondwike, where the van was admirably placed on the Green. Successful meetings were held throughout the week. In the previous week at Bramley, a suburb of Leeds, the Mission was loyally supported by the Rev. A. Amey and members of his Pudsey congregation, and with good results, though the numbers there were not so large as at Heckmondwike.

Wolverhampton.—The Rev. J. A. Shaw was last week taken seriously ill with acute pneumonia, but is now practically out of danger, and is making satisfactory progress towards recovery.

MANY of our readers will be interested in the following account of the Letchworth "Open-air School" which is being built by Miss Lawrence at Garden City. The building is being constructed in such a way as to make open-air life possible all the year round. Miss Lawrence's plan is to instruct teachers, and she proposes to begin with a series of congresses and summer schools, with holiday parties for elementary school teachers at Easter and Whitsuntide. Questions of hygiene will be thoroughly studied, and the practical possibilities of open-air life demonstrated. It is hoped that the building will be completed in a year. Considerable progress has already been made. The wide-roofed verandah, which faces south, will serve the double purpose of a living and lecture-room by day and a dormitory by night. The furniture is to be of plain oak, with no upholstery. There will be no carpets or curtains, and no sharp corners to catch the dust. The walls and floors will be washed down with a hose. The surrounding grounds are being laid out in arbours and covered alleys, and a turfed amphitheatre is being excavated to serve as a students' meeting-place.

It is most true that eyes are formed to serve
The inward light, and that the heavenly part
Ought to be king.—*Sir Philip Sidney.*

COULD we follow from world to world
those laws which look so sad and stern
below, we might find them working out
elsewhere the spiritual ends which here
they seem to disappoint.—*Martineau.*

LIFE is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand:
'Twill soon be dark;
Up, mind thine own aim, and
God speed the mark!

Emerson.

Wise sayings often fall on barren
ground; but a kind word is never thrown
away.—*Sir Arthur Helps.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 9.

Acton, Croftfield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. S. M. CROTHERS, D.D.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. V. D. DAVIS, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30, Mr. C. SKELT.
Islington, Unity Church, Upper-street, 11 and 7, Mr. W. RUSSELL.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. SINCLAIR, M.A.
Peckham, Avondale-road, 11 and 6.30.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPELTON.
Stoke Newington Green, 11.15.
Stratford Unitarian Church, 11, Mr. A. PHARAOH, and 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Suspension of services until September 23.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. HAROLD W. REYNOLDS.
DOUGLAS, Isle of Man, The Gymnasium, Kensington-road, off Bucks-road, 11 and 6.30, Rev. J. CHANNING POLLARD.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE.
LEICESTER, Narborough-road, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Totteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. F. ALLEN.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
OXFORD, Manchester College, 11.30, Rev. DR. CARPENTER.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. H. FISHER SHORT.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, Sowerby Bridge, September 10, 11, and 12; Hebden Bridge, September 13, 14, 15, and 16, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.
Closed 16th and 23rd inst. Re-open 30th.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.

CAPT TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENICE.
F.S.I. | Miss ORME.
STEPHEN SEAWARD TAYLOR.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 13 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

MARRIAGES.

BRAMLEY—WIGHTMAN.—On September 5th, at Dronfield Parish Church, by the Rev. C. I. Bickerstaff, vicar and rural dean, assisted by the Rev. J. Evans, vicar of Stallingboro', Lincs., Francis Herbert, youngest son of the late Herbert Bramley, and of Mrs. Bramley, of Sheffield, to Norah Fawcett, youngest daughter of Dossey Wightman, of Unstone, Derbyshire.

CRABTREE—KNOTT.—On September 5th, at the Blackley Unitarian Chapel, by the Rev. Wm. Holmshaw, assisted by the Rev. John Ellis, Alfred Allen, second son of Allen Crabtree, of Whalley Range, Manchester, to Adeline, only daughter of Thomas Knott, Crumpsall.

DEATH.

COUPLAND.—On August 29th, John Arthur, third (surviving) son of the late W. N. Coupland, of Streatham, aged 52 years.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really whole some Confectionery.

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

FOR THE HOLIDAYS.

BEE SONGS.

By the Rev. W. G. TARRANT.

"A little book of graceful and sincere songs and lyrics."—*T. P.'s Weekly*."Cannot fail to bring cheer to the reader."—*New Age*.

ONE SHILLING NET.

PHILIP GREEN, 5, Essex Street, Strand.

(Or of the Author, Wandsworth.)

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

NAZARETH UNITARIAN CHAPEL**PADIHAM.**

1806 CENTENNIAL CELEBRATIONS 1906

September 8th and 9th, 1906.

A Centenary Volume on "The History of Unitarianism in Padiham," by the Minister, Rev. J. E. JENKINS, has just been published. It contains 18 Illustrations, including Portraits of the Ministers, past and present, also reminiscences by the former Ministers. Cloth, bound, 2s. net.; postage, 2d. extra.

Orders solicited by

Mr. ADMIRAL SHAW, 9, Villiers Street, PADIHAM.

FOURTH CITY MUTUAL BENEFIT**BUILDING SOCIETY,**

2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice, 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

**Situations,
VACANT AND WANTED**

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY desires post as COMPANION or LADY'S HELP, where maid is kept. Domesticated, good needlewoman, no objection assisting with one child.—C. S., 121 Dalston Lane.

ALADY wishes for an engagement as COMPANION or HOUSEKEEPER. Highest references.—D. J. G., The Grove, Tansley, nr. Matlock.

LADY HOUSEKEEPER.—Mrs. DEWHURST, Marton House, Skipton, highly recommends a lady who lived with her late father for eight years in this capacity. Well qualified for responsible post. Nice companion for girls. Also strongly recommended by Mr. R. D. Darbishire, Victoria Park, Manchester, an old and intimate acquaintance.

CHURCH, PEAS HILL, NOTTINGHAM.—Pulpit vacant. Applications, stating experience, age, &c., to Secretary, J. R. KILLINGLEY, Rock Side, Sneinton Hermitage, Nottingham.

THE REV. A. DOEL desires occasional engagements for service, or supply in any Free Christian pulpit.—Address, for the present, c/o Mr. R. D. DARBISHIRE, Victoria Park, Manchester.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Crantock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

TUNBRIDGE WELLS.—ROCHELLE, 21, Crescent-road.—PRIVATE BOARDING ESTABLISHMENT. Central for Churches, close to Common. Good cooking. Terms moderate.—The Misses PITT-HAMMOND and WOODROW.

COMFORTABLE APARTMENTS to Let, permanent or otherwise, near sea and station. Terms moderate.—Mrs. W. WINNING, 3, Church-street, Southport.

HAMPSTEAD (Best part).—INVALID or PAYING GUEST offered pleasant Home by lady and daughter. Private suite, with board, if desired. Excellent house, nice garden, gravel soil. Near Heath, stations. Highest medical reference.—St. Martin's, Thurlow-road, Rosslyn-hill.

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE, LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "BOOKCRAFT," LONDON.

MANCHESTER COLLEGE, OXFORD.

"The College adheres to its original principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines."

Principal:

Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D. For particulars as to Lectures and Bursaries for Students for the Ministry, apply to the Principal, or to one of the undersigned:—

A. H. WORTHINGTON, B.A.,
1, St. James's-square, Manchester.

Rev. HENRY GOW, B.A.,
3, John-street, Hampstead,
London, N.W.

APPLES.—Good Cooking and Keeping Apples, 42 lbs., 6s.; 20 lbs., 3s. 6d. Carriage paid in England and Wales. Cash with order.—FRANK ROSCOE, Steeple Morden, Royston.

**E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass**

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress. New Term begins September 15th.

LLANDUDNO.—TAN-Y-BRYN (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

**SOMERVILLE SCHOOL,
ABERYSTWYTH.**

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

CHANTRY MOUNT SCHOOL, BISHOP'S STORTFORD. Head Mistress, Miss ESTHER CASE (Girton College, Cambridge).

Next Term begins on Thursday, September 29th. A Bursary is offered for a girl under 13. Particulars on application.

OPENING OF NEW UNITARIAN CHURCH, ABERDEEN, on September 23rd. Dedictory Services conducted by Principal CARPENTER, M.A., D.Litt., at 11 and 6.30. Donations toward special collections will be gratefully received by Rev. A. WEBSTER, 61, Albury Road.

BROUGHTON UNITARIAN FREE CHURCH, BURY NEW ROAD, HIGHER BROUGHTON, MANCHESTER. A Welcoming Soirée to the Rev. Henry Dawtrey, B.A., will be held in the Church on Wednesday evening, September 13. Tea at 6.30.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, for two lines; extra lines, 4d. each.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted, 20 words, 1s. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, Sept. 8, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3351.
NEW SERIES, No. 455.]

LONDON, SATURDAY, SEPTEMBER 15, 1906.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK...	601
LEADER:—	
A Welcome Preacher ...	608
ARTICLES:—	
A Forty Years' Ministry ...	602
Social Reformers.—III. ...	603
Essays in Restatement.—XVI. ...	607
The Church of the Living God ...	608
The Way of Peace.—VI. ...	610
Mother Bickerdyke as I Knew Her ...	612
Gateways to the Soul.—III. ...	613
CORRESPONDENCE:—	
The National Conference... ..	606
Tennyson's "Grail"	611
Manchester College and Others ...	612
Postal Mission Work in Denmark ...	612
LITERATURE:—	
Hebrew Prophecy	604
Plato on the Teaching of Religion ...	604
Articles in the Reviews	605
POETRY:—	
Harvest Song	606
THE CHILDREN'S COLUMN	606
NEWS FROM THE CHURCHES	615
OUR CALENDAR	615
ADVERTISEMENTS	615

NOTES OF THE WEEK.

IN next week's INQUIRER we shall publish a sermon by the late Rev. R. A. Armstrong on the Beauty in Nature, a sermon after a holiday, preached more than once in Hope-street Church, Liverpool.

WE publish this week the sermon by the Rev. John Cuckson, preached in the First Church of Plymouth, Mass., on the Sunday before the celebration on Aug. 1 of the 300th anniversary of the founding of the church at Scrooby. In that celebration, an account of which will be found in the *Christian Register* of Aug. 9, the Governor of the Commonwealth, his Excellency Curtis Guild, the Hon. John D. Long, ex-Secretary of the Navy, the Rev. Edward Everett Hale, Dr. S. A. Eliot, President of the American Unitarian Association, and others took part. Cordial greetings were received from the Rev. T. T. Munger, Dr. Lyman Abbott, Dr. Washington Gladden, and others. In the conduct of the afternoon Communion service the Rev. John Cuckson was associated with a number of other ministers.

"THE Rev. Frank K. Freeston, of London, England, will preach at King's Chapel on Sunday, Sept. 2, at 10.30 a.m." So we read among the announcements in the *Christian Register* of Aug. 30. For the rest of September and October, as our readers are aware, Mr. Freeston is to occupy the pulpit of the First Church at Cambridge, Mass., while Dr. Crothers preaches at Essex Church, Kensington.

ON Saturday and Sunday last the centenary of the Padiham Unitarian Church was celebrated, the new memorial schools being opened on Saturday by the Rev. J. H. Wicksteed, a former minister of Nazareth Chapel, and the Sunday services being conducted by the Rev. Joseph Anderton, of the Liverpool Domestic Mission, who is a native of Padiham, and the Rev. J. C. Street, of Shrewsbury. We have received a full report, but too late for use this week.

IN connection with the Padiham Centenary, the Rev. J. E. Jenkins, the present minister, has published a history of the congregation, with eighteen portraits and other illustrations, and some pleasant reminiscences by former ministers. It will be a very welcome memorial of the hundred years of a remarkable history.

IN a recent number of *Liverpool Opinion* several replies were published in answer to a question addressed by the Editor to ministers of religion in that city: "Is there any indication of Atheism gaining ground in Liverpool?"

Canon Woodward's reply was brief, but to the point:—"I am not aware that there is any distinct indication of Atheism gaining ground in Liverpool. Agnosticism is perhaps more prevalent than formerly, but the chief enemies of the Christian religion are ceremonial formalism; superficial scepticism; the selfish pursuit of pleasure and indifference to great moral questions."

The Rev. J. Collins Odgers wrote that, after only two years' residence in Liverpool, he could not make any general statement in answer to such a question, but added:—"I may say that, as regards the young people with whom I am connected, I have no ground for supposing that religious conviction is becoming weak before the attacks of Atheism or Agnosticism. . . . I daresay many young people in this city experience religious difficulties in the face of scientific discovery and the advance of modern knowledge, but I should be the last person to say that all doubt is wicked and must lead to atheism, darkness, and despair. In very many instances doubt has led to the adoption of a faith which is sincere and free—a faith which does not shun the light. It is bondage to the letter which has so often been allowed to kill the religion of the spirit."

THE Rev. H. D. Roberts, of Hope-street Church, in the course of a long reply, wrote:—"When one man calls another man an Atheist, it usually means,

not that that man denies God, or denies the Divine Idea in the Universe; but simply that that man's thought of God and conception of the Divine Idea are different from his own. His conception cannot coincide with the God of the Garden of Eden, with the God of Calvin, with the God-to-be-propitiated of sacerdotalism or 'revivalism,' with the God of the sacramentarian. Immense numbers of men turn away from these conceptions and are therefore called Atheists. But they are not therefore Atheists. This is not merely irreverent denial. It is a greater reverence, which can no longer rest satisfied here. It is a desire to readjust their thoughts to the sublimer conceptions and the intellectual necessities of to-day. Most of them are looking for God or that for which the name 'God' stands: looking diligently for conviction of the moral order of the Universe, whether they find it or not. What they do deny, for themselves, is a particular notion of God, which does not satisfy their heart and their mind."

It is announced that the late William Colfox, of Bridport, has left £1,000 to the Unitarian Chapel of that town, with which he was all his life connected, and £50 to the Sunday-school. Among his benefactions are also £500 each to Manchester College, Oxford, the London Domestic Mission, and the British and Foreign Unitarian Association.

MANY friends in this country will hear with regret of the death at Calcutta of Mr. A. M. Bose. The *Westminster Gazette* of Wednesday had the following note:—"The first native of India to obtain a place among the Wranglers in the Cambridge Mathematical Tripos was Mr. Ananda Mohun Bose, news of whose death in Calcutta is contained in the papers to hand by this week's mail. Among the public men of Bengal there was perhaps none held in such universal esteem as this eminent citizen, whose talents were recognised forty years ago by Sir Henry Maine during his tenure of office in India. He was a former president of the Indian National Congress, an indefatigable member of the old Calcutta University Senate, and a leader in the Brahmo Somaj, the Church of Reformed Hinduism, which during the period of its prosperity represented almost all the reforming influences in the religious and social world of Bengal. Mr. A. M. Bose was called to the Bar in the early seventies, and practised for more than twenty years in the Calcutta High Court."

A FORTY YEARS' MINISTRY.

ON Sunday last the Rev. Ambrose N. Blatchford, B.A., completed forty years of ministry at Lewin's Mead, Bristol, first as junior colleague to the late Rev. William James, and from 1876, after his senior's death, as sole minister.

The services of the day were devoted to this commemoration, and in his morning sermon Mr. Blatchford dwelt on the memories attaching to this long association with Lewin's Mead.

At the evening service the discourse was addressed to his fellow-citizens. Taking as his text Psalm xxxi. 21—"Blessed be the Lord; for He hath showed me His marvellous loving-kindness in a strong city"—Mr. Blatchford said:—

When, as in the present instance, remembrance is fraught with happiness, it is not only a duty, but a pleasure, to pay one's tribute of thankful recollection to those whose courtesy and treasured friendship have ministered to the joy of life, and of earnest work, in their midst. Sincerely, therefore, do I thank God for marvellous loving-kindness shown to me in a strong city. For is not this same Bristol that we love, and wherein so many of her adopted, and grateful, children have found a home, "a strong city"? I do not mean "strong" in that grim material sense dear to the hearts of warriors. Approach her confines from the landward side, no frowning battlements give warning or challenge to the stranger. No deadly guns seal up the grand old Avon gorge. And yet, in a far nobler sense, Bristol is "strong" indeed. Such estimate as I may presume to form of her spirit and of her ways I gather in the light of forty years' acquaintance with those who have earnestly and unselfishly striven to uplift their fellow-citizens, to direct the city's energies, and to spiritualise the private life of her inhabitants. Seriously and thankfully do I hold that this city of ours is strong in all that makes for a people's progress—and so let us reasonably call to mind some of the justly enviable characteristics of this our dwelling-place.

Turn first of all to that page, more or less dark, in the experiences of every community. What light do the criminal statistics of our city throw upon the manner of life of the dwellers therein? Is it not a fact, reassuring as it is incontrovertible, that a careful examination of those sad statistics will reveal a noteworthy and a blessed scarcity of violent and more flagrant crime? Look to the calendar of your police courts after any general holiday, and you will have cause to rejoice at the sure testimony thereby afforded that, in Bristol, the multitude that goes out to keep holiday is a self-respecting one, that in the main knows right well how to take care of itself.

And yet again, though not as one who has the right which close knowledge of such matters can alone confer, before I pass to other thoughts, I leave with you this question as to the infrequency of the failures and crashes which within our own personal recollection have confused the steady commercial life of the city. There must have been a serious carefulness upon the marts of business which no wild sweep of rash speculation has availed to shake. I hold, too, that this same spirit of heedful-

ness has actuated and balanced our municipal life; yea, and it has lent depth and strength to the way in which the citizens have addressed themselves to the national and international questions which all communities have to face firmly, and with perfect veracity of conviction. You and I can summon up old times of national controversy that swept over our city; but, like an April storm, it passed away and left the air the clearer for the very honesty, as well as earnestness, of the respective leaders in the struggle.

These are healthy memories on which it does us good to dwell, and the causes of such an attitude of people towards one another are not fair to seek. Such causes are two in number, and the first that I would mention is to be found, as I sincerely believe, in the whole tone and character of our newspaper press. Occupying a position to which duty and conscience constrains me, and holding views differing from the vast majority of faithful religionists round about me, I have had exceptional opportunities of estimating the absolute fairness and generosity of every section of our Bristol press. Delightful it is to pay one's tribute of grateful recollection to many a departed worthy who made Bristol newspapers respected far and wide. Before my mind's eye passes the happy memory of Joseph Leech,

"Whose wit in the combat, as gentle as bright,

Ne'er carried a heart-pang away on its blade."

I remember Peter Stewart MacIver, who gave Bristol her first daily paper. Out of the past there floats the recollection of George Somerton, of Henry Mills, and of the worthy George Powell. It matters not how warmly attached to this, that, or the other set of public causes our newspapers may respectively be, I have proved their chivalry, I have seen them faithfully doing their duty to the living, and dealing so gently and so generously by those who have "passed to where, beyond these voices, there is peace." No wonder, then, that in presence of such an influence the public life and work of our old city need fear comparison with none. It is a strong, clear factor for all that is good in the ever-developing life of our city, with which, thank God, no man may ever hope to tamper.

And that other great and constantly active cause that goes to make Bristol "a strong city" is increasingly borne home to me—it is the strength and the depth of the religious sentiment in the midst of her. It is there, and it is useless to ignore it, it is perilous to alienate it. But it is my happy task to bear faithful and willing testimony to the services ungrudgingly rendered to their fellow-citizens by the clergy of the church, and by the ministers, whose names are honoured in every Nonconformist household of faith. To live in contact with these men has been nothing less than an education in Christian culture and in Christian liberality. See how the Church of England bears the remembrance of such servants as the broad-minded Dean Elliot, Canon Girdlestone, Archdeacon Norris, Canon Ainger, and the wise and ever-gentle Bishop Ellicott. Again, Bristol can call to mind the faithful Monseigneur Clarke, the scholarly and courtly Dr.

Clifford, and his kind-hearted and most assiduous successor in his Clifton Bishopric, Dr. Brownlow. Such are they to whom the Church of Rome turns as her trusted representatives in Bristol. The record of the past forty years is bright indeed with the names of honoured and beloved leaders of Bristol Nonconformity. In faithful remembrance we seem to see the dignified and gracious presence of David Thomas; and side by side with him I set the happy and the lovable recollection of our own William James, who rose from a couch of sickness to preach his last sermon, and that sermon a warm tribute to the worth and to the work of David Thomas, when Highbury mourned its honoured preacher's death. Samuel Hebditch, too, and Isaac Roper worked and taught within the space of years that falls within this night's grateful retrospect. Reverently I call to mind the widely cherished name of George Müller, that true-hearted father to the fatherless, from whose hands the task he loved so well passed to the generous care of James Wright; while he, too, has laid life's burden down and gone home to rest in God. Out from my happy past memory calls again the winsome and the welcome presence of our dear and generous-hearted friend Urijah Thomas; and "he, being dead, yet speaketh" in every heart that loved him; for never was a nature more full of the sweet spirit of brotherliness than was his.

I want you to realise the spirit that these honoured ones breathed abroad. Such men command our affectionate respect; they drive away from our hearts the spirit of exclusiveness and the unhealthy mist of prejudice. Most thankfully do I bear this hearty testimony; for I acknowledge gratefully the touch which such characters have laid upon the heart of Bristol; nor do I wonder how the religious spirit of this goodly city has strongly flowed into philanthropic and educational channels. I remember gladly how my early ministry was made happy by the trust of such a spirit as that of Mary Carpenter. I recollect, too, the untiring efforts for the suffering children whose hospital on St. Michael's Hill is the truest monument that could perpetuate Mark Whitwill's name. I call to mind the faithful services of such justly honoured citizens as George Thomas and Robert Charleton; nor would you wish to forget two names at which the heart of Lewin's Mead leaps up—names that remind us how Christopher Thomas and how Herbert Thomas loved and served the city whose praise is on my lips to-night.

Take, then, at last, as at the first, my heartfelt thanks for the kindness with which my fellow-citizens have met me on my way, and have brightened my round of sacred duty; and with my gratitude receive also my deep and my affectionate prayer that God's abiding blessing may light, in overflowing mercy, on the Bristol that we love.

A GREAT faith is never wasted, even though you cannot discern its achievement; an unconscious, a self-forgetful display of human nobleness has in it at least this, that it helps men to be nobler. There is contagion in heroic goodness.—Charles Beard.

SOCIAL REFORMERS.

III.—JOSEPH MAZZINI.

FEARED, hated, idolised, Mazzini was truly a prophetic man. Though he did not die a martyr's death, he lived (as Carlyle judged) a martyr's life. His religion was simply theistic, his politics republican, his social scheme, so far as he elaborated it, tended to collectivism; in all three directions he said much that was excellent, but his personality claims more notice than his views—what he was compels more admiration than anything he said. If my space allowed, I should prefer the task of picturing his character in detail to that of exhibiting his theories; but, hoping that even these brief notes may send some of my younger readers, at least, to his works in order to form a closer acquaintance with this brave and noble soul, I shall content myself here with giving the barest outline of his career as a necessary introduction to the consideration of his contribution to the modern programme of social reform.

Joseph Mazzini was born at Genoa in the year of Trafalgar, and his childhood was spent amid the alarms and terrors of the later Napoleonic wars. At the settlement of European polity that followed the battle of Waterloo, the Italy we know was but a "geographical expression." The peninsula and adjacent islands afforded territory to a number of royalties and other sovereign powers. There was thus a kingdom of Sardinia in the north, a kingdom of Naples with Sicily in the south, a Lombardo-Venetian kingdom held by Austria; Rome and its vicinity was held by the Pope, and there were also several duchies more or less independent. Among the people whose fate it was to be mere pieces on the board where diplomatists played the game there was a spirit of fierce discontent. The ferment of the French Revolution was at work, and in particular hopes grew high of casting off the yoke of Austria. In 1821 an unsuccessful revolt was made by the Piedmontese; subsequently Genoa was crowded with refugees, and young Mazzini's mind was seized with the patriotic passion to give his life to the cause of Italian unity. A fervent lover of Dante, a proud but mournful admirer of the arts that in bygone ages had made glorious the cities of Italy, he burned with the desire that the national life might revive and its ancient glories be rivalled by the new creations of genius. But in its shattered state the nation, he felt, could never fulfil high destinies. Like many another ardent spirit of the time he took on himself the vows of a secret society, the Carbonari, accepted a mission of propaganda in Tuscany, was arrested and imprisoned. In the fortress he meditated new plans, and on his release he founded a "Young Italy" society, and with a few companions rapidly diffused the ideas of the scheme. They issued (1831) a journal bearing the name of the movement, and Mazzini's fervently religious spirit at once differentiated the new venture from the old literature of revolution. It was none the less, perhaps all the more revolutionary; the authorities were alarmed, not without cause. The journal was suppressed, violent measures were adopted towards suspects; Mazzini himself was condemned to death.

But his judges had not yet got hold of him. In fact he made good his way into Geneva, there to found another journal, *L'Europe Centrale*, and still another, *La Jeune Suisse*, and to ferment agitations, unsuccessful in everything except the education of unwilling subjects and the provocation of unwise rulers. At last, even Switzerland, the brave nation that once defied our Charles II. and gave safe and honourable asylum to the "regicide" Ludlow, yielded to the pressure of the French King, Louis Philippe, and condemned the young conspirator to "perpetual exile."

In January, 1837, Mazzini came to London, where he was destined to spend many years. His poverty was extreme at first; he barely struggled through. By his pen he just managed to live, and the fruit of his toil remains in essays, critical and constructive. Saddened by the materialistic tone of those who in the main travelled the same political roads with him, he raised his voice, as one crying in the desert and "proclaiming the name of the Lord." Meanwhile European affairs ripened to the year of revolution, 1848, and Mazzini hastened to the scene of Italian insurrection, became one of the triumvirs placed at the head of the Roman Republic of 1849, and emerged from the fatal struggle in which the young government was involved with the French troops, a worn out old man. "Mazzini," wrote Margaret Fuller "had suffered millions more than I could. . . but he had never flinched, never quailed, had protested to the last against surrender, sweet and calm, but more full of fiery purpose than ever; in him I revered the hero, and owned myself not of that mould." This was the man of whom Carlyle had written five years before, "I have had the honour to know M. Mazzini for a series of years, and, whatever I may think of his practical insight and skill in worldly affairs" (Mazzini had pretty severely criticised Carlyle's views a year earlier), "I can with great freedom testify to all men that he, if ever I have seen one such, is a man of genius and virtue, a man of sterling veracity, humanity, and nobleness of mind, one of those rare men, numerable, unfortunately, but as units in this world, who are worthy to be called martyr souls; who in silence, piously in their daily life, understand and practise what is meant by that."

Once more an exile, he never lost hope, never ceased to beseech on behalf of the higher ideals of democracy. The political struggle continued. At last he saw, but with scant satisfaction, a "united Italy." Being an Italy shorn still of some of its rightful territory, and governed by a monarch, it was not yet the Italy of his dreams. In 1870 Rome was seized by the Italian troops on the withdrawal of the French, and in the following year he ventured to his native country, *incognito*, and in March, 1872, died at Pisa.

What, we must now ask, were Mazzini's thoughts respecting the organisation of society? He lived, as we have seen, in the atmosphere of revolt, but his was not a blind crusade. Carlyle might doubt his "skill in worldly affairs," but he knew at least what he was aiming at, and it was as definitely opposed to *laissez faire* as Carlyle's doctrine was. The older writer had protested with unequalled force

against the notion, then set forth (as he believed) by those who wanted freedom of commerce, that freedom was enough for industry. In his "Past and Present" he presented an ever-memorable contrast between the vigorous organisation of labour carried out under a mediæval abbot, and the disastrously chaotic condition of the manufacturing population in his day. But while Mazzini gratefully welcomed all this, he regarded Carlyle's work as "a step toward the future, not a step in the future." In 1843 he ventured to hope that the more advanced step would be taken by Carlyle; but he died without seeing the hope fulfilled, and the question is how much farther his own writings take us.

Well, for one thing, he believed in democracy, while Carlyle did not, and, since it appears very certain that democracy is in some form or other to characterise the civilisation of the immediate future, it had better be advocated by one who has genuine faith in it. Mazzini had confidence that sooner or later the great mass of humanity would have the sense to govern itself, to understand its own needs, and to take advantage of its opportunities. Of course, if mankind is "a herd confused," and must for ever be dull and stupid, or frivolous and sensual, the case is hopeless; but such was not Mazzini's conviction. Perhaps he was too optimistic in his view of human nature, but if so, it was a noble fault, and one likelier to correct itself as time goes on than that of the cynic or the pessimist. Mazzini's writings teem with appeals to the nobler feelings of the common people. He, if any, is the apostle of human brotherhood, not within one nation alone, but throughout Europe and the world.

But his faith in man was strong only in so far as man has faith in God. His complaint against the Fourierites, and Saint Simonians, and similar would-be regenerators of society, is that their systems are steeped in materialism. Such systems may, he concedes, contain many good and useful ideas, but not only are they spoiled by tyrannical proposals that would destroy the characteristics of our human nature—they are unspiritual, and therefore false to the best thing in man. "With the theory of happiness, as the primary aim of existence," he says, "we shall only produce egotists who will carry the old passions and desires into the new order of things, and introduce corruption into it a few months after." He sturdily maintained that Bentham's advice to regulate conduct by a calculation of pleasures and pains was profoundly mistaken. "The barren, godless formula of interest" would never, he was sure, inspire the motor force of a real reform in society. The "rights" of man must be striven for; the "duties" of men no less. In short, Mazzini, in order to be a social reformer, was a religious reformer. He looked upon "collective humanity" as the destined embodiment of a divine idea; and he called his brethren to the consciousness that beneath their struggles for this or that immediate step in advance lay the will of God, a will that men must seek to understand and whole-heartedly fulfil.

From all that has been said it will probably be inferred, by those whose

acquaintance with Mazzini's works is scanty, that he has more to say on the emotional aspect of the social question than in regard to specific proposals of remedy. The inference is just; nevertheless we should notice his adhesion to economic principles of a very distinct type. His good sense recoiled from the supposition that all the world of industry and production, the evolution of which has been so long-continued and so gradual, can be suddenly reconstructed. He advocated ameliorative developments—the wider diffusion of capital, re-division of profits, industrial union, extended facilities of self-culture. He waged no war against property. If we should seek to abolish it, we should suppress “a source of wealth, of emulation, and of activity, and would resemble the savage who cut down the tree in order to gather its fruit.” His ideal is “the union of labour and capital in the same hands,” the abolition of needless and profitless intermediaries, and an equable remuneration to each according to his work. He says: “Association of labour and the division of the fruits of labour, or rather of the profits of the sale of its productions, between the producers, in proportion to the amount and value of the work done by each—this is the social future.”

There is something almost commonplace in these suggestions. We hear them echoed on every side, though not as yet by every voice. Especially familiar is his contention that in our system of taxation the first necessities of life should be exempt, though he goes beyond the hand-to-mouth policy of many in adding that we shall thus “render that economy which gradually produces property possible to working men.” Most familiar is his contention that the political privileges of property should be suppressed and that all should have “a share in the work of legislation.” The note that is peculiar to his “prophecy,” and conspicuously absent from much social propaganda to-day as in his own time, is that which never ceases to warn us that all efforts at reform are vain unless prompted and guided by loftiest conceptions of human nature and its relation to the Eternal. We hear much to-day of what Dr. Drummond once called “the kingdom of comfort,” little of “the kingdom of heaven.” It is Mazzini's characteristic that from first to last he was true to the higher call. Dean Stubbs* speaks of him as “a Prophet whose most immediately practical ideas were still always founded on Eternal principles,” and emphasises his repeated declarations of faith. For further illustrations of Mazzini's views, I would refer those who do not already know the book, to “God and the People: the religious creed of a Democrat, being selections from the writings of Joseph Mazzini,” by Charles William Stubbs (Fisher Unwin, 1891).

W. G. TARRANT.

WHATEVER higher inspiration visits our world must use our nature as its organ, must take the mould of our receptive capacity and mingle with the existing life of thought and affection.—Martineau.

* Now Bishop of Truro.

HEBREW PROPHECY.*

In a pamphlet of fifty-six pages, the treatment of such a subject as Hebrew prophecy must necessarily be in a sense superficial. M. Réville frankly admits that what he offers is only a sketch, and so it is; but it is a very good sketch. It appears, from the prefatory note, to have been delivered as a lecture last year, and it aims at popularising a knowledge of the Hebrew prophets and their work. In the French phrase, which has a curious look for English readers, it is “une œuvre de vulgarisation.” Those who heard the lecture could have no reason to complain that the lecturer had given them too little in the hour during which they listened to him: The ground which he covered is, of course, familiar to students, but the outlines of the subject are clearly drawn. Perhaps the best part is that in which the origin of prophecy is shown to have been a sort of frenzy or possession, a state of exaltation, partly natural, partly acquired. Persons in such a condition were thought to be under the influence of some god or spirit. This phenomenon is not peculiar to Hebrew religion, but appears amongst many other peoples. Only among the Hebrews, however, did prophecy develop from such rather repulsive beginnings to the spiritual height of an Isaiah and a Jeremiah; just as it was only among the Greeks (this is M. Réville's suggestive comparison) that the “orgiastic fury of the dionysiac festivals” was purified until it could produce the great tragedies of Æschylus and Sophocles. The fact, in both cases, is certain; but in the case of the Hebrew prophets, M. Réville's lecture would be more valuable if he had brought out more clearly how the change came about. Not that he passes it over altogether; but the point is of such great importance that a little of the later detail might well have been sacrificed to allow of fuller treatment of the earlier part. Once prophecy was started on its upward path of development the description of its various types and phases is easy; and, in this lecture, is excellently done. Every one knows how prophecy died out, or rather became completely transformed. Its spirit reappeared, according to M. Réville, in the Apocalyptic works, though accompanied by a weakening of the moral ideal and a materialisation of the prophetic hopes. On the other hand, so we are told, the ancient faith shrivelled into the legalism and ritualism of the scribes and the priests. This is, of course, the usual assertion. But the fact remains, all the same, that the continuity of Judaism, as a living religion, was maintained by the scribes and not by the apocalyptists: The Rabbis were certainly not prophets; but they had that in them which was not alien to the old prophetic spirit, and which served to show for centuries that the ancient faith was not dried up, though its exponents adopted the form of legalism. The passage from prophecy to Christianity is clearly marked, no doubt, for Jesus is evidently the last and greatest of the prophets, whatever else he may have been. But the whole inheritance of prophecy

* “Le Prophétisme Hébreu, Esquisse de son histoire et de ses destinées.” Par Jean Réville. Paris: Ernest Leroux, 28 rue Bonaparte. 1906.

did by no means pass to the rival, and in some sense alien, church. And the Judaism of to-day knows that it did not.

This question, however, would lead us far beyond the limits of M. Réville's pamphlet. Those to whom French offers no difficulty will find much pleasure in reading his lucid exposition, and find that they know more than they did at the outset about the prophets and their work.

R. T. HERFORD.

PLATO ON THE TEACHING OF RELIGION.

It is very seldom that there appears in the pages of our chief philosophical journal, *Mind*, any discussion of burning questions which deeply interest the general public, but into the present number the subject of religious instruction in schools has found an entrance in the shape of a very thoughtful article by Mr. Foster Watson on “The Freedom of the Teacher to Teach Religion.” Mr. Watson's paper is an exposition of Plato's views on this subject, and also an attempt to show that Plato's ideas in a modified form suggest a satisfactory solution of the problem which is now exercising so many minds. The writer urges that the educational condition in Athens in Plato's time was somewhat analogous to that which now prevails in this country. A large proportion of the population were polytheistic in creed, and accepted as authentic many of the mythological stories in Homer and Hesiod, while the more cultured section of society, and especially the philosophers, were either wholly sceptical or inclined to some form of monotheism. This being the case, one would rather have expected that Plato would have favoured a purely secular system of public instruction; but, curiously enough, the fact is precisely the other way. “The modern Christian,” says Mr. Watson, “disapproves of the ordinary conception of religion which Plato combated, but many nowadays would suggest, judging from their attitude in questions of the day, that, in the circumstances, Plato ought to have advocated education with religion left out. But Plato thought education included a satisfaction of the highest needs of the child's nature as well as of the lower needs. He—no man more—would urge that knowledge should grow from more to more, but also desired that more of reverence should prevail, especially in the school teaching. His remedy was not secularisation of the schools, but the enunciation of educational canons for the religion that should be taught to children. He demanded (1) that God should never be spoken of in any sense inconsistent with the essence of goodness, and (2) that God must never be represented as whimsical, fickle, or given to falsehood in any shape. Teaching opposed to these canons, however, supported by the authority of poets or priests, is, in his view, degrading and uneducational. When a poet uses language inconsistent with these canons, Plato stipulates that we should not allow our teachers to adopt his writings for the instruction of the young, if we would have them grow up ‘to be as God-like and God-fearing as it is possible for man to be.’”

Plato makes short work of the difficulties

of securing such teaching. He would have censors appointed to supervise all that is to be taught to the young. He does not specify whom he would employ as censors, but from what he does say it is evident that they would not be the representatives of the poets, priest, or even of the people; "they would in all probability, to use modern terms, have been those experienced in educational discipline, in the study of the reactions and effects upon the growing mind of the sort of subject-matter in instruction of all kinds, including in their reflective outlook religious as well as all other provinces of knowledge, thought, and practice which are suitable for the child-mind at its various stages."

It is not contended by Mr. Watson that Plato's educational canons are the only or the highest canons for religious teaching to-day. Their value consists chiefly in their recognition of religious teaching as an integral part of the educational process.

Were Plato with us to-day, it is probable, we think, that he would see, in the "Cow-Temple" arrangement for religious instruction the nearest approach at present practicable to the realisation of what he meant by the teaching of religion in public schools. He would, however, be very far from satisfied with the qualifications for religious instruction which are now required from our teachers. Plato distinguished between the artisan and the artist; and he strenuously insisted that he who practises the art of education must be an educationist. It is here, contends Mr. Watson, that we shall do well to heed the great Athenian; "we must not exclude religion from the field of the school disciplines because our teachers sometimes are not educationists; rather, seeing the unspeakable significance of the art of education, instead of excluding religion, we must see to it that those to whom we commit the work of education in that subject are educationists." The duly qualified educationist will care for the intellectual and moral development of his pupils more than for the inculcation of his own particular conclusions on science or history or on religion. This is what Plato means by being an educationist teacher. Such a teacher, who has caught the spirit of Plato's view of religious education, will constantly keep, in his moral and religious teaching, to the highways of humanism. He will dwell on the important points in morals and religion which have an illuminative bearing upon conduct and life. He will bring the human side well out in all the material of instruction used—Scripture or other books. "He will," says Mr. Watson, "inculcate, above all, reverence for personality; for this is the basis of both the human and the divine idea, and at the root of it is will. . . . It is, moreover, of importance to awaken reverence for 'good'-will, even when we differ from its form of manifestation. . . . For example, in the last generation Darwin was spoken of as an atheist and an infidel. Now the schoolmaster cannot settle controversial, religious, and scientific questions, but he can show his reverence for all sincere efforts of will in the search for settlement. . . . Even in the case of Dr. Colenso, had any occasion arisen for referring to it, the schoolmaster might reasonably have claimed the right to stand

unmoved before his boys in the 'shameful panic' (as Dr. Hunter recently described the attitude of the religious world towards that Christian critic of the Bible); not that he should have necessarily accepted his views, but on account of Colenso's call for justice to the native tribes, and the great Bishop's 'passion for truth,' and readiness to take pains in the search for it. Those were *positive merits of personality*, and deserved a recognition which they did not always receive."

The conception of the province of the teacher which is here indicated is, we believe, the goal towards which our educationists ought to strive; for as Plato clearly saw, it is the moral and religious principles immanent in human nature which we must awaken and appeal to, if our education is to draw forth and develop all the higher potencies of human character. However impracticable it may be—at present—to leave the religious teaching of the children wholly in the hands of the schoolmasters from whom they receive the rest of their education, there can be little doubt that the calling in of special teachers for the subject of religion can hardly fail to encourage in the minds of the young the mischievous notion that religion is for certain days and certain hours, and is not a principle which ought to pervade all conduct and all study.

As Dr. Martineau truly says, in a powerful passage quoted by Mr. Watson:—"We are not made upon the pattern, to be children of nature at ten or eleven and children of grace at four; nor is religion a separate business, a branch of study, a programme lesson that can be emptied out into an hour; but a life of every time, a spirit of all work, a secret wonder in the thought, a manly duty in the will, a noble sweetness in the temper which spreads from the eye of an earnest teacher, though seldom coming from his lips; but which would cease to burn in his silent looks were there not sacred things represented by him of which at any moment he might speak."

"With these words before us," concludes Mr. Watson, "let us pause before we say we want the secularisation of the schools without any qualification."

C B. U.

ARTICLES IN THE REVIEWS.

In this month's *Contemporary Mgr.* Barnes concludes his interesting study of the Lord's Prayer, and an article by the Countess Martinengo Cesaresco on "A Religion of Ruth," tells of Jainism, as different and yet a close parallel to Buddhism. Canon Hensley Henson, in a second article on the Ecclesiastical Discipline Report, shows how little calculated its recommendations are to promote freedom and the national character of the Church of England. The evidence of the Bishops of Hereford and Birmingham is somewhat fully quoted, clearly bringing out the dramatic contrast of the two positions within the church: And this is Canon Henson's conclusion:—

"What the Bishop of Hereford regards with alarm, and holds to be destructive of the National Church, the Bishop of

Birmingham proposes as the true Anglican practice, and looks forward to as the solution of existing problems. The commissioners would probably dissociate themselves from Bishop Gore's reading of Anglican history, and some of them certainly do not agree with his conception either of the Anglican system or of the needs of the present time, but they have thrown their weight into his scale rather than into that of the Bishop of Hereford, and have endorsed his exalted Episcopalianism. Yet we believe that Bishop Percival is the sounder judge of tendencies and probabilities, and we are constrained to think that the substitution of Divine-right bishops administering their dioceses by inherent episcopal authority for the *régime* of law can never be reconciled with the traditional independence of the English clergy, or with the religious demands of an essentially Protestant nation. The recommendations of the Commissioners would not secure immediate relief from ecclesiastical disorder, and they would fatally compromise the character of the National Church."

In the *Nineteenth Century and After* Mr. Thomas Burt, M.P., earnestly pleads that the time has come when something ought to be done in the matter of Old Age Pensions. "Germany, Austria, France, Belgium, Denmark, our own New Zealand and Australian Colonies have all in recent years done something practical by legislation and administration to provide for their aged poor," and we ought not to lag behind. There is also an extremely interesting article by Sir Philip Magnus on "Early Jewish School Training." It is a fine ideal of education that is there set forth. What it did for the Jews as a people the following passage describes:—"It may be truly said that the Jewish school grew up on the ruins of the Temple. It became the means of preserving the national existence. . . . The school was the sole means left to a proud people of maintaining their existence, of holding on to their inheritance: What compulsory military service became later on to other nations, compulsory school attendance was to the Jews. In the war which they waged against ignorance and indifference the school was their fortress. In the field of learning, which they cultivated with the same patience and patriotism as they had displayed in the defence of their citadel, the school was their national emblem."

The Rev. Forbes Phillips, in his article on "Is 'Job' a Problem Play?" answers the question with a strong affirmative, and is glad to have the countenance of a Bishop for his view, which he holds to overcome many critical difficulties, though his Bishop is so far away as Theodore of Mopsuestia. Bishop Welldon contributes the fine address on "The Training of an English Gentleman in the Public Schools," which he gave in Tokio last April, at the instance of the Minister of Education of Japan.

In the *Independent Review* Mr. J. L. Hammond has a fine tribute to Charles James Fox, in connection with the centenary of his death. "Fox," says Mr. Hammond, "was, of all the conspicuous statesmen of Europe, the one consistent

champion of nationalism."² "He dreaded injustice more than confusion, and he believed that repression could never answer the questions which misery or discontent flung to the rulers of society. Pitt never meant, even in his early days, to change the basis of power. Fox, like Chatham, believed that the nation wanted the vigour of popular government." There is also a clear and convincing statement of "The Case for Women's Suffrage," by Lady Trevelyan, and a first article on "Sir Edward Grey's Foreign Policy," by Mr. H. N. Brailsford, dealing with Russia and Macedonia. Other questions, relating to the Congo Free State and the Turkish Empire and Pan-Islamism, are reserved for another article.

The article in this number, however, to which many of our readers will turn with the greatest interest is that on "Progress and the Final Goal," by Mr. J. H. Wicksteed. They will find in it the effort of an earnest mind to think itself clear on the great questions of life and destiny; but an effort, as it seems to us, not yet successful. Mr. Wicksteed contrasts "the idea of progress begotten by the modern study of evolution" (which he regards as "the natural efforts of the universe to better itself") with the Theism on which our forms of worship are based; and finds that the inspiration of the younger faith is drawn from the thought that, "creatures as we are of a lower, and ever abysmally lower past, we may become in our turn the absolute founders and creators of an indefinitely higher future." But such a conception, and "the new tale of wonder," in which "for the origin of every best thing we are told to look to something lower," appears to us pure assumption (and one might add, absurd presumption), unless we can say with full conviction that God was there from the beginning. Mr. Wicksteed, however, appears to be satisfied that he reads the process of evolution correctly and that there is a sufficient substitute for God, and even for "the peace of God," for man whose "love and heroism have no merely derivative excellence, but are themselves supreme, whose "knowledge, wisdom, and creative power are without rival in the universe."²

A longer quotation may perhaps make his meaning clear:—

"It is here that we may find again the peace which passeth understanding. In the surpassing life of Nature beyond our power to move, and beyond our responsibility; and in the secure past history of man, from which we may select for our own all things noble and good, both in act and deed, since we can no longer change what is bad; in these and in the perennial features of the race-life, motherhood, childhood, and the common man's joys and tears and laughter, we have an unassailable heaven of good, inexhaustible and transcendent, yet related to our own individual lives by those most intimately human and personal ties which make these things our own.

"But this is not all. Probably no man's idealism ends abruptly at the achievement of a purely personal heaven for himself, however secure. In all of us there is, in greater or less degree, the

impulse to see our own individual lives translated and given back into the race-life that gives us birth. Just as we bring—according to our capacity—the whole world under contribution, to make us what we are individually, so we have the need born within us to try to express our lives in the world-life, and to be in some measure contributors to the garnered stores of the past which will continue to nourish the race when we are silent. It is not enough for each of us to be one more select epitome of all the best we can gather from the past and present; we seek to be ourselves factors in the life of the present and even of the future." All that, we are inclined to say, is true and beautiful in its own place, if only it is seen that at every point it implies God. Sound reason, we hold, can be satisfied in no other way. "In place of the perfect and never-changing Good," says Mr. Wicksteed, "we have the ever-accumulating race-life itself." The contrast appears to us entirely perverse. The ever-accumulating race-life could have no existence without the perfect Good, as the abiding source and ground of its being:

HARVEST SONG.

LORD of the harvest, well may we
Sing with the heart who sing to Thee;
Oh for a purer heart to raise
Worthier songs of love and praise!

Morning and evening, Lord, are Thine,
Singing to man of life divine,
Telling the world that love is here
Summer and winter, year by year.

Lord of the mountains girt with might,
Lord of the ocean shining bright,
Lord of the earth, Thy garden fair
Smiles with Thy goodness everywhere.

Softened with show'rs its fruit it yields,
Green springs the wheat in furrow'd fields;
Glowing with sunshine gleams the land,
Golden at last, on every hand.

Valleys and pastures laugh around,
Singing for joy, with harvest crown'd;
Lord of the harvest, well may we
Sing with the heart who sing to Thee.

W. G. TARRANT.

THE NATIONAL CONFERENCE.

SIR,—At the meetings of the Triennial Conference at Oxford, a resolution was unanimously adopted that the congregations on the Roll be urgently requested to make an annual contribution towards meeting the ordinary expenses of the Conference.

Early in June a circular, signed by the officers, was sent to the Secretary of each congregation, asking them to give effect to this resolution. It will be a great convenience to the committee if those congregations that have not yet done so, will kindly return the fly-leaf, duly filled in, as early as possible to the Secretary, Rev. Jas. Harwood, 105, Palace-road, Tulse Hill Park, London, S.W.

Bolton, Sept. 8.

J. W. SCOTT,
Treasurer.

THE CHILDREN'S COLUMN.

THE VOYAGE OF THE "BEAGLE."

THIS is the story of the man who sailed round the world in search of knowledge and found it.

In a pleasant country house in the village of Down, in Kent, there lived, not many years ago, a fine old gentleman with a kindly face and a big white beard, who might be seen any day in his long cloak and broad-brimmed hat, walking briskly round his meadow for exercise. You might have taken him for an old sea-captain; a traveller, Charles Darwin certainly had been, and he wrote the story of his long voyage in the *Beagle* when he was a young man, in a book which everyone is the wiser for reading, for there is scarce a book in existence which tells one so much about the world we live in.

Darwin was born in 1809 in the ancient and historic town of Shrewsbury, where his father was a doctor. There he went to school, and there, in the Unitarian Chapel, as one may see by the tablet on the wall, he learned to worship God by manly character and useful labour, and the pursuit of knowledge, which is the love of truth. And few men, if any, have given and have helped others to find, so much knowledge about all kinds of things and creatures as he. The work of his life began when he sailed from Devonport on December 27, 1831, in the *Beagle*, a brig, belonging to the Navy, under the command of Captain Fitzroy. The object of the expedition, which was sent out by the Government, was to survey the coast of South America for the benefit of navigation and to collect other scientific information in different parts of the world. Darwin went as naturalist. After being twice beaten back by heavy gales, the vessel made a good start, and in ten days reached the island of Tenerife in time to see the Peak at sunrise. Far out in the Atlantic, hundreds of miles from land, dust fell on the ship containing minute stones and the remains of microscopic creatures. Thus it was evident that the very small seeds of some plants, and especially of fungus and moss, may readily be carried by the wind to distant lands. And yet the small rocky island of St. Paul appeared to be an exception to the places supplied with seeds in this way, or unable to offer them a spot to live on, for Darwin could not find there a single plant, not even a lichen, and lichens grow on the bare rock. Yet, strange to say, there were a few living animals. He caught a fly and a tick, a small brown moth, a beetle, a woodlouse, and a number of spiders which lived on all the other creatures. And then there were vast multitudes of birds.

On reaching the coast of Brazil, the noise of the insects in the woods was so loud that it could be heard on board ship at some distance from the shore. Here a small fish was caught, named the Diodon, which has some curious characteristics. A soft and innocent looking creature, with a loose, flabby skin, it was quite capable of self-defence, for it could not only distend itself like a football to astonish its enemy, but could erect spikes over its back, squirt water from its mouth, and make a weird noise with its jaws. But above all, it

could bite—so much so, that when swallowed by a shark, it ate its way out to liberty through the fleshy walls of its prison.

The colour of the sea in various parts attracted the attention of the crew of the *Beagle*. In one region the water, when placed in a glass, was of a pale reddish tint. When examined under the microscope it was seen to swarm with countless millions of animalculæ, a thousand of which, set side by side, would together cover but one inch; yet for miles the sea was covered by them. They were darting about in all directions. The length of life of any one of them appeared to be about two minutes, at the end of which time its movements ceased and it exploded!

Darwin was entranced by the beauty and the solemnity and the teeming life in the Brazilian forests. This was a land of mighty trees festooned with the vanilla and other vines, and adorned with exquisite orchids. Here by day great painted butterflies fluttered past, and humming birds quivered over the flowers; while at night the air was bright with the wandering stars of the fireflies. Here were white ants' nests, twelve feet high, and little frogs that sat on the rushes and chirped like birds.

From Brazil the vessel pursued her course to the south along the coast of the Argentine Republic and Patagonia. Darwin discovered that the great plains or pampas of South America must at one time have been the home of a race of gigantic animals that have long ceased to exist. He dug up, or obtained from the natives, many of the bones of the giants, and one huge skull he rescued from some boys who had set it up as an Old Aunt Sally to shy at.

Darwin found in the people of the lands he visited no less interest than in the plants and animals, but to such an industrious man as he was, South America seemed a land of indolence. He one day asked two men why they did not work. One gravely answered that the days were too long; the other that he was too poor. They would not work on feast days, of which there were a great many, and also held that nothing could succeed unless it was begun while the moon was on the increase. The fact was, food was so plentiful that they did not have to labour for it as we do, which is a very good thing for us.

The *Beagle* was repeatedly favoured with strangely unexpected visitors. Thus, when far out at sea, numbers of small red spiders alighted on the rigging. Every one of these had its own little gossamer airship in which it safely traversed the ocean. These liliputian travellers were thirsty on their arrival, and appreciated the water provided for them on board the ship. On another occasion myriads of butterflies crossed their track, so that, as the sailors said, "it snowed butterflies," and the long living cloud of them extended farther than they could see even with the telescope.

"While sailing a little south of the Plata on one very dark night, the sea presented a wonderful and most beautiful spectacle. There was a fresh breeze, and every part of the surface, which, during the day is seen as foam, now glowed with a pale light. The vessel drove before her bows two billows of liquid phosphorus, and in her

wake she was followed by a milky train. As far as the eye reached, the crest of every wave was bright, and the sky above the horizon, from the reflected glare of these livid flames, was not so utterly obscure as over the vault of the heavens."

The island at the farthest extremity of the continent is known as Tierra del Fuego, or the Land of Fire—not because of its heat, for it is bleak and cold, but because the natives are accustomed to signal to one another by means of fires lit on the tops of the hills. These people Darwin found to be a poor debased race. They lived chiefly on fungus and shell-fish, and sometimes devoured their own old people; and as for house or clothing, what they had scarce deserved the name. A few years before, Captain Fitzroy had taken a party of them with him to England to educate at his own expense. These were now on board the *Beagle*, and were to be restored to their tribes that they might teach their fellow-countrymen what they had themselves learnt. Quaint names had been bestowed on them, York Minster, Fuegia Basket, and Jemmy Button, so styled because Captain Fitzroy had given the boy's mother a pearl button for letting him go with him to England.

For twenty-four days the *Beagle* was trying to round Cape Horn, but so strong were the adverse winds and current, that she failed to do so. She at last reached the Pacific by sailing through the narrow strait called after her, the Beagle Channel.

And now, leaving the regions of whales and icebergs and glaciers, the course was northward, up the coast of Chile and Peru, until a group of small islands named the Galapagos Islands was reached, which, little as they are known, probably came to mean more to Darwin than all the rest of the voyage, rich in discovery though it was from end to end. For it was largely owing to what he saw there that he came to write the most famous of all his books, the "Origin of Species," which, when it was published twenty-five years later set everybody reading and talking and thinking, and at first made many people afraid and many angry, yet to-day there are few people who read and think and use their eyes who do not bless the name of Darwin as one of the greatest and best of teachers; for in his great book, and in other books he wrote afterwards, he explained more clearly than any man had been able to do before, or has done since, how God created the plants that cover the surface of the earth, and all the tribes of living creatures. He has helped us to understand how very old our earth is, and how much more wonderful and beautiful than anyone had imagined, and how God still dwells on the earth as much as He ever did in days gone by, and how He has formed the most perfect flowers and butterflies and birds and man himself, by gradually improving, little by little, on their crude and simple ancestors.

The voyage of the *Beagle* was far too long for us to follow it from point to point. As she crossed the Pacific, Darwin was able to study the coral which is so abundant there, and to find out the way in which the Coral Islands are built up by countless little masons on the volcanic mountains in the sea;

And so by way of New Zealand, the

glorious fernland, and Australia with its gum trees, and Mauritius with its fields of sugar-cane, and St. Helena, where Napoleon had died in exile, and Ascension, and then Brazil once more that "great, wild, untidy luxuriant hot-house, made by nature for herself." Then back again across the Atlantic, and so at last for home. "At Falmouth," says Darwin, "I left the *Beagle*, having lived on board the good little vessel nearly five years."

H. M. L.

ESSAYS IN RESTATEMENT.

XVI.—THE LIFE TO COME.

PROBABLY no one is ever really argued into belief in immortality. Not that argument is lacking. Conclusions are drawn in abundance from:—

- (1) The religious history of almost every race.
- (2) The claims of justice.
- (3) The fact that our powers and capacities are in excess of our present requirements.

The argument is unconvincing. But, if it cannot be proved, neither can it be disproved. The immortality of the soul cannot be denied until more is known of the soul itself, and positive denial of that which lies beyond the reach of scientific inquiry is as unconvincing as positive affirmation.

What then is our confidence? Is it not simply an extension of the confidence which we already have? We can believe that God is, and that we are His creatures, without believing that we shall hereafter be, but we cannot believe in His Fatherly care without also believing that that care will be maintained. If God is Love, He will not undo and bring to nought that which He has begotten and cherished, inspired with affection, raised from hope to hope, from strength to strength, and brought into nearer communion with Himself. The security that flows from Fatherhood is the ground of that confidence which expressed itself once, and for all time, in the simple words: "Neither can they die any more; they are the children of God."

Continuance of life, then, is not a physical necessity, but seems to follow as a spiritual consequence, a continuance of that providential care which can as easily preserve as first create. The soul cannot unclasp its trust in God because it has come to the verge of the unknown. We lean on the consciousness of spiritual relationship to the divine Father. If we cannot trust our reason, or even our yearnings, we trust Him. We start from the inward assurance: "I came out from the Father, and am come into the world," and pass to the further confidence which says: "Again I leave the world, and go unto the Father." The last venture of all may well be made in the words with which Christ commended His spirit into His Father's hands, attaching, in that last utterance undying life to undying love.

B.

TO CORRESPONDENTS:—Letters, &c., received from H. C., C. B. D., J. F. G., C. H., W. H., S. H. M., C. R., R. M. R., W. R., J. S., O. A. S., A. W.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	1 8
PER HALF-YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 15, 1906.

A WELCOME PREACHER.

DURING September and October, the Rev. S. M. CROTHERS, D.D., of Cambridge, Mass., is preaching at Essex Church, Kensington, and friends within reach of London have the opportunity, which Birmingham had earlier in the year, of coming under the influence of a teacher whose word and personality belong to the vigour and freshness of the new world, the coming life and faith, full of brightness, courage, strength and hope. Many of our readers remember Dr. CROTHERS at the International meetings in London five years ago, and this year welcomed him again very cordially as the Essex Hall lecturer; and we hope that many also have now made his acquaintance as a delightful essayist in the two volumes, "The Gentle Reader" and "The Pardoner's Wallet," to which we called attention earlier in the year.

If anyone asks, "What manner of preacher is this?" before going to hear for himself, an answer may be found (though not the fullest answer of the living presence) in that volume of sermons, "The Understanding Heart," which Dr. CROTHERS published three years ago. (American Unitarian Association, to be had at Essex Hall, 4s. net.) The introduction, which we will quote, tells something of the preacher's aim:—

"WORDSWORTH describes the man with 'understanding heart.' His thoughts 'from a clear fountain flowing, he looks around and seeks for good; and finds the good he seeks.' He is no mere sentimentalist; nor is he a cold rationalist. He believes in the instincts of his own heart; yet he is anxious to preserve

"His sanity of reason not impaired.' He has reverence for inherited faiths, yet would subject them to that scepticism through which alone the true may be distinguished from the false.

"There are those whose ideal of truth-seeking is that of a heartless understanding. They take for granted that

they are living in an unfriendly universe, in which the affections of the soul meet with nothing but disappointment. They seek to prepare themselves for clear seeing by discrediting all that belongs to their emotions.

"There are others who do not believe in any such line of cleavage between the faculties of their own nature. They believe in themselves as profoundly as they believe in the Universe. They believe in great spiritual ideals of love and duty and worship. In these they trust primarily on the testimony of their own hearts; but they find their faith stimulated and sustained by their experience. To them religion is not—

'A history only of departed things,
Or a mere fiction of what never was.
For the discerning intellect of man,
When wedded to this goodly universe
In love and holy passion, shall find
these

A simple produce of the common day.'

"Those who have come to this point of view find in the formal creeds only suggestions, and not satisfactory answers to their questions. What is called 'systematic theology' is altogether too ambitious for them. They are anxious to know not how one doctrine may be brought into logical consistency with another doctrine, but rather how it may fit into this goodly universe, and how it may interpret the happenings of the common day.

"To minds of this temper the present organisation of religion in our churches seems open to criticism. The criticism is friendly and hopeful, but radical in its character. The great impression is that of vast resources that have not been touched, mighty powers that are allowed to run to waste. We talk of man as a spiritual being; but how little of his spiritual energy is recognised, while still less of it is utilised! Religious teachers seem to be afraid of religion when it manifests itself in unconventional forms. We have not yet succeeded in organising all the forces of what we call the higher life.

"The problems of the understanding heart are educational. The religious nature tries to understand itself and its real place in the universe. Now the universe is not a fixed quantity. It is continually changing. No one form of thought can express its reality. The man thinking must be free to follow the new developments as well as to chronicle the old.

"The real problems are those which grow out of necessity of continual readjustment. How may our ideals be adjusted to the actual conditions which we meet? How may our religious inheritance be harmonised with our fresh experiences? How may the institutions which have

purely spiritual ends be adjusted to those which serve our material welfare? How may we at the same time live according to the rules of sound reason, and according to the inspirations of religious faith?

"Such questions come to us all. In the following chapters I have taken for granted that there is need of readjustment, intellectually and spiritually, if religion is to hold its own. This readjustment, however, can be no merely formal one. It must come through the multitudes of men and women who are doing their work and entering into all joyous activities with an understanding heart. It is through them that the religion of the world is being reorganised."

Here has Dr. CROTHERS furnished us with an admirable leading article, for which we are very grateful, and our readers with a strong inducement to look into his book.

THE CHURCH OF THE LIVING GOD.*

BY THE REV. JOHN CUCKSON.

"The church of the living God, the pillar and ground of the truth."—1 Tim. iii. 15.

A CHRISTIAN church is a congregation of believers in the authority and teaching of Jesus Christ. It does not exist as a mere religious corporation, or a society of promiscuous benevolence, or for general work of any and every kind, but has a more definite and specific function. What is called a Congregational church differs somewhat from an ecclesiastical body like the Roman Catholic Church, or a State Church, like that established in England in the reign of Henry VIII. It is a private society, existing for special objects. It has public work to do, and has a certain public character; but it is essentially in its constitution a voluntary society. No man is obliged to belong to it, though nobody ought to be excluded from it if he is willing to profess himself a disciple of Jesus Christ. That being so, it exists for a certain definite purpose. It has its own principles, its own objects, its own laws; and it may reasonably object to have its doctrines prescribed or its principles defined and its work laid out by priests or councils or the State. A Congregational church, established as this First Church in Plymouth was, upon democratic principles, regards any interference with its teaching or its polity as unwarrantable and prejudicial to truth and liberty. It exists simply for spiritual ends, and for the application of the example and character of Jesus to the duties and responsibilities of daily conduct. It is composed of all classes of people; and there are no phases of active life, whether of commerce, business, politics, or society, in which its principles are not applicable. If a man is a merchant he is expected to do business on sound, moral principles. If his lot is cast in any industry, he is under obligation as a Christian to do his work, whatever

* A sermon preached in the First Church of Plymouth, Mass., July 29, 1906, the Sunday before the three hundredth anniversary.

it may be, honestly and efficiently, in the presence of God and in obedience to his own conscience. He may not always succeed, for the best men and women are not perfect; but that is the ideal which the Church holds before him, and that ideal is not to be lowered to suit his delinquencies. It may be, and no doubt often is, difficult to live the true Christian life in front of so many temptations; yet the teaching of Jesus is inflexible, and every man is more or less recreant to it who allows himself, either for profit or pleasure, to depart flagrantly from its standards, and, when he does so, there is nothing for him to do but to frankly confess that Christianity is right and he is wrong.

Now it is not difficult to perceive what a noble function the true church discharges in modern civilisation. It has a message to deliver to all sorts and conditions of men, and to deliver that message without fear or favour, boldly and impartially, not taking sides with this faction or with that, but dealing with moral principles which are authoritative for all classes, for capitalists and labourers, for rich and poor, for the conspicuous and the obscure. The church of the living God can never abdicate this function. The moment it does so, it ceases to be a church. The essential condition of its existence is this, that it is a servant of Jesus Christ, and exists to promote his kingdom of truth and righteousness; and its members meet together to strengthen one another in the faith and love of Christ, and constitute a propaganda to publish the glad tidings everywhere. It is not passive or neutral or evasive, but sticks to its proper work in society.

In doing so, the Church is open to criticism from opposite sides. There are those who condemn it for its inactivity, they would have it in their special service; and there are others who would rather not see it do anything at all. The work- ingmen have no use for it, because it does not take sides with them against their employers, and the politician resents its judgments because they are too independent, and not sufficiently partisan. But has Christianity nothing to do with the labour question or with politics? Are these two great departments of public life independent of religion? Has the teaching of Christianity on these subjects been sufficiently, clearly, and fully expounded? While I contend that churches as churches, cannot with any advantage throw themselves into economic and political disputes, I insist just as strongly that every Christian man has to do with them, and that it is his duty as a Christian to bring to their solution ideas and conceptions of the relations of man to man which have been gained from the Gospel. He should have those broad and brotherly sympathies which would lift us out of many a difficulty, and lead to generous and comprehensive views, in which the rights of all should be recognised. It is the business of the church, it is the business of the pulpit, to instruct men, not as to the economic law of supply and demand, or as to party politics, but as to other and far more important matters—the principle of Christian brotherhood, the application of the law of righteousness,

as laid down in the New Testament, that it is the duty of each man to think of others as well as of himself, nay, in the imperative obligation resting upon every man to love the Lord, not for himself, but to serve other men. There was an idea which prevailed half a century ago, and which lingers yet in some communities, that man had to care only for his own soul, and if he cared for his own soul he did everything. That was a piece of selfishness which has been abjured. It is not the idea of the present. It told most injuriously and disastrously. Thank God! a nobler view is gaining ground. The churches are beginning to feel that they cannot be silent and indifferent on great questions: I mean to say that the individuals among them are feeling the need of a public-spirited discipleship. Men who call themselves disciples of Jesus, in these days, must prove their discipleship by caring for others, just as their Master in his intense love and sympathy cared for the people wherever he came in contact with them. The object of every church of the living God is to create and maintain in the community an ever-increasing number of men and women who are earnestly solicitous about the moral and social condition of the town or city in which they live. The physical health, the moral character, the social status of their neighbourhood, is something that concerns them and their children, and the question whether the churches, the schools, the charities, the streets, the drains, the brooks, the slums, and all the things that enter into the making or unmaking of a high civilisation, which make or mar the physical and spiritual condition of thousands, are what they ought to be. Civic duty is part of every man's religion, and is not left to obsolete reformers and old political hacks. He cannot live in a community without putting his character into it. He cannot share the advantages of municipal life without giving back some equivalent of service and sacrifice in return. That is one of the first conditions of a healthy and prosperous social existence.

But life on the common levels requires to be fed from above, just as the fertility of the plains depends upon mountain currents and sunshine and rain. We are all so constituted that we quickly degenerate and our better nature becomes arid and unfruitful without the inspiration of great thoughts and habitual commerce with uplifting and ennobling enthusiasms. Eliminate from common daily life the quickening influences which come from poetry, art, social intercourse, and religious fellowship, and how uninteresting, commonplace and rudely selfish it becomes! Men and women need to be told not once, but often, that they do not live by bread alone. The ideals, hopes, ambitions which make existence fresh and beautiful, and keep it so, have to be held before us so persistently that we cannot forget them, even if we would. When faith is lost in low desire, when emotion is hardened by selfish cares, when the fine sense of what is due from us to God and man is hidden beneath a thousand sordid cares and swollen conceits, when our duties in the home and the world lose the moral impera-

tive that makes them effective, and our sorrows are unsanctified, we drop the style of men, and fall into a dull, cheerless earthliness.

Now the greatest office of the Christian Church is to counteract these tendencies. It is, or ought to be, spiritually stimulating, luminous, strengthening, enabling men and women to fulfil their appointed tasks, to bear their allotted burdens, and to do all with the assurance that One above helps them and cares for them, and that not one of their lives can ever be purposeless or profitless. Hymn and prayer and sermon, when they are what they ought to be, provide spiritual refreshment and swell the tides of the better life within the soul.

The experience of mankind for centuries has taught us the truth of what the Psalmist said: "I lift mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord who made heaven and earth."

It must be obvious from what I have thus far said that the Church of the living God must be free to receive whatever light comes from God to each succeeding generation. It must be an open medium of truth and grace. The door of revelation that lets in truth and gives a chance for error to depart cannot be closed without shutting out what ought to be taken in or retaining what ought to be permitted to escape. The God with whom we have to do is as near to us as He was to our fathers; and He has not only multiplied the avenues of truth, but enormously increased the quantity and quality of truth. A more wonderful sky bends over our heads than that into which men once looked. The world we know is vaster and diviner to us than it was to our comparatively ignorant progenitors. The resources for good at our disposal are greater than ever, and the power both to be good and to do good has been vastly augmented. Into our possession has come all the truth of past ages and more; and, if God's children saw Him in the dawn of history, how much more overpowering is the sense of His presence in this age of wonderful revelation. But, whether the Church is effective or inoperative, whether it touches life with power or is unable to mould it to any purpose whatever, depends upon the closeness of its communion with God and with man.

The church whose three hundred years of fruitful history we are about to celebrate had few beliefs, but they were all vital; few forms, but they were sufficient. It was intensely real. The men who belonged to it held their convictions with a firm grip and worked them out to real issues. To them God was a Living Being with whom they had to do every day of their lives. He entered into their joys and sufferings, and into the events and circumstances of their daily experience. They believed that He was pleased when they did well and grieved when they sinned. There was nothing formal and automatic in their piety. They could not play fast and loose with their duties to Him, making more of their pleasures than of their obligations, but revered Him with a prompt obedience. In fact, that was characteristic of the whole Pilgrim and Puritan movement in England and elsewhere. It was an escape from artificiality and unreality,

and from the dull routine of a religion that believed without thinking, had many doctrines, but scarcely any convictions. Have you ever thought how easy it is to drop into that condition to believe with Calvin or Luther or Wesley or Channing, but not much with your own mind and heart? The same was true of their discipleship to Jesus. The man of Nazareth was a working model to be loved and obeyed, and not an impracticable idol to be venerated with mere lip service as men-pleasers. It never occurred to them to question whether the principles of the New Testament could be wrought into private business or national character, nor did they atone for their delinquencies under the plea that the gospel was too high for human nature's daily food and too exquisite for translation into common life. Had they been told that the precepts of Jesus were unworkable, they would have replied, "Then in God's name make them workable just as quickly as you know how, because no other principles are permanently practicable and fruitful in this world or the next." When they were forced to decide whether they should believe a hundred doctrines which they did not understand, and which consequently did not move them to heroic action and eager service, or a few solemn truths from which they could not escape, they ignored the former and clung with all their hearts to the latter, and so left mankind a wonderful example of moral power and conquest. They were in such dead earnest about their own convictions that they had no time to waste on other people's opinions or the mere carpentry of creeds. No idle controversy of their day—and the age in which they lived was full of such controversies—could persuade them to believe that God or man demanded at their hands anything more than faithfulness and sincerity and courage and loyalty to the great convictions which possessed and swayed them as nothing else did. That was the secret of their power; and that alone accounts for the fact that they were able to give to this nation, for all time, its freedom in religion and its type of civil government.

To us, as their heirs, there comes the searching question, Have we inherited their spirit as well as their property and history? Does this beautiful memorial church, a noble tribute to their memory, mean as much to us as the old fort on Burial Hill meant to our fathers? Has the new faith, with its larger light and liberty, and vaster opportunities as much hold upon our consciences and hearts as the old faith had upon John Robinson and Carver and Brewster and Bradford, the noble band of adventurers who, by the providence of God, were cast upon this wilderness to dig and plant and sow seeds which were destined to make it honourable and beautiful for all time? Do we hold our religious conviction with the same fidelity and tenacity? Do we discharge our religious duties with the same commendable peremptoriness? Are we really as earnest either about what we believe or about what we do? It is of no use to say the times have changed, that the pulpit is not the force it once was, that men and women are more indolent and luxurious and indifferent to their spiritual life, that

existence is more heated and nervous, that excuses for not doing the right thing are more varied and wonderfully made.

All these are simply confessions of our degeneracy—signs that the faith which the world loves to honour, because it was so brave and simple and honest, has died down within us, and something else has come to take its place, which is neither Pilgrim nor Puritan, nor anything else that we can regard with entire satisfaction.

But perhaps my sight of things as they are may be dim. It is not unlikely that my judgment may be clouded, and that men and women of to-day are better than they seem, are more loyal to the Church than to its services, are not more interested in floating ideals of church membership than in the whole-souled and genuine thing; but, while our churches have men and women who make much of their fellowship, and are as loyal to the institutions with which they are identified as the people of other days, modest, kindly people who are not always exploiting themselves, it cannot be denied that there are many upon whom religious obligations sit lightly, and who rarely, if ever, take part in public worship. We want to see a change among these. We long to have them more closely and actively identified with organised Christianity, as they themselves desire it. Surely, it is not expecting too much of them to ask that their devotions shall be as real as their pleasures, and their prayers as normal and as obligatory as their amusements. To all liberal-minded men and women this old First Church, with its splendid achievements and noble history, is not simply an institution to be nominally and listlessly venerated, magnified on special occasions, and systematically neglected. It is still a church of the living God, with ties which bind it to a sacred past, but with strong arteries pulsing with warm blood, which relate it to the present and the future. It has lasted through the vicissitudes of centuries, has weathered many a storm without being waterlogged, and in its day has seen causes rise and fall through lack of vitality, while it has held on its victorious way through one crisis after another, with its natural strength unabated. Carried lovingly in the hearts of faithful souls, who have grown grey in its service, and destined to be carried hereafter by younger hearts, which, despite all other allurements, will neither forget it nor forsake it, that which is by far the greatest thing in Pilgrim history will retain both its prestige and its power. We did not create it, and nothing that we can do or leave undone will stop its course. It is in our power to give it vitality, but it is not in our power to decree its death. If we drop the ark of the covenant, other hands stronger than ours will lift it again, and bear it on its triumphant way.

"Through silent aisles of sombre years
Our fathers' hero band appears,
In warfare with oppression tried
By patient suffering purified.

Banished beyond their Zion's gate,
Forlorn, but not disconsolate,
In lowly shrines disdained by fame,
They kindled freedom's altar flame.

And sire and son to conscience true
Battled the stormy ages through,

Till banners raised with tears and sighs
Float freely 'neath serenest skies.

And, though from Truth's exalted hill
They saw the landscape changing still,
With joy they hailed the view sublime
Grow fairer with the march of time.

O saints austere! whose pilgrim feet
In paths of danger scorned retreat,
From fields of Freedom where ye stood,
We bring our wreaths of gratitude."

THE WAY OF PEACE.

FOR A TWENTIETH CENTURY DISCIPLE.

VI:

I. THIS world is one with all worlds. This hour one with all hours. This life one with all life, in all worlds and all hours. What is goodness here is goodness everywhere, in earth or in heaven!

II. God sees, hears, knows, is present and judges now as wholly and completely as ever anywhere.

III. This is the kingdom of God. The work to be done here to-day is His work: The future will be just as glorious as the present, but never imagine that God waits for far off dates to grant His blessing; the grace of His ineffable love is like air and light, free and for all.

IV. What you think failure may be victory for God!

V. Friction is as necessary to life as to mechanics; sparks fly forth from souls to illuminate the world.

VI. As every leaf is stored with sunshine, so every soul is stored with God; eternal light is within you, let it shine!

VII. Sorrows and pains are essential; their use is to be woven in, as strengthening strands in the many textured web of life.

VIII. Heavenly harmonies can be heard as well here, in this world as in any, every footfall upon the earth is a chord in the music of the spheres:

IX. The surest way to bring into your own heart more power from on high, is to give forth streams of your own power, of tenderness and sympathy and love. How can the divine tide flow in if there is no stream flowing out?

X. God might have made us like the lilies of the field, or the stars of the night, or the breath of a summer day, but He has not. It is not a good world for drones. Eden was a delusion. This is not a good world for luxury, sloth, or indifference, it is good for work, growth, and life. It is a good world for its purpose, for making men and women into active children of the ever living, ever working God.

THE world by common consent is full of what at least looks like the operations of mind. The way in which its phenomena fall into order at the bidding of our analysing and organising thought, seems to show that it stands in some definite relation to an intelligence not wholly unlike our own. It was the apparent exceptions to this for which Theism failed to account, but it is the rule itself which becomes the difficulty of Atheism. A universe in which lives and moves no higher mind than that of man is a far deeper enigma than any which religion fails to solve.—Charles Beard.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

TENNYSON'S "GRAIL."

SIR,—Mr. Hardy's article in your columns, on Tennyson's "Grail," awakes a sense of gratitude to him for so penetrating and loving a treatment of his theme. It, of course, led us to re-read Dr. Stopford Brooke's lucid and luminous pages on this subject, and it made us try to "re-think" the interpretations over again, if I may be allowed this Adamsonian expression. One naturally reflects, after reading Stopford Brooke, "What can the man do that cometh after the king?" No doubt Mr. Hardy felt so too, but also felt that the artist's admiration for the artistic unity of the great poem led him to endorse what seemed an obvious spiritual or ethical contradiction in the work. Hence the startling question at the head of Mr. Hardy's article: "How can an ideal or a principle be at one and the same time morally obligatory and morally destructive?" Mr. Hardy clearly believes it cannot be, and that it is not so in the "Holy Grail" he strives to show, and offers a clue or spiritual key by which to discover that unity of interpretation, which he affirms Dr. Stopford Brooke has sacrificed under the fascination of the artistic boldness of the poet, who for the sake of mere consistency would not exclude the glorious episode of Galahad. Dr. Brooke's interpretation is based on the assumption that the poet intended to teach that "the search for the Grail is a mistake, an evil, and not a good." "Then what of Galahad?" asks Mr. Hardy. Dr. Brooke replies: "The artist was stronger than the social moralist." But the Grail and the search for it do not disappear, says Mr. Hardy, with the ethical elimination of Galahad. One thinks, he says, of Percivale and Sir Bors and Lancelot, and if we concluded that the search for it is an evil and not a good the idyll would remain a hopeless confusion. But I doubt whether this affects Dr. Brooke's position. None of these knights saw the Grail in any serviceable way whatever. For as King Arthur says:—

"Out of those to whom the vision came
My greatest hardly will believe he saw;
Another hath beheld it afar off,
And leaving human wrongs to right
= themselves,
Cares but to pass into the silent life.
And one hath had the vision face to face."

Now Galahad is the only one whose successful perception of the vision and its meaning made so serviceable, as, far from leaving human wrongs to right themselves, he is made to exclaim in the passage quoted by Mr. Hardy:—

"In the strength of this I rode,
Shattering all evil customs everywhere,
And broke through all, and in the strength
of this
Come victor."

There is a consuming joy about the

spirituality of Galahad, of which there is not the faintest trace in the knights Mr. Hardy refers to. They, at any rate, would only too willingly confess that in their case the search for the Grail had been a mistake, an evil and not a good. And when the King endeavours to point out where the mistake lay, it is hardly to be wondered at that Percivale should own that "he knew not all he meant." Had he been absorbed in things, had he died to live, and been buried in duties, he would have *risen*, he would have *lost* the self (which he found by other ways he could not lose), and *found* the radiant self whose characteristic note, as of all the sons of God, is joy and not melancholy. Do we therefore impair the unity of the interpretation? I should be inclined to say in regard to Galahad that his absorption in the desire to right the wrong had drawn him from all ordinary earthly and human ties, not because they were in any way necessarily sinful, but merely because they hindered the consuming passion of his soul to hasten the "kingdom." He is no ascetic in the ordinary sense, as Dr. Brooke clearly indicates. Now, these same ties in no way hinder the King, nor hinder him from knowing himself and God and Christ, not as a *vision*, but as a *spiritual reality*. To me, one of the most remarkable passages in the poem is the little allegory of humility. It seems to me to give a *natural unity* to the poem that precludes all subtle searchings after it. And it may be said in passing that Mr. Hardy occasionally wanders off along a by-path of fascinating speculation which is more exhilarating than illuminating. "What is it," for example, he asks, "to which religious faith may be *blind*?" And he answers, "To spiritual things made *visible*." And then we are led along to consider the possibilities of feeling "stigmata," "hearing voices," seeing "signs of the Cross in the heavens," seeing "the cup from which the Saviour drank," &c. Does it follow that because a spiritual thing is not a phantom therefore it must be something *visible*? Now, if, as in the allegory of humility, *humility* is said to have become the star in the East, is there any difficulty in supposing that the spiritual principle of "dying to live," of losing self to find self, should have become the Holy Grail, or should be represented by the Holy Grail? If the principle were grasped by spiritual intuition, or by doing the duty nearest to us, and not sought after as something that might be obtained by *seeking*, then it would manifest itself as the Holy Thing that never failed from his side, as Galahad said, nor became covered, but moved with him day and night. It is, of course, this intimate spiritual knowledge that is figured in the expression of seeing the vision. Surely the spiritual experience would be none the truer for being visualised as a Cup, nor surely should we be the surer of the spiritual truth or of its efficacy if we saw such a cup as the token of it. The passage which I have referred to as offering the obvious key to the allegories, and in which I think most people would instinctively look for it, runs as follows:—

"O son, thou hast not true humility,
The highest virtue, mother of them all;

For when the Lord of all things made
Himself
Naked of glory for His mortal change,
'Take thou my robe,' she said, 'for all
is thine,'
And all her form shone forth with sudden
light
So that the angels were amazed, and she
Followed Him down, and like a flying
star
Led on the gray-hair'd wisdom of the
East;
But her thou hast not known: for what
is this
Thou thoughtest of thy prowess and thy
sins?
Thou hast not lost thyself to save thy-
self
As Galahad."

I do not know that even with this clue one can confidently say of every detail of the poem that "This means that"; and as Tennyson himself seemed to discourage over-penetration, one need not mind. The artistic unity, perhaps, no one could be found to doubt, but I should doubt whether there ever could be artistic unity without a spiritual unity. And perhaps Dr. Stopford Brooke was not anxious on that account to seek more narrowly that spiritual unity. It is not surprising that the only sure method by which the principle of losing self to gain self should be referred to, and in the striking words of Galahad, for whom the Holy Grail was closely associated with "the bread which cometh down out of Heaven:"

"I saw the fiery face as of a child,
That smote itself into the bread, and
went."

Mr. Hardy's article is distinctly original, and sets flowing many new currents of thought, and such a contrast as the *inward* vision of the king and the *open* vision of Galahad may repay more thinking about. But I cannot say I grasp the distinction, although there seems a distinction to be drawn, between the single-minded king and the single-minded knight. The problem was indeed, as Mr. Hardy clearly sees and states, to find the unifying principle that could explain the attitude towards life of these two without involving a moral or spiritual contradiction. It seems possible to evolve such seemingly diverse lines of conduct from the same source. The curious and unique description of Sir Galahad has led me to think sometimes that perhaps by the "spiritual city" (where it is said he will be crowned King—"far in the spiritual city")—is meant the coming Kingdom of Heaven on earth, and by Sir Galahad himself *Christianity* victorious. There seems some justification for this interpretation, when one reflects on the *confined* range of the operations of the King and the *limitless* operations of Sir Galahad.

"In the strength of this I rode,
Shattering all evil customs everywhere,
And passed through Pagan realms and
made them mine,
And dashed through Pagan hordes, and
bore them down,
And broke through all, and in the
strength of this
Come victor."

But allegory is sometimes like the precious stone a friend showed me not

long ago. He said in a certain light and at a certain angle you will see a strange bright colour in the stone. A gleam of bluish purple rewarded a diligent search. If someone told me he had seen also a blood-red gleam I should not doubt it.

E. I. H. THOMAS.

MANCHESTER COLLEGE & OTHERS.

SIR,—The question opened up by Mr. Jones is much wider than any difference about persons, and impels me to take part in what must be to everyone a very disagreeable discussion. Mr. Jones seems to think that letters like that of Mr. Charlesworth, criticising the work and preaching of a deeply revered liberal minister, ought to be welcomed and even encouraged by THE INQUIRER.

"It is difficult to imagine a letter more pertinent."

Pertinent to what? Who will benefit by it? What good will it do? A man does not stick pins into somebody else like a mischievous boy unless there is some serious and important end to be gained. Will this kind of letter alter the action of the Committee or the character of the man criticised? Everyone knows that this is not the way to bring about any change. You may inflict personal pain, you may reveal your own likings or dislikings, but you don't do good to any cause or person. There are few appointments made to a college which someone—if he had the courage—would not like to criticise. Mr. Charlesworth has plenty of courage, but I fail to see any reason why THE INQUIRER should give him the opportunity of showing it.

In College matters involving personalities, surely the Trustees' meeting is the right place for their discussion, or if the objector is not a Trustee, then a letter from him and others who agree with him to the Committee would have more force and be in better taste than an attempt to raise a discussion about a great religious teacher in THE INQUIRER. When such attempts have been made and failed, and when the matter is thought to be of grave importance, I can imagine a letter to the papers may be the last resort. But it ought to be the *last resort*, and from a man who, through long experience and ability and close contact with the College, is qualified to take the lead in a definite movement against the action condemned. Otherwise, it seems to me, such letters, as Mr. Fripp says, are impertinent, and entirely out of place in the columns of THE INQUIRER.

Mr. Jones seems to give—although, no doubt, unconsciously—a wholesale invitation to anyone to air his personal opinions about the abilities of every new lecturer in our colleges. This would doubtless make THE INQUIRER more spicy, but is hardly in accord with its best traditions or its character.

HENRY GOW.

POSTAL MISSION WORK IN DENMARK.

SIR,—Some time ago the Central Postal Mission received a communication from Mr. Theo. Berg, of Copenhagen, about the progress of Postal Mission work in

Denmark, which will, no doubt, interest many of your readers. Mr. Theo. Berg writes:—"During 1905 we advertised 10 times in 18 papers, and had 199 applications for books. About 20 per cent, asked again for books, and a few have joined as members of 'Det fri Kirkesamfund.' 'Det fri Kirkesamfund,' at its last general meeting, resolved to take over the Postal Mission as a branch of its work, and as such to assist its committee in every way. So when Pastor Birkedal a short time ago issued a collection of sermons for every Sunday in the year, 'Det fri Kirkesamfund' bought a hundred of these, which it placed at the disposal of the Postal Mission Committee, for which gift we are very thankful. It will be a great help to us in our work, as we have not too many Unitarian books in the Danish language. This year we have begun to form a lending library; we have already about fifty books which we hope will do good service."

We also learn from the same source that the sister of Miss Westenholz, Mrs. Sass, has undertaken much of the correspondence arising out of the advertisements, and with excellent results. This good news brings back to mind the visits to Denmark of the Rev. R. A. Armstrong in the earlier stages of this pioneer movement, and how near it was to his heart. I am certain that all English Postal Mission workers will rejoice to hear of the good progress in Denmark, and wish their Danish fellow workers every success.

FLORENCE HILL,

Hon. Sec. Central Postal Mission.

MOTHER BICKERDYKE AS I KNEW HER.

BY MRS. FLORENCE S. KELLOG, OF FAY, KANSAS.

(From the Chicago "Unity.")

I HAD known Mother Bickerdyke by report for many years, my first definite knowledge of her being gained from two sketches that told of her life and her work in the army, published in Arthur's Home Magazine, in 1879, I think it was. Being only a little girl away back among the hills of Chautauqua County, New York, during the war, I had known nothing of her then. Later, after coming to Kansas to live, I had gazed with reverent admiration at her as she sat upon the platform among the "a good and great"—with none better or greater than she was—at soldiers' reunions and at Decoration Day exercises. I had worshipped at her shrine from afar for years, but it was not until New Year's day 1891 that I met her face to face, and felt the clasp of her honest hand. She was living then with her son at Russell, our county seat. I had gone in from the ranch to spend a few days there with a friend. The two homes were near together and my friend was a close friend of Mother Bickerdyke's. It was a warm, beautiful morning and I, with a light shawl thrown over my head, was out in the yard enjoying the sunshine and the balmy air. My friend, coming to the door, and seeing me there, called out, "Why don't you run over and say 'Happy New Year' to Mother Bickerdyke."

"Just as I am?" I asked, woman-like,

thinking first of my unceremonious dress. "Oh yes; she will like you better so than she would if you were more formal," was the reply, and a moment later I was knocking at the door at which no one ever knocked in vain. It was opened by the dear old mother herself, who, upon mention of my name, graciously told me she had often heard of me through our many mutual friends. With my hand still held in hers she drew me through the hall and into her plainly furnished, but cosy and home-like sitting room, and soon we were visiting as earnest women ever do visit one with the other. I noticed then, as at each subsequent meeting with her, how instantly I felt at ease in her presence; there was a certain graciousness and kindness of manner in all she said and did that forbade any embarrassing thought of difference in age, rank or condition. Though my heart and mind were full with the memory of all she was—of the work she had done and was still doing—and I felt a great reverence for her, she would not then or ever allow it to hinder the free interchange of thought and speech. It was the woman—the mother—who met me, not the noted public worker—and the woman within me responded easily, naturally, to her touch. The mention of my two noble brothers, who fell upon the battlefields of Virginia, was a further "open sesame" to her heart, and when, at parting, she kissed me even as a mother might, I felt it was of them she thought—for them it was given, for her love for the soldier boys was almost greater than the love of a mother for her child. Always after, at meeting and at parting she kissed me. Whether she did this generally with others I do not know. I only know this tenderness never failed me, and the memory of it is a blessing to me now—a sacrament that helps to keep my "lips from speaking guile" and consecrates them to truth and purity.

It was a happy hour I spent with her then. Though many visits came afterwards none were ever quite like this. It was one of the "blessed first times," of which Holland used to tell us, never to be quite duplicated. What did we talk about? you ask. What did we not talk about! Of life and love, of home and war, of the work she had done—of which she spoke unreservedly when once the subject was introduced, but she did not introduce it, and spoke of it always as if any woman could have done the same if so minded, and under like circumstances. I had heard that she was writing her life story and asked about it. "Bless you! no! I'm not writing it at all. There's been plenty written about me now. I have no time to write a book, and, if I had, I shouldn't do it. I've too good an opinion of human nature to believe folks want to waste time reading what I could write," and she laughed in that hearty way that brought always an answering laugh from the one hearing it. "What I have done," she continued, "I have done. It doesn't need to be written up. My boys (as she always called the soldiers) know what I have done, and that's enough."

But it is not "enough." All the world should know of her brave, untiring work, of her self-sacrifice so complete as to be almost self-effacement; of the long, weary marches she followed, and how like a good angel she appeared in camp and hospital

and upon the field of battle; an angel of mercy to the suffering, but an angel of accusation and of wrath to those who would in any way impose upon her charges or hinder her with too much official red tape. This red tape she cut with determined hand, and went resolutely on with her work of giving comfort to the sick and bringing order and thrift where before had been disorder and, as she styled it, "dilly-dallying" with which she had no patience. She was a law unto herself "with a commission from God," as she said with reverence. Though never lacking in womanly tenderness where tenderness would avail she had a resolution and a determination that would not brook defeat—to her there was no such word as fail—no looking weakly back when once she had set her hand to the plough and made up her mind a given thing should be done.

That the soldiers felt her tenderness is proved by the name.—Mother—they gave her. Indeed she was Mother Bickerdyke to us all—to soldier and civilian, to men, women and children alike. She prized this dear name as she did no other. It was the brightest gem in her crown of womanhood.

With her at the time of my first call was an unfortunate feeble-minded little daughter of an old soldier who lived some twenty or more miles out in the country. There Mother Bickerdyke had found her, and bringing her to her own home was busily at work with preparations to send her to a school for such as she was. She introduced the child to me as "Our Flora," telling me at the same time, "She is a good little girl, and very fond of music. She has some strong points. I think, under the right conditions, she will grow to be a strong, good woman, and I am going to put her where she will have a chance." That was ever her way—to help each one to be placed "under right conditions," and "to have a chance." All she did was done in a spirit of good will and helpfulness, "I do not work for money," she told me. The thought that anything she did, any story told of her, should be coined into money was repulsive to her—this dear old mother who ever seemed

"Lifted by something over life
To power and service."

David Starr Jordan tells us, "It is for us to express love in terms of human helpfulness," and none, it seems to me, ever did this more fully, more truly, than did Mother Bickerdyke. She had a sure instinct for want and suffering that led unerringly wherever there was need of woman's love and ministry. Others might stand back in fear, might shrink from scenes of want, carnage and suffering, but not she. She only went forward with open, ready hands, and strong, true heart. We used to wonder how it was that she knew of the need that was so far from her. How did she hear of cases of sickness and of want of which those nearer to the scene than she knew little or nothing? Did she wear spectacles of the "Sitbottom" kind that revealed the real needs of all around her whether near or far? Sometimes it did indeed seem so, for nothing seemed to escape her; no case of need or of suffering seemed too far away for her to reach, and reaching, help. In very truth she "Lived in a house by the side of the road," and was a true "friend to man" always.

Away out on the prairies some twenty-five miles from her home in Russell, an old soldier was slowly dying from cancer and there we found the good mother, caring for him, dressing the loathsome sore with her own hands, and, in every way possible to her making smoother his pathway to rest. Back and forth on the long ride she went, nor failed in her work until the soldier was "mustered out" of earthly service. It was when returning from one of these trips she stopped at our home. Her eyes grew tender as she looked out over the peaceful river valley, set in its strong frame of hills. "It is so like the old Ball farm back in Ohio where I grew up," she said, and then she added with a sigh, for she was weary, weary, "if I could only stay here for days and rest how glad I would be." We urged her to do so, but no, "I have so much to do—so many to look after, I cannot stop," she said, and she soon went her way again.

Still farther from her home was another old soldier—one who had been a very brave scout during the war, but ere its close was stricken with a sickness that never left him, though he lived until very recently. His disease was of such a nature that he lost nearly all control of his motions, and though a temperance man, he was often suspected of drunkenness, where he was not known, as he had every appearance of one under the influence of liquor. Toward the later part of his life he lost his mind and would often wander away from his miserable home and be gone for days at a time. His family, strangely enough, cared little what became of him, and gave little heed to his coming or going. Consequently they were objects of much "righteous indignation" on Mother Bickerdyke's part. A friend of mine who lived close by her in Russell, tells me that at one time some one of this poor man's family came to Mother Bickerdyke and told her he had wandered away and had not been seen for days. Full of wrath for such neglect she "stayed not on the order of her going," but had the old black horse hitched to the buggy, and accompanied by her son, went at once in search of the old soldier. After a long, weary time they found him lying in some tall grass too sick and weak to move. They got him in the buggy and, supporting him in her strong arms, they drove back to Russell, where by due process of law he was declared insane and sent to the asylum at Topeka. Mother Bickerdyke was appointed his guardian and used often to go down to see him. On one of her visits she discovered that he sat the most of the time in a hard-bottomed chair, and as soon as she got home she went to work, and though her hands were so badly crippled it was only with great effort that she could sew, she made a patchwork cushion for him to sit on and sent it on to him. Some one from Russell who visited the asylum soon after the cushion was sent, was commissioned to see if "Comrade C——" was sitting on it. The report came back that he was not—did not have it in fact. The friend who tells me of this incident says: "The letter she dictated and I wrote back to the superintendent of the asylum was enough to make him quake," but, not content with writing she went immediately to Topeka herself (a distance of two hundred miles) and we who

knew her could imagine the scene when she confronted the delinquent official. All this that Comrade C—— might have a cushion to his chair, for needless to say, he had it after that as long as he lived.

(To be continued.)

GATEWAYS TO THE SOUL:

III.—HEARING.

ALL great Scriptures witness to the analogy presented by objects of sense to cosmic facts, at least in the matter of sound. Creative energy operates as a voice. God creates the world as man thinketh. His thought expresses itself in the matter of the universe, builds itself into forms, becomes a creative word: Hence the Greeks had but one word for thought and speech (logos). In Hebrew mode, "God said, Let there be light!"

In his lectures on "Ideas of Revelation," Professor Carpenter tabulates some of these conceptions. Not only are the arts and sciences and the civilisations of men the outcome of divine speech, but the world-process is connected with some Bathkol (voice-maid), Vac (speech), or Nebo (who is *ilu tasmitu*, "the god who makes to hear"). God in activity is a speaking God, a God of song, and the ideal significance of music depends upon it being an echo of heavenly harmony, of the "music of the spheres." From the "hi ki" to Wordsworth's *Ode to Duty*, wherein he calls her "stern daughter of the Voice of God," who preserves the stars from wrong, human thought has testified to the close connection between the Word and orderly form; between Sound and Creation:

Science the Handmaid of Poetry.

That the connection is not merely fanciful may be shown by interesting experiments. Sound is the effect of vibration in the particles of a physical medium, communicating itself to the sensorium of the hearer. To give visual shape to these effects we have but to strew dust or sand on glass and metal plates, and draw a violin bow across their edges. The vibration of the plates sets these particles of dust dancing, and makes them fall into regular shapes. Another experiment is to take a vessel covered with an indiarubber disc, and sing through a tube inserted into the side of the vessel. The disc vibrates in harmony with the waves of sound, and light dust thrown upon it will fall into pretty shapes that vary with the note sung: The same note always produces the same figure, proving the causal connection between Sound and Form. By using liquids the surface becomes corrugated with wavelets breaking into beautiful patterns. As the medium is changed forms imitating frost-ferns, shells, flowers are obtained.

These experiments suggest that there may be more than fancy in the old parables that tell how God spake and the world came into being, how ministering spirits sing continually before the throne; or even in ancient legends, to wit, how Orpheus built the walls of Troy through playing his lyre; or in the claims of Pythagoras that the three great factors of creation are Sound, Light, and Number

The Medium of Sound:

The poet may aver that "heard melodies are sweet, but those unheard are sweeter," but unless they travel through a coarse material medium, such as the air, or wood, or metal, or rock, or water, they will, for all their sweetness, remain unheard. We find also that the rate of sound-vibrations depends on the nature of the medium. Through the *air* sound travels slowly at the rate of about 1,086 feet per second. Through *water* four times as fast. Through *iron* fourteen times as fast. In experiments made on the Alps, the sound of a tap was heard coming through the rock long before it came through the air. These results demonstrate that the true medium of sound is neither wood, iron, nor air but something that they possess in common, which really impedes its action, though we are normally made aware of it only through that impediment. To that medium the name of "sonoriferous ether" has been given. So, in examining the commonest phenomenon we are thrown back into a darker mystery, and the most familiar experience is rounded with a hidden wonder and a meaning deep concealed.

Wanted—An Etheric Ear:

We have only one etheric organ—the eye; if we had an etheric hearing organ it would be as easy to hear a sound uttered at New York in London, as seeing the sun in eight and a half minutes. Scientific invention has made that indirectly possible. In the earliest invented telephone it was only possible to convey sound, not articulate speech. But the electric telephone was discovered. An etheric (otherwise electric) impetus was given to sound, which reduced material resistance to a minimum, so that you may speak in London to your friend in New York. Abnormal hearing, as found in the sensitive who hears voices from great distances, may be due perhaps, not to finer sensitiveness, but to the opening of an etheric organ of sound.

By means of the electric telephone we are enabled dimly to realise that most of the harmony of the world is lost for lack of a vehicle sufficiently swift to convey it ere it dies away. Vibration in the physical medium of air being unable to keep up with that of the sonoriferous ether, and wearying except within a very small range. Huxley used to say that if we had a much keener hearing we should, upon putting our ear to the bark of a tree hear the shutting and closing of tori in the doors between cell and cell, and the swish and cataract-fall of the moving sap. With his inner ear Emerson perceived infinitely more.

"Let me go where'er I will,
I hear a sky-born music still;
It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard;
But in the darkest, meanest things,
There always, always something sings."

Carlyle has a similar thought: "All inmost things we may say, are melodious: naturally utter themselves in song. See deep enough, and you see musically: the heart of nature being everywhere music, if we can only reach it."

Our Tone-Gauge:

In the human organ of hearing is an instrument of three thousand chords to answer to the vibrations of sound. They are in the shape of arches (the arches of Corti), and it was an idea of Professor Helmholtz that each of them is tuned to a particular note, the narrow arches answering to treble sounds, the larger to the bass. We may therefore suppose that in a non-musical ear the majority of these arches are undifferentiated, inflexible. Whether we should go so far as Lorenzo and say that the physical implies an ethical defect, is questionable.

"The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils.
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted."

But Lorenzo places the root of harmony in immortal souls not in the arches of Corti, and the fact that Tennyson, Wordsworth, M. Arnold were insensible to music of tabor and pipe, yet were sensitive to musical thought, shows that music consists not in a tintinnabular play on the tympanum, but in a process of mind. It is essentially the art of the Muses, who preside over the principles of harmonious operation upon which the universe is built. Without soul for the soul of harmony, we are, according to Wordsworth, "out of tune"; if we have no heart for Nature, if sea and flowers and stars move us not, we are not musical.

Being in Tune

A well-known fact in acoustics serves to explain the principle: "To the pure all things are pure." If in a room containing a piano, the voice or a violin sound a note, say, B flat, the string in the piano corresponding to that note will vibrate and resound, while it will remain mute to all other notes: So will the heart of man respond to kindness, and purity, and truth, and love, if it have chords corresponding to these, but remain irresponsive to the appeals of wickedness and vice. We all respond to the vibrations that fit our group of strings; to the sweet and gracious, the beautiful and loving, if we have these qualities in ourselves. We are bewrayed by the response we give to the inspirations or the seductions of the world.

Music as a Purifier.

According to a Chinese scripture, it is the sage alone really knows music; the rest only care for modulations. The Hindus for centuries have studied the effects of harmonies, and Max Muller has left personal testimony of the healing effects upon himself of the chanting of powerful mantras by Hindu priests on behalf of "the friend of India." Religious ministers in the West may be pardoned the desire to develop the music of our churches to such a pitch of efficacy, that it may prove not only a healing and consoling agency, but a purifying and chastening influence; music that shall awake the holiest longings lying locked in the breasts of wearied worshippers, and give wings to anxious broodings—

"When the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away."

Music has been successfully employed among methods of healing the discord involved in madness, and a future age may perchance, in other cases of illness, send for the maker of melody instead of the doctor, and ask that instead of prescribing drugs, he shall discourse

"Music that gentlier on the spirit lies,
Than tir'd eyelids upon tir'd eyes."

Providence and Laws of Sound.

A certain benign purpose may be detected in the phenomena of sound. We may be sure that if there is benevolent control of the universe, it will manifest in common processes rather than in supposed violations of law, such as staying the sun to prolong a massacre, or curbing the waves to further a flight of slaves.

We need no deeper instance of the miraculous than the exceptional behaviour of water in the matter of the law of expansion, by which substances expand when heated. Upon this peculiarity depends the inhabitability of the earth. No fortuitous concurrence of atoms could arrange that water should contract upon being heated from zero to 4 degrees. Yet without this universal miracle, life would be unbearable for man.

Sound offers another common instance of apparent benevolent design. The velocity of sound depends upon the kind of medium through which it travels. The warmer the medium, the more rapid the velocity. But it is remarkable that the velocity of sound is independent of the loudness of sound and of its pitch. Upon this rests our enjoyment of choral and orchestral music. Without it a chorus would become a mass of frightful discords. If the loud notes travelled quicker than the soft, if the high notes were heard sooner than the low, melody and harmony would become impossible. It is in these commonplaces that the operation of the Good Law is to be traced, and all natural processes will stand the minutest scrutiny from the keenest sceptic. Believe me, the closer you look into familiar phenomena, the larger and deeper will grow your sense of wonder, and He whom the heaven of heavens cannot contain is still seen to be God in the clouds, in the clod. The day's doings in air and earth and sea will bear the fullest examination; you may sift and dissect, probe and peer; telescope and microscope; spectroscope and stethoscope these doings; and the deeper you go the more open-eyed will grow your marvel—until you walk the earth, arrested and amazed, a denizen in Wonderland, a dreamer of unutterable dreams, who has awakened to find reality far transcending his sublimest vision.

J. TYSSUL-DAVIS.

In our spiritual life we never can stand still. Our characters are either being injured by the conversion of our faults into customs, or ennobled by the increased influence given to every consideration of duty and love, by constancy of obedience to their commands.—H. W. Crosskey.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—The Rev. R. G. Fillingham, M.A., Vicar of Hexton (at present under sentence of suspension) conducted services in the hall of the new Church, on Sunday, the 9th inst. His sermons evoked a lively interest, and their critical force, sincere persuasiveness, and enthusiasm for spiritual religion were keenly appreciated. The day was one of the September holidays, and the city was much depleted of people, but the hall was well filled at both services.

Glossop (Appointment).—The Rev. Jenkyn Thomas, of Rawtenstall, has accepted an invitation from the members of the Glossop Unitarian Church, to become their minister. Mr. Thomas hopes to commence his new pastorate on the third Sunday in November.

Harvest Services.—We have reports of successful Harvest Thanksgiving services from Great Yarmouth, Halstead and Walsley.

Manchester: Broughton.—The Rev. Henry Dawtre, B.A., commenced his ministry on Sunday last. Two excellent services were held, and Mr. Dawtre spoke of his hopes for the future of the church. The attendance was particularly good, both morning and evening. A welcoming soiree will be held on Wednesday next, the 19th inst.

Sheffield: Upperthorpe.—At the close of morning service, Sunday last, a memorial tablet was unveiled by the Rev. A. H. Dolphin. The tablet is of brass and of handsome design, and is inscribed as follows:—"In loving memory of James and Anne Allison, who for many years were faithful workers in this chapel and school, this tablet is placed by members of the congregation and teachers of the Sunday-school. James Allison died December 28, 1903; Anne Allison died January 29, 1905." At 3.30, in the school-room, an enlarged photograph of the late Edward Oldfield was presented to the school by Mr. Ernest Hardy and Leonard Short, on behalf of the subscribers, in memory of another faithful worker in chapel and school. Mr. Oldfield died December 12, 1905. The photograph was received on behalf of the school by the president (the Rev. A. H. Dolphin), who conducted a memorial service and gave an address.

Southend-on-Sea.—Principal Gordon, of the Unitarian Home Missionary College, was the preacher last Sunday, and there was an excellent congregation.

Stourbridge.—The 754th monthly meeting of Protestant Dissenting Ministers of Warwickshire and neighbouring counties was held at Stourbridge on Tuesday, September 4, when a sermon was preached by the Rev. George St. Clair, F.G.S., on "The Faithful Use of Divine Gifts." The first part of the service was conducted by the Rev. Jeffery Worthington, of Cullompton. At the business meeting votes of sympathy were passed with the Revs. Joseph Wood and G. L. Phelps, in the very sad loss they have sustained. Later in the day a telegram of sympathy was also sent to Rev. James A. Shaw, of Wolverhampton, who, owing to a very serious illness, had been prevented from being present. At the close of the meeting the members adjourned to "The Hill," where they were entertained to luncheon by Mr. and Mrs. Worthington.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 16.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAFLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. ROWLAND HILL.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. S. M. CROTHERS, D.D.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 6.30.
Islington, Unity Church, Upper-street, 11 and 7, Mr. T. ELLIOT.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPFES.
Mansford-street Church and Mission, Bethnal Green, 7, Mr. F. SINCLAIR, M.A.
Peckham, Avondale-road, 11 and 6.30, Rev. FREDERICK ALLEN.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11 and 6.30, Mr. T. E. M. EDWARDS.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon. Suspension of services until September 23.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BOWNESS-ON-WINDERMERE, The Institute, North Terrace, 11 a.m., Rev. DOUGLAS WALMSLEY, B.A.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. W. LINDSAY.
DOUGLAS, Isle of Man, The Gymnasium, Kensington-road, off Bucks-road, 11 and 6.30, Rev. J. MASON BASS, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LISCAUD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. COLLINS ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. RUDDLE.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
UNITARIAN VAN MISSION, Cornholme, Sept. 17, 18, and 19; Littleborough, Sept. 20, 21, and 22, at 7.30.
WEST KIRBY, Tynwald Hall, opposite Station, Closed 16th and 23rd. Re-open 30th.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. V. CROOK, of Newry.

WALES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, D. J. DAVIES, B.A., Ph.D.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. R. BALMFORTH.

NEW SCHOOLROOM, WALTHAMSTOW UNITARIAN CHURCH.

SUM REQUIRED, £300.

	£	s.	d.
Promised by the Congregation	100	0	0
Donations already advertised	75	0	0
Mr. John Harrison	10	10	0
Rev. L. Scott	1	1	0
Mrs. H. Rutt	1	1	0
A Friend	1	1	0
Miss E. Sharpe (second donation)	20	0	0
Amount still required	91	7	0

Any sum will be thankfully acknowledged by either of the Treasurers,

MISS PROSSER,
66, Heward-road, Walthamstow.

MISS E. M. JONES,
3, Connaught-avenue, Chingford,

or the Minister,
REV. W. H. ROSE,
47, Cedars-avenue, Walthamstow.

BROUGHTON UNITARIAN FREE CHURCH, BURY NEW ROAD, HIGHER BROUGHTON, MANCHESTER. A Welcoming Soiree to the Rev. Henry Dawtre, B.A., will be held in the Church on Wednesday evening, September 19. Tea at 6.30.

OPENING OF NEW UNITARIAN CHURCH, ABERDEEN, on September 23rd. Dedicator Services conducted by Principal CARPENTER, M.A., D.Litt., at 11 and 6.30. Donations toward special collections will be gratefully received by Rev. A. WEBSTER, 61, Albury Road.

BIRTHS.

TAYLOR.—On September 7th, at "Sunbeams," Ulleswater-road, Palmer's Green, Southgate, N., the wife of Lincoln Taylor, of a son.
WORTHINGTON.—On September 11th, at 50, Clarendon-road, London, W., the wife of Edgar Worthington, of a daughter.

The Children's Treat
A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making
Callard & Bowser's BUTTER-SCOTCH
are pure and wholesome.
It is as nourishing as it is delicious.
Genuinely "Wholesome Confectionery"
Lancet
Every Packet bears their Trade Mark.
MANUFACTORY: LONDON, W.C.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY, 2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646
DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice,
3½ per cent.
DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

JOHN HARWOOD'S DRAMATIC RECITALS.

New and Original Adaptation of Charles Dickens's Story "The Chimes," also "Cricket on the Hearth," "A Christmas Carol," "Doctor Marigold's Story," &c., and Selections from Shakespeare and other Authors. Special terms for our own churches. Address:

FAIR VIEW, PENLETON, MANCHESTER.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

LADY HOUSEKEEPER.—Mrs. LEWTHURST, Marton House, Skipton, highly recommends a lady who lived with her late father for eight years in this capacity. Well qualified for responsible post. Nice companion for girls. Also strongly recommended by Mr. R. D. Darbshire, Victoria Park, Manchester, an old and intimate acquaintance.

THE REV. A. DOEL desires occasional engagements for service, or supply in any Free Christian pulpit.—Address, for the present, c/o Mr. R. D. DARBISHIRE, Victoria Park, Manchester.

DAUGHTER of Unitarian Minister or Professional Man taken at reduced fees and prepared for London Matriculation or Senior Cambridge if able to assist with junior games.—Miss BAILY, Edgbaston College, Bristol-road, Birmingham.

SITUATION desired by middle-aged Lady as COMPANION, AMANUENSIS, or HOUSEKEEPER. Small salary. References, former situation, and Mrs. Armstrong, 26, Lancaster-avenue, Liverpool.—H., INQUIRER Office, 3, Essex-street, W.C.

PLAIN COOK Wanted very shortly. Middle-aged preferred. Two servants kept. Good wages to good servant.—Mrs. R. ROSCOE, 16, Kemplay-road, Hampstead, N.W.

WANTED.—Post of HOUSEKEEPER to Lady or Gentleman, Hotel, or School. Domesticated. Good Amanuensis and Accountant. Distance no object. Highest credentials.—C. S., 47, Wendover-road, Harlesden.

WANTED.—A COOK-GENERAL for a small family in the country. Must be above 30.—Address, Miss E. COBB, Calthorpe, Redlands-road, Reading.

APPLES.—Good Cooking and Keeping Apples, 42 lbs., 6s.; 20 lbs., 3s. 6d. Carriage paid in England and Wales. Cash with order.—FRANK ROSCOE, Steeple Morden, Royston.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

TUNBRIDGE WELLS.—ROCHELLE, 21, Crescent-road.—PRIVATE BOARDING ESTABLISHMENT. Central for Churches, close to Common. Good cooking. Terms moderate.—The Misses PITT-HAMMOND and WOODROW.

COMFORTABLE APARTMENTS to Let, permanent or otherwise, near sea and station. Terms moderate.—Mrs. W. WINNING, 3, Church-street, Southport.

HAMPSTEAD (Best part).—INVALID or PAYING GUEST offered pleasant Home by lady and daughter. Private suite, with board, if desired. Excellent house, nice garden, gravel soil. Near Heath, stations. Highest medical reference.—St. Martin's, Thurlow-road, Rosslyn-hill.

LADY engaged in social work wishes to receive two or three ladies as PAYING GUESTS. Highest references.—R., INQUIRER Office, 3, Essex-street, W.C.

ELDERLY Widow Lady, no family, living in small house adjoining Epping Forest, desires to Let to Lady FURNISHED FRONT BED-SITTING-ROOM, with use of Kitchen. Terms very low for permanency.—O. M., 2, Forest Villas, Peel-road, Grove-road, South Woodford.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter.

Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central, Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress. New Term begins September 15th.

LANDUDNO.—TAN-Y-BRYN (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School. Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Next term begins Tuesday, September 18th. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

CHANTRY MOUNT SCHOOL, BISHOP'S STORTFORD. Head Mistress, Miss ESTHER CASE (Girton College Cambridge).

Next Term begins on Thursday, September 20th. A Bursary is offered for a girl under 13. Particulars on application.

19TH CENTURY BUILDING SOCIETY ADELAIDE-PLACE, LONDON BRIDGE E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, | ALEXANDER W. LAW-
F. H. A. HARDCASTLE, | RENCE.
F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20, to 28, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday Sept. 15, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3352.
NEW SERIES, No. 456.]

LONDON, SATURDAY, SEPTEMBER 22, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	617
LEADER:—	
The Appeal of Beauty ...	624
ARTICLES:—	
The Way of Peace—VII...	618
Musings by a Minister—XLVI...	618
Social Reformers.—IV...	619
Some Thoughts while the Church was Closed ...	622
Essays in Restatement.—XVII...	622
The Beauty in Nature ...	625
A San Francisco Letter ...	628
MEETING:—	
The Padham Centenary ...	626
CORRESPONDENCE:—	
A Work of Justice and Humanity ...	621
Manchester College and Others ...	630
LITERATURE:—	
Primitive Christian Education ...	620
For the Fellowship... ..	621
POETRY:—	
A Novitiate	618
THE CHILDREN'S COLUMN ...	623
NEWS FROM THE CHURCHES ...	630
OUR CALENDAR	631
ADVERTISEMENTS	631

NOTES OF THE WEEK.

THE Rev. S. M. Crothers, D.D., is to preach at a special week evening service in the Free Christian Church, Clarence-road, Kentish Town, on Friday, the 28th inst. The service is at 8 o'clock.

THE annual meeting of the Provincial Assembly of London and the South-Eastern Counties is to be held at Lewes on Thursday, Oct. 4, and particulars will be found advertised in another column. We understand that the secretary has obtained a reduction in the railway fare, and will have further particulars to communicate next week. Both the meetings and the place of meeting promise great interest, and we hope for a large attendance of members and friends. The last time the Assembly met at Lewes was in 1890, the second year of its existence, when the late Dr. Sadler was President, and the sermon was preached by the Rev. J. Estlin Carpenter.

THE new Unitarian Church at Aberdeen, which is to be opened to-morrow (Sunday) by Dr. Carpenter, Principal of Manchester College, has a fine situation in Skene-street, not far from the Public Library. It commands the vista looking northwards towards the Rosemount Viaduct, from which it will be prominently seen: The building, which has a frontage of 65 ft. and a depth of about 72 ft., is in Italian renaissance style, which was judged to be best suited to the situation, and is, of course, of granite. The great central gable is flanked by two Italian

towers, at the base of which are the arched entrances. These lead into spacious vestibules, from which a few steps lead down to the hall below the church, which is itself above the level of the street. The church, with a small end gallery, has a total seating accommodation of about 460. The minister will speak from a platform standing in an arched alcove, above which is a five-light window. The acoustic properties of the building are said to be admirable, and the floors and staircases throughout are of fire-proof material. The total cost, including the site, is set down as about £6,500. For the old church £2,000 was received, and many generous donations have been received, including some from citizens of Aberdeen unconnected with the church, in recognition of the Rev. Alexander Webster's public services; but there is still a considerable sum to be raised to clear the cost.

A "HOUSE - WARMING;" as we announced last week will be held in the new building this (Saturday) evening, and following on to-morrow's opening services, Dr. Carpenter will lecture on Monday evening on "The First Three Gospels and how to read them." On Sunday, Sept. 30, the special preacher will be the Rev. John Glaspe, D.D., of the Old Greyfriars Church, Edinburgh, and on Wednesday evening, Oct. 3, the Rev. John Hunter, D.D., of Glasgow.

THE Unitarian Van reached the high water mark of success in its mission on Sunday evening at Todmorden. In the previous week it had been at Sowerby Bridge and Hebden Bridge, the Rev. C. D. Badland having come from Kidderminster to take part in the work. Friends from Halifax and Bradford also brought effective help. At Todmorden Mr. Badland took the chair at an evening meeting in the Market Place, and the chief address was given by the Rev. A. W. Fox to some 1,500 people. For the closing hymn, "Nearer, my God, to Thee," it was estimated that 2,000 were present. A policeman remarked that it was the biggest meeting he had seen in Todmorden Market Place during the two years that he had been stationed in the town.

MR. V. R. SHINDE, in a letter of greeting to the President of the Central Postal Mission, reports the good progress of the work in India, and the devoted help he receives in it from a young Mahomedan convert and member of the Brahme Samaj, who now acts as his assistant. A large number of tracts have been received

from the A.U.A. as well as from our own Association.

THE London Missionary Society is sending out a deputation to visit its mission stations in India under circumstances which possess an interest considerably broader than its purely professional object. The importance of India as a mission field will be readily grasped from the fact, that no less than 104 out of the society's 277 Missionaries, are at work in this immense dependency of the British Crown. Nearly two-fifths of the L.M.S. force is concentrated on, or should we say lost among its teeming races. A sufficient reason for the despatch of the present party of visitors, consisting of the Rev. Wardlaw Thomson, the Foreign Secretary, Rev. W. Bacon, and Mr. A. W. Whitley, a brother of Mr. H. Whitley, M.P., might be found in the lapse of twenty-three years since the last deputation. But in fact, the present is regarded as marking a crisis in the affairs of the Mission. Such questions have to be considered as whether it is possible to establish the native Christians in self-sustaining and self-directing religious societies. If this is impossible, the work done is obviously incomplete and insecure. Till then Christianity cannot be regarded as having anything but an exotic existence. And this question depends on another. There is a difference of opinion between the directors in England and the English missionaries in India. The former wish the native teachers to be regarded as "brethren in Christian service on an equality with the brethren sent from home." The English missionaries will not concede this equality. Hence the crisis which is virtually creating a new caste in the Christian churches in the land of caste.

THIS is a serious position in missionary politics, and it throws much light on the unsatisfactory nature of the relations generally existing between the men of the dominant and those of the subject races. It is exactly the difficulty of the Civil Service over again. Among our officers in India are many men who do splendid and conscientious work; but almost without exception the Englishman looks down on the Indian, the Indian repays this with equal contempt or with hatred. The Englishman thinks he must be superior, the Indian is too hastily dismissed because he is different. We regret to find Anglo-Indianism so strong in the minds of missionaries as a substitute for their Christianity. There has just been a painfully interesting correspondence in the

Times on the economic effects of our rule in India, but in some respects this spiritual estrangement is a still more serious mischief: Whether it is possible to remove it we do not venture to say, but the incident does serve to drive home the conviction that while we continue to govern India the people of this country ought to treat their responsibility with a less cavalier indifference.

THE WAY OF PEACE.

FOR A TWENTIETH CENTURY DISCIPLE:

VII.

I: God is love!

II: If God were not love there would be no pity in the heart of man, no tenderness of motherhood, no compassion in the strong, no mercy in the powerful, for in the likeness of His creator man is made.

III: For many ages the world dare not trust "The Father," dare not accept His love: Now we know in whom we believe. A new spiritual existence begins with the knowledge, our outlook upon all the universe changes, history assumes a new meaning, our intercourse with each other becomes a fellowship divine.

IV: Thou art to be like the Father, therefore, if thine enemy hunger, feed him.

V. No conduct is fit for you as a child of God but loving conduct; none, anywhere!

VI. Love restoreth our souls! Like the breath of the morning, like the sun after rain, it gives us strength when we look up, it makes us glad to be alive!

VII: There is only one victory really worth the winning, the triumph of that which is highest in our own lives, the victory of the divine!

VIII. While a man hates his brother, God Himself cannot make him happy.

IX. The coming of the Holy Spirit is like the coming of the sap to the growing plant. All you want you can have! Even now the wind blows, and the flame of fire is gleaming upon your brow, the inspiration of Pentecost is yours!

X. True happiness, true peace, is in being, in living. How is the Almighty spirit to help you if you come to a stand-still? Take the next breath, keep alive! This holds in every conceivable crisis, even what seems to you irretrievable loss, is only preparation for yet further and further blessing!

HOWEVER much is wrong in the world, it is enough for us if all things are in the course of being set right. That is Christian optimism.—*Henry Jones.*

WHEN, by means of the writings or conversations of Christians of various denominations, you look into their hearts and discern the deep workings, and conflicts, and aspirations of piety, can you help seeing in them tokens of the presence and operations of God's Spirit more authentic and touching than in all the harmonies and beneficent influences of the outward universe? Who can shut up this Spirit in any place or any sect? Who will not rejoice to witness it in its fruits of justice, goodness, purity, and piety, wherever they meet the eye? Who will not hail it as the infallible sign of the accepted worshipper of God?—*Channing.*

MUSINGS.

BY A MINISTER.

XLVI.

THERE are other sanctions, says Mr. Birrell, besides the religious, and he gives, as an example, the code of honour which makes cheating at cards a hateful offence, even to careless men of the world. That there are such sanctions, hardly needs saying; it is of their worth that we need to be convinced; and in this instance, if I am not mistaken, the moral value is somewhat over-rated.

A distinction may be drawn between honour and a code of honour—between the honour which is self-respect, and the honour which is little more than respect for the respect of others. Honour may be a native nobleness of mind, a law in itself, or it may be an acceptance, more or less high-minded, of rule and regulation from without. It is with the latter that we are concerned, for the excellent virtue of not cheating at cards is entirely due, we are assured, to a code of honour punctiliously obeyed. A code of honour, I take it, is the unwritten rule of any association for mutual trust by which we are willing to be bound. This rule we may scrupulously observe, and take a pride in observing, but its ethical worth is open to question on several grounds.

First, the sanction is a sanction of convention, and is not necessarily connected with moral consideration. A member of a society is a man of honour in a sense determined for him by that society—a sense that may be determined without reference to abstract right and wrong. Under the law of duelling, no moral choice of alternatives is allowed. The same thing may be said of the *vendetta*, and of vows and compacts made in secret societies. Thus we reach, at last, the absurd contradiction of "honour among thieves"; though, indeed, it is no absurdity to them, for they trust each other and stand by each other, and are as punctilious in obedience to their code as if they were gentlemen who do not cheat at cards. In all these cases the conscience is a corporate conscience, and the end in view is not to defend the members from evil, but to protect the body to which they belong from harm. It is a finer form of the instinct whereby *lupus non mordet lupum*. Even the fine maxim *Noblesse oblige* will hardly stand a moral test, for action is not noble if it is chosen simply because it becomes good birth.

In the second place, the acceptance of a code of honour is both optional and terminable. I abide by the terms of association as long as it pleases me to do so, and the obligation is very often one from which I can be released without discredit. A German student at an English university would find it advisable to part with some of his notions of what student honour demands. But a moral law is not a law into which, and out of which, I can contract myself. Those whom it binds it binds always, and binds fast.

A third objection is this, that duty, as defined by honour, is generally strained and one-sided. Some points are unduly exalted, others are ignored; particular circumstances are made of more account than general principles; broad responsibilities are narrowed down to the requirements of

special functions. Ulysses in the *Odyssey*, as Ruskin has observed, is rallied by Pallas, not for cheating, but for cheating his best friend, and in his own land. Honour of this kind shrinks into loyalty—loyalty to an order, a party, a class, a profession—and large conceptions of duty are measured by a minute and artificial scale. Offences are scheduled, and that which is not in the schedule is not an offence. The result is a kind of limited liability. Codes of honour are for public life, and have little effect upon private action outside their scope. A soldier's honour is his honour as a soldier; commercial honour keeps the man of business very strictly to his engagements, but is supposed to be left unblemished by the tricks and frauds of uncovenanted trade. So, too, the honour of the card-table checks cheating at cards, but suffers the player to run the risk of cheating other creditors by risking more than he can afford to lose.

Some are for teaching honour in schools, under the head of Moral Instruction. Let us hope that the teacher will avoid all reference to codes. Let us hope also that in time he will have the wisdom to show that the only valid, universal, and enduring sanction is that of the love which worketh no ill to his neighbour, and the courage to admit that this sanction is something more than moral.

A NOVITIATE.

Too great the great things are for my weak thought;

I must be humble to be truly taught

The mystery of man's upbuilt life:

Brief meadow-blossoms, faint and dewy—wet,

Mosses and buds, shall be my alphabet,

Whereby to spell out love, and cosmic strife:

Nature, that looms so large on timorous eyes,

Cares nothing for the majesty of size,

But spends her diligence on smallest things—

The curving of a flower, the iris spray

Of weir and tide, the glow-worm's lambent ray,

And gauzy meshes of a gadfly's wings;

Almost in spite of her, it seems, the mounds

Rise into hills, and oceans spread their bounds;

Her thought shapes not so much the coral-reef,

As the frail life that dies to build it up.

Glowing she pores upon the buttercup,

And tints the fabric of a wild-rose leaf:

This, then, shall my chief care and comfort be,

To dwell with beauty in simplicity,

Rather than power that terrifies and stuns

The faltering soul: so shall I bear at last

To hear of star-worlds strewn along the past,

And the fierce radiance of God's million suns.

LAURA ACKROYD.

O HEART of man, canst thou not be
Blithe as the air is, and as free.

H. W. Longfellow.

SOCIAL REFORMERS.

IV.—JOHN RUSKIN.

"In art," said the *Edinburgh Review*, "Mr. Ruskin is often right; in political economy he is always wrong." The saying, though a foolish one, is (may one who reveres him say so?) not wholly inappropriate, for it criticises in his own manner a writer who freely criticised men and institutions, and set them down without hesitation in the categories of good and bad. The saying, more usefully, is indicative of the attitude of many readers of Ruskin. They like his art materials, his picture criticism, his nature sketches, and his romance of history; and so long as his dogmatism is confined to aesthetics they let him amuse them where he does not convince. But when he comes to practical matters, the hire of servants, the profits of speculation, and the enjoyment of luxury, they take him either for a fool or else for a most mischievous person. On the whole, in spite of the fact that he really seems at times to have liked to play in sheer sport with the victims of his criticism, he is really better worth taking in earnest, even if one must accept him as an enemy to sound principles.

Certainly, no socialistic writer of his generation wrote more fiercely of social ills than Ruskin did. You must go to his well-loved Bible to find his models and inspirers. "The guilty Thieves of Europe," he declares, "the real sources of all deadly war in it, are the Capitalists—that is to say, people who live by per centages or the labour of others, instead of by fair wages of their own." All civilised countries he views as "corrupted," by landlords, soldiers, lawyers, priests, merchants, and usurers. "Pay every man for his work," he cries, "pay nobody but for his work, and see that the work be sound." There is much beneficent mischief in the writings of such a man, especially when his writings are of that high quality that they cannot be neglected, but rather gain in attractive charm as we recede from the personalities and temporary incidents that gave rise to them. What a treasury of noble thoughts, nobly uttered, he has left us! Think of his great works: "Modern Painters," "Seven Lamps of Architecture," and "The Stones of Venice"; then listen to this: "A 'civilized nation' in modern Europe consists, in broad terms, of (a) a mass of half-taught, discontented, and mostly penniless populace, calling itself the people; of (b) a thing which it calls the Government—meaning an apparatus for collecting and spending money; and (c) a small number of capitalists, many of them rogues, and most of them stupid persons, who have no idea of any object of human existence other than money-making, gambling, or champagne bibbing." Is this mere extravagance? At least it is not the froth of envious poverty. And his whip is not for the back of the capitalist only. He tells the working man: "It has been shown by Professor Kirk, that out of the hundred and fifty-six millions of pounds which you prove your prosperity by spending on beer and tobacco, you pay a hundred millions to the rich middlemen, and thirty millions to the

middling middlemen, and for every two shillings you pay, get threepence-halfpennyworth of beer to swallow. . . . You helpless sots and simpletons! Can't you at least manage to set your wives—what you have got of them—to brew your beer, and give you an honest pint of it for your money? Let *them* have the half-pence first, anyhow, if they must have the kicks afterwards."

Well, that is, doubtless, sufficient as illustrating the "divine rage" which his friend and mentor, Carlyle, observed in him. Something more is needed to justify George Eliot's assertion that Ruskin "teaches with the inspiration of a Hebrew prophet." For it is always the final test of inspiration that that utterance only is inspired that inspires the hearers; and proofs of such inspiration are in Ruskin's case, happily, not difficult to discover. Witness the organisations and groups that in his life-time drew together under his influence, the social and industrial experiments (whether successful or not) that were made under "the Master's" direction. Witness also the groups and societies that still persist, and the wide-spread traces of discipleship in homes of decorous simplicity, and in lives innumerable touched to finer issues. And yet again, witness the ever-deepening currents in the educational life of the country, the springs of which are often to be traced back to Ruskin's witching eloquence, infectious feeling, and sterling wisdom. It is clear that he who would understand the power of this special prophetic message to our age must set aside much, forgetting intrusive egotisms for the sake of self-revelation that illumines more than the story of one man's life, and press on believing that, at the heart, Ruskin's social gospel has something vital in it.

In truth, it is far from being a hidden gospel. Already in his earlier art-criticisms it is to be found, and, when his meditations on the causes of the rarity of noble art in our times led him to the conclusion that art failed because manhood failed first, he spared no effort to make his meaning clear. There came a time, he tells us, when the misery of ordinary human conditions destroyed his joy in his dearly-loved treasures of beauty. He could no longer study the sculptures and paintings of Italy; the sufferings of his countrymen appealed with stronger compulsion. It was midway in his life, in 1860, when "Modern Painters" was completed, and seven years after the publication of the last of the three great works mentioned above, that he broke into the arena of economics with the amazing group of essays on the social problem, which he entitled "Unto This Last." Subsequent volumes and lectures rather amplified and illustrated than substantially modified the declarations of social policy set forth in this book. In "Sesame and Lilies" he calls it "the only book, properly to be called a book, that I have yet written myself, the one that will stand (if anything stand) surest and longest of all work of mine." Again in 1877 he expressed the opinion that it was "the most precious, in its essential contents, of all I have ever written," and though the wary student, accustomed to Ruskin's superlatives, will

be on his guard here as ever, no one is likely seriously to dispute that "Unto This Last" is the most explicit and formal of his writings on this subject.* Familiar as Ruskin's writings are supposed to be, and really are to some readers, I may be allowed briefly to recall the chief arguments advanced in its pages.

In the first place he broadly impugns so-called "political economy" as futile, since its theories ignore the influence of social affections. The notion that men are wholly, or even dominantly, moved by self-interest he repudiates as not merely unworthy but untrue. He points out that great battles are rarely won except when the soldiers are devoted to their general, and he asks why there is no affection comparable to theirs in the relation of workmen to their employers. These toilers are the privates of the industrial army, and are assuredly as capable of noble emotions in the employments of peace as they are in those of war. He detects the secret of this grudging service on their part in the absence of a stable relationship between employed and employer; and above all he laments the absence of a high standard of honour in commerce such as normally obtains in the professions, e.g., of the soldier, who will die rather than run away; of the physician, who steadfastly adheres in the post of danger; in the parson, who will perish sooner than preach falsely; and in the lawyer, who will starve rather than take a bribe. If it must be granted, with humiliation, that not all of every type referred to lives up to the standard of honour set up, at least the standard exists, and is broadly recognised as the ideal, and as the only source of personal merit in each case. It is imperative, says Ruskin, that a similar standard of honour should be recognised by the *merchant*—using that term to cover all varieties of commercial and industrial citizenship. It is the "merchant's" business to provide, and not primarily to get profit, any more than it is primarily the soldier's business to get pay or pension. The "merchant" should die rather than break faith or supply a bad article; he must have so keen a sense of honour that as the captain is last to leave his ship, so he, in times of adversity, must think of his own interests last, and of his dependents' interests first.

Thus far, Ruskin makes appeal to that deeper feeling, that social affection, which on entering into the social problem is potent (as he says) to overthrow wholly the systems of "political economy" that are so foolishly constructed as to exclude an element quite inseparable from human nature. But he cannot end here. That which calls itself "political" economy has no right, he declares, to the name; for it does not really make for the welfare of the *polis*, or state, so long as multitudes of citizens are, not merely poor, but brutalised in their poverty. The rules of what should really be called "commercial" economy are doubtless quite valid as showing the way to acquire riches; but then riches take on quite different values in different circumstances. It is only too

* His espousal and championship of the doctrine of the iniquity of taking interest for the use of capital coloured his later writings, but his general theory of social reform remained the same.

obvious that enormous wealth exists in our modern great cities, or rather that there exists enormous power on the part of a few to command the labour of the many. For this, says Ruskin, is the essence of riches—they enable one man to command the labour of others, and whether this is a condition of things good for the individuals concerned and for the state of which they form part depends entirely on the way in which the power represented in riches is directed. If, as is very much the case, wealth has been acquired by taking a keen advantage of the weakness of others, and is then expended upon the services that degrade or impoverish the character of those who serve, the “commercial” economy may be held indeed to have justified its precepts in leading to great accumulations of capital, but “politically” the community is getting poorer.

If, then, men are to refrain from “robbing the poor because he is poor,” and to bethink themselves that the ennobling of their helpers is their best prosperity, how can society set about reforming its present very erroneous practices? First, by paying well for good work, payment being guaranteed to the workman as surely as to the soldier or sailor. Secondly, and all the time, by the strong (which includes the rich or those in any way specially gifted) taking care of the weak. As to mere evasions of the problem of social well-being such as the proposals to “colonise,” to “bring into culture waste lands,” and the like, Ruskin sees little promise in them. After all, they can but postpone a recurrent evil. His faith is pinned to no such external expedients. The tree must be made good if the fruit is to be good, and it is to that end that his criticisms and exhortations are chiefly directed. Men must co-operate more and compete less. Men must aim to live more and be satisfied to get less. On those fundamental ideas rest all Ruskin’s “Law and Prophets.” “There is no Wealth,” he says, “but Life,” and he prints the sentence in capitals. “Life,” he continues, “including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others.”

He admits that this is a “strange political economy”; nevertheless, with all the opulence of his great mind and heart, he preached it forty years, and died having only caught Pisgah-gleams of the better land he longed to see in this England that he loved. Farthest of all men from what we ordinarily call “democracy,” a believer in royalty and aristocracy—when they could be really found—he had in a democratic age to go his own way, and was burdened with its solitariness. So far was he from sharing the political opinions of men like Mazzini that he says “the entire teaching of Mazzini, a man wholly upright, pure, and noble, and of subtlest intellectual power—Italian of the Italians—was rendered poisonous to Italy because he set himself against kingship.” And yet nothing can be clearer than that

John Ruskin was passionately a lover of the common people. He declared that he “went mad” (alas, too literally) “because nothing came of my work.” “The enduring calamity under which I toil is humiliation—resisted necessarily by a dangerous and lonely pride.” How much of the abnormal, not to say diseased, element preceded and followed that catastrophe we cannot tell. But ages to come will tell in long and bitter experiences that he was very sane in the thought that as there is no true beauty apart from the expression of nobleness and truth, so there is no social prosperity without justice, kindness, and mutual service. “There is only one cure for public distress,” he says, “and that is public education, directed to make men thoughtful, merciful, and just.” What a criticism upon our pretensions to sanity it is, that such a prescription reads like a platitude, and that we go about seeking some neat economic method to save men, independently of the condition of their souls!

W. G. TARRANT.

PRIMITIVE CHRISTIAN EDUCATION*

IF the education question had to be settled by appeal to the practice of the early church, Miss Hodgson’s book, or books of its kind, would have been in well-nigh everybody’s hands of late. But though many people would fain return, and have us all return, to the theology of primitive Christendom, there are few, if any, who desire to return to its pedagogy. Nevertheless, the story of schools and schoolmasters among the early Christians forms an interesting and important chapter in the general history of education, and therefore, if only for the subject’s sake, the book before us would be sure of a goodly number of readers.

“Primitive Christian” is a somewhat elastic expression. It may apply only to the Church of New Testament times, or, as in this book, it may be extended to that of the whole period down to about the fall of Rome. In a volume of scarcely 290 not very closely printed octavo pages we can hardly expect an exhaustive treatment of the subject. Miss Hodgson does not attempt to give us that. She seeks rather to be simply suggestive, and to bring her readers into touch with authorities, and in this purpose she succeeds very well. From the mere literary point of view her work is marred, though not very seriously, by occasional irrelevancies, repetitions, and faults of arrangement. Among several misprints we notice *togo virilis* for *toga virilis*—the printer having been thinking, perhaps, of the Japanese hero, who, no doubt, is *virilis*!

Stated more particularly, Miss Hodgson’s aim is to show what she considers to have been the attitude of the Primitive Church towards classical learning. She girds throughout at Compayré, the French educationist, for having said that “in their struggles with the ancient world the early Christians included in a common hatred classical literature and pagan religion.” But she fails to convince us

* “Primitive Christian Education.” By Geraldine Hodgson, B.A., Trinity Coll., Dublin. (T. & T. Clark, 4s. 6d. net.)

that he grossly misrepresents the fact. Compayré admits that there were exceptions to what he conceives to have been the general rule of hostility to classical learning, and he expressly mentions Basil as one in whom Christian faith and Pagan culture were harmoniously united. Those, however, whom Compayré and many other writers have regarded as exceptional, Miss Hodgson takes as representative of the Church as a whole. We regret that we cannot follow her in doing so. The Church of those times was engaged in dire conflict with the forces of paganism, and we should as little, therefore, expect to find a widespread love of classical literature among the Fathers as we should hope to find a general enthusiasm for mediæval lore among the Protestant reformers and their immediate successors. And the evidence fully justifies our lack of expectancy. Doubtless in many cases the feeling towards the classics was one of mere indifference; it was felt that they belonged to an order of things which was passing away, to a world with which Christians had nothing to do. But in most cases there was a rooted and easily explainable antipathy to them. The Church early realised that they were in a manner “the enemy,” since, more than anything else, they rallied many of the higher minds to the defence of the ancient faith, or, at least, prevented them from coming over to Christianity. The period under review is long, and the field is wide, and it was inevitable that now and then and here and there some seeds of the classical learning should take root and be fondly cherished; but their occasional cultivation alters not the fact that as a rule they were regarded as weeds in the garden of the Lord and summarily ejected. Wherever the early Fathers did manifest any love for pagan literature, it was, as Compayré has said, mainly due to the fact that “in their unbaptised youth they had frequented pagan schools.” Probably this love was often greater than converts were willing to confess even to themselves. The voice which said to Jerome in his dream, “Thou art no Christian; thou art a Ciceronian; for where the treasure is there is the heart also”—that accusing voice must have spoken to many besides him, and not in their dreams only. Clement of Alexandria made use of illustrations from Greek poetry and of ideas from Greek philosophy, and, like Paul, he frankly acknowledged himself debtor to the Greeks. Others who helped to shape the thought of the Church were influenced consciously and unconsciously by Hellenic and Roman culture. But, as we have intimated, for Christians generally such culture had no attraction, rather the opposite. “Hearts consecrated to Christ are closed to Apollo and the muses,” said Paulinus. The Old Testament, the Gospels, and the Apostolic writings had become the true objects of study, and men were esteemed learned according to their skill in the reading and interpretation of them.

Miss Hodgson gives us an interesting sketch of the Roman system of education. She shows how the schoolmaster followed the flag and taught the young barbarian idea how to shoot. The schools thus established throughout the Empire became a perplexing problem for many a Christian

parent; and, as showing that the religious difficulty in connection with education is a very ancient one in Christendom, we venture to reproduce a passage which our author translates and quotes from Boissier's *La Fin du Paganisme*:—"All the schools were pagan. Not only were all the ceremonies of the official faith—and, more especially, the festivals of Minerva, who was the patroness of masters and pupils—celebrated at regular intervals in the schools, but the children were taught reading out of books saturated with the old mythology. There the Christian child made his first acquaintance with the deities of Olympus. He ran the danger of imbibing ideas clean contrary to those which he had received at home. The fables he had learned to detest in his own home were explained, elucidated, held up to his admiration every day by his masters. Was it right to put him thus into two schools of thought? What could be done that he might be educated like everyone else, and yet not run the risk of losing his faith?" These questions were answered for a while according to the consciences and circumstances of the parents, and were finally settled by the Church taking over the secular education of the young, even as she had already, in her catechetical schools, taken in hand their religious training.

J. M. CONNELL.

FOR THE FELLOWSHIP.*

AT a year's interval Mr. Binns has brought out (with a new publisher) a second part of his *Free Rhythms*, as he calls them in the first part, "For the Fellowship," another twenty-page booklet, in a linen-paper wrapper. Meanwhile he has published his "Life of Walt Whitman," a work of the highest value, ample in its research, and full of sympathetic insight, the completest study of its subject that we have yet received. In this second part of "For the Fellowship" the influence of Whitman in the manner of these rhythms is strongly marked, and while we find here nothing so beautiful, or striking so deep a note of feeling, as the first piece of last year, "April Begins," prompted by the death of Wilhelm Rowntree, there is the same mystical communion with the deeper Life in Nature and Humanity, and the celebration of Fellowship, as the secret of what is best in that hidden life.

The fellowship is with every living thing, and with the whole harmonious life of Nature, with human friends, who cannot be divided by death, and with God, "the Divine Companion." This last thought is expressed in the following piece:—

"We are a band of comrades scattered
over the world,
Hardly seeing from so far one another's
faces,
Hardly reaching from so far one
another's hands:
Yet are we inseparable, livingly co-ordi-
nate, one Body,
The Body of thy Fellowship, O Thou
Nameless, Divine Companion, in Whom
alone

We, scattered apart, and each one sepa-
rated unto some task the others cannot
share,

Find our unfailing food, and our eternal
home.

Nay, Friend, Thou art not without a
name among those who are in Thee,
For each by some name passionately in-
vokes Thee,

Thou answering each.

Yet when we speak of Thee with one
another

Nameless art Thou,

For verily we know our word were but
the shadow of our fancy's finger

Pointing at Thee.

But Thou no shadow art, nor fancy,

Blood of our Body, Soul of our Fellow-
ship,

So near, so sure, we need no name for
Thee."

And this other tells of what a human
friend may be in that Fellowship, a friend,
who, if we mistake not, has passed beyond
all mortal shadows, to the fuller life:—

"By what name can I call thee?

What word that will be faithful to us who
are together spite of partings,

To us who dare accept what Love shall
bring,

For He is greater than it all, and wise to
choose,

And He hath made us fearless of its
fear,—

Ah, He embraces all things, and the All
speaks to my heart of thee—

By what name can I call Thee?

Comrade!—

'Tis the word of the wind that carries
the awakening rain,

And of the thrushes answering:

A word that is the grip of a man's hand,
the secret of a woman's face,

Heart-worship, pouring out its treasure,
uttering itself,—

The word of Love Creative, whose very
saying lifts the lowest,—

The word thy self hath taught and
teacheth me,

Comrade."

Death is here welcomed, as in Whitman,
simply as the perfecting of life.

"Behold, as out of a seed that dies and
breaks asunder,

Under the eyes of Love comes forth the
new life we call death,

More beautiful and winged and free."

The thought in itself is true and beautiful,
but, reading the two pieces, "Up from the
Road" and "The Barriers Break," the
question arises, whether the expression
of it is altogether true. Do we, as a
matter of fact, call the new life death?
It is rather the breaking of the barriers
that we call death. The joy of our faith
is that, whatever may be broken, it is
life that remains.

"Green among the dead stubble, springs
the three-foiled clover:

Already in the harrowed ground sleeps
the new seed:

And in the tossing wind, darkening to
the night,

Blithe answer make the birds among the
branches,

'Welcome to Death,' they chirp and
sing, and quail not."

But is that what they really sing, even into
the poet's ear?

As to the form of the rhythms opinions
will be as diverse as in the case of Whitman,
and it is perhaps idle to discuss the ques-
tion whether this is poetry or not. It is,
however, of interest, and not, perhaps,
unfair criticism, to take such a piece as
that on "The God Within," and set it
down simply as prose, not divided into
lines, as Mr. Binns has printed it, and then
see whether all that it contains, and
would express, is not there just the same.
This was the suggestion of a friend, to
whom we read the piece aloud, and whose
comment was: It is a beautiful prayer,
and it has rhythm, as many of the old
collects have. But why print it as though
it were poetry?

That Mr. Binns does not entirely abandon
all affinity to other forms of verse, one
piece in this booklet testifies, and curiously
enough, the one entitled "The Rebel":—

"As first it said, still saith the soul, 'I
dare':

Virtue and Prudence and Religion, yea,
Love, Friendship, Wisdom, all together
say

'Beware!'

But unto all the soul replies, 'I dare!'

'Draw back! Repent!' they cry:
'Learn to obey!

Rebel not, venture not! Thy foolish
way

Forswear!'

Humbly answers the soul, and says,
'I dare!'

'Yonder lies all disaster and dismay:

Dar'st thou to summons Madness and
dim grey

Despair!'

Solemnly, proudly, saith the soul, 'I
dare!'

'A spark of God is mixed into my clay,
Destined, I know not whither, nor the
way:

I dare

Only to be mine own self everywhere.'"

A WORK OF JUSTICE AND HUMANITY

SIR,—The Committee of the Inter-
national Arbitration and Peace Association
ventures to ask the readers of the *INQUIRER*
for practical sympathy, support, and co-
operation in their important task.

The Association was founded twenty-six
years ago to educate the minds of men and
women regarding the enormous evils of war
and proposed methods for its abolition.

In the pursuit of this object it was re-
solved to seek the co-operation of fellow-
workers in other countries, through cor-
respondence and personal interviews; as
also by the foundation of Peace Societies
throughout Europe. Among other mea-
sures adopted for united action, the Com-
mittee especially devoted itself to the work
of removing those misapprehensions of fact
which, when appearing in the newspaper
press, are so frequently a cause of ground-
less suspicions and widespread animosity.

To promote mutual good-will between
the peoples, international meetings were
held in many places, leading to the forma-
tion of committees and societies, on behalf
of this common object. It soon became

* "For the Fellowship," Part II. May, 1906.
H. B. Binns, (London: C. W. Daniel, 6d. net.)

possible to arrange for an annual congress of these societies, to be held successively in the chief cities of Europe; and at the third of these meetings (held at Rome in 1891), it was resolved to create a central "Bureau of Peace," at Berne. From this time forth the Peace Movement increased in volume and importance, and an extensive literature relating to the subject grew up in several countries.

Owing to the education of public sentiment thus achieved, the Great Conference of the Powers, held in 1899, became possible; and resulted in the constitution of a permanent body of jurists and statesmen whose services should be available for deciding upon the merits of international differences submitted to them. It was not found possible, as yet, to induce the Powers to agree to an absolute obligation to refer disputes to such a Court, except in cases of minor importance not involving the "honour" and "vital interests" of States; but it was felt that the great step thus taken would be followed by a greater measure at no long interval. The two great conflicts that have since taken place have everywhere deepened the horror attaching to war, and have intensified the desire to get rid of this overwhelming evil. At the same time, through the absence of some adequate means for its prevention, national solvency and prosperity are increasingly menaced by the ceaseless growth of fleets and armies, accompanied by an eager search for new methods of destruction.

It is now known that a second conference will shortly be convoked, in order to consider in what way the work commenced in 1899 may be extended. It is hoped that, among other important things, agreements may be entered into for the proportionate and simultaneous reduction of armaments, or at least for their arrest. It is certain, however, that there will be strong opposition to such changes on the part of great military States; and that no Government will concur, unless compelled by the people. It is essential, then, that in every country a great and unmistakable expression of opinion should be called forth in favour of this pacific evolution; and it becomes the urgent duty of every man of peace, who sees the greatness of the cause at stake, to join in a national demand for the measures above mentioned.

English workers for this cause find themselves at this moment in a more favourable position for its prosecution than at any previous time. Through the growing unity of aim and of ideals with their brethren in other lands the working classes of all countries will be able to bring about a policy of unity, peace and concord in international relations. In order to secure the ultimate triumph of this cause of justice and humanity, the Peace Societies must become more strongly organised.

The small number of persons who have done the work of the International Arbitration and Peace Association, have laboured under circumstances of much discouragement, for want of adequate pecuniary and personal support.

In view of the declarations of the Prime Minister, and more recently of the Foreign Secretary, however, they are filled with new hopes, and are eager to enter upon the

larger sphere of action which now presents itself. For this the Committee needs an income which is adequate for the several plans of action before them. As their work has always commanded strong approval in many countries, and as their journal, *Concord*, holds the highest place in the esteem of many, this committee still hopes that the personal co-operation and pecuniary resources which they need will not be wanting.

The Committee, in submitting these considerations to the readers of the *INQUIRER*, feel that they could hardly address any body of persons more likely to appreciate the ideals of this Association, or to approve of the efforts of the latter on behalf of their realisation.

On behalf of the Committee,

HODGSON PRATT, *President*.

FELIX MOSCHELES, *Chairman*.

RUSSELL SCOTT, *Treasurer*.

HARRY S. PERRIS.

J. FREDK. GREEN, *Secretary*.

40, *Outer Temple, Strand*
September, 1906.

SOME THOUGHTS WHILE THE CHURCH WAS CLOSED.

THE church was closed during August, and I had been stopping with some friends who were Socialists. And that morning I had met a member of the church who was also a Socialist. He had handed me a tract containing the programme of the Independent Labour Party, and had hinted that the Church was, after all, not much use, as it contained too many people who were indifferent to Socialism. And all that day the thought recurred to me: "Was this continued working for the coming of a new social system any real and satisfying substitute for the individual religious life?" These ardent Socialists, who seem so wrapped up in their propaganda and work, are they in truth on the right path? Is not the building up of character, the suppression of evil propensities, the closer walk with God still above and beyond all social systems? And I thought of some of the needless misery which I had seen in my pilgrimage through life, caused, as it seemed, by defects of character, and the words of Channing recurred to me, though it was years since I had read them, where he asks what causes the most misery in the world: "Is it sickness or selfishness? Is it want of outward comfort or want of inward peace?" And again I thought of some social reformers to whom I had looked up in my younger days, but on whom a cloud had seemed to descend in after life, and some evil spirit had seemed to possess, while men of more moderate views seemed now to be doing better work than my early heroes. Then the thought of Wordsworth came to my mind, that Conservative Churchman, who was yet somehow so democratic, and who wrote:—

"Love had he found in huts where poor men lie;

His only teachers had been woods and rills,

The peace that is beneath the starry sky

The sleep that is among the lonely hills."

Ah! his teachers had been woods and rills, not social systems. Was this the answer?

And then I thought: Why is it that some of the great philosophers of the last century, like Herbert Spencer and Professor Lecky were so much against Socialism? The reply of the Socialist that they were in the backwaters of the individualism of the last century scarcely seems adequate: "How to live," says Spencer, "that is the essential question for us, the right ruling of conduct in all directions under all circumstances."

Is not this true for each one of us? Will Socialism or Liberalism, or in fact any "ism," as systems, really teach us how to live?

And again I thought of that problem that presented itself to John Stuart Mill of what life would be worth, if all the social reforms wished for were gained. And then I thought of Mr. Philip Wicksteed's wonderful little book, "The Religion of Time and of Eternity," where this problem is dealt with. That evening when I got home, after a day's wandering on a Kentish common, I took the book from the shelf, and it seemed to me on re-reading it that some of the lines were an answer to my questions.

"Surely," says Mr. Wicksteed, "we should value progress, not as mere change or movement, but for the abiding treasures which it brings, treasures of knowledge and of love, the possession of which is at once the most exalted activity and the deepest peace. Progress has a meaning if there is a goal. Fighting against the foes of life, gathering and spreading the means of life has a meaning, if we know how to live."

Yes, we must know *how to live*. Mr. Wicksteed repeats Spencer's phrase: And to learn to live we need the Church, even if it only puts us into the right attitude to learn. Not Socialism, not Liberalism, not Unitarianism, nor any other "ism" or social system, will really help us to live, unless we also have the "closer walk with God," the heart, as Wordsworth says, that "listens and receives."

R. M. RANDS.

ESSAYS IN RESTATEMENT.

XVII.—DISCIPLESHIP.

THE avoidance of the term "proselyte" in Christ's final missionary charge is worthy of notice, for it was a term in common use, and was applied to those who "came over" from heathenism. It is not, "Go ye and make proselytes," but "Go and make disciples."

We feel at once that "disciple" is the better word. It is a name which binds but does not restrict. It leaves the way open: Not with the image of the soldier, bound by the soldier's oath, but with that of the willing scholar, the learner, did the Christian profession begin: Discipleship is open to all grades, all ages; is progressive, experimental; allows of immediate adaptation, and leaves room for future expansion.

That this discipleship was not to be simply the schooling of the mind into

intellectual agreement is clear from those earlier statements—"By this shall all men know that ye are my disciples, if ye have love one to another"; "If ye continue in my word, then are ye my disciples indeed"; "If any man come to me, and hate not his own life, he cannot be my disciple; whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." The conditions of discipleship are here explained as Love, Obedience, Self-devotion, Self-denial. To teach these is to make a moral and spiritual appeal; and it was through this appeal, and not through argumentative statement, that the first preaching of Christianity took effect. We read that an angel loosed the apostles out of prison and bade them go and stand and speak to the people "*all the words of this life*." They were to be living witnesses radiant with the life they preached.

Over against this evangelising spirit stands the proselytising spirit, the spirit which says, "Be one of us by thinking as we do," fastens on doctrinal error rather than on moral defect, and encourages a doubting man to think that it is his religious system only which is at fault, and that truth can be reached by exchanging one set of propositions for another. It is a shallow spirit. It imagines that a new adherent can "come over" from the habits and affections of a lifetime and shed his faith like ill-fitting clothes. It is a jealous spirit, and keeps close watch upon outward signs of conformity and observance. A proselytising Church is not so much in love with truth as with its own presentation of it, or so much concerned with men's souls as with its own success. If stigma is attached to the word "proselytism" because of the condemnation in the Gospels of the making of proselytes by the Pharisees, it also attaches to it because it stands for a permanently mischievous tendency in the religious mind.

It cannot be too often remembered that it was ever the way of Christ to regenerate with new affections rather than to indoctrinate with new beliefs. The recruiting spirit is quite absent from his teaching: He shows no desire to detach his followers from the religious use to which they were accustomed. His object is not to win souls, but to save them—Learn of me, for I have a secret to tell you for your good: Nor does it seem to have been in his mind that those who afterwards taught in his name would ever seek the furtherance of a society smaller than the Kingdom of God. B.

THE CHILDREN'S COLUMN.

"Oh! you dear 'ickie thing! you dear 'ickie thing!" crooned little Lilian, as she sat on the grass bending over something in her lap. At this moment Tommy came up the garden, satchel on back, just returned from school.

"Hullo, Lilian," he called out, "what have you got there?"

And Lilian lifted her head, tossing back her drooping hair, and showed a baby thrush. "Look at him, Tommy; such a poor, funny little thing—all fluff, and such a big beak! And he's so cold! I think he's tumbled out of his nest, don't you?"

"Poor little chap!" said Tommy. "Let's ask mummy what we shall do with him; I'd like to keep him."

So both children ran to Mrs. Welldon, where she sat sewing in her summer-house at the other end of the lawn. "Look, mummy!" they cried. "What shall we do with this little thrush? He's so cold, and we think he'll die."

Mrs. Welldon took the little baby bird and warmed it in her hands, and laid it against her cheek. "Come, children," she said, "we will take it in and warm it and feed it, and see if we can save its life."

So she carried it into the house, Tommy and Lilian dancing excitedly along by her side; and they found a little basket and lined it with something soft and put poor little Dicky into it.

"Now we must feed him, mummy," said Tom; "he must be hungry; I am, and it's nearly dinner-time."

So they asked Cookie to boil an egg and chop it up very finely; and then began the great business of feeding little Dicky with a spoon. At first he didn't understand, and Mrs. Welldon had to open his beak and slip the spoon in; but very soon he understood, and opened wide his beak to have the egg put in. Such a great beak it was, too! yellow inside, with a wee little orange-coloured tongue at the back of it.

Dicky Specklebreast, as the children called him, was a very amusing pet. He had to be fed with a spoon for three weeks, and he was a very hungry baby. He would open wide his beak and cry, "Cheep! cheep!" loudly when anyone came near his cage, and Tommy and Lilian liked nothing better than putting egg into that yellow, gaping beak.

So Dicky grew and thrived, and at the end of three weeks he began to peck, and they weren't obliged to feed him with a spoon any more.

"Now," said Mrs. Welldon, "I'm not going to buy him any more eggs. You must find out what is the proper food for thrushes, and we'll give him that."

So Tommy went and had a talk with his crony the village barber, who kept all sorts of pets; and he came back with some of Thurston's food for thrushes, which he mixed with breadcrumbs and moistened with water, and which Dicky much liked. So on this Dicky lived and flourished; and he had, besides, cress and lettuce from Lilian, which he enjoyed, and delicious blue-bottle flies and worms from Tommy, which he enjoyed still more.

Dicky's fluff came off gradually; but the fluff round his head, that looked like an old gentleman's rim of white hair, came off last of all, and he looked very funny when one side of it was gone and the other left! But soon it was all gone, and his pretty feathers grew—all but his tail, which was so long coming that Lilian said one day anxiously, "Mummy, I think God has forgotten to give Dicky a tail!"

"No, dear," said her mother; "God forgets nothing. Everything that is right He gives in His own good time, and we mustn't be impatient."

So in time Dicky's tail began to appear, and then he was able to fly better, and Mr. Welldon told the children they ought soon to let him go.

Then Lilian came crying to her mother in the summer-house, Tommy following with a very gloomy face.

"Oh! mummy!" cried Tom; "father says we must let Dicky go, and he is such a dear little chap! Do let us keep him always! He doesn't want to go."

"Ye—yes, mummy," sobbed Lilian, "he's qu—quite happy. He always sings in his inside when we bring his cage out here"—for this was how Lilian described the faint, soft little warble Dicky used to make in his throat with his beak shut, by way of trying to sing.

Mrs. Welldon looked gravely at the little appealing faces. "Children," she said, "do you love little Dicky?"

"Yes, mummy; of course we do!"

"Then you will wish him to be happy, to be happy not in your way, but in the way God meant him to be—flying about in the beautiful world like other birds, and by-and-by building his nest in a tree under the blue sky, and having a little mate and little nestlings in it like other birds. Wouldn't you like your dear little Dicky to have this happy life?"

The children dropped their eyes. "Yes, mummy," they said, softly. And they went into the house and brought out the cage and opened the door. Out flew Dick, with an excited squeak, and alighted on the rose-bed, where he spent the morning standing on one leg and looking about him. The children watched him anxiously, and went for once unwillingly into dinner. Directly it was over, they rushed out to look for Dicky; but he was nowhere to be seen. Nothing more was seen of him till evening, when his voice was heard calling, calling loudly, but his person was not visible. Guided by the voice, Tommy and Lilian searched around, and presently Dicky himself was found hiding under a tall plant and calling loudly for his friends. He hopped out to greet the children, and let Lilian pick him up and carry him back to his cage for the night. "He wants to be put to bed," she said; and right glad she was to have him again.

Next morning the children let him fly again, and once more he spent the morning in the rose-bed, and disappeared in the afternoon; and again at night he called loudly from the same hiding-place; and again the children hoped to catch him and have their dear birdie in his cage for the night.

But not so Dick! He came out to greet them, and perhaps to thank them for saving his life and being so kind to him; but as Lilian's little hand went down towards him, he flew away, and vanished in some bushes, and Lilian has never seen him since.

But she hears him often chirping to her when she comes out into the garden; for he sees her, and calls to her, and she calls to him; but he never lets her see him, for he has tasted liberty and does not want to be caught again.

He does not know that Tommy and Lilian have sacrificed the pleasure they would have had in keeping him that he may be a free and happy little bird; but that is what they did, and by so doing they have learnt one of the great lessons of love.

VIOLET SOLLY.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 22, 1906.

THE APPEAL OF BEAUTY.

It is a happy coincidence that, while we are able this week to publish a sermon by the late Rev. R. A. ARMSTRONG on "The Beauty of Nature," preached more than once in Hope-street Church, Liverpool, after a summer holiday, we can at the same time say a first word of cordial welcome to the new book on "The Religion of Nature," by his friend, the Rev. W. J. JUPP, of Croydon, and formerly, for some years, of the Ancient Chapel of Toxteth, Liverpool.

Of Mr. JUPP's book* we shall have more to say when we return to it for fuller review, and here propose rather to let it speak to us, as a token to many friends, who will delight to have the book, of what they will find in it. Into it a man's heart has been put, and the heart of a man who knows "the healing grace of Nature," and can lead us with true insight to the teaching of WORDSWORTH, "seer and poet," and of the later "poet-naturalists." But for the moment we turn only to the one chapter on "The Appeal of Beauty," to show what it should mean to us, who have our own place in the great "kinship of Nature."

Mr. ARMSTRONG tells in his sermon of how much more there is in the beauty of Nature than merely physical effects, and so Mr. JUPP also speaks of the appeal of beauty, as making us aware of the deeper truth, of the divine harmony in which we are at one with the universe.

"Here, perhaps," he says, "is the deeper significance of that sufficing joy which this vision often brings to the mind. There is a power in beauty which satisfies even while it subdues and masters us. It can so affect us, emotionally, as to leave, for the time, nothing for the heart to desire, nothing to regret, nothing to hope. 'Great art' it has been said, 'is that before which we long to die.'

But Nature can so affect us by her loveliness that life becomes too deep and passionate to permit of any thought of death. We belong to that which is manifest there; and though its forms may change—are, in fact, changing while we behold—the reality is eternal, and we ourselves are a vital part of that. In such moods the lines of KEATS, at the opening of *Endymion*, are no longer an over-statement of the fact; they become inevitably, irresistibly true:

'A thing of beauty is a joy for ever:
Its loveliness increases: it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and
quiet breathing.'

"A spray of wild rose by the wayside; a field of corn waving in the morning wind; a willow-wren flitting among the summer leaves, dispersing his simple melody there; the glow of purple heather on a wild moorland bathed in sunlight; the intense clear blue of the sky flecked with light fleecy clouds; the wonderful brightness of still water at sunset, in an open valley—these things, and a thousand other such can so affect the mind, in receptive moods, that we become, there and thus, in the very moment of perception, one with the Reality which the visible scene in part discloses and in part conceals. We are caught away from the trivial and personal; we are carried beyond ourselves and our narrow individual interests; 'we see into the life of things'; we lose and find ourselves in that larger life which meets us there in loveliness, and masters us without an effort, without a word."

That all the meaning of the beauty in Nature is in its message to us need by no means be assumed, and there are clearly other purposes, which it effects in the great economy. But neither are these others the whole, and we are foolish, indeed, if we suffer our life to be impoverished by any such suspicion. This Mr. JUPP clearly shows:—

"The utilitarian purpose is only a small part of the matter. There is an affluence and lavishness of beauty which transcends our theories of 'Natural Selection.' Loveliness for its own sake is here, for our amazement and pleasure. The colours of flowers are attractive to insects! But why such delicacy of colour, such exquisite shadings and markings on folded bud or expanded petal! A bee or a butterfly, as someone has suggested, might be attracted as well by a rough splash or a careless blotch of red or yellow as by that grace of form and richness of bloom which a rose or a buttercup displays. Granting that beauty in many living things plays its part in the struggle for existence, is there not something over and above

that—a charm or enchantment of loveliness, which hints of a joy in existence, finding its own spontaneous expression or fulfilment thus? And here, perhaps, we may find the inmost secret, the ultimate significance of our human joy in beholding. The spirit immanent there, 'delighting in its own ideal forms,' kindles a responsive delight in us. Man and Nature rejoice together, and in that pure, impassioned gladness the meaning of creation is realised, the purpose of God is fulfilled in the heart of His wondering child. It cannot be an accident, a mere chance coincidence, that the sights and sounds of the external world should awaken this response within the human breast. It was meant so. It is a part of the eternal order of things: Some word of the great secret, some voice from the great silence makes itself heard, whenever Nature's appeal moves us, either to laughter or tears, or to the simple gladness of being in the presence of something fair and comely.

* * * *

"However much we grant to the claims of scientific theory, what are we to say of those manifold aspects of beauty in Nature which, so far as we can see, have nothing whatever to do with 'Natural Selection'? The glow of colour on snow-clad hills at dawn or sunset; the 'orange sky' of evening fading into tender greys and warm purple above, with one bright planet set in the darkening heavens; the magnificent form of cloud-masses built along the horizon—mountains of grey mist clothed in sunlight and moulded by the winds into such dignity and grandeur of outline; the bright curve of the new moon, with the old one faintly discernible in its embrace; the enchantment of woodland places and the aisles of ancient forests; the splendid curve of sea waves breaking on a lonely level shore, showing at times that clear translucent green, which is one of Nature's most perfect colours—of such things none would claim that they play any part in the 'struggle for existence.' But they do play a very noble part in our enjoyment of existence, and in the refinement and enrichment of our spiritual being. The mysterious Power, whose work these forms of beauty are, appeals to us through them; and our wonder and delight in beholding must be the response of a life within us that is at one with the Life that is manifest there."

With beauty there is also sublimity to speak thus to the soul of man: "Through insight and love and admiration," so Mr. JUPP concludes, "we have fellowship with the indwelling spirit of the whole. 'God's home' is in this living universe, and man's home is in it too. And when we see and enjoy we are made one with the great heart of all."

* "The Religion of Nature and of Human Experience." By W. J. JUPP. (Philip Green, 5, Essex-street, Strand, W.C. 2s. net.; postage, 3d.)

THE BEAUTY IN NATURE.

[A SERMON AFTER A HOLIDAY.*]

BY RICHARD A. ARMSTRONG, B.A.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—PSALM XXIV. 1.

I AM afraid a strict interpretation of the Hebrew would hardly justify me in the use I would make of this text to-day. But I like to think of these two clauses opening the famous Psalm as though they stood for those two great divisions of the land-surface of this planet—the vast untamed tracks of hill and mountain and forest on the one hand, fresh from the impress of the hand of God, and on the other hand the man-made towns and cities teeming with busy men and women, swarming with children—the men and women that are to be. "God made the country, and man made the town," says Cowper—yes, but country and town alike are God's domain. Man is the tenant only; God the landlord. The natural earth, heaving with crested hill, stretching afar with billowy plain, that is indeed the Lord's with all its fulness of noble tree and lowly flower, of cataract and stream, of rock and river; yes, but no less the world of man in crowded market-place and row upon row of street, thronged with human dwellings, that is the Lord's as well.

Though city shades off to suburb, and suburb to country lanes and hedgerows, and country to vast open spaces where the foot-tread of man is rare, and you can perhaps nowhere draw a sharp line between, yet there are few main divisions of the world that mean so much to us as open country and crowded town, the great natural unspoiled play-grounds where we drink in new store of health and strength, the packed streets and squares where we expend that health and strength in the battle of life and the service of man.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Where is God's heart the most? Which lies nearer to His care and love? Though we must surely believe that where there are the greatest number of His children, there is there most of the divine love, yet there are few of us, I suppose, to whom it is not easier to feel God's presence, and His love in scenes of beauty far away from the warehouse and the office than where dull and ugly streets and the feverish haste of city-life obscure the quietude and benignity which God breathes upon the earth.

Whenever one is brought into contact with the glories of mountain, waterfall, and tarn, the question often presses itself in on one, "Why are these things so beautiful? Whence their fascination? What is it in them that now makes the heart sing with delight, now stirs the soul's depths as with a solemn appeal? Why are the mountains grand? Why is the cataract beautiful? Why is the bosom of the lough so lovely? Why does it sometimes seem so easy to be good in the silent places of nature? Why in the great wild on the breast of the giant hills or lying beside the marge of the translucent lake does God seem sometimes so real, so

near, so good? Why is our mood softened, and our temper attuned to a new concord? What is the secret that the hills enfold and the rivers enshrine? What is the secret of natural beauty by which it gets at a man and finds his soul?"

There are those who seek the explanation of this great fact on a purely material plain. If you have long been among huge mountains or encircled by precipitous heights, and then of a sudden are confronted by a level meadow pasturing its flocks, there is a peculiar delight in the vision, which seems actually to be physical. The muscles of the eye seem to have an exquisite relief in the substitution of horizontal lines for the perpendicular lines which have occupied the field so long. And in like manner there are some who would find a purely physiological reason for all our sense of joy in the earth's variant scenery. But it needs but little thought to see how inadequate are all such explanations.

For a little reflection shows that the beauty lying at the heart of a splendid landscape is not really physical at all. The landscape itself is physical, but its beauty is above the physical. Mountain and valley, cliff and torrent, are material things, but the loveliness they enshrine and distil in the heart of man is spiritual. And that you may see by the simplest proof.

Is this not so indeed? Have you never gazed on a landscape new to you, as evening was drawing on, and beheld away there on the distant verge of land and sky a rugged blue-grey line, all jagged, pinnaced, and broken? And you have been in doubt whether that far off mass was cloud or mountain. For a little while you have thought it a mountain range, and the towering height of cliff and massive range of rock has filled you with sense of the gloriously sublime. But presently some small shifting of outline has shown you that after all it is but a pile of cloud. It has been beautiful still, perhaps with the sunset tint upon it. But with a beauty how wholly different! Probably your æsthetic sense experiences sharp and sudden disappointment. It is not the view you had thought it was. It is a landscape other than you dreamed, tamer and many stages less sublime.

And yet to the physical eye it is just the same. It was hard to discern whether these were solid rocks blue-grey in the evening light or accumulated vapours from the humid earth. It is not the physical man that feels the difference; the difference is all in the mental interpretation of the emotions thence resulting. At first you took the spectacle for the titan grandeur of everlasting hills; now you know it is but the floating mists of evanescent vapour. And the key in which the music was set is all changed, and the choral splendour of the oratorio the mountains chant has been displaced by the pastoral melody of the shifting clouds.

Again and again, in travel, one has like proofs pressed in on one. It is demonstrated that the secret of beauty is not in the physical vision, but in the interpreting mind. In such a land, for example, as Norway, often and often one sees rising above the trees on some mountain side the floating

spray of some vast and tremendous cataract the actual fall of whose massive waters is concealed from view. And few sights are more beautiful or impressive. But occasionally one has thought one was gazing on that spectacle and feeling the joy of it, when some shifting of the light revealed that it was but the high-flying dust from the hidden highway, thrown up by a cavalcade upon the road. There was no change in the physical impression upon the eye; but the spirit was taken out of it and that which just now seemed lovely became commonplace and an offence against the landscape's sanctity.

And so to careful thought it would seem that this beauty which stirs us with so strange a power is as much in ourselves as in the form and colour of the landscape. It is the interpreting mind that makes the glory of Norway or of Switzerland, of the Rhine or the St. Lawrence. "We receive," it has been said, "but what we give." "Our own soul," said a great Scottish preacher, who doubtless loved well the Highland crags and glens, "our own soul is the urn which sprinkles beauty on the universe." The universe mirrors the mind of man gazing on its face, he receives back from it what is loveliest and purest in his own heart. He reads in it the present God; but only if God first be in his own soul present. The mighty mountain purple-breasted is in physical truth but a lump of earth. Yet it speaks to man of a steadfast power that moulds the rocks and holds up the cliffs in their places. The river leaping from the mountain-crag is but so many gallons of water obedient to the behest of gravitation, yet to man it seems to shout in the gladness of its young strength pæans of praise to the Almighty. The still lake only sends back the image of the engirding hills in obedience to the laws of the reflection of light. Yet a strange peace steals over the heart of the man whose eye sweeps over its sunny face. The snow lying field behind field on the huge upland slopes is but so much water chilled to deadness. Yet it whispers to the gazer strange messages of the eternal loving-kindness and the divine care which covers the world as with a garment.

Yes, the beauty of the Welsh hills or the Scottish moors or the Swiss glaciers or the Norwegian fjords, or the wondrous and glowing Sicilian outlines is not in their mere physical shapes and tints any more than the beauty of the poetry of Shakespeare is in the strokes and curves of the letters in which it stands printed on the page. Were there no mind, no heart to interpret, there would be no beauty there. It is what we read into or read out of cliff and tarn, snowy height and forest depth, that renders them all-glorious. And so we find that uncultured races of men, nay, the vulgar and coarse of our own race, find no beauty in them, and marvel at our delight.

Is it then a delusion, all this message which some of us seem to read on our summer rambles, this philosophy, this poetry, this evangel which we spell out line upon line, this hymn which hill and river seem to sing, this summer psalm of the God so good, so kind, so great, over all and in all? When vista after vista the mountains rise above the margin of the lake, and their interfoldings seems a message of the har-

* Preached in Hope Street Church, Liverpool, August 19, 1894, and August 19, 1900.

mony that lies at the heart of God, is it all an illusion which we are reading into mere mounds of earth, and is the whole a fancy and a lie? Is there no message? Is no one really speaking to us? Is no one really saying to us out of the vast, "I am good and great, trust in Me, and be at peace?"

Let us answer that question by another. Because there is no poetry in the triangle of A, or the double loop of B, or in C's half-circle, no message in the stiff straight line of I, of the cross of X, is there therefore no message, no poetry in Shakespeare, who uses these strokes and curves as speech by which to speak to us? They are but symbols, it is true, in themselves but dull and mute. Yet symbols are they, and through the medium of these straight lines and circles comes poured upon us all the wealth of Plato's wisdom and Milton's majestic lore, and the fiery burden of Isaiah, and the everlasting gospel of the very Christ.

And so with these marvellous scenes of hill and dale and sunny waters on which we love to gaze. They are nothing but masses of solid or liquid, just as a page of Shakespeare is nothing but a splash of printer's ink. But just as the page of the book is the vehicle through which the immortal bard speaks to us heart to heart, so are these various landscapes the medium through which the Divine Love utters itself to every attuned soul. Though their voice is not heard, yet are they language, speech—the language and speech of God. And often through them God speaks to a man with a convincing power beyond that of Hymn or Bible, a more direct and persuasive speech from the divine heart to the human than oratory of modern preacher or rhythm of ancient prophet.

Shall we then be sceptical of the messages nature seems to speak in mountain-fastness or in rushing river? But in language of man to man we trust that kind of speech the most. Often words fail to convince, but a look into loving eyes sets all doubt at rest and wins us altogether. The words "I love you," have often rung hollow on the ear and carried no conviction on their wings. But when eyes say "I love you," be they the mother's gazing on her child, or the wife's looking at her husband, there are no unbelievers any more; we all trust what the eyes say. And yet this language of the eyes is but an arrangement of the muscles surrounding the visual organ. It is physical entirely, solely a special disposal of the tissues. And the loveliness or sublimity of nature is only a certain arrangement of soil and water. Yet is it of a truth the expression on the countenance of God. And if the little child does well to believe what the mother's eyes seem to say to it in silent eloquence, the man does well no less to believe what the great hills or the rushing waters, which are the face of God, seem to say to him in the hour of communion. If the one cannot lie, neither can the other. If the one is the mirror of the highest human truth, the other is the mirror of the holiest truth divine.

And so in all noble poetry of Wordsworth or Tennyson or their kin, in which the word of God is read in scenery sublime

or beautiful, there is not fancy only, or poetic simile, or pretty flight of imagination, but there is the very essence and substance of truth, truth as real, as literal, as profound—perhaps more so—as any conveyed in scientific treatise or philosophical address.

The philosophers, the men of science, the students of physics and of life and of the social organism, these all have words to say to us in these latter days which are full of wonderful new truth. They are flooding the world with new and marvellous revelations. They are all prophets of God, speaking His word to the generation that now is. But I am not sure but what the poets, whom some deem only the amusers of our vacant hours, and others mere weavers of gossamer tales, are not some of them saying to us the things that will wear longest and need least revision, showing the stoutest grip on the rock of eternal truth, expounding the universe in most literal accord with everlasting fact, because they see in the framework of things, the starry heavens and the sweet and beautiful earth, the very countenance of God, and read therein His living word as the child reads the very truth in its mother's eyes.

With the words of one such poet, who has had many things to say to many wanderers in lands of sunny beauty or sombre majesty, let us close these meditations. He is likening the great mountain with its walls of precipice to some vast cathedral towering towards the heaven of God, and tells how as he stood high up in its stone-built gallery the speech of God found way into his soul.

The Silence, awful Living Word
Behind all sound, behind all thought,
Whose speech is Nature-yet-to-be,
The Poem yet unwrought!

That day it spake within the soul,
Through sense all strangely blent with sense:

The vision took majestic rhythm,
We heard the firmaments.

And listened, time and space forgot,
As flowed the lesson for the day—
"Order is Beauty; Law is Love;
Childlike his worlds obey."

And all the heaven seemed folding down
Above the shining earth's sweet face,
Till in our hearts they touched! We felt
The thall of their embrace.

WHEN your own burden is heaviest
you can always lighten a little some
other burden.—G. S. Merriam.

THE progress of Christianity, which must go on, is but another name for the growing knowledge and experience of that spiritual worship of the Father which Christ proclaimed as the end of his mission; and before this the old idolatrous reliance on ecclesiastical forms and organisations cannot stand. There is thus a perpetually swelling current which exclusive churches have to stem, and which must sooner or later sweep away their proud pretensions. What avails it that this or another church summons to its aid fathers, traditions, venerated usages? The spirit, the genius of Christianity is stronger than all these.—Channing.

THE PADIHAM CENTENARY.

The Centenary of the Padiham congregation, which had its origin in the "Unitarian Methodist" movement of 1806, when Joseph Cooke was expelled from the Wesleyan Methodist body on account of heresy, was celebrated on Saturday and Sunday, Sept. 8 and 9, as we noted last week. The proceedings were of unusual interest, both on account of the remarkable history, and of the vigorous and hearty life with which the congregation enters on the second century of its existence.

The centenary volume,* compiled by the Rev. J. E. Jenkins, the present minister, contains a full record of the congregation's origin and history, and its successive ministers, with portraits and other illustrations. Mr. Jenkins speaks modestly of his undertaking as having proved greater than he anticipated and beyond his ability; but he has collected the material with great diligence, and for the history he was fortunate in being able to make free use of the Rev. C. J. Street's account of the "Rise and Progress of Unitarianism in Padiham," published in 1881. In fact, the greater part of the history, up to that date, is told in the words of Mr. Street's earlier narrative.

The early history of the congregation is a very precious memory for all who are connected with it. The Rev. Joseph Cooke, at the time of his expulsion by the Wesleyan Conference in August, 1806, was stationed at Rochdale, and both there and in the neighbouring towns and villages he had many earnest adherents. Thus, every fourth Sunday he went to Newchurch in Rossendale to preach, and on the following Monday and Tuesday, preached also at Padiham and Burnley. After his early death in 1811, the congregations thus formed maintained their faithful efforts, and the lead was taken by the Rev. John Ashworth of Newchurch, whilst at Padiham two local preachers, both handloom weavers, James Pollard and John Robinson, continued for forty years as ministers of the congregation. In the first years these "Unitarian Methodists" knew nothing of any other body of Christians holding such views, and had been brought to their Unitarianism simply by their earnest study of the Scriptures, and determination to follow truth alone, but soon the neighbouring Unitarian ministers heard of them, and warm fellowship and mutual help ensued. From the first, though humble people, with very little means, the Padiham congregation was full of vigorous life and a determined spirit of self-help. The story should be read of their struggles, of their building of the first Nazareth Chapel, and then again of the new Chapel, opened in 1874, of how much was done by the members themselves as a labour of love, and in what spirit all difficulties were overcome. It was only following the good old tradition when in preparing for the building of the memorial schools

* "History of Unitarianism in Padiham, 1806-1906." A Centenary Volume by J. E. Jenkins, Minister. Together with some Reminiscences contributed by past Ministers. (To be ordered from Mr. Admiral Shaw, 9, Villiers-street, Padiham. 2s. net; by post, 2s. 2d.)

now happily opened, the young men of the congregation and their present minister set to work to dig out the foundations.

The record of the successive ministers must be read in the Centenary volume, and with this also the pleasant reminiscences contributed by the Revs. H. S. Solly, C. J. Street, J. McGavin Sloan, E. T. Russell and J. H. Wicksteed. These recall happy days spent at Padiham, and the memory of many devoted members of the congregation. There are some amusing stories too. Mr. Solly and Mr. Street both pay a tribute to the memory of Thomas Holland, who did so much for the music of the church, and Mr. Street tells of how he never forgot the mistake made by their nervous domestic who went to his shop one day and asked for "a tin of potted Unitarians!" Mr. Solly who was the first minister of the present chapel, tells of their delight in the school-room which was then also new, and adds: "I remember a grand gathering of all the old Sunday scholars whom we could get together, when friends met who had not seen each other for thirty years, and one woman was heard to exclaim, "Oh, if heaven will be like this, I will try hard to get there!" Mr. Street, who succeeded Mr. Solly at Padiham, concludes his reminiscences with the following passage:—

"As my father is to preach the Centenary sermon, it may be appropriate for me to recall a walk which we had one Saturday night through the town. Looking into a shop window, we overheard the following conversation: 'Art 'a goin' to Top o' Taown to-morra?' 'Yigh.' 'Who's prachin'? Young Street or th' owd felley?' And this was a quarter of a century ago; and 'th' owd felley's' vigorous still!"

Mr. McGavin Sloan's reminiscences of his seven years at Padiham are full of interest too, and so are Mr. Wicksteed's of his four years, and especially his account of the making of the famous Padiham "potato-pie," for the first party which he and his wife gave.

In this book may also be read an account of the men whom the Padiham congregation has given to the ministry, ten in all, counting James Pollard, John Robinson, and Henry Dean, who ministered to their own congregation, and including William Robinson, Joseph Pollard, Joseph Anderton, and Alfred Lancaster, Alderman Briggs, of Crewe, and the late Revs. Robert Wilkinson and Daniel Berry. And finally there are notes of the other congregations which owe their origin more or less directly to the vigorous life of Padiham.

THE CENTENARY CELEBRATIONS.

The fine new school-buildings, which are the permanent memorial of the Centenary, have been erected at a cost of a little over £1,200, the whole of which was raised before the end of last year, but as Mr. A. Blesard, the treasurer of the building fund, said at the opening, there was a further £60 spent for furnishing and a new boiler, and of this £25 had still to be raised.

The celebration on Saturday, Sept. 8,

began with a procession, led by the Burnley Temperance Band, and the banner and officials of the congregation and school. About 650 in all took part in the procession, including the Rev. J. E. Jenkins, the present minister, the Revs. J. H. Wicksteed and E. Allen (former ministers), J. C. Street, J. Anderton, J. M. Whiteman, J. Evans, J. Islan Jones, and H. J. Rossington.

At the door of the schools the proceedings were conducted by the Rev. J. E. Jenkins. After he had offered prayer, Mr. Andrew Wilkinson, the oldest scholar and teacher on the books, presented a gold key to Mr. Wicksteed, who was to open the building.

Rev. J. H. WICKSTEED said that to open the memorial school was a great honour and a great pleasure to him. His sympathies had been with them during the time the schools were being raised, and he was one with them in the splendid effort they had made. Their thoughts went back a hundred years, to the men and women—their ancestors—who had raised money out of their poverty to open a room where they could worship, according to their own highest lights and deepest convictions. Those men and women opened a little room, and as years went by they raised, first the old chapel, and then that beautiful building; and there that day they were opening one more splendid building, which testified to the spirit of those early pioneers—a spirit which was living and working to-day. That spirit which started in their fathers' brave hearts was still alive to-day. When they looked upon the tangible results of their labours, those noble and beautiful buildings, they were reminded that success was not due to their fathers' outward positions, or their wealth, but their inward hearts, their courageous and manly and womanly hearts. They must now look forward to the future, and they must remember that in another hundred years' time those looking back upon them would feel that the Divine Spirit was in them, and that there was something more than outward show, that there was something in their hearts as good as sterling gold. The things that they were rejoicing in now, and that they could look upon with so much pride, were the outward manifestations of inward piety. He hoped that might be a new era of work for the raising of lives on that earth, to make men happier and truer.

Unfortunately, when Mr. Wicksteed essayed to open the door, the golden key broke in the lock, but, nothing daunted, the company found their way by another entrance into the building, and tea was served in time to some 500 people. The accident to the key Mr. Wicksteed turned to good account at the beginning of his speech at the evening meeting.

THE EVENING MEETING.

Mr. T. WRIGHT WADDINGTON presided at the evening meeting, and gave an interesting historical address. Amongst those who sent letters of regret for absence were the Revs. Adam Rushton, H. S. Solly, C. J. Street, J. M. Sloan, and E. T. Russell, former ministers of the congregation.

The Rev. E. ALLEN told of a visit he

had paid to the Rev. W. Robinson, who was a native of Padiham, and Mr. H. Helm, of Blackpool, and Mr. Robinson Bertwistle, a veteran of 84, having spoken, a cordial vote of thanks was passed to Mr. Wicksteed for having opened the school. This was moved by Councillor Jackson and seconded by Mr. Nicholas Ingham.

The Rev. J. H. WICKSTEED, in responding, referred to the fact that the golden key with which he was to have opened the door had been broken in the process. The door, he was told, ought to have been first opened by an ordinary key. The golden key might be a fine thing to remember an occasion by, but it was not the right thing to do the work with, and there was something of a moral in that. The work of the world was not to be done by gold; the solid work was still done by iron and steel, and their golden hours and moments were things they should have afterwards for recollection and enjoyment. But always beneath it all was the solid, stern work of the earning of bread and butter. Underlying everything was the stern, hard, manual work of the world. It was not enough to have bread and butter alone; they must have something of that higher life for which bread and butter was useful. Since he was in Padiham there had been a tremendous change; there had been a remarkable general election. The remarkable thing was not that they had had a tremendous Liberal majority, but that there was a unique Labour representation such as they had never had before, and which gave promise of more Labour representation in future. As days advanced they were certain to see the country more and more in the hands of the working classes, and perhaps less and less, or, at all events, less exclusively in the hands of the middle classes. The middle classes had in some ways managed the country fairly well; they had made it a very comfortable place for the middle classes to live in, and it was going to be managed in the future by the working classes. They could not help asking whether they were going to manage it better or worse. He did not doubt that they would manage it better for the working classes, but those who were idealists would not be satisfied with that. What they required was that the country should be managed well for the people who lived in it. There they had what he believed was the only thing that would make this working-class *regime* a blessed and noble thing. They had religion, without which he believed that movement would be a mere change, and in many ways a change for the worse; many of the beautiful and noble things which had hitherto flourished would be swept away, and though other things would come they would not pay for the things that had been taken away. But religion was never made from the pulpit: it grew in the homes. In that schoolroom they were enlarging their opportunities for working at the root questions which were going to help to mould and make the nation in the future. They were nearer the heart of the problem than such as he, who were removed from the problems which were in their lives. If they could learn in their discussions to talk out face

to face the things that mattered most, they would learn and teach more than anyone could do from the pulpit about the real things which moulded the life of the country. Having worked to better the conditions of life, they had done nothing to make the world a better and sweeter place to live in, unless they had induced a higher life, unless they had more love for what was beautiful and true, less dependence on bodily pleasures and indulgences. Unless they had something of the higher life it was nothing for men and women to be able to earn better wages. It was not upon their material comforts, but upon the way they used them that the value of their life depended. He knew not whether there was a God in heaven, he knew not whether there was a heaven in another world, but he did know there was a God in men and women; he knew there was a heaven on this earth for those who were able to reach it, and he believed that there was no life so worthy as the life which strove to live the divine life on earth, and to make it easy for his brothers and sisters to enter the kingdom of heaven which was amongst us, and easier for those who should come after us to make it a broad reality over all the world.

The Rev. J. C. STREET referred to two processions he had taken part in. One was an election procession when he was a boy, and the other was that day's procession. In the first case he shouted for "the flag of freedom," and that day he again felt he was taking part in a procession that meant freedom—freedom in the higher sense. Mr. Street referred humorously to one fact he had been struck with that day, and that was that their old men were so young—in thought and in life—and their young people were so old. But all were full of fire and zeal. They used to think things 100 years old were very decrepit, but instead of their being dead alive at Padiham, they were at the beginning of the century, instead of at the close. The old folk had trained the young ones, and they were full of the same humanness that he saw when he first went there. He was not sure that he knew what Unitarianism was, but he knew what religion and humanity were, and he felt he was standing at the very gateway of greater days than any which the world had yet seen.

Mr. PETER BIBBY spoke as a teacher for over sixty years, and Mr. S. LANCASTER appealed to the young people for devotion and enthusiasm in this generation, and to make the church their home. The Rev. JOSEPH ANDERTON recalled some of the noble memories of the congregation, and spoke of the great evil of drink as standing in the way of their ideals. A hearty vote of thanks was then passed to the architect, Mr. Arthur Dodgeon, who had done the work for nothing, and he responded. Other speakers followed, including the Rev. J. M. WHITEMAN, who referred to the new impulse of missionary zeal, marked by the Unitarian Van, and Mr. J. S. MACKIE, of Burnley, who said that after all the grand things that had been said about Padiham, and all the glowing history that had been given, one would almost think one of the finest things in the world would be to be a native of Padiham, and a member of

that church. They might be something a good deal worse, and if he had not the honour and pleasure of upholding the traditions of which they were justly so proud, his children had Padiham Unitarian blood in them. When they considered that 100 years ago there was no Unitarian Church anywhere in this district, and that they had now six, some of which were fairly strong, he thought that Padiham Unitarian Church had every reason to be exceedingly proud of the work that they and their ancestors had done. It was his duty to bring them the congratulations of a church which was not at all ashamed to call itself a daughter church. It was through the Rev. Benjamin Glover speaking in the Market Place, that his father became a Unitarian, for after he had heard him he went home and told his wife that he had heard more sense about religion in a quarter of an hour than ever he heard before. After he had broken with Bethesda Chapel he scarcely ever missed going to the Unitarian Chapel twice every Sunday, and very often superintended the school. In conclusion, Mr. Mackie said he had great pleasure in thanking them, on behalf of the Burnley Church, for what they had done for Burnley, and in hoping that the ties, which used to be exceedingly close, but which had not been so close for some time, would be closer.

A vote of thanks to all who had taken part in the proceedings brought the meeting to a close. The collections that day amounted to £10.

The morning service on Sunday, Sept. 9, was conducted by the Rev. Joseph Anderton, and the afternoon and evening services by the Rev. James C. Street, of Shrewsbury.

To the *Burnley Gazette* of Sept. 12 we are indebted for our report of the speeches:

A SAN FRANCISCO LETTER.

IN the *Walsall Observer* of August 25 there appeared a letter written by Miss Una Dean, daughter of the late Rev. Peter Dean, formerly for many years minister at Walsall, to her mother. It gives the most vivid description that we have yet seen of the terrible condition of San Francisco after the earthquake of April 18, and, both on this account and for the writer's sake, many of our readers will be glad to have the passages which we here reprint. Miss Dean had already shown high capacity as a nurse in trying conditions, and notably in Cuba, before she was called upon to face this appalling disaster. A month before, she had undertaken some nursing for the Associated Charities in the "Latin quarter," and had just been appointed one of their regular visitors. The letter is dated from San Francisco, June 18, following an exchange of briefer letters between the daughter and her mother.

Miss Dean tells first of the earthquake itself, the helplessness of the first moments of terror, and the dire confusion into which the city was thrown, and then of the new terror of the encroaching fire. On the morning of June 19 she walked to the office of the Associated Charities, but only to find it so shattered that it was useless

remaining there. Thence she went over to the Latin quarter, and found Chinatown in ruins. All this time the fire was steadily gaining ground, and martial law was established in the city. She reached home again utterly exhausted, and an hour later a soldier came to tell them the fire had broken out in the street next to theirs, and they must leave immediately. So they escaped, leaving nearly all their possessions behind, and encamped that night in a playground, and next day had to move on again, and found refuge on a hill-side with some 5,000 others. They had been able to take a scanty supply of food with them, but suffered terribly from the lack of water.

From this point we quote Miss Dean's letter:—To the heart-sick thousands on that hill-side it was a night of horror, and keenest anxiety—horror at the sight of the red monster, rushing along so madly, flinging greedy arms of flame around all before it, roaring with demoniac laughter at the ruin and desolation it left behind. Nearer and nearer it swept, scorching our faces with its hot breath and spitting showers of hot sparks over us, so that we were singed and stung and smarting the whole time. Oh, how frantically we worked to beat out those wicked sparks as they fell on the innumerable bundles of clothing and bedding piled all about us, for I think we all realised that a conflagration in the midst of that overwrought, worn-out, grief-stricken multitude would mean a panic and stampede of the wildest description in which the weakest would be stamped and crushed out of existence, or left to perish miserably in the flames. Then it was that, not knowing what the next hour might bring forth, I scribbled that letter to you, and it will always be a matter of delightful surprise to me that in the midst of such utter confusion it reached its way safely to you. Next day I tramped into the city, hoping to find some of my colleagues, but found a smoking desert, and parts of the city still burning. Military guards patrolled the desolate ruins of what had once been streets, and martial law in its most uncompromising form ruled the city.

Martial law, although apparently harsh, is really beneficent at such a time, when all the most villainous elements of the population were on the alert to maltreat the dying and the dead, and, in short, commit any crime that greed and depravity could suggest. I walked as far as the guards would permit, and saw enough to convince me of the uselessness of attempting to locate anyone. The weather being fairly hot, and walking over heaps of warm debris very fatiguing, I was proportionately grateful when in the unburned district a man invited me to have a drink of water from a well in his back yard. In almost three days I had tasted no liquid but the juice from a can of tomatoes, and my teeth were gritty from inhaling cinder dust. I hadn't even seen soap and water since the night before the earthquake, consequently my face was black with grime, and the light blouse and collar I had perforce worn night and day since then were simply filthy. To crown all, the long chiffon veil which twined artistically round my hat had just been removed by a soldier at the request of a squad of

firemen, who said it was just what they wanted for "blindness" to keep the dust out of their eyes while they worked; so you can imagine what a dirty, bedraggled, broken-down object I looked and felt. So when this stranger offered sympathy and a glass of water, it seemed too good to be true, and I was so overcome that I burst into tears—the first I had shed since the disaster. I followed him into his yard and drank all I wanted, and then he brought a towel and soap and water, and I had a good scrub.

Talk about a good Samaritan—that was the real thing! He also informed me that the California Baking Company—a large concern, which had fortunately escaped destruction by either earthquake or fire—had received military instructions to bake bread for free distribution only. So off I went to try to secure a loaf and gladden the hearts of the Bacon family. I found a "bread-line" of refugees extending from the bakery, backward, along seven or eight blocks, and planted myself at the end of it. It lengthened so rapidly that very soon the end had become the middle. Little by little I drew nearer to the bakery until after about an hour I had reached the door, and eagerly awaited the signal to pass in and secure one of those precious loaves; but, alas! a soldier appeared with the announcement that the supply was exhausted and the next batch would be given out three hours later. Oh, how dejected I felt; I nearly cried with disappointment as I turned away and trudged homeward. You see, Wednesday was, by a law akin to the Medes and Persians, baking day in the Bacon household, and, as the earthquake had "battered" on that particular day, we had had no bread since Tuesday night, and now it was Friday afternoon. The terrific heat had made sad havoc of our provisions, so all told I had good reason for dejection as I trudged along the two or three miles that lay between me and the hill-side. However, before I reached camp, I saw a wagon labelled "Oakland Relief," piled up with provisions, on its way to some hastily selected headquarters for food relief. I suppose I must have looked wistfully at the wagon as it passed me, for one of the soldiers in charge leaned out and said to me, "Could you eat a sandwich?" and when I answered "Yes, please," he handed me four, each neatly tied in white paper, while another soldier handed me a paper bag containing oranges. This made me so happy that all the lead went out of my feet, and before long I was in the bosom of the Bacon family, pouring my treasures into the old lady's lap. I needn't tell you that on closer acquaintance with those sandwiches and oranges we voted them the best we ever tasted.

That afternoon the first relief supplies came to camp, and then the tug-of-war began. That period will always remain in my memory as the time when the fleetness of foot which enabled me to reach the head of the food line, and the obstinacy which kept me there, despite more or less jostling, were amongst my most valuable assets. I had nothing to do but keep my eyes open for approaching wagons and water tanks, so when I caught sight of one I would sprint along over bundles and impediments of all kinds, reach the line, receive my dole, race

back to the Bacons, and then off again, for I was taking care of a blind musician and two old women whose sprinting days were over. I enjoyed my foraging tremendously. The humorous side was ever present to keep me mirthful, and I was having lots of fun when, on Sunday afternoon, one of "the powers that be" noticed the frequency of my visits to the food-line, and I was haled before the officer in charge, who was very stern, while he questioned me closely as to the location and destination of all the bread and canned stuff I had already annexed. When I explained, he sent a soldier over to the camp to investigate, with the result that I never again had to stand in the bread-line, but was placed under a specially benevolent dispensation, for which in return I undertook to hunt up and report all the helpless cases I could find in camp, so I had quite a delightful time, and the interview which began with the severity of a court-martial ended with the sweetness of a "pink tea."

A few days later I heard that a gathering of the clan of the Associated Charities had taken place in the city for Red Cross work, and that they were trying to locate me; so away I flew, happy in the thought of seeing my colleagues once more, the Bacons meanwhile having arranged with a teamster to convey them fourteen miles into the country, where they own some land on which they can tent for a while. I found the Associated Charities destitute but cheerful, and ready for any kind of work. The fire had destroyed their offices and papers, and the pecuniary losses from the same cause of their principal supporters has left them financially much crippled, so we were told at the outset that our work, *pro tem.*, must be a labour of love, since no money from salaries was procurable for the present at least. This also meant that the salaries for our month's work ending April 20 were relegated to the dim and distant future, and, as mine was supplemented by additional claims for the official telephoning and car fares, which had been a constant drain on my purse, I suppose I had reason to feel the upsettiness of things as acutely as anybody. However, we all took an optimistic view of the matter, and speedily got to work. I was assigned to the clothing relief, and, by way of adding to my own interest and pleasure, and also facilitating the distribution generally, I annexed all the children's and baby clothing I came across, and organised a children's clothing relief department. I enjoyed my work immensely; it was like dressing dolls, only very much nicer. A wealthy San Franciscan offered his house to the charities workers for a month, which solved *pro tem.* our most pressing problem. The house had been badly shaken by the earthquake, but was still habitable—that is, unless another earthquake should come to finish the work of destruction already begun in the roof and foundation. Our usual number of workers was augmented by a batch of Stanford University students, who rendered very efficient service in the relief work, and camped on the floor of the drawing-room in our temporary home at night. You can well imagine that when we all reached home at night from our various relief stations, and gathered (about twenty of us) around the big dining table

to eat our supper of Government rations, and retail the events of the day, we were a very merry party. The fact that, along with the rest of the city, we had to do all our cooking in the street, only added to our hilarity. No light whatever was allowed in the houses or tents except candle light for two hours after sunset. The students proved themselves both able and willing to work, so, although it was a very rough-and-tumble kind of existence, we managed to enjoy ourselves very much. Nobody went out at night, for the streets were too dark and dismal for anything, and the military lines were rigidly kept. Three weeks after the fire some of the ruins were still smouldering, and the red glow from them could be clearly seen at night. Anything more pitiable and depressing than these streets upon streets of desolation, where so recently all was energy and gaiety, cannot be imagined.

After two weeks of clothing distribution, I was sent to take charge of the health of Telegraph Hill until a doctor could afford to look after the sick from purely philanthropic motives, but up to the present nobody has turned up to relieve me, and I'm getting thin over the responsibility. The saving of Telegraph Hill is quite an interesting story. I think I have referred to the hill before. When the fire was raging in the city, Telegraph Hill and its 1,500 inhabitants were forgotten and abandoned to their fate. They had no water or any apparatus for fighting the fire, but, being to a large extent an Italian community, they had on hand a large quantity of "Dago red," the cheap sour wine of their country. In sheer desperation they took their wine in bucketsful and drowned the flames, while the women soaked gunny sacks and blankets, and did their share in beating back the fires. Three times the fire broke out on the Hill, and three times it was drowned in wine, and then the precious fluid was so nearly exhausted that when the fourth time the fire leaped up, the case seemed hopeless, and the people, after their heroic efforts, were faced with the prospect of being surrounded and roasted by those awful flames. Just at this terrible crisis somebody discovered a well underneath a porch—a well whose existence had never even been suspected before, and the water from that well finished saving Telegraph Hill. Talk about the miraculous water that appeared for Hagar and Ishmael in the desert! To my mind it wasn't in it, compared with the heaven-sent well on Telegraph Hill. After the fire was finally extinguished that well was the only available water supply for several days, and probably that was the reason why it soon ran dry. However, it served its purpose while the surrounding district cooled off sufficiently to permit the Hill people to take long tramps, armed with buckets, &c., in search of water. Think of it! From April 18 to May 30, these people had no city water supply of their own, even for flushing purposes, and the sewers were so broken by the earthquake that in one place filth was oozing up through the earth, forming an open cesspool and attracting millions of flies. It was really pathetic to see those people day after day toiling up those 300 feet of steep hill-side with the water they had travelled so far to seek, and the fact that the precious water was so contaminated

by the broken sewers all over the city that it was unfit for use only made their hardships worse.

I was installed in an empty schoolroom on the Hill, together with a miscellaneous heap of medical supplies, and, apart from the usual number of contusions, &c., I was kept busy trying to stem the tide of dysentery and stomach trouble and sore throat that overflowed into my dispensary during the first four weeks on the Hill. Fortunately for everybody concerned, the people received me in a very friendly fashion, and at once fell into a habit of running to me at the first onset of pain, and so giving me a chance of averting further trouble. Then, too, my daily preachment from the text, "Boil your drinking water," began to filter through the people's minds by degrees, and up to date, even with such shockingly insanitary conditions, we have only had three typhoids and one diphtheria case, all of which were immediately whisked away to the fever hospital at the other side of the city, where they couldn't be any further menace to the well-being of the Hill. On Decoration Day, May 30, the water supply again returned to the Hill, and twenty-four hours later that hill was one huge washing day. Everything that could be washed or scrubbed (children included) fell a victim to this outburst of cleanliness. Then, too, my repeated complaints to the Board of Health about the condition of the sewers bore fruit, and now we have a brand-new sewer system, which is a daily joy to me. As a consequence of all this, my work is becoming lighter and lighter every day. I haven't seen a sore throat for more than a week past, and dysentery is daily becoming more rare.

One particular feature of my work on the Hill I must not forget to mention. This whole district, comprising Italians, Porto Ricans, Mexicans, Spanish, Irish, &c., is wholly Roman Catholic, and the priests belonging to the various churches, together with six nuns, took charge of the Red Cross clothing and food relief stations on the Hill from the first, and have managed them so methodically and well that these stations have been the admiration and ideal of every other station throughout the city. When, in response to their request for medical help, I was sent up on the Hill, they received me with the utmost cordiality. They, of course, inquired as to whether or not I was a Catholic, but when I told them I was a Unitarian they simply set out to show me by their practical kindness and goodwill that our theological differences didn't matter at all. The nuns were relieved from conventual rules during their sojourn on the hill, and they are just as jolly as a bunch of school girls. Sometimes the priest and I have afternoon tea with them, and we have lots of fun together. Altogether the situation is delightfully piquant. Meanwhile San Francisco is recovering from the stunning blow of April 18; but so far from being altogether restored by the end of five years, as your English papers tell you, we who are on the ground know that this will be a wooden city for many years to come.

TO CORRESPONDENTS:—Letters, &c., received from A. S. C., J. H. C., E. G., F. A. H., H. W. H., W. H., E. M., R. J. O., M. P.

CORRESPONDENCE.

MANCHESTER COLLEGE AND OTHERS.

SIR,—I trust you will permit me to make a brief reply to Mr. Gow. He agrees with Mr. Fripp that my letter was impertinent, and is apparently pained that Mr. Jones should share with me the view that Manchester College is in any sense a public institution. It is with the first point that I am concerned. Mr. Gow says:—

(1) That such a letter will do no good. Well, I wrote it in protest against an action which I think will do no good to the College, the churches, or anyone concerned, and with the hope that indirectly it might serve what I conceived to be the useful end of suggesting to the College authorities that under certain influences they had made a mistake which it might be hoped they will not repeat, when at the end of a year the appointment comes up for re-consideration. In Mr. Gow's judgment I have acted like a mischievous boy, who has seized an opportunity of sticking pins into Dr. Hunter, in order to enjoy his suffering. Mr. Gow would never use a pin on anyone, except, at the worst, to fasten the flower of sympathetic difference in his coat. To my mind it is futile to criticise a public appointment, except on definitely stated grounds of what appear to be the critic the disqualifications of the person selected. The question is unescapably a personal one. That being said, I wonder if I shall be believed if I add that I have not the slightest personal animus against Dr. Hunter? I laugh, indeed, at the estimate which some others form of him. I wince at the apparent attempt to grab him as a great man who is outside our circle in order to remedy home deficiencies. But I am not incapable of joining with Mr. Fripp and Mr. Gow in gratitude for whatever fine religious work Dr. Hunter is doing in his own individual way. I only say that that way makes him an ineffective person for the peculiar kind of service to which the College has called him.

(2) The columns of THE INQUIRER are not the place for such a letter. I ought to have drawn up a document to which I should have obtained the signatures of those who agreed with me, and then have gone through the solemn farce of submitting it to the Committee. On the contrary, I submit that Mr. Jones is right when he says that such an appointment "is matter for proper comment or criticism, approval or disapproval in the columns of a newspaper, especially of a religious newspaper," and makes a proper appeal when he begs you "to keep them open to the criticism and discussion of the ways and means of our Colleges."

(3) In any case, Mr. Gow says that I am not the man to have expressed such criticism, because I have little experience, am lacking in ability, and am not in close contact with the College. I am ready to concede that my years are not as the years of Mr. Gow, that they compare ill with his in intensity of experience, and that beside him I am an ignorant, foolish, and negligible person. But is the plain man not in our ranks of

freedom to have or express a view of his own? Are we lesser men to be simply humbly deferential to the illuminated few? For one, so long as I can kick and scream, I shall be found in expressive opposition. And as to close contact with the College, I should dearly like to know wherein Manchester College presents radically different problems from other theological colleges, and in particular wherein its homiletical requirements are unique. For, in spite of my general disqualifications to express a reasonable view on matters of Unitarian public interest, I really have been to college and had opportunities of observing at close quarters the methods of homiletical instruction. Indeed, I have some views which I sometimes feel I should like to express, based on my personal experience. But probably a mischievous fool's best chance of a peaceable life is to keep silent.

ADDISON A. CHARLESWORTH.

[We cannot refuse Mr. Charlesworth the right of this reply to the criticism of his first letter; but there has been, in our opinion, already more than enough of this correspondence, and it is now closed.—
ED. INQ.]

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Colne.—A special service in memory of the late Rev. Thomas Leyland, a former minister of this church, was held on Sunday evening, Sept. 9, conducted by Mr. J. B. French, one of Mr. Leyland's old scholars. The preacher was Mr. J. W. Hird, who said in the course of his address: "To know Thomas Leyland was to love him. His glorious optimism, his simple goodness, his firm devotion to duty, and, above all, his loyalty to principle, made him, at all times, the most reliable and helpful of friends. We who knew him so intimately cannot but mourn his passing hence, but when we think of his life, so purposefully high, so noble, so helpful, as it was, we feel constrained to say from our hearts, 'Thank God for this precious gift, and especially for our association with it.' It is personal heart and soul work by which the rough places will be made plain and the crooked ways straight, and the lives of men be drawn to the strong, kind righteousness which he so strongly displayed. . . . My recollections of Thomas Leyland date back to my boyhood days. I vividly remember the impression which his noble presence made upon me as a boy. I was unknown to him then, but I was always impressed with the thought that 'there is a good man if ever there was one.' In those days I thought it a heinous thing for a man to call himself a Unitarian. I had been nurtured in the erroneous belief that Unitarianism was a kind of Atheism. Never did I think then that the time would come when I should have this man as one of my best and most precious friends, or that I should come to regard, as I do regard, Unitarianism to be the very essence of Christianity, and of all true religion. Let us see to it that all the influences we exert, directly and indirectly, be pure and holy and health-giving; that after our bodies are laid in the grave we spiritually may live on in the lives and aspirations of those who come after us."

Dundee.—Re-opening services in connection with the extensive repairs required to the Unitarian Christian Church were conducted on the 16th inst. by Principal Gordon, of Manchester. The interior of the church has been cleaned and repainted. The organ has also been improved. Principal Gordon's services were extremely helpful and sympathetic. He also addressed the Sunday-school. An appeal is to be made to friends for assistance to complete the necessary repairs. About £40 having been raised by the congregation, another £100 will be required.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 23.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Berrondsey, Fort-road, 7, Mr. JESSE HIPPERSON, Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A. Harvest Thanksgiving Services. Special anthems by augmented choir.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, B. KIRKMAN GRAY.
 Deptford, Church-street. 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. S. M. CROTHERS, D.D.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. E. SAVELL HICKS, M.A., and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 6.30, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11, Rev. H. RAWLINGS, M.A., and 7, Rev. C. ROPER, B.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
 Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A., and 7, Rev. E. SAVELL HICKS, M.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Mr. W. R. MARSHALL, and 6.30, Mr. T. ELLIOT.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worples Hall, 7, Rev. W. COPELAND BOWIE, "The Christianity of Christ."
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTEBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Mr. W. I. DAVIES, U.H.M.C.
 DITCHLING, Sept. 30, Harvest Festival, 11.30, Rev. S. BURROWS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. HERBERT McLACHLAN, and 6.30, Rev. W. R. SHANKS.
 LEICESTER, Free Christian Church, 11 and 6.30, Mr. MORTIMER ROWE, B.A.
 LISCAID, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. REYNOLDS, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. W. LAWRENCE SCHROEDER, M.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVERS.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNETT.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Rev. S. BURROWS.
 UNITARIAN VAN MISSION, Shaw, Sept. 24, 25, and 26; Royton, Sept. 27, 28, and 29, at 7.30.
 WEST KIRBY, Tynwald Hall, opposite Station, Closed 16th and 23rd. Re-open 30th.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. V. CROOK, of Newry.

WALES.

ABERYSTWYTH, New Street Meeting, House, 11, Mr. D. IVON JONES, and 6.30, Mr. A. J. PUGSLEY, B.Sc.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

THE INCORPORATED LANCA-SHIRE AND CHESHIRE SOCIETY FOR THE PERMANENT CARE OF THE FEEBLE-MINDED. Hon. Secs.: J. J. COX, M.D., 38, Deansgate, Manchester; Miss Dendy, 13, Clarence-road, Withington, Manchester. Hon. Treas.: Sam Gamble, Esq., Wilbraham-road, Fallowfield, Manchester.—The Governing Body of the above Society, having acquired Warford Hall, Cheshire, are prepared to receive in the Hall a limited number of BOYS of weak intellect, whose parents can afford to pay a moderate sum for their maintenance and tuition. A Special School will be conducted for them under the inspection of the Board of Education. The Hall is a beautiful place of residence and is in a healthy situation. Provision will be made for medical attention. Further particulars on application to Miss Dendy, Hon. Sec.

NEW SCHOOLROOM, WALTHAM-STOW UNITARIAN CHURCH.

SUM REQUIRED, £300.

	£	s.	d.
Promised by the Congregation	100	0	0
Donations already advertised	75	0	0
Mr. John Harrison	10	10	0
Rev. L. Scott	1	1	0
Mrs. H. Rutt	1	1	0
A Friend	1	1	0
Miss E. Sharpe (second donation)	20	0	0
Amount still required	91	7	0

Any sum will be thankfully acknowledged by either of the Treasurers,

MISS PROSSER,
 66, Howard-road, Walthamstow.
 MISS E. M. JONES,
 3, Connaught-avenue, Chingford,
 or the Minister,
 REV. W. H. ROSE,
 47, Cedars-avenue, Walthamstow.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE.
 F.S.I. MISS ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

BIRTHS.

KUENEN.—At Cliff Cottage, Dundee, on the 14th September, to Mrs. and Professor Kuenen, a daughter.

PRIME.—On September 15th, at Conway House, Harrington-road, Brighton, to Rev. and Mrs. Priestley Prime, a son.

TESCHEMACHER.—On September 13th, at Lye Green Farm, Chesham, Bucks, the wife of Edward Frederick Teschemacher, of a son.

MARRIAGE.

HALL—BASS.—On September 19th, at Bank Street Chapel, Bury, by the Rev. J. M. Bass, M.A., assisted by the Rev. A. Hall, M.A., William Charles Hall, M.A., minister of Waverley Road Church, Small Heath, to Elizabeth Luey Bass, B.A., eldest daughter of the late Wright Bass, and of Mrs. Bass, Parkhills Road, Bury.

DEATHS.

CHEETHAM.—On the 16th inst., at 48, Wardle-road, Brooklands, Lydia, widow of the late Squire Cheetham, of Chapelfield, Radcliffe, aged 73 years.

HILLS.—On September 10th, at Wimborne, 17, Trent-road, Brixton Hill, S.W., Susan Kingwood Hills (Susan Booth), widow of the late Frederick Hills, aged 63.

The day Thou gavest, Lord, is ended,
 The darkness falls at Thy behest;
 To Thee our morning hymns ascended,
 Thy praise shall hallow now our rest.

The Children's Treat
 A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making
Callard & Bowser's BUTTER-SCOTCH
 are pure and wholesome. It is as nourishing as it is delicious.
 Thelby, Wholesome Confectionery
 Every Packet bears their Trade Mark.
 MANUFACTORY: LONDON, W.C.

NEW BOOK BY REV. W. J. JUPP.

Cloth, Cr. 8vo, 188 pp., 2s. net.

The Religion of Nature AND OF Human Experience.

CONTENTS:—Chapter I. Prelude; II. The Kinship of Nature; III. The Return to Nature; IV. The Healing Grace of Nature; V. Pioneers of the Religion of Nature; VI. Seer and Poet; VII. The Witness of Science; VIII. The Post-Naturalists (1); IX. The Post Naturalists (2); X. The Appeal of Beauty; XI. The Ethical Ideal; XII. The Faith of the Religion of Nature; XIII. Human Fellowship in the Religion of Nature.

Book Room, Essex Hall, Essex St., Strand, W.C.

FOR THE HOLIDAYS.

BEE SONGS.

By the Rev. W. G. TARRANT.

"A little book of graceful and sincere songs and lyrics."—*T. P.'s Weekly*.

"Cannot fail to bring cheer to the reader."—*New Age*.

ONE SHILLING NET.

PHILIP GREEN, 5, Essex Street, Strand.

(Or of the Author, Wandsworth.)

JOHN HARWOOD'S DRAMATIC RECITALS.

New and Original Adaptation of Charles Dickens's Story "The Chimes," also "Cricket on the Hearth," "A Christmas Carol," "Doctor Marigold's Story," &c., and Selections from Shakespeare and other Authors. Special terms for our own churches. Address:

FAIR VIEW, PENDLETON, MANCHESTER.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice, 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

PROVINCIAL ASSEMBLY OF NON- SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.

The 18th ANNUAL MEETING will be held at Westgate Chapel, High Street, Lewes, Sussex, on Thursday, October 4th. Religious Service, 11.30 a.m., conducted by the Rev. L. P. Jacks, M.A., of Manchester College, Oxford; preacher, Rev. R. H. U. Bloor, B.A., of Reading. Collection in aid of the Assembly's funds. Luncheon in the Town Hall, 1.15 p.m. Business meeting, 2.30 p.m. Mr. W. Wallace Bruce, L.C.C., President, in the chair. Tea in the Town Hall, 5 o'clock. Ministers' Meeting, 6 p.m. Public Meeting at 7 p.m. in the chapel. Chairman, Mr. J. H. Every. Speakers, Revs. W. Copeland Bowie, T. E. M. Edwards, Charles Roper, B.A., Mr. F. Lawson Dodd, M.B.C.S., L.R.C.P., and others. Music by the choir during the evening.

Tickets for the Luncheon 2s. 6d., and Tea 6d. (Ministers and Delegates free), may be obtained of the Church Secretaries, of Mr. Hale, at Essex Hall, Essex Street, Strand, W.C., and of the

Rev. FREDERIC ALLEN, Hon. Sec.,
5, Holland Grove, London, S.W.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Dues south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD AND RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

TUNBRIDGE WELLS.—ROCHELLE, 21, Crescent-road.—PRIVATE BOARDING ESTABLISHMENT. Central for Churches, close to Common. Good cooking. Terms moderate.—The Misses PITT-HAMMOND and WOODROW.

COMFORTABLE APARTMENTS to Let, permanent or otherwise, near sea and station. Terms moderate.—Mrs. W. WINNING, 3, Church-street, Southport.

Near the British Museum.

KINGSLEY HOTEL

HART STREET, BLOOMSBURY SQUARE, LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistresses.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for Delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

MISS DREWRY'S Evening Meetings for the Critical Study of individual works of English Literature will begin again early in October. Miss Drewry gives Lectures, Readings, and Lessons in English Language and Literature and kindred subjects; examines and helps students by letter and in her Reading Society.—143, King Henry's-road, London, N.W.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

THE REV. A. DOEL desires occasional engagements for service, or supply in any Free Christian pulpit.—Address, for the present, c/o Mr. R. D. DARBISHIRE, Victoria Park, Manchester.

SITUATION desired by middle-aged Lady as COMPANION, AMANUENSIS, or HOUSEKEEPER. Small salary. References, former situation, and Mrs. ARMSTRONG, 26, Lancaster-avenue, Liverpool.

PLAIN COOK Wanted very shortly. Middle-aged preferred. Two servants kept. Good wages to good servant.—Mrs. R. ROSCOE, 16, Kemplay-road, Hampstead, N.W.

WANTED.—Post of HOUSEKEEPER to Lady or Gentleman, Hotel, or School. Domesticated. Good Amanuensis and Accountant. Distance no object. Highest credentials.—C. S., 47, Wendover-road, Harlesden.

LADY wishes to find little Girl, aged 4 to 6 years, as COMPANION to another, for one year certain, probably longer. Free of all expenses; must be intelligent and in good health.—H. INQUIRER Office, 3, Essex-street, W.C.

EXPERIENCED GOVERNESS desires RE-ENGAGEMENT (daily or morning). Usual subjects. Excellent reference.—M., 120, Princes-road, Liverpool.

GENTLEMAN'S DAUGHTER, well educated, young, experienced with children, desires position as MOTHER'S HELP in family where maid is kept. Must be treated as member of family. Salary £18 to 20. Derbyshire or Midlands preferred.—P., INQUIRER Office, 3, Essex-street, W.C.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, Sept. 22, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3353.
NEW SERIES, No. 457.]

LONDON, SATURDAY, SEPTEMBER 29, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	633
LEADER :—	
Social Service ...	640
ARTICLES :—	
On the Hill Top ...	637
Public Questions Committee ...	640
National Conference Union for Social Service ...	641
Gateways to the Soul.—IV. ...	642
Mother Bickerdyke as I Knew Her.—II. ...	643
MEETING :—	
Aberdeen Unitarian Church ...	645
CORRESPONDENCE :—	
The Work of Our Churches ...	645
Services at Cambridge ...	645
Veteran Temperance Workers ...	645
LITERATURE :—	
Books New and Old ...	635
A New "Christ" Poem ...	635
OBITUARY :—	
Ananda Mohun Bose ...	638
Alderman Thomas Cross, J.P. ...	639
THE CHILDREN'S COLUMN ...	639
NEWS FROM THE CHURCHES ...	646
OUR CALENDAR ...	647
ADVERTISEMENTS ...	647

NOTES OF THE WEEK.

FOLLOWING the sermon in last week's INQUIRER by the late Rev. R. A. Armstrong on "The Beauty in Nature," preached in Liverpool after a summer holiday, we hope next week to publish another sermon of his on "Östensö Church," also preached in Liverpool after a visit to Norway:

THE Secretary of the Provincial Assembly of London and South-Eastern Counties writes to say that subscribers, as well as ministers and delegates, are entitled to the benefit of the cheap return railway fare, 5s. 3d., from VICTORIA STATION to Lewes (see advertisement), and that, on production of their luncheon card, tickets will be issued to them at that price by the booking clerk.

WE are glad to publish this week the "Address to the Churches," which has been issued by the committee of the National Conference Union for Social Service. It has been sent, we understand, to all the Ministers, Secretaries, and School Superintendents of churches on the roll of the Assembly. The objects of the Union, it will be remembered, are, "careful study of the social problems of modern civilisation," and "the undertaking of definite practical work towards their solution." Membership is open "to any member of, or attendant at any church on the roll of the Conference, signifying sympathy with the objects of the Union," and paying a minimum subscription of 1s. The object of the present address, it will be seen, is

to invite further co-operation on the part of members of the churches.

THE opening of the new Unitarian church at Aberdeen was celebrated most auspiciously, as will be seen from the report in another column, at the beginning of the week which has seen a greater festival in the city in celebration of the 400th anniversary of the founding of the University. This has been signalled by a Royal visit, and the opening by the King on Thursday of the splendid new University buildings. The celebration began on Tuesday with a commemoration service in the University Chapel of King's College, which opened with the singing of the Old Hundredth and prayer by Professor Nicol. The first lesson was read by Principal Iverach, of the United Free Church College, the second (1 Cor. xiii.) by the Archbishop of Canterbury. The sermon was preached by Professor Cowen, Dean of the Faculty of Divinity.

AMONG those upon whom honorary degrees were conferred on Wednesday, in connection with the four hundredth anniversary celebrations, was Professor Bonet-Maury, of Paris, who, together with the Archbishop of Canterbury, Professor Driver, the Bishop of Ripon, and many others, received the degree of Doctor of Divinity. Among the honorary LL.D.'s were Count Goblet d'Alviella, of Brussels, Sir Oliver Lodge, and Sir Henry Roscoe. At the Chancellor's reception on Tuesday afternoon the Papal Bull authorising the formation of the University 400 years ago was exhibited. At this reception Principal Carpenter represented Manchester College Oxford.

THE Edict of the Imperial Government of China, issued on Sept. 20, strongly condemning the opium vice and ordering the abolition of the use of opium, both foreign and native, within ten years, has been thankfully welcomed by those who have felt the shame of Great Britain in its Indian opium traffic, and the wars waged with China for its maintenance. It is hoped that now something effectual may be done, following on the declaration of Mr. John Morley, Secretary of State for India, in the House of Commons, on May 30, to the effect that if China wanted seriously and in good faith to restrict the consumption of opium in China, the Government would not close the door.

IN this connection the Rev. W. Stoddart, of Boston, writes to remind us that in April, 1881, when Mr. Pease moved his

resolutions in the House of Commons, condemning the opium traffic, a movement in support of that protest was organised by the Rev. P. H. Wicksteed, who wrote some powerful articles on the subject in these columns, and, as a result, 175 of our ministers preached on the subject on or about the Sunday agreed upon (April 10). Mr. Stoddart urges that now again is a time when our ministers ought to speak out, to help in the formation of a sound public opinion on this subject. "Could we not," he writes, "have a special Sunday set apart for the preaching of sermons on this topic? There is greater force in united effort. There is not only a question of our international duty to China, but there is also the question of the effect of this trade upon India, where thousands of acres that might be devoted to producing corn and cotton are given up to the poppy. There is also the encouragement given by the Government to this cultivation of the poppy, and, worst of all, the means afforded for the use of opium and the consequent degradation of the natives of India. The introduction of Government-licensed opium-smoking dens into Burmah by the British was a scandal which was denounced by Government officials." Mr. Stoddart suggests that the National Conferences Union for Social Service might move in the matter. We may remind our readers that the best authority on the whole subject is now Mr. Joshua Rowntree's book (published by Methuen last year, 5s. net.), "The Imperial Drug Trade. A Re-statement of the Opium Question, in the light of recent evidence and new developments in the East." See also what is said on the subject in Morley's "Life of Gladstone."

LORD ELGIN has had occasion to remind the Roman Catholic Bishop of Malta of the principle of religious equality, which it is the aim of British rule everywhere to maintain. The Archbishop having objected to the holding of a Protestant mission in Malta, Lord Elgin wrote to the Governor, on Aug. 15:—"The only basis which His Majesty's Government can admit for the settlement of the question is that all denominations should be treated with perfect equality. They are not aware of any pledges given by their predecessors, or of any circumstances peculiar to Malta, which preclude them from proceeding on that basis, or would justify them in denying to one religious body privileges granted to another. There is, fortunately, but one respect in which the existing conditions need alteration in order to carry out

the principle of perfect equality and mutual toleration between different religions. The only practical restriction upon the religious ceremonies of other denominations than the Roman Catholic Church is that they are not permitted to take place in public. Whatever may have been the grounds on which it was originally imposed, such a restriction is plainly inconsistent with the principle which His Majesty's Government desire to see followed, and you will accordingly raise no objection in future to the holding in public of the religious ceremonies of any denominations, provided, of course, that they are *bonâ fide* religious ceremonies, and not in the nature of demonstrations intended to give offence."

THE Rev. J. R. Campbell, of the City Temple, holds, among other offices at the present time, that of president of the London Board of Congregational Ministers, and his presidential address on the change in theological sanctions is giving occasion to much vigorous controversy. He has given piquant expression to views which many, indeed, of his brethren share with him, but which are not usually stated quite so indiscreetly, and we are not surprised to learn that the Board is to hold an extra meeting for discussion of the address. Meanwhile, Mr. Campbell has supplied the *Christian World* with a précis of the positions he has laid down. The general treatment of the old Evangelical Biblical doctrines may be gathered from such a remark as this: "The Fall is in a literal sense untrue." His treatment, again, of that central feature of orthodox Christian teaching which is concerned with sin is marked by a wide departure from the generally proclaimed faith: "Sin is assumed in popular theology to be not only individual disobedience to God, but an inherited taint of nature and defect of will which render such disobedience inevitable. We are to be held blameworthy, and yet cannot help ourselves. This is a false view. Sin is simply selfishness. It is that which makes against the lifewardness of the race." Such a view might command the assent of Dr. Stanton Coit, and seems to indicate a preference for the sonological over the theological point of view. Or take this on the person of Jesus: "What popular theology says of Jesus is true of the ideal humanity which is ever in the bosom of the Father. Jesus was and is divine, but so are we. His mission was to make us realise our divinity, that is, our oneness with God." Our readers will recognise in these quotations the pith of many sermons they are accustomed to hear. It is a welcome sign of progress to find them thus enunciated by one of the most prominent of Congregational ministers.

The annual meeting of the "Freunde der Christlichen Welt," is to be held on Wednesday and Thursday, October 3 and 4, at Potsdam, in the Hotel "Stadt Königsberg." On Wednesday afternoon at 4, Professor Herrman, of Marburg, is to give an address on "Our Task," after which Professor Baumgarten, of Kiel, and Pastor Schian, of Breslau, will introduce a discussion on "The limits of freedom in

teaching," to be continued on Thursday morning. The proceedings are of a confidential character, but any friends of liberal religion in the neighbourhood of Berlin, who could attend, are assured of a welcome.

At our Association meetings last Whitsuntide, the "Freunde der Christlichen Welt" were represented by Pastor Hackmann, of the German Church at Denmark Hill, who afterwards sent some interesting impressions of the meetings to the *Christliche Welt*, the weekly paper edited by Professor Rade, of Marburg. Mr. Hackmann wrote with admiration of the organisation of the meetings. To a later number of the *Christliche Welt* (August 9), the Rev. Gertrud von Petzold, of Leicester, contributed a most interesting article on "How can we help towards bringing the Christians of Germany and England nearer together." She spoke first of the movements of liberal theology in this country, and of what it has gained from German theologians, and then described the various bodies of Nonconformists, and particularly the position of the Unitarians, and the vitality of their religious life.

IN concluding her article, Miss von Petzold notes how the people of each country may usefully learn from the other, and in particular says:—

"In Germany the Church is struggling with the turning question, how the great mass of the people may be kept as Christians. In England the question has been in part successfully answered by Nonconformity.

"In Germany many minds are occupied with the problem, how the new critical theology may be combined with religion, *i.e.*, with simple piety; English Unitarianism has already given a practical answer to that question.

"In Germany the Lutheran Church is in danger of dissolving into religious individualism; the English Free Churches, on the contrary, are entering more and more upon the social and political field, as leaders and liberators."

The object of such comparisons, says Miss von Petzold, is not to decide how far German theology is superior to English, or how far English Churchmanship is in advance of German, but simply to show how the two peoples may be drawn nearer together in the great field of religion.

THE Sunday School Association has issued a pleasant memorial of the fifth summer session for Sunday-school teachers, held at Manchester College, Oxford, June 29 to July 7 this year, in the form of a "Reminiscence," by Miss Marian Pritchard, to which is added a diary of the full week, and a list of the lectures and the close upon a hundred students who took part in the session. Thus Miss Pritchard begins her "Reminiscence":—"The Session is over; the happy 'nine days' wonder' at Oxford, enjoyed by nearly a hundred of our teachers, from some forty-three centres of our British Isles, is past. And done with? Oh dear, no; not *done with*; only just 'begun with.' Day by day the Magic Memory Painter sketched and painted; so that at the close of the session each of us has been able to bring

back a large portfolio of beautiful pictures, carefully packed up in a convenient corner of our brain-box, ready to be taken out and enjoyed whenever we feel that need of a little refreshment of soul and spirit. And the Seed Sower was hard at work, too; not scattering the seeds so thickly as to make it impossible for them to germinate and grow, nor confining his operations to seeds of one kind only. Now we have returned; the seed-time is over; but the time of the harvest is not yet." Then she goes on to tell of the various lectures and the closing meetings, and concludes as follows:—"It is comparatively easy to speak of the lectures, to tell of the Council meetings, and of the gathering of the Mission children at Manchester College on the Sunday afternoon, while the Seed Sower was openly at work. But for the rest; who can describe the sowing of the seeds of joy, of happy comradeship, of gladness and enthusiasm which gave the charm, the finishing touch to the whole. The magic glass of imagination must be called forth for that! Look through it at the College grounds, at the houses of our Oxford friends 'At Home'; on the river, on the grounds around Nuneham and Oxford, at our social gatherings, and in the corridors of Manchester College between the lectures; and you will see myriads of wonderfully beautiful seeds flying about, which will justify our hope and faith in the harvest which is to be."

THERE are many surprising things told in the newspapers concerning our churches about which those who are supposed to know are quite ignorant. In the *St. James's Gazette* of some few evenings ago, the following paragraph appeared:—"Mr. Chamberlain's Greek Testament.—Mr. Chamberlain still goes to the same church at Birmingham which he attended in the days when he took a Sunday-school class. It is known as the Church of the Messiah. He has a Greek Testament in his pew, which he uses when the lessons are read." Perhaps the Rev. J. Worsley Austin, or his church secretary, will make a search for this Greek Testament in the pew which bears the name of Mr. Joseph Chamberlain. It would prove an interesting "find."

AT a meeting of the Consultative Council of the United Kingdom Alliance, held in Manchester last week, it was unanimously decided to recommend Mr. Leif Jones, M.P. for North Westmoreland, to the Annual General Council meeting, in October, to succeed the late Sir Wilfrid Lawson, Bart., M.P., as president of the organisation for the ensuing year. Mr. Leif Jones has been an active member of the Council for many years, a vice-president, and a member of its executive committee. He was born in London in 1862, and is the son of the late Rev. Thomas Jones, one of the poet-preachers of Wales, who was chairman of the Congregational Union in 1870-71. He was educated at the Scotch College, Melbourne, and at Trinity College, Oxford, where he took first class mathematical honours 1885. In the recent debate on his Local Option resolution in the present House of Commons he carried the motion with a majority of 227 votes.

BOOKS NEW AND OLD.

SOME of the most delightful biographies in existence hardly exceed the modest dimensions of an essay. How shrunk and diminutive do the Apology and the Memorabilia appear by the side of the giant volumes in which we celebrate departed greatness. We may hesitate to use the brief records of the world's most sacred life for the sake merely of a comparison; but, not to stray beyond the secular domain, is not Isaak Walton all the evidence we need of the supreme worth of the biographical essay? Some men have long biographies written about them because they are not great enough for brevity. It is impossible for them to make any impression except in bulk, by adding day to day and year to year, and they are fortunate if posterity ever disturbs the dust on the portly record of their lives. There are no more pathetic tenants of a library than the dead biographies. How many have perished that Boswell and Lockhart might survive!

But the mention of Boswell and Lockhart is a warning against the fallacy of comparison between things which are not, as the philosophers would say, *in parimateria*. The artist of the large canvas has his own laws of arrangement and technique, though nothing can compensate him for a poor subject; and the miniature painter, unabashed by more ambitious designs, must honour the limits of his own delicate and exquisite art. I confess, however, to some personal preference for the biographical essay in comparison with the fashionable long biography. The limits of space impose a salutary discipline upon the writer. They compel him to realise clearly the few significant features which he wishes to impress upon the mind of the reader, and to sift and select his material with a nicety of discrimination, which a more sprawling method of writing seems often to discourage. This reticence, so closely akin to good manners, this instinct for omission, which Stevenson classed among the essential qualities of great writing, help to confer upon the best work of this kind the excellence of a strongly-etched portrait.

Fortunately this art of writing in little has not died out, and we have many contemporary examples of its charm. I have been reading lately the memoir of W. T. Arnold prefixed to his "Studies of Roman Imperialism." It is a sketch which gains in impressiveness, because the writers have not tried to exhaust their subject. They appear to realise that even a posthumous friendship depends less upon knowledge than upon sympathy and imagination. Mrs. Humphry Ward has written in simple and affectionate terms of her brother and his work, and has added one more to the growing gallery of Arnold portraits. Mr. Montague, one of Arnold's chief friends and colleagues on the staff of the *Manchester Guardian*, has described his career as scholar and journalist, in pages which reveal him to be not only a kindred spirit, but also a writer possessed of strong analytic power and a happy prose style.

Mrs. Ward speaks of her brother as one of the "hidden lives" of England. His influence was felt widely and strongly through the great newspaper which he served;

but beyond a narrow circle his name was hardly known. He was one of the strong men, who are content to efface themselves because they believe that it contributes to the effectiveness of their work. William Thomas Arnold was a grandson of Arnold, of Rugby, being the second child of Thomas Arnold, whose curious spiritual career is described by his own pen in "Passages from a Wandering Life." He was born at Hobart, Tasmania, in 1852, but his father's conversion to Roman Catholicism soon caused a return to England, and it was among English scenes that his character was formed. Mrs. Ward gives us glimpses of him as a child on the Kingstown sands and amid the delightful haunts of Fox How. At ten he was sent to the Oratory School in Birmingham, of which John Henry Newman was the head. Then Thomas Arnold broke off his connection with the Roman Catholic Church, and the boy passed naturally to Rugby and Oxford. Like many other brilliant men he read omnivorously, and failed to get his first class in 1876; but he fully retrieved his position as a scholar three years later with the brilliant prize essay on "Roman Provincial Administration." Meanwhile he had married a granddaughter of Archbishop Whately, and in the year 1879 he left Oxford and joined the staff of the *Manchester Guardian*. Thenceforward his life was identified closely with his paper and the district which it served.

"From the beginning," Mrs. Ward writes, "he made Manchester interests his own. The vast machinery of Manchester trade and manufacture, its economic bearings, and its human implications; Manchester art and music; or the plays given at Manchester theatres; the neighbouring country, its moors and streams, and woods on which the mills encroached year by year; Lancashire dialect and Lancashire poets; Lancashire birds and flowers, the growth of Owens College, the development of an Art Gallery, the preservation of local traditions; to all these matters, great and small, he gave his eager mind, almost from the first." Nor are the claims of exact scholarship forgotten. We find him pressing continually with insatiable curiosity into fresh realms of intellectual interest, while his early enthusiasm for English poetry and Roman history is fresh and keen to the end. It is hardly a matter for surprise that this crowded life led to an early breakdown. When he was forty-five his work was done. The last years were a long fight with agonising pain borne with indomitable courage. Mrs. Ward's closing pages are a beautiful record of spiritual victory. He made new friends; he read new books; he planned new schemes of work; he never lowered the flag, or abandoned his high loyalty to "man's unconquerable mind," till he died worn out, but undefeated, on May 29, 1904.

I have spoken already of the excellent qualities of Mr. Montague's share in this biographical sketch. It is a fine tribute of friendship, and it is something more. It is a portrait of the ideal journalist that he has given us, as he saw it realised in the face of his friend; and in giving

us this portrait he has analysed for us the moral and intellectual qualities of which it is composed. It is a very vital piece of writing, clearly perceived and strongly felt. Arnold believed intensely that a journalist should keep both his soul and his brains. His vocation is not to follow public opinion but to mould it. But if he is to do this he must win the right to believe, and this can only be done by severe training. "He must feel," to use Mr. Montague's words, "that to tell the truth is not a matter of will only, but of skill and pains. Having often to make up his mind swiftly on points of evidence, he must find a mental discipline to train in him some special faculties that are more easily kept strong and supply by the daily work of a scholar or a judge. Since he may have to write on many subjects and cannot be an expert upon them all, he must make himself a first-rate expert upon one, that he may keep unblurred his sense of what knowledge means, and that to themes to which he cannot bring an expert's knowledge, he may bring at least an expert's method—his sense of relative values in evidence; his caution, and also his reach, in generalising; his adhesiveness to the point; his enjoyment of accuracy as accuracy." It was just here that the morning hours devoted to Roman history stood Arnold in such good stead. He never lost, in all the excitement of popular writing, the fine and supple intelligence of the scholar. But, Mr. Montague continues, the true journalist requires something else as well in order to fit him for his work, namely wide curiosity. "Nothing should strike him as unclean or common that preoccupies many normal persons; rather he should have a touch of the child's or artist's tickled sense of fact, simply as fact." This curiosity Arnold possessed in rich measure, and with it the quick and versatile sympathy which it implies, and the instinct for new discoveries and fresh points of view, which are destined soon to occupy the popular mind. "Sometimes," his biographer tells us, "a fresh subject, large or slight, would draw him, and the same sweeping, small-meshed net would be cast in the new waters. Some years before the bicycle had become first a fashionable plaything, and then a general utensil, Arnold's attention was piqued by its possible uses; a friend would find him on Saturday morning scouring with swift minuteness the whole week's output of cycling periodicals from Western Europe, lest a fact or idea worth having should go to waste." Endowed with this rare combination of qualities, Arnold was never gruelled for matter. He had always something to say, and he knew how to say it. We have an attractive picture of him as he sat at his work surrounded by some 378 spacious pigeon-holes, in which his mass of cuttings and references was kept duly classified and ready for instant use. "The full strength of the method," Mr. Montague writes out of the fulness of his close personal knowledge, "was only seen in conflict with that old enemy of the journalist, the new theme sprung upon him by the wire late upon some night when miners have been rioting under the Equator or fishermen fighting

for bait on the shore of Newfoundland. The challenge found Arnold's forces only waiting for mobilisation; he had good guns in action, while others would still be looking for stones."

I must content myself with one other reference, but it is to an aspect of this fascinating subject which is rich in critical suggestiveness. As a writer Arnold had two literary styles. He could write with all the slow and balanced caution of the scholar, and he could write with the rapid, eager flow of popular speech. The one method he consecrated to Roman history; the other he employed as a journalist. And he was prepared to defend the difference not merely as justifiable, but also as necessary and fitting, if the writing was to reach its aim. "He traced a relation," says Mr. Montague, "between the pace at which a thing is read and that at which it should be written; to a rapid scanning of a newspaper leader or criticism on the way to town, the right correlative, in his view, was a mode of writing that conformed more closely to the quick, broken flow of forcible speech than political or critical writing commonly does; and one of the means by which he thought that this sympathetic relation between reader and writer might be attained was an extreme rapidity in writing; that those who run might read, it was best to write running." The critical truth underlying this passage is the necessity of accommodation, and it applies not only to everything which is written for rapid reading, but in an equal degree to everything which is written in order to be spoken. Nothing that cannot be grasped easily, because it is either too allusive in style or too close in texture, is suitable for the swift flow of the spoken word. The impression must be made at the moment, or it is not made at all. Many sermons and speeches miss fire for this reason, not because they have literary style, but because they have not the right kind of literary style for their purpose.

As I place this beautiful essay in biography in its niche there is one criticism which I wish to deprecate, for it betrays a singular lack of perception of the standards by which a life like that of W. T. Arnold is to be judged. It has been suggested that it is a record of failure, of great promise and vast stores of learning which never reached their aim. *Cui bono?* men cry, if all that is left to posterity is this fragment of biography and this unfinished history? Even Mr. Montague in one passage seems to feel the pathos of it. "To work twenty years in a mine and send up nothing marketable, and then be brought up dead—to many minds this is the very type of futility. What ailed him, to waste the sun while he had it? . . . As a historian Arnold lost. Dying at fifty-two, disabled at forty-four, unable during his twenty working years to give to history more than the leisure of an exhausting profession, he published very little, and scarcely any part of his main design had been carried, when he died, to the point at which he would have wished a work of his to be judged." But what then? It was just the exhausting profession which was his life. It was in that that he gave himself to the world, and left his personal impress

upon his time. Mrs. Ward dwells tenderly upon his delight in moderation and excellent seriousness, and they are qualities which gave distinction to everything he did; but in nothing was he more excellent than in the courage and pride with which he accepted the conditions of his calling. He remained unknown except to his private friends for the sake of his work. He bore himself to his paper, we are told, "as a Jesuit to the Order." His only care was to get things done, and he realised that it is the beatitude of much of the highest influence to be anonymous, and therefore to be undistracted by personal ambitions and unspoilt by praise.

W. H. D.

A NEW "CHRIST" POEM.*

SEVENTEEN years ago the Rev. H. W. Hawkes published his poem, "The Man of Nazareth," in which he told, in simple blank verse, the story of the life of Jesus, "a true life," as he conceived it after reverent study of the Gospels in the light of modern critical scholarship. Mr. Hawkes had then recently concluded his sixteen years of service as minister of the North End Mission in Liverpool, and his poem was full of the spirit of earnest discipleship. The story was told by one who had faced the realities of life in a great city under the most trying conditions, and had fully tested the power of Christian faith and love. And now, with the added experience of his work in connection with the Unitarian Mission in Japan and the years of his later ministry, he has returned to the subject in a new poem, "The Coming of Christ," which he describes as a subjective counterpart to "The Man of Nazareth." It is "a reverent attempt to trace, from Nazareth to Cæsarea Philippi, the growth in the mind of Jesus of the ideal of a Spiritual Messiahship and of the Kingdom of God within."

The new poem is shorter than the other, being considerably less than a thousand lines in length, but it attempts a much more difficult thing. We wish we could say that it seems to us a success. Blank verse was the author's own chosen vehicle of expression, and we gladly listened to him as he told the story of the Master's life. And so we should have done, if, from his own point of view of discipleship, he had simply described the growth of the mind of Jesus and the greatest moments of his inward spiritual experience. But when in the same kind of verse Jesus is represented as himself relating the inward history in dramatic monologue, and at times addressing God directly in prayer, we confess that the experiment appears to us too bold. Too often the speaker moralises like an exemplary modern preacher, as at the opening of the poem, on the dignity of labour, or in this later passage in the section on "The Preacher of Glad Tidings," in which Jesus is represented in meditation alone on a mountain:—

"There is a wisdom higher than I know;
A well of love far deeper than my heart;

* "The Coming of the Christ," by H. W. Hawkes. (To be had at the Book Room, Essex Hall, the Liverpool Booksellers' Co., Lord-street, Liverpool, or of the Author, Waterloo, Liverpool. Price 4d., by post 5d.)

A power in which my weakness hides
itself;
So that I speak not teachings of mine own
But am beyond all telling as a Son
Who voices what the Father bids him say!
Yet am I no blind instrument of fate,
No pipe on which another fingers tunes,
But in some mystic fashion I myself
Feel so entwined with the Eternal Will
That I will with my God, yet if I would
Might set my will 'gainst his, and so defy
The promptings of His grace.

Here is the choice
That makes or mars the very springs of
life!
He who would save himself, be his own
law,
Choose his own path, and stand in pride
alone,
Loses the very pith of life. He casts away
His dower of love and wisdom from on
high,
And eats the husks and drinks the dregs of
earth.
But lose the self in God: forego the pride,
The wilfulness, the lust and earthly greed
Which strew the path with stumbling-
blocks and briars;
Throw wide the gates of life to welcome in
The thronging angels of the heavenly grace,
And straight a higher self is born: a self
That images the very Self of God,
And is a thing divine beyond all words!
This too I have from God! I could not
know
My higher self did He not speak within
And knit my soul to His!

Oh! Holy One!
My Father! Lord of heaven and earth! in
thee
I find all strength, all happiness, all power!
I thank and bless thee for the daily grace
Which sends me forth to minister to men
And be their servant: for the yearning
love
Which sees beneath the surface of their
sins
The heart of purity not wholly dead!
It is such joy to mark on hopeless brows
The dawn of faith, the calm of settled
trust!
In thy blest name I bid their carking ills
Depart and leave them healed in mind and
soul,
And lo! they go rejoicing to their homes!
Yet some there are, my God, whose hard-
ened hearts
Respond not when I speak the word of
love
And in a sinful man a brother see!
They murmur that I mingle with the
fallen,
The outcast, and polluted as with friends!
Yet thou dost bear with them, and why
not I?

Thou sendest sun and rain on all alike
Yet hatest sin and lovest righteousness!
Should we not do the same, and to the sick
Be wise physicians? Father! as I strive
To do as thou art doing day after day,
Give me the grace to bear with froward wills
And love the sinner while I hate the sin!"

We are challenged by the form of the poem to realise that it is Jesus himself who is here speaking, but we find it impossible to do so. At the same time, if one can accept the manner of presentment, and forget the repeated suggestions of an unwholesome self-consciousness in this kind of monologue, there are passages of real

interest in the poem, as interpretations of the Gospel story and the experience of the Master. This is especially the case with the account of the temptations in the wilderness, which come after Jesus has realised in an ecstasy at his baptism the divine calling of his life as a son of God. Then, at the end, with the declaration of Peter at Cæsarea Philippi, comes the further conviction that he is actually called himself to be the Messiah of his people. We doubt, however, whether in the actual experience of Jesus, either at the baptism, or at that later point, where he was possessed of the conviction of his own Messiahship, it would have come in the kind of sudden ecstasy which Mr. Hawkes represents.

The poem concludes with a foreshadowing by Jesus of what the Messiahship must mean for him, and we will make a further quotation, that our readers may have ample opportunity of judging for themselves of the quality of the work.

"'Tis mine to show

A kingship higher than the world has seen,
Whose royal mantle is humility,
Whose sceptre is the healing touch of grace,
Whose crown the beaten gold of souls redeemed

And purified in fires of penitence.

My thrones shall be the hearts of living men

Glowing with lofty zeal for all things good;
And for my armies I will summon forth
A myriad helpful hands and steadfast wills
Which shall make war on all the miseries
And sins and follies that afflict the earth.
But not at once the victory shall be won.
Deep-rooted ills will rise in hot revolt,
And age-long crimes resist the voice of love!

Yet in the far-off end, in God's good time,
The kingdom comes and God is justified.

Oh, Holy Father! I can never speak
My thanks, my praises for this wondrous boon!

Thou chooshest me from out the sons of men

To be thy messenger: Thou fillest me
With mighty thoughts and love ineffable
And givest visions of serenest joy.

Yea! I will be Messiah! I will be
Thy holy Servant, doing thy blest will.
Upheld by thee I will proclaim thy grace
And toil and suffer all things to redeem
My brethren from their sin and misery.

I shall be scorned, reviled, perchance be slain

Because I strive to be a Prince of Peace!
All this lies clear before me, yet the joy
Thou puttest in my heart outweighs the loss,

And having thee, my Father, I have all
That I desire! The rest I leave with thee;
Life, death, success or failure, weal or woe!
Thou art my Father, and I am thy son!
What more of good can endless ages give!"

THE Newmarch Lectures at University College, London, during the coming term are to be on the "History of Statistics and the Nature and Aims of Modern Statistical Methods," by Mr. G. U. Yule. There will be six lectures, the first of which is to be given on Wednesday, October 10, at 5.30. The course is open to the public, without payment or ticket.

ON THE HILL TOP.

FOR countless ages has this been one of Britain's natural "conning towers." The sides of the hill still show the deep trenches for defence, constructed with infinite labour by primæval men, and all around lies England—north, south, east (beyond Shakespeare's Stratford), and westward to the fastnesses of Wales. The morning sun is veiled in slow-moving clouds. Shafts of glory pierce the far Severn country and the long line of the Cotswolds, and gleam here and there, amid the vast expanse, on amber cornfields, mead and woodland, castle and cottage, gracious, beneficent, all-embracing, obliterating all boundaries, repeating the great assertion that "the earth is the Lord's and the fulness thereof, the world and they that dwell therein."

The remembrance of another glorious prospect renews itself in me—the Umbrian Plain from Perugia. Contrasts seem more vivid than resemblances. This is far more extensive and all surrounding: the earth's natural giving is kinder, more bountiful, more respected. Hers are these meadows and moorlands, these green woods, these wide-armed trees that stud the landscape: hers the herds and flocks and singing birds. Nature here is more in evidence than the labour and toil of man:

"It is the land that freemen till;
A land of settled government."

Far away are the fierce days of contest: the life of terror for women, the uncertainty about to-morrow, the narrow limits of sympathy and affection, the widespread enmity, hatred, and desire to hurt and hinder. Now, from sea to sea, there is peace. There is only "natural sorrow, loss, and pain." The thoughts of many are bent on the solution of social problems, the healing of social sores, the doing away with injustice, the amending of evils bequeathed to us by the past. The feeling of responsibility for riches is more acute than ever before in the long history of mankind, the desire to share advantages animates those who possess them as well as those who have them not; model villages and garden cities promise a better time, when Nature and Beauty shall be recognised as part of the bread of life; class barriers, and, with them, servility and arrogance, are fast yielding before education and more equal opportunity. What increase of blessedness may be looked for in the land we love! England "at the summit of her greatness!" Nay, there is yet more light and truth to break forth for those who seek for them, and the heart of England is essentially the heart of a seeker.

All before us lies the day,
Night and darkness are behind.

Innumerable are the roads and lanes and field paths that wind about upon this map on which I gaze. They are all lines of peace, lines of communication and union, of friendliness and service. Tramp of armies, the stealthy tread of scout and spy, are among the far-off unhappy things. Along the ancient ways the children skip and trip to school and play and secure slumber, the happy lovers saunter, the grain-laden wagon passes

to the mill. The doctor's gig, bicycles, motors, market carts, all tell of helpfulness, of harmless pleasure, of settled peace and a brightening future. The volcanic fires that heaved this great hill upwards from the plain are not more dead than is the horrible racial strife of which these trenches are the immemorial token.

The Sunday quiet broods over all things; around the vast horizon earth meets the bending heavens: every harvest field tells of the blessing that waits on faithful labour, every homestead is a monument of God's mysteries of birth and death, every village church testifies that the fleeting generations have an eternal heritage.

Rest and peace, joy and thanksgiving—these are the bells that ring their chimes in the heart!

E. G.

AMONG the public Introductory Lectures at the beginning of the new Session at University College, London, is one on Friday, October 12 (at 5.15 p.m.), by the Rev. W. Garwood, M.A., on "The Scope and Limitations of Elocution." Earlier in the afternoon Mr. Garwood will meet intending students for the Elocution classes for teachers, barristers, and clergy. On the previous Thursday evening (at 7.30), Professor Henry Kenwood, M.B., is to give the first of a course of ten lectures on "The Hygienic Needs of the Scholar." This course, which is arranged in conjunction with the Education Committee of the County Council, is open without fee to all teachers in London schools.

THOSE who have long known and valued Dr. Edwin Abbott's "Philochristus" and "Onesimus," the historical romances which pictured with so much power and insight the lives of Jesus and Paul respectively, will welcome with the keenest interest a new work by the same writer, which has just been published by Messrs. A. & C. Black (7s. 6d. net). The book is thus described:—"The main object of this work is to suggest a conception of Christ, not as a prophet, rabbi, or philosopher, but as the eternal Son of God, incarnate as the son of Joseph and Mary, dying for mankind, spiritually raised from the dead, and introducing into the world a new spiritual life communicable by His disciples to their successors. The difference between the Son and the Philosopher is illustrated by the autobiography of a young Roman knight, Q. Junius Silanus, attending the lectures of Epictetus in 118 A.D. In order to refute the charge that his teacher plagiarised from the Christians, Silanus procures the epistles of St. Paul, which draw him towards Christ. Afterwards the Synoptic gospels repel him. Finally he is converted by the personal influence of a Christian, who lends him the fourth gospel. These experiences, with remarks on subsequent Christian developments, Silanus records forty-five years afterwards (163 A.D.)."

LET us not disparage that nature which is common to all men; for no thought can measure its grandeur.—*Channing.*

ANANDA MOHUN BOSE.

It was on Monday evening, August 20, that Mr. A. M. Bose died at Calcutta, after a long illness, at the house of his relative, Professor J. C. Bose, the distinguished scientist. The funeral on the following morning was marked by touching manifestations of the profound affection and the high regard in which he was held.

Prayers were first offered in the house by Pundit Sivanath Sastri, a life-long friend, and minister of the Sadharan Brahma Samaj, of which Mr. Bose was the founder and first president; the bier was then taken out into the grounds of the Federation Hall, close by, where hymns were sung, and the procession then moved on to the burning ghat at Nimtollah. Twice, on the way, a halt was made, first in front of the Brahma Mandir of Keshub Chunder Sen, where more hymns were sung, and then at the Mandir of the Sadharan Brahma Samaj, where Mr. Sastri again offered prayer. At the place of burning, where there was a large concourse of friends, offerings of flowers were made, and there was more chanting of hymns. Babu Surendra Nath Banerji, who was deeply moved, gave a brief address, and a final prayer was offered by Mr. Sastri, before the actual cremation.

Writing of his friend in the *Indian Messenger* of August 26, Pundit Sivanath Sastri says that his character was unique, and goes on to speak of him as follows:—

“His fine intellect, the great distinction he had won in the paths of learning, his eminent services to the cause of his country, the saintly purity of his life, the noble principles that always influenced his conduct, the leading part he took in religious and social reform, his sturdy manhood and unflinching courage in acting up to his convictions, combined with natural and inborn humility, his warm advocacy of every noble cause calculated to raise his country, his sincere and fearless patriotism, all mark him out as one of the greatest citizens who have graced modern India. But the secret of his greatness lay in his deep and abiding faith in the goodness of God and in life as a sacred trust. That was the moving spring of all his noble actions. Whether in the domain of politics or in the spheres of social and religious reform, that sense pervaded and permeated all his acts. Indeed the hunger for usefulness was almost insatiable in him. During his short course of life he had done and achieved more than any ten men amongst us could have done. Yet the feeling preyed upon him to the last that he had failed to do all that God had appointed him to do, and during the period of his illness his greatest suffering arose from the consciousness that he was lying useless, incapable of taking part in matters his soul so dearly loved. Indeed, the memory of his deep and unfeigned piety will live in the hearts of his friends as a priceless treasure. The world has seen and admired Anandamohun, the patriot or the Cambridge Wrangler, or the gifted advocate, or the sincere reformer, but we remember Anandamohun, the humble child of God, the gentle,

loving, kind, forgiving and forbearing, pure, spiritual, sympathetic, and liberal member of a religious fraternity.

“To those who knew him intimately, his private life was far more charming and elevating than his public life. The public saw only a part of him, and that also a small part, largely due to his habitually retiring and modest disposition, which would not allow him to put himself in the front; but the real greatness of his nature and the sweetness of his piety were manifest to those only who had the privilege of nearer approach. And they have all along felt that Anandamohun, the private individual, was far grander and far lovelier than Anandamohun, the public citizen. In short, by his life he has taught us a great lesson—that the greatness of a people, political or social, should always be placed on the lasting foundation of truthful and honest, pure and spiritual private lives.”

Mr. Bose was not quite sixty at the time of his death. Born at a village in the district of Mymensing, near the mouth of the Ganges, in 1847, he had a distinguished career at school and college, graduating at the Presidency College, Calcutta, with high honours. Then with a scholarship of 10,000 rupees he came to England, accompanying Keshub Chunder Sen in 1870, and went to Cambridge, where on graduation he became the first Indian Wrangler. He then read for the Bar, and on his return home, in 1874, was enrolled at the Calcutta high court. Distinguished as a barrister, Mr. Bose was also a devoted friend of education and of social reform, while dominating all other interests was that of religion. In the year before he came for the first time to this country he had been received with his friend Sastri, by Keshub Chunder Sen into the Brahma Samaj. Then in 1878 came the breach with Keshub, and the founding of the Sadharan Samaj. In 1898 Mr. Bose was President of the National Congress, and in the spring of that year came again to England. He gave two addresses in Liverpool, which made a deep impression; but his health was already failing, and he was not able to speak in London as had been hoped. His remaining years were broken by constant illness, but his spirit was undaunted to the end.

On the Thursday following his death the General Committee of the Sadharan Samaj passed the following commemorative resolution:—

“Resolved that this meeting has heard with profound sorrow of the death of Mr. Anandamohun Bose, who was one of the founders of the Sadharan Brahma Samaj, and its first president, whose earnestness, wisdom, and piety largely helped to mould its life, and whose services to the cause of progress in India have given him an honoured place among the promoters of religious, social, educational, and political reform in this country, and whose enthusiasm was a source of inspiration to workers in every righteous cause to the last day of his earthly life.”

From the Rev. James Harwood, who went to India as representative of the British

and Foreign Unitarian Association in the autumn of 1896, we have received the following tribute:—The death of Mr. A. M. Bose, of Calcutta, will hardly have come as a surprise to those who have known of his long and serious illness. Still the news is none the less sad, and affects one as one is always affected when a spirit of rare elevation passes away from a world in which it is sorely needed.

Though I had long known Mr. Bose by repute, we met for the first time on my visit to India nearly ten years ago. Almost immediately on my arrival in Calcutta he very kindly pressed me to make his house my home, and for some weeks I enjoyed his and Mrs. Bose's abounding and most considerate hospitality, which combined the freedom of a hotel with the intimacy of family life. A friendship thus begun, at a time, too, when it was specially welcome, for I was far from home in the midst of strangers and strange ways of life, was afterwards strengthened and deepened so as to become one of my precious privileges.

But this is not the place to write of private relationships. At the time of which I speak Mr. Bose was a busy barrister, he was a member of the Council of the Lieut.-Governor of Bengal, was prominently connected with the University, took an active part in the proceedings of the National Congress, and also in the promotion of temperance and other social reforms. His eloquent voice and helping hand were ever ready on behalf of justice and righteousness. I often wondered how he managed to keep pace with his engagements and work, especially as even then his health was far from robust. He always had himself well in hand; he never seemed hurried. The secret of it all was great natural ability of the facile order, a whole-hearted interest in whatever he undertook, and a wonderfully sweet disposition. This last characteristic was the more noticeable since Mr. Bose possessed to a remarkable degree the oratorical gift, which is generally said, rightly or wrongly, rarely to keep company with a serene temper.

At the root of his character was a profound religious trust. His Theism was a working faith as well as an intellectual belief. He was indebted for it to the Brahma Samaj, and, in the first instance, at least, to Keshub Chunder Sen. The time came when he sorrowfully found himself compelled to separate from his former religious leader, and with others to establish the Sadharan branch of the Samaj. But in our many talks I never heard him speak in any but terms of the warmest appreciation of Mr. Sen. Several times he was President of the Sadharan branch, and was always one of its foremost leaders.

Death has lately pressed hard on our Brahma friends. The venerable Maharshi Tagore, Mr. Mazoomdar, and Mr. Bose were the three best known representatives of the Brahma Samaj, and they have all passed away within a comparatively short time of each other. English Unitarians and Theists will deeply sympathise with their friends in India, and with them will cherish in honour the memory of such noble confessors.

JAMES HARWOOD.

ALDERMAN THOMAS CROSS, J.P.

By the death of Alderman Thomas Cross, which occurred on the 19th inst., our little congregation at Canterbury has lost a valued well-wisher and friend. The deceased was born in Bristol seventy-eight years ago, and came of an Independent stock. He settled at Canterbury in 1851 as headmaster of the then British School, which position he resigned, after two years, to become the proprietor of a private school. He carried on the latter until 1878, and his work as a teacher is even now spoken of with deep affection and reverence by all who came under his care and influence. On his retirement from his profession he threw himself into more active service for the city of his adoption. And from the year 1879, until within the last few months, he continued his activities in civic life. He was elected a member of the City Council in 1880, and in 1891 was made an alderman. He served as a guardian and afterwards as chairman of the Board for some twelve years, and also as a member of the old Canterbury School Board, with conspicuous ability.

An ardent Liberal in politics, and a Nonconformist of a sturdy type, he took his stand in the van of progress. By nature kind and genial, he won the respect and esteem of all who knew him, and ever conciliated those from whom he differed most in politics or religion.

During the past few years his health was much impaired, and the intense sufferings of the last six months were borne with the heroism and fortitude of a truly noble nature.

Mr. Cross was twice married, and in the second instance to the widow of the late Mr. Edward Cowell, who for many years was an earnest supporter of Blackfriars Chapel. She survives him, but he has left no family.

The funeral was conducted by the Rev. J. H. Smith, who on Sunday last held a memorial service in Blackfriars Chapel, at which Mr. J. W. Brown, as a friend of the deceased, gave the address.

THE seventh annual conference of the P.S.A. Confederation has been held this week in London, and was attended by nearly 500 delegates, representing a membership of 200,000. Such a body of men is by no means a negligible quantity, and the importance to be attached to it is indicated by the fact of a *Times* report. The movement prides itself on being undenominational and outside of party. But the societies take up a strong antagonism to such evils as gambling and militarism, and to judge from the tone of the speakers are moving in the direction of what is sometimes spoken of as untechnical socialism. Some sentences from the address of Mr. Meyer, the president, will illustrate what we mean: "Silently as the coming of dawn a new age was upon us. Of that age Brotherhood would be the watchword. Men were ceasing to believe that the individual was the true unit of society, and that the law of social progress was to be found in rivalry and competition. They had awakened to see the possibility of a common life and destiny."

THE CHILDREN'S COLUMN.

A LITTLE BIT OF CHIVALRY.

It was a very little act—just a slight nod of the head and a point with the finger. But it was a fine and chivalrous thing to do. I saw it at the Chess Congress at Shrewsbury, in the contest for the Championship Trophy, and a first prize of £60. So there was a good deal at stake. And how the players did work! sitting at the table with intent faces for hours silent and still, only the eyes glancing over the board, the pupils shifting to take in the position, and such eager brains behind! The players seldom spoke a word, and the spectators stood or moved about in dead silence; or if one of them wished to make a remark to another, withdrawing a little way and speaking in a whisper. The morning sitting lasted four hours, and most of the games were not finished in that time, and had to be adjourned till the evening.

The competitors would have liked to take longer, but there was a time limit fixed, and if that was exceeded the game was lost. They played with a pair of clocks at the side of the board, so arranged that they could be stopped and set going by a touch. An important game was being played, the result of which might be to give the first place to either of the two players. One of them had been a long time over his move. Another minute and his time would have been gone and the game lost. And then his opponent gave him a little nod, and just raised his finger pointing to his clock. It was no part of his business, to look after his opponent's clock. No one would have blamed him if he had allowed him to go beyond his time. If he had, it would have been his business according to the rules of play, to claim the win. He did not speak a word, and his opponent did not say a word in answer to his look; but only gave a cheerful smile that showed he was not taken by surprise, and knew how the time was going; and then made his move.

That was all. No one saw it but myself. There was no credit to be gained. And I thought it a fine little bit of chivalrous generosity, none the less because it actually made no difference. He was keen to win the game, which might have given him the prize. But he wanted to win it by play, and so he gave the hint which might have made all the difference. It was a very kind, honourable and generous thing to do.

You have perhaps read children's stories of how a boy or girl would not take an unfair advantage in competing for a prize at a school examination. This was a real occurrence, between men, who were contending more eagerly and intensely than children often do. And it was not simply abstaining from taking an unfair advantage. It was going beyond anything that could be required.

It was characteristic of Chess. The players are so interested in the game itself that they hardly think of the prize when they are playing. If they did they would be likely to lose.

Another player in this same competition lost his game unexpectedly by a clever move of his opponent's. He did not lose

his temper, but smiled pleasantly and said—"That was very pretty. I did not see it."

I wish all sports were carried on in the same spirit. But they are often spoilt by the Gate Money and the Gambling.

The story tells its own moral: be honourable in your play. Then the games will be a fine training in character, and be a good preparation for an honourable life.

The same spirit which was shown in this little story is illustrated in one that is told in Green's "Short History of the English People."

"At Leicester, one of the chief aims of its burgesses was to regain their old English jury trial (or practice of compurgation) which had been abolished by the Earls in favour of the foreign trial by duel. It chanced, says a charter of the time, that two kinsmen . . . waged a duel about a certain piece of land, concerning which a dispute had arisen between them; and they fought from the first to the ninth hour, each conquering by turns. Then one of them fleeing from the other till he came to a certain little pit, as he stood on the brink of the pit and was about to fall therein, his kinsman said to him, 'Take care of the pit, turn back lest thou shouldst fall into it.'

"Thereat so much clamour and noise was made by the bystanders and those who were sitting around, that the Earl heard these clamours as far off as the castle, and he inquired of some how it was there was such a clamour. And answer was made to him that two kinsmen were fighting about a certain piece of ground, and that one had fled till he reached a certain little pit and that as he stood over the pit and was about to fall into it the other warned him.

"Then the townsmen being moved with pity, made a covenant with the Earl that they should give him threepence yearly for each house in the High-street that had a gable, on condition that he should grant them that the twenty-four jurors who were in Leicester from ancient times should from that time forward discuss and decide all pleas they might have among themselves."

That story, which I have copied from Green, shows us a curious state of things—two men who were related to each other—cousins or something of the kind—going to law about a piece of land that both said belonged to him. And instead of the matter being examined and the facts ascertained, they were set to decide it by fighting with deadly weapons, but, I suppose, with shields or armour that enabled them to go on for a long time without either of them being killed. And a crowd of people stood or sat round them looking on.

It was not a game but serious fighting with all the rage that must be produced by a long combat. And yet one of the men, though he was trying to kill or wound his relation, would not take advantage of the little pit into which he was about to fall. The moral might be expressed in the old saying, which is familiar to boys:—"Fair play's a jewel." There is a poor sort of honour that depends upon what other people say. And there is a true honour that depends only on ourselves, and our own doings. That honour, which may come out in play and in work, is indeed one of the jewels of life. C. D. B.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR... ..	1 8
PER YEAR... ..	3 4
PER YEAR... ..	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, SEPTEMBER 29, 1906.

SOCIAL SERVICE.

At the annual meeting of the Provincial Assembly of London and the South-Eastern Counties, to be held at Lewes on Thursday next, under the presidency of Mr. W. WALLACE BRUCE, L.C.C., the report of the Public Questions Committee is to be presented, which we here offer for the consideration of our readers. At the same time, the two resolutions, with which the report concludes, will be moved on behalf of the Committee.

The report, it will be seen, deals with the fundamental question of the attitude of the churches towards matters of social duty. It is well that the issue should be clearly faced, and the appeal be pressed earnestly home upon the attention of all members of our churches. It is not, as a matter of fact, any new responsibility that the churches are called to undertake, but an old duty which needs to be more clearly recognised, and more thoroughly discharged. The special point to be made clear is in what manner the churches may best discharge that duty: Personal and social duty cannot be really separated. What is required now is that the religious inspiration of the churches should compel the people to realise that individual and personal duty demands of them a closer and more practical application to social concerns.

The report says that several of our Provincial Assemblies have already taken action of an organised kind to stimulate the conscience and instruct the mind of the connected churches. We know of only one other Provincial Assembly in the country, that of Lancashire and Cheshire, and this body has for many years been accustomed to deal fearlessly with public questions. Of other associations of our churches we know that the Manchester District Association has given an admirable lead in the vigorous activity of its recently appointed Social Questions Committee. It will be useful if the mover of the resolutions at Lewes can tell the Assembly what other action of an organised kind has been taken, with explicit information as to methods.

What the National Conference Union

for Social Service proposes may be seen from their committee's "Address to the Churches," which we also publish this week. The members of the Provincial Assembly are to be asked to recognise the "duty laid upon the churches to study the problems of social distress, and to give guidance to the nation on the principles of social reform." That last phrase may, perhaps, raise a question. The report most admirably states the principle from which action should proceed as being that of social responsibility. On this, and on the aim to be achieved, also stated with much force, we should hope that there can be no difference of opinion among the members of our churches. But the report goes on very rightly to point out that the acceptance of this principle and aim does not by any means involve of necessity the acceptance of any specific "socialistic analysis of the facts" as sound, or a "socialistic policy" of reconstruction as possible, or, we may add, as desirable. What then is meant by giving "guidance to the nation on the principles of social reform"? It appears to us that guidance must come from experts in social science, and that the duty of the churches is to furnish the inspiration of a deeper sense of social responsibility and the overmastering impulse of brotherly love. Then the members would be naturally led to that earnest study of the problems of social distress for which the resolutions rightly ask, and to such action as faithful citizens as insight and conviction so gained might suggest.

Earlier in the report it is said that "in the task of purifying and educating the social conscience the churches ought to play a commanding part." If this is what is meant by giving "guidance to the nation" we should be well content, for that would seem a better way of defining the duty.

The churches, that is to say, the people, who themselves *are* the churches, are called upon to face the facts of our social condition, to understand what the conditions of life actually are, and what are the possible means of betterment; and then to see, in the light of their religious faith, what conscience demands of them to be done. This it is their duty fearlessly to declare, in the hope that others also may understand and recognise the claim, and then, by every means in their power, to set about doing it.

That is how the matter appears to us, and it seemed well frankly to state at once the impression we have received from the report, with the object of which we are in the fullest sympathy. The members of the Assembly will doubtless receive from the mover and seconder of the resolutions at Lewes a fuller elucidation of their meaning.

PUBLIC QUESTIONS COMMITTEE.

FIFTH ANNUAL REPORT TO THE PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

THE Public Questions Committee depart on the present occasion from the custom that has been followed in previous years of treating in detail some of those public questions in which moral and religious issues are involved, because there is a prior consideration of transcendent importance which they desire to bring to the attention of the Assembly. The question is nothing less than whether the churches as vehicles of the religious spirit of Christendom are, or are not, called upon to add a new and vast responsibility to that which they have hitherto generally recognised. They have spoken with power on matters of personal morality: Is it not also incumbent on them to deal as strenuously with concerns of social righteousness? And if this is so, in what way can the duty be best discharged?

The question is proposed because it must inevitably be faced in the near future if the churches are to retain or recover their position as leaders of thought and conduct; and because recent movements in our group of churches make the question specially timely now. During the last few months the National Conference Union has been formed, and several of our Provincial Assemblies have already taken action of an organised kind to stimulate the conscience and instruct the mind of the connected churches.

The Public Questions Committee suggest that in this province also more definite steps should be taken than the mere presentation of an annual report.

One comprehensive evil condition may be adduced as lying at the root of the moral unrest which we feel when we compare the principles of our religion with the actual state of our world. Society as it is constituted to-day does not secure for nearly all its members even the bare necessities of healthy physical existence, and among those thus left destitute, many are good and worthy up to or beyond the average standard of our humanity. Alike by the claims of our faith and citizenship we are impelled to remedy this evil, and while the ideals of life from which we proceed, and the aims towards which we move, must be determined by the will of the nation at large, yet, in the task of purifying and educating the social conscience the churches ought to play a commanding part.

The PRINCIPLE from which action should proceed is expressed in the phrase Social Responsibility. This responsibility is become actually a much more real thing through the development of industry, since every action and every article of use we touch is a symbol of our perpetual dependence on the unknown many, to whom therefore we have a corresponding duty. But this responsibility is not only a fact, it is also the ideal round which the higher aspirations of the age are rallying with enthusiasm. Recognition of the claims of society upon the individual, and loyal response of the individual to these claims, are among the first moral concerns.

THE AIM towards which we should move is to be discerned when we reflect on the economic pressure of poverty, resulting from the present unequal distribution of wealth. To the utmost limit of the nation's power the means of a truly humane livelihood must be placed within the reach of all. To attempt so much is more and more widely recognised as an elementary act of social justice. But there are many among those whose hearts have ached at the sight of unmerited and brutalising poverty, who have come also to understand that the possession of superfluous wealth is not less prejudicial to character than the extremes of poverty. They look forward to a time when the divisions of society, so far as they depend on wide differences of income, will be abolished; and they are convinced that only then will the full blessedness be discovered of that brotherhood in which they believe.

From this principle and this aim Socialism derives its moral sway in the hearts of men, and they are accepted by many of its critics as well as its apostles. But they do not themselves constitute Socialism, which implies a specific analysis of the industrial facts of life and a comprehensive policy for the realisation of better social conditions. In regard to this analysis and policy there is ample room for diversity of opinion. The mind of the Committee is divided (as doubtless that of the Assembly will be) on the question whether the socialistic analysis of the fact is sound, or the socialistic policy is possible. They believe, however, that the principle and aim, from which socialism derives its strength, must animate the churches if they are to treat social problems with authority.

We have to consider what the principle and the aim involve in our emotional and practical attitude towards the world of men, and especially towards the poor. With this as a basis we may go on to deal with particular forms of distress which vex and injure our national life, such as, for instance:—

Militarism:

The need for higher education of young men and women in citizenship, in industrial skill, and in the government of the home.

Unemployment and underpayment, or the needs of the workless and a living wage for worker.

The nature of poverty and the reform of poor relief.

Such questions are not easy ones, and can only be understood by hard study, which is the first essential step towards their solution. To such a study the churches are first of all called, for although on the surface these questions may seem to be, as they are, economic, political, and pedagogic, they involve also moral and religious issues, on which the lives of men depend. These are problems for the administrator and the politician, but we as members of religious societies are also bound to deal with them, for acquiescence in the evils here indicated is incompatible with justice and righteousness, and the love of God and man.

The Committee, recognising in these problems a first claim on the religious spirit of our age, and believing that the

churches connected with this assembly should be moved to resolute consideration of the right position in regard to them, propose the following resolutions:—

(1) That a duty is laid on the churches to study the problems of social distress, and to give guidance to the nation on the principles of social reform; and, accordingly, that the congregations connected with this assembly be cordially invited to take the subject into their serious consideration.

(2) That the Public Questions Committee, in conjunction with the General Committee, be instructed to take all necessary steps for urging on the congregations the consideration of the subjects referred to in this report.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

AN ADDRESS TO THE CHURCHES.

The Committee believe that in asking for co-operation in their efforts to give effect to the aims of the Union it is unnecessary to dwell at length on the existence and serious meaning of the problems of poverty which vex our national life. The area of want may be less extensive than was the case a generation ago; our consciousness of the evil is certainly greater, while the social inequalities which still exist are at once a menace and peril to our civilisation, and an effective denial of our faith in brotherhood and social solidarity. The duty is accordingly laid upon us of studying and combating the economic and other evils by which so many of our fellow citizens are deprived of the good hope of life.

The imperative demand of social justice may be explained on three grounds. (1) The fact of the necessary mutual dependence on one another of the members of a modern society. (2) The responsibility resulting from increased knowledge. (3) The special obligation of the churches.

(1) During the early part of last century three-quarters of the population lived in the country districts, at the present time three-quarters live in the towns. This serious change in our manner of life carries with it a closer and more complex interdependence of man upon man and class upon class. In this fact we discover the emergence of the Social Problem. This has long been recognised in such matters of detail as *e.g.*, town hygiene. What is now necessary is to work out the implications of this fact of solidarity in all our social relationships.

(2) Scientific students of society have accumulated stores of weighty information as to the conditions of life among the poorer classes and as to the intimate dependence of class on class, or people on people. This knowledge gives rise to an ethical problem. In the past the moral relation has been chiefly between a man and his neighbour, that is to say between people who know one another. At present the moral relation towards persons whom we do not know is becoming increasingly important. The ethical problem, then, is to find a motive force which will link us firmly to those who are strangers to us. We are growing more aware of this responsibility, and with the advance of civilisation the responsibility itself

becomes much more grave and extensive. We purchase goods manufactured by persons we have never seen, the services we require are supplied by a crowd of unknown people. So far as these services are performed under circumstances of injustice we cannot escape our share of the wrong. By the unknown many each is served in countless directions, and to them each owes an equal debt.

(3) But the duty which rests on us as citizens is reinforced when we recall the special obligation imposed by our religious faith. The Christian Church has fostered individual holiness and helpfulness among its members in the personal relations of life, it has also a duty to the world at large. This duty consists in upholding the ideals of social, national, and international righteousness, in inculcating a spirit of universal brotherhood, and in helping to shape its embodiment in the institutions of society. All churches have this duty laid upon them, but ours enjoys a still more pressing obligation to preach the good tidings of love and to give effect to that preaching in strenuous efforts to create right conditions of life for all.

The Union for Social Service has been formed for the purpose of directing attention to the grave social problems of the modern world and of working towards their solution. We, the undersigned, therefore earnestly invite all the members of our household of faith to co-operate with the Committee in this object, and especially, as a first and preparatory measure, in the organisation of careful and sympathetic study of social questions. We desire and shall be grateful to receive information and suggestions on the following points:—

Whether there is in connection with your Church any reading or discussion class or other similar society for the purpose of understanding and dealing with the industrial and other mischiefs incident to poverty. The secretaries of the Union ask that they may be kindly furnished with particulars. The committee will be glad to render assistance in the formation of such classes, and to furnish outline syllabuses of study and lists of books on any special subject.

Social Questions Committees have already been established in connection with several District Associations, and where this is the case we desire to work in connection with such Committees. In districts where such action has not been adopted we would urge that the step should be now taken, or, as an alternative, that branches of this Union should be founded.

Members of the Committee or other friends will be prepared to visit congregations, Sunday-schools, or other societies for the purpose of giving lectures or holding conference as to the objects and work of the Union for Social Service. Signed on behalf of the Committee,

President: PHILIP H. WICKSTEED.

Treasurer: RICHARD ROBINSON.

Secretaries:

CATHERINE GITTINGS.

B. KIRKMAN GRAY.

5, Christ Church-place,

Hampstead, N.W.

(To whom replies should be addressed.)

GATEWAYS TO THE SOUL:

IV.—SENSE OF COLOUR AND LIGHT.

"Of all God's gifts to the sight of man," said Ruskin, "colour is the holiest, the most solemn, the most divine." In whomsoever, truly, this faculty is wide awake, common day no longer robes the earth—it has become a palace of glamour and enchantment.

All who believed of yore in "a fallen world" and saw it but as a dull grey place, a vale of tears, under the curse, and what not, were surely deficient in a colour-sense, or had one abounding in a deeper shade of "blues." Others, like Richard Jefferies, to whom colour was a sort of food—yea, every spot of colour a drop of wine to the spirit—must have possessed a heightened visual sensibility. "Colour and form and light are as magic to me," he said: "It is a trance."

We may not fall so readily as he under the spell, but there are moments when our duller and slower optic lobes thrill to a stronger appeal than usual, and we enter adoringly into the "sweet wonders and charities of the earth." We pass in winter through the bare and sere woodland, expecting no romance, when there gleams across our path a sweep of bright green—simply a bole of a rotting tree, moss-mantled, but shining like a web of emeralds. Or later a tree of pink almond-blossom will smite our vision like a burst of glory against a drab background of city dwellings; or a gap in the brushwood on the hillside will reveal a golden splendour of broom in the halcyon days of June; or we alight upon a cornfield dappled with scarlet poppies, with a dream of blue in the sea beyond. Tinted rocks in the coves of the west sea-shore, purple hills in a haze of heather in the north; the sweet sanctities that weave themselves into the silent orchestration of the dawn; the pageant of sunset that makes thought expire in enjoyment, as the vespere-melodist plays the whole gamut of colour from crimson and gold to azure, turquoise, amethyst, and daffodil. We all have these moments in which come glimpses that make us less forlorn.

Light.

What shall we say of the ever-renewed, the daily miracle of the coming of light? Who has ever waited for the dawn and not felt its wonder? Who has seen the sun leap out of the sea and not felt his heart leap in ecstatic response? Who has walked beneath leaden skies and suddenly become aware of a burst of brightness through a rent in the clouds without an exclamation of rapture—so like the smile of God upon a forsaken world, it seems, so magnanimously vast! At once our thought leaps into that illimitable ocean across which came sailing with an inconceivable velocity of 186,000 miles per second, the gleam that falls upon the flower so gently as to break no fibre save its shell of gladness, and upon our eye more softly than sleep. The marvel of that common fact we may never exhaust!

Providence and the Law of Light.

Analogous to the benign purpose we saw present in the law that the velocity of sound is independent of loudness or pitch is that governing the sensation of

light. It is stated by saying that the velocity of each colour is the same. Difference of colour means a difference of rate of vibration, but to make evenness in their effect, the shorter waves travel faster to keep up with their longer brethren. It would be awkward for us if the path struck our vision earlier than the dark hole into which it leads; or if red "stood out" from its surroundings like a disconnected thing; the harmony of colours which forms the charm of a landscape would be unknown to us.

Octave of Colour.

We owe the idea of an octave of colours to Sir Isaac Newton. By passing a ray of light through a three-sided rod of glass or a prism, he found light became decomposed into its constituent colours, which have been named red, orange, yellow, green, blue, indigo, violet. As the disk of a siren, vibrating faster and faster, causing more rapid aerial motion, makes a louder and louder note, so the sun's energy, making the ether produce faster and faster vibration, makes the gamut of colour from red (39,000 waves to an inch) to violet (57,500 waves to an inch). The grosser ether of this class which quakes some 400 billion times per second affects us as red; the finer ether, at the rate of 700 billions, affect us as violet.

A Parable of the Sun.

Nothing so well illustrates the principle of diversity in unity as the reduction of light into its constituent parts. What appears more simple, more single, more indivisible than a beam of white light? Yet its simplicity is brought about by the unity of the many. These many so blend together, so harmonise, that they lose their peculiarity, their separateness, in the single whole.

Here is an eloquent parable of the atonement, of the part fulfilling its destiny not by preserving its separateness, but by uniting its will with the will of the whole. It was such a thought inspired the lines of Shelley:—

"The One remains, the many change and pass,
Heaven's light for ever shines, Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments."

Just as each colour is only a partial ray of the One Light, so every energy in the universe is only a partial manifestation of the One Life.

Complementary Colours.

Being fragments of an inclusive whole it is no surprise to find orderly relations among colours. It is not a mere matter of taste that magenta and scarlet or blue and violet are considered as making a discord. Agreements and disagreements among colours have been reduced to mathematical formulæ and tabulated into a science.

There are no violent antagonisms in the arrangements of Nature. Recall the familiar contrast to be noted between the colour of foliage and blossom. We ordinarily speak of that infinite diversity of leaf-colour as green. But compare the dark glossy green of the wild briar (har-

monising with its delicate pink roses) with the dull olive green of the lilac bush. Compare the glaucous grey-green of the Fumitory (setting off its blooms of marone with the light waxed leaves of some nasturtiums. The blades of the carnation are almost steel-grey; the common thistle has been described as bearing leaves of frosted silver.

In explanation of complementary colours or those that match, agree, and harmonise, Professor Tyndall devised an experiment in which, across the spectrum of seven colours into which light is split, various bands of colour were successively passed. Passing a red band made the red in the spectrum much more brilliant, but the overlaying changed the other colours, turning yellow into orange, &c. The blue part of the spectrum was made more vivid by the passing of a blue band, while the yellow was turned into green, red into purple, &c. But as these colours were passed up and down the spectrum, they each reached a stage where the mingling of tints resulted practically in white, red with green having a slight violet cast, orange with indigo, yellow with bluish-purple. The two colours that thus unite are called complementary.

The subject is charged with untold suggestions. Out of an infinite number of tints into which light divides and subdivides, each hath its counterpart, its match, its complement in some one other. It furnishes an analogy to the chemical affinity of the elements, to the mating of birds, to friendship and marriage in the human world, vindicating solitude *à deux* and dual selfishness as an ordained link in cosmic evolution. We may suspect the relation to be most complete when the union approaches nearest in hue to the "white flower of a blameless life," when the separate personalities blend in harmony "like perfect music unto noble words."

Now, the manifest care shown by the Infinite Artist in preventing violent contrasts and securing concord of colours in every plant, and perfect orchestration in the ineffable glories that make up the pageant of the sunset, would seem to suggest that if there is mind and love in Nature, they are displayed in Nature's scheme of colour. Why is sky-effect blue? and earth-effect green? Do these prevailing tints mean anything?

Influence of Colours

Modern science has opened out several lines of inquiry. Acting on the principle that yellow is the summit of luminosity in the spectrum, and heat-rays predominate in the red, and electrical rays toward the violet end, a series of arresting experiments have been tried. For instance, an Edinburgh seedsman found that seedlings that usually took fourteen days to germinate in a glass frame took five days only under indigo glass. On the other hand, of geraniums placed under the red and thermal rays, many became sickly, some died, some lost their leaves, others the brilliancy of their colours. The sickly plants, upon removal under bluish rays were healed, putting forth fresh leaves, and in ten days recovering normal health.

This treatment has been satisfactorily applied to sickly lambs and in the cure of certain human diseases; Sun-ray cures and electrical ray cures are becoming a

recognised feature of hospital work. Perhaps the most interesting record is the use of colour-influence in the treatment of lunatics. Those whose wildness became aggravated by being placed in red-lighted rooms were found to get soothed and allayed when removed under blue. The healing rays are said to reside in the violet end of the spectrum, the stimulating rays in the other. An attempt has been made to work out a new theory of medicine upon these colour-principles, and it is possible there may be a causal connection between the sedative and anodyne properties of aconite and its dark violet-blue flower-tints; the stimulant qualities of cayenne and its bright scarlet berry-tint; the tonic quality and yellowish hue of quassia.

Colour-Symbolism.

To those who suppose the existence of some germ of fact, some kernel of truth even, in every superstition, however difficult to trace, an attractive field of inquiry is offered by the colour-symbolism of religious ceremonial and poetic imagery. What does the savage mean by the phrase "seeing red" in reference to anger? Why does Shakespeare designate fear as grey? Why does Browning speak of a youth in love as being caught in the "rose-mesh"? Why is blue sacred to our "Blessed Lady" among Catholics, and none but the pure and holy are deemed worthy to wear a blue sapphire gem among Buddhist devotees? Has colour a cosmic meaning, and is its uniform influence the reason why warlike passion is associated with red in so many diverse symbols from Assyria to Wales, and Buddhist and Christian justify a moderner—Jacobsen—in speaking of good things as of one tint, "blue hope," "blue liberty"—and give him the blue lotus as emblem of everlasting longing?

Do the Human Rays furnish a Clue.

A back number of the *Lancet* supplied an account of three years' experiments on the "N" rays or human emanations conducted by a London doctor of medicine. Passing these rays through a prism, the resulting spectra in the course of three hundred experiments were shown to demonstrate a close connection between the predominant colour and temperament. A passionate man exhibited rays of a deep red colour; one whose key-note in life is to do good abounded in rose-pink; a woman of compassion and devotion possessed much light blue; a deep thinker emitted deep blue; abundance of intellect went with abundance of yellow; orange marked ambition; grey, anxiety and depression.

Here we seem to witness a re-discovery of the observation of Herakleitus, who described the passions and affections as dense and coloured mists.

Even as long ago as 1712 Addison, in No. 387 of the *Spectator* suggested a universal interpretation to the meaning of colour, quoting Sir Isaac Newton, and citing those thinkers who made it an argument for Providence that the whole earth was covered with green, which is the symbol of cheerfulness. The paper is instinct with the modern spirit, being an advocacy of cheerfulness as the best promoter of health. As our knowledge of

the laws of the universe deepens, and we are able to trace their operation in the minutest phenomena, we shall certainly discover a causal connection where now we see but coincidence, chance, or chaos. We shall go for arguments in favour of faith that God means well by us, not only to ancient Scripture, but to the broad Bible of Nature, the ever-living page of the ever-open Book, the manuscripts of God.

As it is through our sense of colour that we have been able to discover the constituents of distant stars, and as sure as we know the make-up of a piece of wood, also by means of the spectroscope, we know that aldebaran, inconceivably far away, contains iron, magnesium, and lime, so through this same sense of colour we may in the near future point to the dancing daffodils and say what manner of thought the supreme Thinker has there enshrined for us, and accept the blush of the rose as a glow tinged by a fresh vein from the heart of love.

And, more than all, turning to the sun, source of all vital energies, we shall see in it, more than ever before, the living dwelling of Him who is Light, and Love, and Life, and sing with Watson:—

"O bright irresistible lord, O Sun,
To Thee as our Father we bow,
Forbidden Thy Father to see,
Who is older and greater than thou, as
thou
Art greater and older than we
* * * *

Thou art but a word of his speech,
Thou art but a wave of his hand;
Thou art brief as a glitter of sand
Twixt tide and tide on his beach;
Thou art less than a spark of his fire,
Or a moment's mood of his soul;
Thou art lost in the notes on the lips of
his choir
That chant the chant of the whole."

J. TYSSUL DAVIS.

MOTHER BICKERDYKE AS I KNEW HER.

BY MRS. FLORENCE S. KELLOG, OF FAY, KANSAS.

(From the Chicago "Unity.")

II.

She counted nothing small or trivial that added to the comfort of her charges, and nothing within her power was too great, too difficult for her to do, so only that it was needed and helped in any way to make life easier or better for another. Her detestation of the way "Comrade C——'s" family treated him, their indifference to his condition—that was pitiful in the extreme—or to his comfort, so aroused her wrath that she begrudged every cent they received from his pension—which was not many while she had charge of it. As his guardian she used all that was needed of his funds for his comfort. Yet, we may be sure, no penny of it was wasted. Her army record, the washing of hospital blankets and stores, of the shirts taken from the backs of wounded soldiers—all tell of her thrift, her ability to save and make a little go a long way. The lessons of economy learned in the pioneer days in the log huts of her forefathers were "born in her bones and bred in her flesh," she used to say, and she could not waste anything unless it was

her own strength and life. Of these she gave without thought of withholding or of economy.

These incidents of her care and watchful oversight for her "boys in blue" are but a few of many that could be cited, for she was always at work in some way for them, and generally had one or more of the sick, "the lame, the halt and the blind" with her. I remember one poor soldier who had been under her care in some hospital during the war, came all the way from San Francisco, and from a sister who lived there, and who would have cared for him, to Russell that he might spend the last weeks of his life with the "Soldiers' Mother," whom he with many others loved so dearly. He knew the end of his earthly way was very near and could not bear not to see Mother Bickerdyke once more and feel her gentle ministries. She took him into her home and cared for him as if he had been her very own, and her face was the last that he saw ere he looked upon the angel faces. Her hand held his in its strong, comforting clasp; her voice sustained him as he "fell on sleep" to waken no more on earth. In her home the kindly people gathered for the last rites; from her home his body was borne by kind but stranger hands to its last resting place in earth's bosom, and on each recurring Decoration Day so long as she lived in Russell it was this dear old mother who placed on his grave the beautiful flowers sent from San Francisco for that purpose. And who shall say that the joys of heaven and heavenly rest are not sweeter and dearer to this man (and to many another who, like him, knew how good it was to feel her care) for all she did for him? Surely there could have been no "dark way" for him to cross while her hands held his, and her love gave him firm faith in the higher Love watching over all.
* * * *

I loved to hear her talk of her girlhood days "on the old Ball farm," back in Knox county, Ohio, where she liked the free, wholesome life of a country girl, with all of the animals on the farm for pets and companions. It was there she laid the strong foundations of physical being: there that she gathered up a rich store of thought and knowledge—living, as every true child of the country does live, close to the great throbbing heart of Nature—learning her secrets and drinking deep at her inexhaustible founts of health and wisdom.

Mary Ball, as she was then, must have been a merry, fun-loving girl, one who would have her share in all the "good times" around her, and yet we can never think of her as neglecting any chance for improvement, or failing in any duty that was hers, for, with all her love of fun and merriment, her heart and conscience were true and tender ever. And her strong sense of right and justice would keep her "up to the mark" always.

At comparatively an early age she entered Oberlin College—that blessed haven of learning for so many noble women of that time, open alike to the rich and the poor, to women as to men, to black as to white—as but few such institutions were at that time.

An epidemic of fever breaking out there sent her home just before the close of her college course, and her removal to another part of the state a little later prevented a later return. But lacking all this, knowing nothing of schools or colleges, she must have been of cultured mind, educated in the best meaning of the word, for she learned of everything with which she came in contact—of nature, and of life, of men, women and children—of the sun-rises and the sun-sets—of the coming and going of the seasons. All was “grist” to her—all taught her of life and its meaning. Of an open mind, as of open hand—far seeing and receptive, she was ever learning, ever growing in depth and strength of character. But she knew of books and of the writers of books, and was at home in the drawing-rooms of the educated and cultured as surely as in the hospital tent and the humble cottage of the poor. Some one has written of her “disregard of the king’s English,” but this is wronging her. There was a certain bluntness of speech in her, a disposition to avoid needless “frills and furbelows,” as she would say, both in her conversation and in her dress—with no display of what “Hosea Biglow” styles “book froth”—no bombast or vulgarity, and certainly no “disregard” or violation of “the king’s English.” Her’s was an active life, far removed from the quiet of books and meditation, but she loved good books and all that went to the making of a full well-rounded, well-informed character, and there was a great charm in her conversation, a something that told of reserve force and depths untouched below. Though she gave freely of that that was within her, she did not exhaust herself or her theme. She was ever plain and direct of speech, simple and unassuming in bearing, unless in combat with wrong, when she became a very Nemesis, pursuing the wrongdoer with relentless force, nor rested until, so far as lay in her power, justice was done. She stood always bravely, unflinchingly for what she believed to be right, and, truly, her judgment was seldom at fault, and she was seldom vanquished. As she once told a hospital officer who was opposing some of her efforts for the comfort of her “boys,” “You better not get into a row with me, for whenever anybody does one of us always goes to the wall—and it is never me.”

She

“Knew the depth and knew the height,
The bounds of darkness and of light;
And he who these extremes has seen

Must needs know all that lies between.”
And this she did, this brave-hearted, resolute woman, to whom all around her instinctively turned in need and in sorrow, and for whom she had ever the right word of love and encouragement. The clasp of her hand revealed her strength and determination, the sound of her voice gave inspiration and hope, and the sight of her face so deeply stamped with the fine, tender yet strong lines of character, the eternal brooding motherhood that lay in the shining depth of her blue eyes—ah, who that has felt, heard and seen all this can forget it? Who but recalls it all with joy and gratitude now that she is away?

How little she could have thought in her school days of the work she was to do—the large place she was to fill in the hearts

and homes of her countrymen, and in our national history! Nor could she once have thought that she was to be a household saint, the mention of whose name would bring a fervent “God bless her” from thousands of grateful hearts. Yet she was a very human saint, not one to be set upon a pedestal and worshipped from afar, but one sharing in our full humanity with all its joys and its sorrows, and whose experience had taught her how to be helpful in the experiences of others. That she was sometimes imposed upon did not deter her in her good work. She was one who would rather trust all and be sometimes deceived than to wound anyone by doubting too much. She was quick to decide and to act. While others were vaguely wondering over some social need or problem, she had found a way and gone straight to the need with sure supply. Though her work was chiefly among the old soldiers and their families, she by no means confined herself to them, but gave and gave, and gave wherever there was need, gave not of her money alone, but still more lavishly of herself. She must have felt with Lowell “The gift without the giver is bare.” She never wasted life in doubts or fears, but spent herself on the work before her, knowing this was the best preparation for the work that might be given in the future. She lived in the now—lived one day at a time, wisely and well. She had a noble scorn of all things mean and low, and yet a rare gift of separating the sin from the sinner and, while condemning the one, would help to save the other. As she once said, “Every miserable sinner that comes my way is sure of two friends—God and me.” Who can tell how many a poor life has been saved from utter wreck, how many a discouraged, despondent one has been aroused and given a new and stronger hope—a firmer grasp on things both material and spiritual by this combination of “God and me”? Whatever one’s faith in God may be there come times when only the human touch can help—when we must have that to keep fast hold upon the other—when God’s love must be seen in human love. The coming of Mother Bickerdyke at such a time could not but mean life and hope and salvation. Only the opening of the great Book of Life can reveal the extent and helpfulness of her work. Her’s was essentially a gospel of work, a religion of deeds rather than of words.

How Wordsworth’s beautiful tribute to woman comes back to me as out of the shadows of the years that are fled I recall Mother Bickerdyke as I saw her in her home. Not perfect in the sense of being immune from human faults and failures—we could not have loved her as we did—could not love her as we still do—had this been true, but yet most “nobly planned, to warn, to comfort and command,” with a something about her we could not resist—a something that called us to high belief and service. Was it the compelling power of her great love? The force of her deep, unshaken faith in humanity? How vividly her face and form come back to me as I sit writing of her! She was as plain in dress as in speech; “They try to fix me up and make me look stylish sometimes,”

she told me, “but,” she added, “I don’t like it. I don’t want to think of my dress, there’s too much else to think of and to do. I’ve no time for the making or the wearing of frills. It’s what a woman does, not what she wears, that counts with me. I’ve no mind to be fashionable anyway,” and I hear yet the laugh with which she finished her remarks. And so it is that, when I look at her photo, taken when some one had “fixed her up,” another and dearer picture of her comes to my mind. A picture in which her soft, white hair is drawn smoothly back from her face, and coiled low down on the back of her head, her dress, guiltless of collar or tie, unfastened at the throat and turned back to give her ample breathing room, her waist untrammelled by girle or belt, her skirt short enough to be out of the way of her feet—never needing to be held up or thought of when she walked—in fact, the dress of a free woman who placed comfort before style, and to whom life was too busy and earnest, too filled with real things to have time or care for what she wore. Neat and tidy she always was, but unconventional and free. I called at her home informally at all hours—morning, noon, or night—and this was the garb in which she oftenest greeted me. This was as I saw and knew her in the summer days. As winter came on she dressed warmer, as we all do, but always in a way to leave her the free use of every member. In more formal dress she wore soft folds of white lace about her neck, but no stiff collars, no fetters of any kind for her.

As I have said, there was no formality about my visits. Wherever in the house she happened to be busy at the time I called, whether in kitchen, bedroom, or parlour, there she took me, there we talked and worked together, for, unless my stay must be very short, she would let me take part in her work, and thus I felt that I did not hinder her in any way, and stayed longer than I would have done had it been otherwise. Once it was the time of canning peaches; she led me out into the kitchen, where I found the dignified Professor Bickerdyke with one of his mother’s ample aprons fastened about his waist helping Lydia pare peaches, while she attended to the cooking and the canning of them. “Jimmy had nothing to do this afternoon, and these peaches needed taking care of right away, so I told him he might as well help us,” she said. At my request she gave me a can of peaches and a knife, and I, too, “helped,” and what a social, merry time we had over our work! She kept urging me to “eat them—eat all you can—they’re good for you.” “Yes, eat them,” said the Professor, “for what you eat mother won’t have to can. She is getting too tired, anyway”—so mindful was he ever of her comfort.

[To be continued.]

THE London Laymen’s Club are arranging a dramatic performance of the comedy “His Excellency the Governor,” on behalf of the “Boston Conference Fund, 1907.” The performance is to take place at the King’s Hall, King-street, Covent Garden, on November 21, under the direction of Mr. Herbert Lawford. Further particulars will be announced later.

CORRESPONDENCE.

THE WORK OF OUR CHURCHES.

SIR,—Now that the holidays are over, work will soon be in full swing; ministers, secretaries, and committees are already devising ways and means of increasing the helpfulness of the churches.

May I say that the various sub-committees of the British and Foreign Unitarian Association hold their meetings early next week, and applications for grants of literature or money for special services or week-evening lectures should be sent to Essex Hall without delay. The committee are most anxious to be of service to any congregation desirous of making Unitarian Christianity a greater power for good in the town or district in which it is placed.

Your readers will be interested to learn that arrangements have been made by the committee for Dr. S. M. Crothers to deliver during October a week-night lecture at the following places:—October 2, Leicester; 3, Norwich; 9, Bolton; 11, Gee Cross; 16, Sheffield; 18, Liverpool; 23, Glasgow; 24, Newcastle-on-Tyne.

In Scotland, during November, arrangements are in progress for special services and week-evening lectures conducted by the Revs. Henry Gow, H. D. Roberts, and C. J. Street.

At Cambridge, the religious services conducted by Unitarian ministers will be reopened on Sunday, Oct. 14, when the Rev. John Page Hopps will preach, followed by Revs. Charles Peach, W. G. Tarrant, Alfred Hall, A. Hermann Thomas, George Critchley, Felix Taylor, and Charles Roper. The local committee trust that ministers, parents, and others will keep them informed of any young men or women who will be in Cambridge during next term.

There are new Unitarian movements at Blackburn, Newport (Mon.), and Wimbledon, which seem full of promise; ministers are wanted ready to undertake arduous, painstaking, devoted work at these centres.

The Unitarian Van Mission is proving once more that large numbers of people are ready to receive our Message, when presented in an effective and apostolic spirit. We are perplexed and cast down by difficulty and failure in some places, but if we have a message for the mind and heart of men, there are many in town and country who are eager to learn a truer and better way of life and religion than the old creeds present. The British and Foreign Unitarian Association exists that it may help men to reach this truer and better way. W. COPELAND BOWIE.
Essex Hall, London.

SERVICES AT CAMBRIDGE.

SIR,—As the beginning of a new academic year at Cambridge is drawing near, we would take this opportunity of reminding your readers of the services held there during the term.

It is three years since these services came into being, and as the period of University life is, in the ordinary course, of three years' duration, it is natural that for this ensuing year their vitality should tend to be below its normal strength. We are, indeed, losing the majority of those who were responsible for their

foundation. We would therefore instinctively welcome all new energy. We would be glad to receive the name of any one of either sex who is coming up to the University from any of our churches and would care to be in touch with these services.

They begin on Sunday, Oct. 14, with the Rev. J. Page Hopps, and are held at 11, Emmanuel-street on Sundays at 11.30 a.m. Names for convenience may be sent to

R. MELDRUM.

St. John's College, Cambridge.

VETERAN TEMPERANCE WORKERS.

SIR,—In connection with the Jubilee Convention in London, Oct. 21-28, of the National Temperance League, I have been asked to send the names of members of our Unitarian Temperance Association who were in active work in 1856, so that they may be mentioned at the Veterans' Rally. As our Association has only just entered upon its 14th year, none of our members are apparently entitled to the honour, but there are many faithful veteran temperance workers in our churches whose names and work were prominent in 1856, and have so continued since.

If each of these would kindly send me a card, I shall be glad to make up the list.

W. R. MARSHALL.

31, Birkhall-road, Catford, S.E.

THE congregation of Bank-street Chapel, Bolton (a correspondent writes to the *Manchester Guardian*) traces its history back to 1672, at which date Robert Goodwin, who was vicar of Bolton at the passing of the Act of Uniformity, and came out with "the Noble Two Thousand," obtained a licence to preach in a house at the corner of Deansgate and Mealhouse-lane. Goodwin died in 1685; he was followed in 1689 by John Lever, and in 1692 by Robert Seddon, who, shortly before his death, presented to his people some land at the top of Bank-street, then known as "Windy Bank," for the erection of a chapel. The old meeting-house was built upon it, and opened in 1696; its bicentenary was celebrated at some notable gatherings in 1896. In 1854 a new chapel had become a necessity; the old one was pulled down and the present building erected on its site. The opening took place on August 21, 1856, when Robert Brook Aspland, of Dukinfield, was the preacher. At a meeting held afterwards in the Baths Assembly Rooms, among the speakers were Dr. J. R. Beard, his son (the Rev. Chas. Beard), Mr. Robert Heywood (Bolton's first mayor), and Mr. Joseph Crook, M.P. The jubilee of the present chapel is to be commemorated on September 30, when the minister, the Rev. J. H. Weatherall, is to preach, and on the following Wednesday a re-union will be held in the Baths Assembly Rooms, at which the three surviving previous ministers will be present, viz., the Rev. Jeffrey Worthington (1864-73), the Rev. C. C. Coe (1874-95), and the Rev. C. J. Street (1896-1903). The congregation has throughout its history held an important place in the life of Lancashire Nonconformity and public service. It has at present about 440 members on its seat-holders' list, and is still growing.

ABERDEEN UNITARIAN CHURCH.

OPENING SERVICES.

THE new church in Skene-street, of which the hall has been in use for some weeks, was opened on Sunday with special services conducted by Dr. Carpenter, Principal of Manchester College, Oxford.

On the previous evening a social meeting was held in the church hall, when there was a large attendance, and the proceedings were of an enthusiastic nature. Rev. Alexander Webster, minister of the church, presided, and amongst those on the platform were the Rev. J. Estlin Carpenter, Mr. Grosvenor Talbot, president of the British and Foreign Unitarian Association; Dr. Ballantyne, Glasgow; Mr. H. B. Melville, Kirkcaldy; Dr. Wood, Dundee; Mr. Duncan M'Millan and Mr. John M'Millan, the architects, and others.

The CHAIRMAN said that was to him the greatest occasion of his ministerial life. That church had been in his mind night and day for a great many years. He hardly believed it existed, but he supposed it did. He hoped that church would be for the benefit of their congregational life, and that it would give them an opportunity, such as they never had before, of dealing with the city. It had long been his conviction that the old place was in no way suitable for them in these days. Their faith, as they believed, was a worthy faith, and he thought they should have a building worthy of it. The new building was in every way worthy of their cause, and he hoped they would have in it a happy life for many years to come. He would like to say in the presence of the architects, the Messrs. M'Millan, that they were very much pleased with the building, as the architects had designed it and the work had been executed. He was quite sure there was not another church like it in Aberdeen—he did not know one which had its freshness, and he wanted a reputation for sweet air as well as good doctrine. He congratulated the architects on a work which was a credit to them, and to the profession to which they belonged.

Mr. JOHN M'MILLAN returned thanks for the kind words Mr. Webster had used in regard to his father and himself. They all knew Mr. Webster's love for brother man, and he had extended that in the fullest degree to the architects. Mr. M'Millan also referred to the assistance they had received from the committee and others.

Mr. GROSVENOR TALBOT said the British and Foreign Unitarian Association were glad to see a congregation with sufficient energy to undertake any such work as was accomplished there. He congratulated the chairman and all those concerned on the work which had been done. Unitarianism of to-day represented, rather than any particular doctrine, the desire for truth, and a building like that in a great university town, devoted to research after truth, must have a great influence. A town of cultured people could not be ignorant of the religious movements of the day, if they had a church whose object was truth, situated among them, especially with a building like that, with

a congregation of considerable size, and with a minister of much distinction.

PRINCIPAL CARPENTER said that five years ago he had the pleasure to give some lectures in this city, and then, for the first time, became acquainted with their minister. Mr. Webster showed him the old church, and the situation which had already been secured for the new building. Mr. Webster told him many of his hopes and some of his fears in connection with it. Year after year the congregation and the minister had borne the brunt of that long and laborious toil, and they now rejoiced together on the work which had been accomplished. No doubt many tender recollections would gather round the old building, but it would not be long before new memories would begin to twine round that new house, and the new building would become enshrined in their hearts as a sanctuary of faith and devotion, more beautiful even than that old house which they had quitted. There was never a time which seemed so bright as the present for the truths which they believed they had to share with their fellowmen. As one looked back over the movement of the last 30 years, he saw how much had been done by scholars of many schools of Christian life and thought for the understanding of the Bible. It was very interesting to remember that it was from Aberdeen some thirty years ago that the first great impulse came, which opened up the new paths of scholarship in Great Britain, through the brilliant researches of Professor Robertson Smith, of whose memory Aberdeen might be justly proud. There came the question to all of them—when they had got their truth what were they to do with it? were they to share it with others? It was largely for that purpose that they had built that new house. The little crowd which gathered steadily from week to week would be only representative of the larger company which would more or less be influenced as they hoped and believed, by the work that was done and the words that were spoken there. A church existed no doubt primarily for the sake of those who constituted it, but he supposed that even in the most godly city in Scotland there was probably a larger proportion outside the churches than inside, and it must be the aim of every congregation to reach as many as it could, and gather them to what it conceived to be the highest interests of God, of duty, and the life to come. Any one walking along those splendid streets on a Sunday afternoon would see young men and women parading up and down, no doubt enjoying themselves in a wholesome way, but detached from the great religious thoughts and purposes and hopes of life. Those who had those thoughts and purposes and hopes should diffuse what was precious to themselves amongst others. Religion and integrity of character were most closely connected. It was for the building up of character that the Church existed. The Church that was not active in saving others would find considerable difficulty in saving itself, and it was only through a continual maintenance of the high purposes of work for their fellow-men

that they could possibly hope to spread the love of God.

PRESENTATION TO MR. WEBSTER.

Mr. ALEX. ROBBIE said the congregation felt that the leader of the whole movement in connection with the erection of the church had been their most successful minister, and they thought that this was an opportunity of commemorating in a humble, but no less sincere, way the affection they bore towards Mr. Webster and their appreciation of his leadership. He asked Mr. T. M. Spiby to make a presentation to Mr. Webster.

Mr. Spiby then presented Mr. Webster with a handsome gold watch, subscribed for by the congregation as a token of their confidence in his ministry. They trusted that he would long be spared as their minister. The inscription on the watch was:—"Presented to Rev. Alexander Webster as a mark of affectionate esteem from his congregation, to commemorate the opening of the new church building, Aberdeen, Sept. 22, 1906."

Mr. WEBSTER returned sincere thanks for the generous gift. There were other men who had taken part in that work whose work should have been recognised before his. He would mention, for instance, the name of Mr. McRobb. He (Mr. Webster) had done nothing that deserved credit. He had simply done what he was impelled to do. He assured them that he was prouder than he could tell in having that house. He would always esteem their gift more than anything else, because it stood for their love towards him.

Mr. Spiby then presented Mrs. Webster with a silver tea service, and Mrs. Webster returned thanks.

Several other speakers spoke in congratulatory terms, and a programme of music was rendered during the evening.

THE SUNDAY SERVICES.

There was a large congregation both morning and evening at the opening services on Sunday. In the morning Principal CARPENTER said it was in 1833 that the first Unitarian preacher came to this city. Several years later their old church in George-street was built. Under a succession of pastors the little band of adherents had been slowly growing, and now they had raised that new home of faith and worship and of trust. He asked what lessons they had brought with them from the sanctuary which they had left, what hopes did they bring with them there, what truth would there be taught, what prayer would there be offered, what work would there be done, what thought should be wide enough to comprehend the purposes for which they had dedicated that house to the service of God and of man. He then proceeded to preach an eloquent sermon from 1 Tim. iii. 15—"The house of God, which is the church of the living God," in the course of which he pointed out the duty of the church to be always open to receive new truth.

Suffolk Village Mission.—Several parcels were sent for the Rummage Sale at Bedford from anonymous donors, besides others from those who enclosed name and address. Mr. Richard Newell wishes heartily to thank all with whom he cannot communicate direct, for their gifts.

NEWS FROM THE CHURCHES.

Birmingham: Hurst Street Mission.—The anniversary and harvest services, conducted by Mr. W. J. Clarke last Sunday, are reported as the most successful and inspiring ever held at the mission.

Cullompton.—The Sunday-school anniversary was combined with the harvest festival on Sunday last, and the services were successful in every way. A numerous party cycled over from Taunton. The Rev. J. Worthington preached in the morning and evening, the morning lessons being read by Mr. C. E. Jewell, of Exeter, and J. Duckworth, of Taunton. In the afternoon Mr. Jewell conducted a service for children and parents, Mr. E. J. Yandale, of Taunton, reading the lesson.

East London Unitarian Sunday School Union.—The annual aggregate service was held on Sunday afternoon, Sept. 23, at the Hackney Chapel. The weather being fine, there was a strong muster of visitors from the various schools. The Rev. Henry Rawlings, who kindly conducted the service, welcomed the Union in the name of the Hackney school and congregation. His helpful address and the bright hymns and music were much appreciated. Programmes for the winter session may now be obtained from the hon. secretary, Mr. A. H. Verstage, Park Villa, Godalming.

Liverpool: Ullet-road.—The Rathbone Club has issued an admirable programme of lectures to be given twice a month during the coming session on Thursday evenings. At the opening soirée on Oct. 4 the President, Mr. H. R. Rathbone, M.A., is to give an address; on Oct. 25 comes the first lecture, by the Rev. J. E. Manning, on "Plato." The Rev. C. Craddock follows on Nov. 15 with a lecture on "The Poetry of Wordsworth, Tennyson, and Browning in relation to Nature." Among the lecturers in the New Year are to be Miss Eleanor Rathbone, on "The Political Status of Women," and Professor MacCunn on "Stoicism."

London: Essex Church.—The next quarterly meeting of the London Guild's Union is to be held in this church on Wednesday evening, October 10, at 8 o'clock. There will be a religious service, when Dr. Crothers will preach.

Manchester: Broughton.—The welcoming soirée to the Rev. Henry Dawtreay, B.A., was held on September 19, when a large audience was present. Words of welcome were addressed to the new minister by the Revs. Principal Gordon, J. E. Manning, N. Anderton, and C. Peach, and Messrs. Fletcher Robinson, W. B. Haylings, and C. Hough. Mr. Dawtreay in his reply, thanked all those who had helped in the welcome accorded him. What had been said had been greatly encouraging. He had accepted the ministry at Broughton, because he knew it would be a hard place. He expressed himself full of hope and full of zeal. He had come, he said, not to work for his own cause, but for God's, and he hoped that the work would be fruitful, and that we should soon have a large church in Higher Broughton. Mr. Dawtreay urged his hearers to come to the services and encourage their minister; if they did this, success was assured. Some excellent songs were rendered during the course of the evening.

Oldbury.—A successful fancy fair was held in the school and grounds on Monday and Tuesday, September 17 and 18, in aid of the chapel funds. Councillor J. W. Growcott presided on the Monday, when the fair was opened by Mr. J. J. Lynam, and the vote of thanks was proposed by the Rev. W. G. Topping. Mr. Lynam said he was glad to do anything to further the work begun by his dear and much lamented friend, the late Rev. H. McKean, and to show his appreciation of the way in which Mr. Topping was carrying on his work. On the Tuesday, Mrs. J. Morgan, one of the oldest members of the congregation, opened the fair.

Whitby.—A very interesting feature of the service on Sunday evening last, at Flowergate Old Chapel, was the inauguration of a noble carved oak statue of a woman with her right foot on the neck of a serpent. The minister (Rev. F. Haydn Williams), after reading Genesis iii. 15, as the Hebrew version of the triumph of good over evil, which co-ordinates with the Greek myth of Apollo and the Python, and the story of St. George and the Dragon, presented the statue as the gift of Mrs. Tattersfield, one of the chapel trustees.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 30.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. A. A. CHARLESWORTH; 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street. 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. S. M. CROTHERS, D.D.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 6.30, Rev. GEORGE CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A. Harvest Services.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROBER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOOPS.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A. Harvest Thank-giving Services.
 Peckham, Avondale-road, 11 and 6.30.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Rev. W. H. ROSE, and 6.30, Rev. T. E. M. EDWARDS.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. J. H. WICKSTEED, M.A., "Blake's Songs of Innocence."
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. R. K. DAVIS, M.C.O.
 DITCHLING, Sept. 30, Harvest Festival, 11.30, Rev. S. BURROWS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Mr. MORTIMER ROWE, B.A.
 LISCAED, Memorial Church, Manor-road, 11 and 6.30, Rev. E. P. BARROW, M.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. W. REYNOLDS, B.A.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENES.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 UNITARIAN VAN MISSION, Middleton, October 1, 2, 3; Hollinwood, Oct. 4, 5, 6, at 7.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. V. CROOK, of Newry.

WALES.

ABERYSTWTH, New Street Meeting, House, 11 and 6.30, Mr. F. W. DREW, B.A.

CARNEGIE, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

NEW SCHOOLROOM, WALTHAMSTOW UNITARIAN CHURCH.

SUM REQUIRED, £300.

	£	s.	d.
Promised by the Congregation	100	0	0
Donations already advertised	75	0	0
Mr. John Harrison	10	10	0
Rev. L. Scott	1	1	0
Mrs. H. Rutt	1	1	0
A Friend	1	1	0
Miss E. Sharpe (second donation)	20	0	0
Amount still required	91	7	0

Any sum will be thankfully acknowledged by either of the Treasurers,

MISS PROSSER,
 66, Howard-road, Walthamstow.

MISS E. M. JONES,
 3, Connaught-avenue, Chingford,
 or the Minister,
 REV. W. H. ROSE,
 47, Cedars-avenue, Walthamstow.

DEATH.

CROSS.—On September 19th, at 3, Hanover-place, Canterbury, Alderman Thomas Cross, J.P., aged 78 years.

UNITY CHURCH, ISLINGTON.

A BAZAAR

WILL BE HELD AT

MYDDLETON HALL, UPPER ST., ISLINGTON

(Opposite the Church),

On Thursday, 18th, Friday, 19th, and Saturday, 20th of October,

IN AID OF THE

PRESTON MEMORIAL BUILDING FUND.

To be opened at 3.0 each day.

Thursday, by Lady DURNING-LAWRENCE.

Friday, by Mrs. W. BLAKE ODGERS, and

Saturday, by Mrs. H. EPPS.

Articles for sale at the Bazaar will be most gratefully received, and may be sent to

Mrs. SAVELL HICKS,
 26, Marquess-road, Canonbury, N.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS.

HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

CHANNING HOUSE SCHOOL.

HIGHGATE, LONDON, N.

The next Examination for the Committee's Scholarship will be held on Friday, November 30th. For particulars, apply to the Head Mistress, Miss LILIAN TALBOT, B.A., on or before November 1st.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, RENCE.
 F.S.I. Miss ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWERS' INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Daily, whole and
Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

TO SUNDAY SCHOOL TEACHERS AND WORKERS.

NEW CLASS BOOKS, HYMNALS,

AND OTHER

LITERATURE

FOR THE

SUNDAY SCHOOL

will now be required for the work of the
Autumn and Winter.

Send to **ESSEX HALL** for Catalogues
and other Information.

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, London.

JOHN HARWOOD'S DRAMATIC RECITALS.

New and Original Adaptation of Charles
Dickens's Story "The Chimes," also "Cricket
on the Hearth," "A Christmas Carol," "Doctor
Marigold's Story," &c., and Selections from
Shakespeare and other Authors. Special terms
for our own churches. Address:

FAIR VIEW, PENDLETON, MANCHESTER.

FOURTH CITY MUTUAL BENEFIT

BUILDING SOCIETY,

2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice,
3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

PROVINCIAL ASSEMBLY OF NON- SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.

The 18th ANNUAL MEETING will be
held at Westgate Chapel, High Street, Lewes,
Sussex, on Thursday, October 4th. Religious
Service, 11.30 a.m., conducted by the Rev. L.
P. Jacks, M.A., of Manchester College, Oxford;
preacher, Rev. R. H. U. Bloor, B.A., of Read-
ing. Collection in aid of the Assembly's
funds. Luncheon in the Town Hall, 1.15 p.m.
Business meeting, 2.30 p.m. Mr. W. Wallace
Bruce, L.C.C., President, in the chair. Tea in
the Town Hall, 5 o'clock. Ministers' Meeting,
6 p.m. Public Meeting at 7 p.m. in the chapel.
Chairman, Mr. Alderman J. H. Every.
Speakers, Revs. W. Copeland Bowie, T. E. M.
Edwards, Charles Roper, B.A., Mr. F. Lawson
Dodd, M.R.C.S., L.R.C.P., and others. Music
by the choir during the evening.

Tickets for the Luncheon 2s. 6d., and Tea
6d. (Ministers and Delegates free), may be
obtained of the Church Secretaries, of Mr.
Hale, at Essex Hall, Essex Street, Strand,
W.C., and of the

Rev. FREDERIC ALLEN, Hon. Sec.,
5, Holland Grove, London, S.W.

NOTE.—A fast train for Lewes leaves
Victoria Station (L.B. & S.C.R.) at 9.45 a.m.,
returning 8.20 p.m. Tickets 5/3 return. To
be OBTAINED at the BOOKING OFFICE on pro-
duction of Luncheon Card.

MISS DREWRY'S Evening Meetings
for the Critical Study of individual
works of English Literature will begin again
early in October. Miss Drewry gives Lectures,
Readings, and Lessons in English Language
and Literature and kindred subjects; examines
and helps students by letter and in her
Reading Society.—145, King Henry's-road,
London, N.W.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade,
Dune south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-
stock," 59, Warrior-square. First-class
BOARD and RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH,
DEVON.—BOARD and RESIDENCE
for Ladies. Beautiful country. Sea and
moorland. Bracing climate. Special advan-
tages for girls requiring a change. Home com-
forts and genial companionship. Prospectus
from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished
Apartments facing the sea; highly
recommended; moderate terms.—Mrs. CHAM-
BERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APART-
MENTS, or would Let Furnished. Sea
view.—Mrs. VICKERS, Hazel Mount, Bay View
Terrace.

TUNBRIDGE WELLS.—ROCHELLE,
21, Crescent-road.—PRIVATE BOARD-
ING ESTABLISHMENT. Central for
Churches, close to Common. Good cooking.
Terms moderate.—The Misses PITT-HAMMOND
and WOODROW.

COMFORTABLE APARTMENTS to
Let, permanent or otherwise, near sea
and station. Terms moderate.—Mrs. W.
WINNING, 3, Church-street, Southport.

TENTERDEN.—WANTED, a COT-
TAGE, 3 bedrooms. Rent must be
small.—Full particulars, F., INQUIRER Office,
3, Essex-street, W.C.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance
Hotel has Passenger Lift; Bathrooms on every
Floor; Electric Light throughout; Spacious
Dining, Drawing, Writing, Reading, Billiard
and Smoking Rooms; Fireproof Floors; Per-
fect Sanitation; Telephone; Night Porter.
Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance,
Table d'Hôte Breakfast and Dinner, from
8s. 6d. to 10s. 6d. per day. Full Tariff and
Testimonials on application.
Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL, 22, Gifford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d.
Breakfast and Tea from 1s. Patronized re-
peatedly by many visitors during the 30 years
of its existence.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION, 1906-7.

THE OPENING ADDRESS will be
delivered by the Principal, Rev. ALX.
GORDON, M.A., in the Library of the College,
Summerville, Victoria-park, Manchester, on
Thursday, October 4th, 1906, at Five o'clock.
The attendance of all friends of the Institution
is invited.

EDWARD TALBOT, } Hon. Secs.
E. L. H. THOMAS, }

**CROSS STREET CHAPEL, MAN-
CHESTER, HARVEST SERVICES,**
October 7th (at 10.30 and 6.30). Conducted
by Dr. DETHMOND, Rev. S. A. STEINTHAL,
and Rev. E. P. BARROW, M.A.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.

THE REV. A. DOEL desires occasional
engagements for service, or supply in
any Free Christian pulpit.—Address, for the
present, c/o Mr. R. D. DARBISHIRE, Victoria
Park, Manchester.

SITUATION desired by middle-aged
Lady as COMPANION, AMANUENSIS,
or HOUSEKEEPER. Small salary. Refer-
ences, former situation, and Mrs. ARMSTRONG,
26, Lancaster-avenue, Liverpool.

PLAIN COOK Wanted very shortly.
Middle-aged preferred. Two servants
kept. Good wages to good servant.—Mrs. R.
ROSCOE, 16, Kemplay-road, Hampstead, N.W.

WANTED.—Post of HOUSEKEEPER
to Lady or Gentleman, Hotel, or School.
Domesticated. Good Amanuensis and Account-
ant. Distance no object. Highest credentials.
—C. S., 47, Wendover-road, Harlesden.

YOUNG QUALIFIED CHEMIST'S
ASSISTANT, with knowledge of photo-
graphy. Good opening to suitable applicant.
—A. C., c/o DAVY, HILL & Co., Southwark-
street, S.E.

LADY REQUIRED as MOTHER'S
HELP for two children, 1 and 4 years.
Must have good references.—Apply by letter,
stating full particulars, to Mrs. BENHAM, 27,
Sackville-road, Hove.

WANTED, COOK-GENERAL. Small
family. One other young servant kept.
Age not under 23. Must be thoroughly reliable.
Comfortable home.—Mrs. ANTHONY, "Hill-
croft," Steep, Petersfield, Hants.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE ... ..	...	6	0
HALF-PAGE ... ..	...	3	0
PER COLUMN ... ..	...	2	0
INCH IN COLUMN ... ..	...	0	3

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1'
Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Pro-
prietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 25, Lamb's Conduit-street, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate—Saturday,
Sept. 29, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3354.
NEW SERIES, No. 458.]

LONDON, SATURDAY, OCTOBER 6, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	649
LEADER:—	
The New Season's Work ...	656
ARTICLES:—	
Social Reformers.—V. ...	651
Ostensö Church ...	656
Mother Bickerdyke as I Knew Her—III. ...	658
Some Thoughts While the Church was Open ...	659
PROVINCIAL LETTER:—	
London ...	660
MEETING:—	
Aberdeen Unitarian Church ...	660
CORRESPONDENCE:—	
The late Mr. A. M. Bose ...	654
Charles Dickens and Little Portland-street Chapel ...	655
LITERATURE:—	
The "Old-Fashioned Artillery" ...	652
A Supplement to Martineau's Last Hymn-Book ...	653
Short Notices ...	654
THE CHILDREN'S COLUMN ...	655
NEWS FROM THE CHURCHES ...	661
OUR CALENDAR ...	662
ADVERTISEMENTS ...	663

NOTES OF THE WEEK.

ANOTHER sermon by the late Rev. R. A. Armstrong, on "Östensö Church," preached after a holiday in Norway, appears in our present issue.

On Wednesday next, October 10, as we announced last week, the annual service of the London Guilds' Union is to be held in Essex Church, Kensington, when the Rev. S. M. Crothers, D.D., will be the preacher. Though the service is primarily intended for the members of the five London Guilds, we are informed by the President of the Union that other friends will be cordially welcomed. The service is at 8 o'clock, and the church is easily reached from the Notting Hill Gate stations of the Tube or the Metropolitan.

THE Church Congress has been meeting at Barrow this week, under the presidency of Dr. Diggle, Bishop of Carlisle. "The most solemn fact I know about the Church of England to-day," said the Bishop, in his presidential address, "is that so small a proportion of the whole population, and a still smaller proportion of the male population, attends her public services. We condemn the indifference of the people; but our condemnation is unjust if we condone the shortcomings of the Church. And one of these shortcomings is that the world is too much in the Church and the Church too little in the world. No true Church will ever be of the world; yet will it always be, and be felt to be, in the world. Moreover, no

healthy church will cling too closely to its past. Its healthiness will be manifested by its power of adapting its past to its present, and making its present a preparation for its future. Almost every age is to some extent an age of transition from a waning past to a waxing future; and a living Church must be the contemporary of each successive age.

DR. DIGGLE then spoke of the Oxford movement, from which the church had indeed gained something, but from which the time had now come to reckon up the losses; and he proceeded to ask some searching questions as to the true nature of authority and inspiration, pleading for a living church in touch with the realities of the present. The Church of England ought to be both primitive and progressive, not afraid of truth and enlightenment and clear-comprehensive thinking, "making life in God the basis of religion and life for man its evidence, bringing the light and power of the Gospel to bear on all national, intellectual, social, and moral problems; according a glad welcome to all reverent inquiry, and a loving embrace to every kind of truth; recognising the sacramental priesthood of the laity, of which priesthood the clergy are, through Christ and His Apostles, the ordained ministers? Shall we," he asked finally, "carnalise and materialise our holy religion? Shall we shrink from enlightenment and dread the iconoclasm of truth, and, magnifying hostilities among ourselves, show the world that we neither know nor care what human brotherhood means? Or shall we, for the sake of the Divine Redeemer and the sinful redeemed, close our ranks and sink our differences, resolute to break materialism in pieces with the forces of the Spirit of God, the God of all kinds of good knowledge, the Author and Giver of all kinds of truth, the loving Father of all men, in love of Whom all men of every race and church are brethren?"

THE Rev. F. B. Meyer delivered a stirring address at Huddersfield on Tuesday as President of the Baptist Union, at their Autumn Assembly. Human society, he said, was passing through one of the greatest revolutions of history. One most welcome sign of progress was the growing estimation in which the Inter-Parliamentary Union, in its efforts for arbitration and peace, was held. He used some strong language about the Tsar and the King of the Belgians, and then, turning to the Education question, urged Mr. Birrell to adopt a strong policy, in which they would give him unflinching

support. As to the duty of their churches they needed earnest, educated, and travelled preachers, and he pleaded for a college at one of the national Universities. They ought to supplement denominational institutions by the enlarged horizon and bracing atmosphere which could be best communicated there. The concluding appeal of the address was for a practical gospel of social redemption, and regeneration for poor and rich alike.

THE opening of the Medical Schools on October 1 has long been utilised as a suitable occasion for the delivery of inaugural addresses by leaders in the medical world, whether as practitioners or professors. A review of the several speeches enables us to get some insight into the aims and ideals of medical education and service. Considering the great and growing function discharged by the doctors of the land, it would be foolish not to pause and ask ourselves what the thoughts are which animate those on whom the social well-being so largely depends. For, incalculable as are the personal needs of individual patients to which the physician ministers, the public office of the doctor is, perhaps, more far reaching and is continually increasing, as witness; by way of example, the growing call for medical supervision in the elementary schools.

WE notice in the first place the large amount of attention devoted to the subject of medical research. Thus Professor Iwan Pavloff, of St. Petersburg, addressing the students at Charing Cross, dealt entirely with this subject. The Russian Professor gave a full account of inquiries carried on by him in regard to the psychological processes of the higher animals, and mentioned particularly experiments on the excretion of saliva in cats and dogs. Dr. H. Campbell Thompson, at Middlesex Hospital, also treated on experimental research, and urged the pressing need for further public support of the medical schools. It may be that such support is lacking because the public is less convinced than the profession as to the need or the justification of vivisection.

ONE of the most widely interesting addresses is that of Professor Byers, of Belfast, to the women students at the Royal Free Hospital. Members of the medical profession are to regard their office as a trusteeship; they are to work for the betterment of life as "good citizens inspired with the desire of service." The lecturer then pointed out two directions in which there is an enlarging sphere for the work of medical women. The first is in connec-

tion with the medical inspection and supervision of school children. If the present Education Bill passes into law, there will be a great demand for such service, and we shall be able to put into practice some of the lessons in school hygiene taught to us by Scandinavia and Germany, which are at present so far ahead of us in this respect. The second point had to do with the prevention of infant mortality. Here, as Professor Byers tells us, our instructor is France. The long-continued decline in the birth-rate in that country has made the preservation of life a very urgent question. The same decline is taking place here, and on that account, as well as on other grounds, we too must prevent the waste of life. Professor Byers gave some account of the work being done in Huddersfield under the direction of two former Royal Free Hospital students—work which is based on the model of a French village near Dijon, and which is doing much to reduce the unsatisfactory death-rate in the Yorkshire town. These are a few of the topics of public interest, but they are sufficient to suggest that a collection of some of these addresses in pamphlet form would be of considerable popular value.

OF Gustav Frenssen's last novel, "*Hilligenlei*," published last November, 100,000 copies were sold in the first three months, and the book has been the subject of a great deal of discussion, especially in liberal religious circles, both on account of its moral bearings, and because, interwoven with the story of the Holstein peasant and sailor folk, there is a short life of Jesus, told from the standpoint of one who has accepted the results of German critical study of the Gospels in a somewhat extreme form. The writer, who is the hero of the story, called his work "*The Life of the Saviour*," presented in accordance with German research: the basis of German regeneration." Of this, and of the novel as a whole, we shall have more to say, and simply note here that an English translation, with the title "*Holyland*," has just been published by Messrs. Constable & Co.

"*HILLIGENLEI*" has not been so fortunate in its translator as "*Jörn Uhl*," of which the English version was issued by the same publisher last year. The work in the case of "*Holyland*" has been either too hastily done, or with an imperfect knowledge of German. Thus, in the *Life of Jesus*, in the description of parties among the Jews, "*Fremdgläubigen*" is translated "foreign beliefs" (p. 302), and on the next page, where the author has told of the last revolt of the Nationalist party, which ended in the destruction of Jerusalem and "bloody annihilation" of the people, the translator proceeds: "The people survived indeed," whereas the author is returning to the time of Jesus, to say that *then* indeed the people were still there, but as sheep without a shepherd. Then on p. 307 the translator makes Frenssen say that the boy Jesus criticised all the beliefs of his time, whereas in fact the statement is that he did not criticise, but accepted them all, as a child of his time. We need not multiply instances, but must warn

our readers against the careless note at the end of the book, which gives a list of the authors consulted for the *Life of Jesus*. *Werule*, *Urde*, and *Holtmann* are merely misprints for Wernle, Wrede, and Hollmann, but "*Historical and Religious Tales*. By Schiele, Marburg," is too absurd, for the *Religionsgeschichtliche Volksbücher*, the valuable series of popular handbooks, edited by Lic. Schiele, of which Bousset's "*Jesus*" is one. The reference to Professor Weinle is also misleading, as though he were the author, not simply the editor of the "*Lebensfragen*" series.

THE National Federation of Assistant Teachers met at Nottingham, last Saturday, some 400 delegates, representing over 16,000 members, being present, and passed the following resolution on the Education question. An amendment was moved, affirming that "a national and secular system" was the real solution of the difficulty, but the resolution was carried by a majority of five to one:—"This conference hereby expresses its satisfaction with those clauses of the Education Bill under which: (a) The present dual system of schools is partially abolished; (b) the Conscience Clause for scholars and teachers is made of a more genuine character; (c) further provision is made for the supervision of the physical condition of children in primary schools; (d) the present register of teachers is abolished; (e) compensation is to be granted to teachers who suffer financial loss through non-transfer to the local authority; but is of opinion that no Education Bill will permanently settle the present controversy unless provision is made for: (1) the complete abrogation of a State system of denominational schools; (2) the abolition of creed tests for teachers in State-aided schools and colleges; (3) a right of appeal for dismissed teachers."

A PAMPHLET on "*The Peril in Natal*," by "*Gebuza*," recently published by Mr. Fisher Unwin (3d. net) should serve as a useful warning against hasty judgment of the Native question. The story of the wrongs inflicted on the Natives, largely as a result of panic and misunderstanding, is sorrowful reading. "It is an ominous fact," says the author, "that speakers and writers on this side of the globe should continue in these days to harp upon the notion that the outlying districts of Natal are as dangerous as the Sioux-infested backwoods of Fennimore Cooper's novels, or as evil spots in England. The simple truth is that the journals of Natal may be searched in vain, from the date of its occupation, for any instance of Native attacks upon life or property other than individual breaches of the law, such as occur in all communities. A half-century's statistics of Native crimes against Europeans in the Colony would prove to be in striking contrast with the view usually presented of this matter in England. When this subject is debated, the usual criterion is that of arithmetic (10 Blacks to 1 White), coupled with assumptions as to the necessary tendencies of all savages. No appeal to history is suggested, and for a good reason. The actual experience of the

Natal colonist is uniformly fatal to that theory of peril to the Whites, which has proved in the past to be a source of deadly peril to the Blacks."

WE have received from the Rev. F. B. Mott, of Southport, a letter in which he deprecates what he regards as our very inadequate review and appreciation of Mr. Hawkes's poem, "*The Coming of Christ*," in last week's *INQUIRER*. Mr. Mott does not convince us that our judgment was at fault; but, while we cannot publish the whole of his review of our review, we are quite willing that he should make his plea for the poem, and encourage readers to procure it, and judge for themselves. "I feel very keenly," says Mr. Mott, "that if your reviewer's notice is to be left as the only comment given to your readers, then, very many may easily form a judgment of the poem which would be far from worthy of it and might lead to their depriving themselves of the inspiration to be derived from reading and possessing the poem for themselves, and further, perhaps, check the efforts of others in the direction of making this new addition to our Unitarian literature known in circles beyond our own, where I think it is particularly calculated to do much helpful work for our faith. Surely a very inadequate conception of the poem is suggested by the absence from your reviewer's notice—an absence doubtless unintentional—of any appreciation of the restrained yet exquisitely delicate spiritual apprehension which permeates the poem from beginning to end. The singular simplicity of language, full of charm, never, so far as I am able to detect, anywhere throughout the poem presents a harshness, crudity, or colloquialism which jars against this pure and ennobling spiritual apprehension of the soul of Jesus."

THE extension of the Manchester Domestic Mission Society's station in Willert-street, Collyhurst, will be opened to-day (Saturday). The old premises, where the Rev. J. W. Bishop has been working for the last ten years, have proved too small for the many agencies carried on in them, and inconvenient for a Sunday-school of nearly 600 young people. The new and well-built premises form a handsome block of buildings in Willert-street, Guy-street, and Harrowby-street. The cost has amounted to nearly £1,500; but of the Extension Fund of £3,500, which was to cover the enlargement at the Renshaw-street as well, nearly £600 has still to be raised. The Rev. J. C. Street, of Shrewsbury, will conduct the opening services in the afternoon, and a public meeting will be held in the evening, when the President of the Society will take the chair.

WE referred last week to Mr. Joshua Rowntree's book on "*The Imperial Drug Trade*. A Restatement of the Opium Question, in the light of recent evidence and new developments in the East," and stated the price, which was that of the first edition, as 5s. net. We are very glad to hear that a second edition, with some additional information, is now issued at 2s. Messrs. Methuen & Co. are the publishers.

SOCIAL REFORMERS.

V.—LEO TOLSTOY.

If great power as a thinker and as an utterer of thought, if beauty of character, and the mysterious influence that makes disciples are the marks of a prophet, Leo Tolstoy (born 1829) is clearly one of the goodly fellowship. I presume his life-story is generally known, at least in its main features. He has been his own biographer, and few modern writings of the kind are more transparently honest, more simply clear than his. Like another Augustine he confesses in public the sins of his youth, telling the story of his progress in social brilliance and literary fame, but also in early profligacy, and in a sceptic philosophy that resulted in a middle age of religious torpor. He became known far and wide, admired as a novelist, envied as a man of wealth and family, recognised as the promoter of liberal measures on his estates, and as a friend of education. But within the rosebud was a canker-worm. His nature was evidently susceptible in no ordinary degree to the influences of religion; yet he was a man of nearly fifty before he realised, first, that religion was a necessity to him, and, secondly, after a bitterly painful experience, what religion it was that alone could satisfy the hunger of his soul.

It is not my present task to analyse Tolstoy's theology; yet no adequate understanding of his position as a social reformer is possible without a knowledge of the chief thoughts upon God and man in which his mind at last, though late, came to rest, and which suffuse all his subsequent writings. I think, indeed, that the future study of his completed career will clearly reveal that the formative influences of social sympathy were already at work in him before he definitely took up theology, and that his view of Christianity became what it is largely through those influences. But no one who reads his works can doubt that, having once found in the words of Jesus the charter, so to speak, of emancipated society, his teachings on social subjects took on new and abiding illumination. He came, in the fulness of his maturity to the study of those Gospels which he had long ago relegated to neglect as an appanage of the puerilities of the "orthodox" Church. To his surprise, he found in those old pages the words of life. They lifted the burden from his soul, they confirmed his instinctive theism, they revealed God as a Father, and they showed him, as he believed, the one safe way of life, not only for the individual, but for mankind.

At first sight, and perhaps at second, we might conclude from Tolstoy's writings that he despairs of human society. He evidently regards society to-day as desperate. Its politics are a grief to him, its industry and commerce utterly vitiated, its art and literature largely corrupt and corrupting, and what it calls the Christian religion is, he believes, fundamentally opposed to the teachings of Christ. These teachings, so far as they are vital, he considers to be so explicit as to be unmistakable, and if they are directed primarily upon the inward life of the individual it is so that they may be of immediate practical application. His summary of the whole gospel into five commandments is well

known, but I may usefully repeat it. The first injunction of Christianity, according to Tolstoy, is: "Offend no one, and by no act excite evil in others, for out of evil comes evil." The second is: "Be in all things chaste, and quit not the wife you have taken; for the abandoning of wives and the changing of them is the cause of all loose living in the world." Third: "Never take an oath, because we can promise nothing, for man is altogether in the hands of the Father, and oaths are imposed for wicked ends." Fourth: "Resist not evil, bear with offences, and do yet more than is demanded of us; neither judge, nor go to law, for every man is himself full of faults, and cannot teach. By seeking revenge men only teach others to do the same." Fifth: "Make no distinction between your own countrymen and foreigners, for all men are the children of one Father."

In illustrating the force of these cardinal rules of life, Tolstoy not only admits but maintains that they cut at the root of the present system of society. The first and the fourth clearly threaten our legal procedure with extinction, for he conceives it to be just as evil for society to kill or otherwise illtreat a person as for an individual to act so to his neighbour; and the application of the maxim "Judge not" lies not simply in prohibiting censoriousness, but also in forbidding the existence of tribunals. The capricious critic may query whether Tolstoy really appreciates the full force of his "fourth commandment," for to say absolutely that evil is not to be resisted would seem to preclude such resistance as takes the form of protest and argument—a resistance which he offers vigorously enough; while as to "teaching," his disciples expect it from him, and his last decades have been full of it. Omitting any comment on his second rule, as being engaged with a special problem of life, and one which, though of the gravest importance, is not so obviously concerned with the economics of society as the rest, it is clear that Tolstoy views the prohibition of oaths as specially solvent of our military organisations, and he is eloquent on the immorality of the surrender of one's self to the disposal of another. It is a comparatively small thing, granted the abolition of current ideas of property and justice and government—all of which he discovers to depend in the last resort upon violence—to be called upon to give up the spirit of local patriotism for one of universal brotherhood.

The limits of my space forbid enlargement on these points. It is of the utmost importance to observe, however, that not only does Tolstoy oppose the present constitution of civilised society, on the ground that it is based on violent coercion and the application of brute force, but he particularly impeaches our industrial system as founded on violence. One of the most striking of his essays on social subjects was published in 1900, with the title "The Slavery of Our Times." In this book he exposes some ghastly social facts, with the clear, quiet strength and simplicity of which he is master,* and which somehow pierce home where the invective of Carlyle or Ruskin leaves men

*Reminding me constantly—I wonder if others?—of Francis William Newman.

mostly indifferent. His picture of human industry is, indeed, taken from Russian originals, and we may seek to parry his arguments by a reference to the system of restrictive legislation, which in this country limits (at least for many) the hours of labour, and is intended to prevent extremes of pressure on the workers. Let those who saw or heard of the recent "Sweating Exhibition" consider how far the good intentions of our legislators have been successfully carried out; and then let all consider a somewhat deeper matter. What is the real spirit of our industrial system when it is only by restrictive measures of the kind that even a tolerable state of things is patched up? Tolstoy maintains that "society," meaning by that term the comfortable few, is really less concerned with the health, well-being, and life of human creatures generally than with those of their horses and cattle. These inferior animals are rarely worked to death by their owners; men and women are ground down into abject poverty because, as Carlyle would grimly urge, they have no owner.

But, it may be urged, a very large number of our workers, probably the majority, are by no means so badly off. They get weekly wages, in many cases, quite sufficient to provide the necessaries and not a few of the comforts of life. Let this be granted; yet Tolstoy points out that the wages so earned cost the worker a disproportionate amount of toil, and he can only get them by giving up his liberty during the greater part of his working hours and by occupying himself in tasks, which are sometimes disgusting, occasionally harmful, and frequently benumbing to his finer faculties. This is not to live the life of a man, but of a slave; and if the slavery is but temporary as regards any one day or week, it is practically life-long for the bulk of the working population.

Why, then, do men submit to it? Because, says Tolstoy, they are actually compelled by the violence of governments, which are arrangements devised in the interests of those who have great possessions, and who especially hold that subtle claim on the poor which we call "capital." If it were not for the imposts of taxation rendered necessary by our costly hierarchies of officials, civil and military, if it were not for the heavy tolls exacted by the capitalists, and, finally, if it were not for the excessive "wants" stimulated in us by the spectacle of luxury, men might not only earn a living more easily but they would have time to live their own life. It is in the direction of such a consummation that Tolstoy would lead his disciples.

Of course, he is aware of the cold verdicts of so-called "economic science," and neither Carlyle nor Ruskin could be more scornful of them. The mountainous piles of literature on the subject are less than nothing to him; he sums them up as merely giving "such an explanation of the existing order of things as justifies some people in tranquilly refraining from labour, and in utilising the labour of others." He is, on the other hand, no less aware of the solutions offered by socialism, and in regard to this point he may be said to occupy a more advanced position than the social prophets which were before him. We have seen that in the case of all whom I have

spoken of in these articles there has been a tendency, and something more, to find some solution in the nature of collective action, to be substituted for the largely haphazard individualism of to-day. Tolstoy will have none of it. He observes that the so-called "socialism" means tyranny no less than the present system. Many people have observed it who have been less inclined to perceive the tyranny which even now, according to Tolstoy, exists in all "civilised" countries.

What, then, would he have men do? Here we must pause to remind ourselves of a significant bit of Tolstoy's experience. In the prolonged crisis of his life, in the years (in the later "seventies") when he was painfully feeling his way towards a faith to live by, he studied the lives of men around him, and discovered that, while the idle rich were ever dissatisfied, the poor peasant, in spite of his drudgery, was generally better off in the things worth having—a quiet mind, a kindly helpful mood, a trustful spirit. Such a man, living close to nature, toiling on his own bit of soil and gathering in his own little harvests, could sleep well and, in the best sense, live well. *Omne ignotum*—the critic might exclaim. But Tolstoy has, as is well known, made loyal experiment of his theory, and he declares, as a practical man, that the "simple life," simple to bareness but filled with the "bread-labour" that brings health and at least enough to support healthful vigour, is the best life, it is the only "free" life, it is the true human life.

How far from this is the complex life of the city and the highly artificial life of most city dwellers! Would mankind escape the snares that imprison them? Let man resolutely obey the five Christian rules. Let them cease, so far as they can, every participation in the violent measures of governments. We can get on without all this machinery, he affirms. Let no one take office connected with violence; let no one voluntarily pay taxes, or accept government pay or pension, or make use of governmental institutions supported by taxes exacted by violence; let no one look to governmental violence for protection either for his property, his family, or himself, but if he possesses land or the products of toil, let him consider them his for disposal only so far as others do not claim them from him. And, so far as possible, let us refrain from benefiting by forms of industry that involve harshness or degradation to those employed in them.

It will be seen that the Tolstoyan ideal of human society as it should be differs very widely both from what now exists and from the ideals of many, if not most, social reformers. Certainly, he would not find Carlyle siding with him in the prohibition of force as a remedial and constructive agent; and, while Ruskin would assuredly substitute willing obedience for that which comes through coercion, it is equally clear that he would have scant sympathy for a "freedom" that would leave the foolish without the firm guidance of the wise. I can imagine Fourier rather enjoying the task of showing how, once the fetters of our vicious "civilisation" have been taken off, men would naturally gravitate through the stages of more or less solitary, or simple family agriculture, into the larger and more diversely organised groups which

would yield the rich varieties of result and character he liked to contemplate. As for Mazzini, that champion of religious democracy, I should like to see the "Imaginary Conversation" some sympathetic adept would write as taking place between him and the great living prophet of revolutionary Russia.

I cannot pretend, here, to select among these typical Latterday Prophets, and to attempt to decide how far the suggestions of one or the other are practicable. All I can hope is that, however insufficiently quoted, the spirit of their utterances has not been unjustly represented, and that the very defects in my pictures may send the reader back again to the originals. Surely no one of us can look such men in the face and sink again into indifference to the cry of the poor which kindled in them the fires of a "prophecy" as real as any that ever burst from human lips.

W. G. TARRANT.

THE "OLD-FASHIONED ARTILLERY."*

MR. BENN'S two substantial volumes named below, offer us a history of "rationalism" in England in the nineteenth century, with chapters on the co-operative influences of philosophic thinking, and on analogous "rationalistic" movements in the eighteenth century. By "rationalism" the author understands "the mental habit of using reason for the destruction of religious belief" (vol. i. p. 4); by "religious belief" he means "theological dogma" (p. viii.); and he makes no secret of his own liking for "the old-fashioned artillery of purely destructive rationalism" (vol. ii. p. 473). His work is, however (with the exception of the opening chapter on "Rationalism and the Methods of Faith"), not controversial, but historical; and we may say at once that the author's wide and careful reading and literary skill make his book to be of real value and interest, more especially to Unitarians and liberal religious thinkers of every school.

Such readers will strongly dissent from an intellectual prejudice which the author, like most "rationalists" and "free-thinkers," shares with the ordinary "orthodox" writer. We refer to the prejudice which insists that the speculative, the historical, and the moral elements in religious belief are all on the same level, and constitute simply so much "dogma" to be dealt with by the same methods of attack and defence: so that the existence of God, and the six-days creation, the moral teaching of Christ and his bodily resurrection, his divine inspiration and his miraculous birth, in each case stand and fall together. But when full allowance is made for this, it is still a great advantage to have such an able and comprehensive account of the ways in which the foundations of dogmatic orthodoxy have been undermined during the last century.

The liberal religious thinker will also strongly object to the view that religious belief is nothing more than *dogma*. A recent writer has very well said that "by its wonderful power of accommoda-

tion religion continually gives fresh proof of its real independence alike of historic fact and historical criticism; this process of adaptation, by which religion is constantly shedding the accidents which it had for a time mistakenly incorporated into its message, is the despair of the rationalist, for it seems to reduce his long polemic to a labour of Sisyphus." It is possible for religion to be thus "independent" because it is *more* than dogma. It is just this independence of scientific fact and historical criticism that to the rationalist constitutes the utter hollowness of religion and to us constitutes its abiding vitality. Religious dogmas are imperfect mental interpretations of real experiences, whose form of expression depends on the general social and intellectual advancement of the age.

In speaking of the "deistic" writers of the eighteenth century, Mr. Benn makes an observation more important than he himself appears to realise. "The single-minded, almost fanatical enthusiasm with which the deists devoted themselves to attacks on Revelation and to the inculcation of natural religion is unique in history. As a consequence of this sectarian attitude, they lived on the creed they criticised, and shared the decline of its vitality. Their position, in fact, very much resembled that of the hero of one of Hauff's fairy tales, who has always as much money in his pockets as the gamester against whom he habitually plays, and consequently finds himself penniless at the moment of complete success. Rationalism could make no further progress until it became associated with the general interests of advancing knowledge, with the enjoyment of beauty, with the cause of suffering humanity" (vol. i. p. 159). To say that "they lived on the creed they criticised and shared the decline of its vitality" is to express precisely the characteristic weakness of rationalism, and of all criticism that is merely destructive. The same charge has been brought against Unitarianism; and in so far as Unitarianism takes up a critical attitude, the charge cannot be repelled. But the critical attitude is a necessary one. The damaging character of the charge will be greater or less according to the value and efficacy of the positive contributions which are put in place of the beliefs attacked. "Rationalism" has made no positive contribution, nor put forward any positive view of the world (except in that sense of the word "positive" which means "negative"). Mr. Benn speaks of rationalism being "associated with the general interests of advancing knowledge, with the enjoyment of beauty, with the cause of suffering humanity." If he means that these constitute the positive faith which rationalism seeks to substitute for theology, then it is high time that rationalists stated and defended this faith in some intelligible and systematic form, and proved in particular that the third of these desirable aims is compatible with the cosmic process as physical science reveals it. In the meantime, it may be remarked that interest in knowledge, in beauty, and in the claims of suffering humanity is not peculiar to nor distinctive of "the mental habit of using reason for the destruction of religious belief"; and rationalism cannot justify

* "History of English Rationalism in the Nineteenth Century." By A. W. Benn. Two vols. 1906. (Longmans, Green & Co.)

itself simply by claiming "association" with" these things. It must prove that they are the organic and necessary outcome of "rationalist" principles.

The truth is, of course, that "rationalism" is justified only so far as active negative criticism is essential to the progress of thought. Such criticism has its place and its rights. The great merit of Mr. Benn's work is that—unlike the writers of the "Rationalist Press Association"—he does not throw dust in his own and his readers' eyes by parading "rationalism" as if it were a great positive system capable of redeeming and uplifting the world. He defines it as just what it really is—*negative criticism pure and simple*; and his book may be taken as an extended historical proof of the importance of such criticism as a factor in the modification of dogma. He illustrates this effectively when commenting on Lecky's "History of Rationalism," the main argument of which is fairly described as follows:—"His (Lecky's) one original idea is that certain theological dogmas are abandoned, not because they are proved to be irrational, but because, to use a telling expression of his own, intellectual and moral changes have produced a climate in which they cannot live. . . . Physical science creates a general impression that there are no isolated interferences with the course of nature; a belief in miracles is incompatible with that impression, and therefore the belief ceases to be entertained. Religious persecution follows on the belief in endless future torments; but that belief is incompatible with modern philanthropy and modern theories of penal discipline, and accordingly it has disappeared or become inoperative, carrying the practice of persecution along with it" (vol. ii. p. 249). That there really is such an intellectual and moral "climate" in which certain beliefs cannot live is an extremely important fact; but while Lecky's statements emphasise this fact, they are only a partially true account of the progress of thought and the modification of beliefs. Their importance lies in a direction which is not—so far as we can remember—pointed out by Mr. Benn. The latter, indeed, goes out of his way to remark that Lecky's "History of Rationalism" has "very much in common with the modern Unitarian standpoint" (vol. ii. p. 252), the points of affinity being apparently a negation of the supernatural, a rejection of everything inconsistent with the demands of reason and conscience, and a preservation of the name Christian as "an attractive title for a mild social philosophy, among whose characteristics love of truth figures, oddly enough, as a specifically Christian virtue." It may very well be true that Lecky's views as to the supernatural, and as to the demands of reason and conscience, are the same as those of Martineau; the gibe concerning a "mild social philosophy" is probably well deserved, in view of the invertebrate condition of our ideas about social Christianity; but Mr. Benn—as other parts of his book show—is not so blind to facts as to suppose that the attitude of simply *waiting for development* is characteristic of a "sect everywhere spoken against" for its real or supposed "negations"! The real importance of Lecky's position

is this: it represents the characteristic attitude and characteristic weakness of the "Broad" party in every orthodox Church to-day. The "Broad Churchman" of the present day may be described in George Eliot's words (quoted by Mr. Benn, vol. ii. p. 247): "One who does not know how far he goes, but knows that he does not go too far." The Churches are advancing with the times; why make a disturbance to hurry them on? The practical conclusion is to await developments rather than anticipate them. To swim in the centre of the current is the best way to avoid sudden shocks and rude recalls. This may be sound ecclesiastical policy, but it is not sufficient for the demands of truth. Direct attack upon error is as necessary to the intellectual life as the voluntary suppression of vicious habits is to the moral life.

In view of what we have been saying our author's account of the Broad Church (including the Unitarian) movement will repay examination in another paper. For the rest, we can only give a very brief account of the general course of his treatment. The opening chapter, which deals with the large and vexed question of testing beliefs by their results, cannot be dealt with in this place. The discussion which follows (dealing mainly with rationalism in the seventeenth and eighteenth centuries) does not seem to be either very interesting or necessary for the author's purpose; but from chapter vi. (an excellent account of Coleridge) onwards the interest is well sustained. The controversies in which the early Utilitarians were engaged, the Oxford movement and evangelicalism, the "Turn of the Tide" (rising interest in physical science in the forties), and the influences of Comte, Carlyle, and Mill, occupy the remainder of vol. i. In vol. ii. the main landmarks are "The Unitarians and the Broad Church" (W. R. Greg, Maurice, Jowett, Mansel), the onset of Biblical criticism and evolutionary science (followed by attempts at "Compromise and Conciliation"—e.g. Lecky), Rationalism at the period of Tyndall's Belfast address, the rationalistic influences of Hegelianism, James Martineau and Frederick Temple, recent developments of the Historical Method. These volumes are certainly full of variety and interest.

S. H. MELLONE.

A SUPPLEMENT TO MARTINEAU'S LAST HYMN-BOOK.*

It is very natural that the congregation of Hope-street Church, Liverpool, should be unwilling to abandon the use of Dr. Martineau's "Hymns of Praise and Prayer," in the church of which he was the first minister, and should choose rather to meet the urgent need, inevitable after the lapse of more than thirty years, for the inclusion of new hymns among those available for their worship, by the publication of

* "Supplement to Hymns of Praise and Prayer," with which is bound up the "Psalms and Canticles for the use of Hope-street Church, Liverpool." (The Liverpool Booksellers' Co., 70, Lord-street, Liverpool, 1s. 6d. net.)

A limited supply of the Hymns alone, in sheets, can, we understand, be had by any congregation wishing to adopt this Supplement.

a Supplement. It may be that there are other congregations, which feel the same need, and have a like reverent affection for the old book. In that case they should communicate at once with the minister of Hope-street Church.

The Supplement contains 204 hymns, and contributions have been gathered from 79 fresh authors, out of a total of 109, though by no means all of these are moderns, subsequent to the date of Hymns of Praise and Prayer. Of the hymns the greater part are naturally found also in the Revised Essex Hall Hymnal and in the New Hymnal. 139 of the 204 hymns are in E.H., and 125 in N.H., 95 of these being common to all three. 35 of the Supplement's hymns are in neither of the others. Of these several are by old writers (Bowering, Bulfinch, John Quincy Adams, Sarah Flower Adams, &c.), but the majority are distinctly modern, and for the most part in the section on "Human Life." One is Mr. Tarrant's "Hymn of the City," published in these columns just a year ago.

Of the character of the Supplement the preface gives the following account: "A comparison of the classification of Hymns of Praise and Prayer with that of the present Supplement will suffice, not only to mark differences, but chiefly to indicate enrichment and additions. The tone and accent of the hymns chosen are our own, and suggest the significance of our changing outlook upon Human Life. Life and Being tend to become magnificent in our eyes; neither essentially degraded nor merely preparatory. We are coming more and more to believe that Eternity is concerned with Now, and that the Kingdom of God is Here. In a grander sense than ever, we realise the universality and immanence of the Divine Will; and in this realisation we would sing our songs of the Kingdom."

Stopford Brooke, Hosmer, Gannett and Chadwick are among the chief of those who in this Supplement furnish the expression for this new conviction, while large contributions are also made from Whittier and Samuel Longfellow, and among others from whom more than one hymn has been taken are Lowell and Samuel Johnson, Mrs. Armitage, Page Hopps, Savage, Blatchford, Hawkes, Chalmers, and Tarrant.

The real worth of hymns is tested by habitual use. We should be interested to hear whether it is possible to sing the very irregular verses from Whittier's poem, "My soul and I," beginning:—

"The present, the present is all thou hast." Another fresh selection from Whittier is very welcome, 829, beginning: "O Strong upwelling prayers of faith," and especially the verses:—

And most avails the prayer of love,
Which, wordless, shapes itself in deeds,
And wearies heaven for nought above
Our common needs.

Which brings to God's all-perfect will
That trust of his undoubting child,
Whereby all seeming good and ill
Are reconciled.

And, seeking not for special signs
Of favour, is content to fall
Within the providence which shines
And rains on all.

Less manifestly at home in a hymn-book are Tennyson's lines, 960, beginning "Love thou thy land with Love far brought."

We note a few errata. The first line of 902 should read "He whom the Master loved" (not *who*). In the Index of Authors, under Appleton, 1846 is not the date of his birth, but of the "Book of Hymns," in which his hymn first appeared. The Elliott should be Ebenezer, not Charlotte, as correctly given in the text. In the index of first lines there is a funny row of commas after the initial "O's" which fortunately do not appear in the text of the hymns. Other mistakes in the first lines we will leave to the research of those interested.

But what we specially want to do in this notice is to call attention to the excellence of this Supplement, and specially for the sake of those whose want for the further enrichment of their hymnody it may be able to supply.

SHORT NOTICES.

The Interlinear Bible: The Authorised Version and the Revised Version, together with the Marginal Notes of both Versions and Central References.—Here we have our English Bible presented in both the Authorised and Revised Versions simultaneously, not printed twice over in parallel columns, as has been previously done; but the text where it is identical printed in a fine bold type, and wherever there is variation in so much as a word or in the punctuation, dividing into an upper and a lower line of much smaller type, until the sentence merges once more into the identical text, and the one line of large type goes on again. Where a verse has been rejected by the Revisers as spurious, as in the case of the notorious "three heavenly witnesses" of 1 John v. 7, only the one small type line of the Authorised Version appears, and a blank in the upper line shows where omission has been made. Thus, as one glances over the pages, one sees at once the amount of revision, and can study the variations with the least amount of trouble. For this purpose the book will be most valuable to students; but for the reading of either version continuously, it must be confessed that the small type of the double lines makes it a very trying process. The book is beautifully produced, and printed on India paper. There are twelve maps with an index. (Cambridge University Press: In cloth, 12s. 6d. net.; in French morocco, 21s. net.)

The Treasury of Sacred Song, selected from the English Lyrical Poetry of Four Centuries, with notes explanatory and biographical by Francis J. Palgrave, late Professor of Poetry in the University of Oxford.—A new and cheaper edition of this well-known collection will be warmly welcomed by lovers of sacred song. First published in 1889, sixteen thousand copies were issued in the first three years, and the book has been deservedly popular. But for a new edition, dated 1906, a little trouble might surely have been taken to bring the index of authors up to date. In the case of eleven of the authors the dates of birth and death should now be added, the Tennysons, Christina Rossetti, and Coventry Patmore

being among their number. When the revision is made the date of Miss Procter's birth should also be corrected from 1835 to 1825. (Oxford: Clarendon Press. 2s. 6d. net.)

The Upper Goal: The Way Thither for the Bottom Dog, a Review of "Not Guilty; a Defence of the Bottom Dog," by Robert Blatchford. By Alexander Webster.—Four of the seven chapters of this spirited critique and earnest statement of the better faith were delivered by Mr. Webster as Sunday evening popular lectures at Aberdeen. The work criticised is set down as the emotional sally of an impressionist. While fully acknowledging the depth of Mr. Blatchford's sympathies, and the true motive of his work, "permeated by the emotion of redemption," the book is yet condemned as "crude in conception, hasty in execution, and lacking in the scientific quality." The writer "imagines that he reasons, but he only asserts." He has failed to recognise vital factors in human nature. The exposure of his misconceptions is vigorously carried out, and Mr. Webster goes on to vindicate the reality of human responsibility and the power of self-determination to mould the future of mankind. His own position of religious faith is well stated in this passage:—

"Till a man takes his selfhood up into the holy region of sympathy with the Highest, to make himself a means of higher life to others, he has not entered upon his proper being. Selfless we are not allowed to be, but self-devoted to human weal we should be. Our selfhood is not our own: it belongs on its social side to the race, and ought to be given to it in fullest power. We lose our own private and partial desires in that loftier region, and find all that belongs to us amplified and glorified in our connection with the larger whole. We do not renounce ourselves or become passive creatures of heredity and environment, but give ourselves in capableness to augment the general life, and in giving find ourselves fuller than before." Mr. Webster speaks as one who has a desire for a true Socialism and a real Religion. We must hope that his plea will obtain a wide hearing among those who have supposed that there is no other alternative for faith than that between the teaching of Mr. Blatchford and the orthodoxy which he mistakes for present-day religion. (London: Hendersons, 16, Paternoster-row; and at Essex Hall. Aberdeen: H. Munro, Crown-street. 6d. net.)

We are very glad to receive a fourth edition of the late Rev. R. A. Armstrong's *God and the Soul: An Essay towards Fundamental Religion*.—First published in 1896, a third and cheaper edition was issued in 1904 (the Sixpenny People's Edition). The new edition has been entirely reset, and is admirably printed in larger type. A brief preface refers to the memoir of the author by his son, Mr. George Armstrong, published with a selection of sermons at the beginning of this year, and quotes this passage from the Preface of 1904: "The standpoint is that of one who heartily and without after-thought rejoices in every advance of knowledge in every field, and desires to

retain in his thought no opinions whatever that clash with or are contradicted by the newer knowledge; one who, nevertheless, believes that the religious element in man is primary and permanent, and that God has direct messages for the human soul, and that the human soul has direct access to the living God." (London: Philip Green, 5, Essex-street, Strand, W.C. 2s. net.)

The First Three Gospels, Their Origin and Relations, by J. Estlin Carpenter, M.A., D.Litt., Principal of Manchester College, Oxford, is also now in the fourth edition, the second of the People's Sixpenny Edition, in which a few verbal corrections have been made, and an index of passages in the three Gospels to which reference is made has been added. We have already called attention to the very valuable constructive chapter on the historical Jesus, which was added two years ago to the People's Edition. (British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand. 6d. net.)

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE LATE MR. A. M. BOSE.

SIR,—In the two admirable notices of our friend Ananda Mohun Bose which appear in your last issue, the only thing I miss is some reference to his last great oratorical effort, about this time last year. He had already been, to use his own words, "secluded from the world by serious illness for nearly a year," and was destined to endure another year of suffering and seclusion before the inevitable end, when the call came to him to take his share in the patriotic opposition to the partition of his beloved Bengal. It may be that he somewhat over-estimated the mischief to be apprehended from that much-debated measure; but for me the bare fact of so intense a feeling being aroused in so typical a representative of all that is best in modern India is sufficient to outweigh almost any amount of mere administrative convenience. Be that as it may, the scene to which it gave rise will not suffer by comparison, for pathos and dramatic interest, with the last speech of Chatham in the House of Commons. Borne in a litter to the place where the foundation-stone was to be laid of a new "Federation Hall," intended to symbolise the indissoluble moral union of the officially separated provinces, voted by acclamation into the chair, he addressed the vast gathering in a few Bengali sentences, and then handed in the speech that he had prepared, but had not strength to deliver, to be read by Mr. Surendranath Banerjea. It has since been printed with some other matter as a pamphlet, and any one who reads it will have no difficulty in understanding the profound impression that it is said to have made. The tone in which he counsels a policy of determined passive resistance is marked by a rare combination of religious fervour and sweet reasonableness. Here is a specimen which should—if your space will

admit it—be of interest to University men: "I have heard of people, and even of respectable journals, which speak glibly of the lawlessness and disobedience to authority of our student community. Let me bear testimony—and this I can do from personal knowledge—as to what is thus described as lawlessness and disobedience on the part of students of British universities, whom our students would not even dream of approaching in this respect. I will not pause to give examples, numerous and glaring as they are, but wonder whether our rulers and critics, most of whom, I presume, have passed through the universities of their country, have so forgotten the experience of their own student days. Why, our students are absolutely spotless in comparison with British youths, as indeed I believe they are practically spotless, not as a matter of comparison only but by themselves. Let us, my friends, continue in the same career, regardless of our own personal interests and all individual and sectional jealousies. For if the true spirit of loving sacrifice, and nothing of a baser admixture, be ours, surely God will provide for us, and for you, my student friends, and grant us true happiness and the true blessing—how great those only who have tasted it can say—of a self-consecrated existence. Let us all specially see to it, that no lawlessness characterise, or even tinge our proceedings. Let us be the victims, if need be, but never the perpetrators of wrong."

R. K. WILSON.

October 2, 1906.

CHARLES DICKENS AND LITTLE PORTLAND STREET CHAPEL ACCORDING TO MR. CHESTERTON.

SIR,—The period of Dickens's connection with Little Portland Street Chapel dwindle in a most remarkable way. Forster stated it as two or three years. The author of the *Life* contained in "The Dictionary of National Biography," translated this into a year or two, but Mr. J. K. Chesterton, in his recent volume on Dickens, knocks off the years of the last statement, and substitutes *weeks*. "Once in a puff of anger at the Church's political stupidity (which is indeed profound) he left it for a week or two and went to a Unitarian Chapel; in a week or two he returned" (p. 218).

After investigating the subject I find that Dickens and his family joined the congregation on November 20, 1842, and continued their attendance until some date in the year 1847, a period of between four and five years, though his absences from home, including the residence of nearly a year at Genoa, would of course curtail the possible attendances during that period. This circumstance, and others connected with Dickens's relationship to Nonconformity, receive full treatment in a small work which I am preparing on the subject.

CLEMENT E. PIKE.

100, King Henry Road, N.W.

RELIGION is not a subject to be formally defined: it is a great experience into which we may enter.—S. M. Crothers.

THE CHILDREN'S COLUMN.

IN these days of photographs and beautiful prints of great paintings, most of us have our own private little collection of favourite pictures, very often in our bedrooms. We like to hang there pictures that we love, to look at when we are alone, yet not alone, especially pictures of holy subjects that have to do with our best thoughts. There are some pictures that many of us love and have, such as "The Light of the World," by Holman Hunt, the child Samuel kneeling in the Temple, and the Good Shepherd tenderly carrying on his shoulder the lamb that was lost. These pictures we all know and love. But there is another, and one which, I think, means more to me than any other sacred picture and which is not quite so well known. It is by Ford Madox Brown, and is called, "Christ Washing Peter's Feet." It is in the Tate Gallery (No. 1,394), and you can get photographs of it, in all sizes, at Mansell & Co., 405, Oxford-street, and you may buy it on a picture post-card.

Madox Brown was a friend of Rossetti, Burne-Jones, &c., one of the group of artists who resolved not only to be exactly true and faithful in their drawing and painting, but also to express in their work always some true and beautiful thought or feeling.

The thought in this picture you will find in St. John's Gospel, chapter xiii. It is the thought that Jesus was most anxious to leave with his disciples, when he knew he was going away and must leave them to carry on his work and to go on teaching people, the message God had entrusted to him. It is always sad to think how difficult Jesus found it to make even those chosen friends who were always with him, and heard him constantly teach and preach, understand what he meant. He was never vexed with their slowness, always patient with them; but one does feel it hard that just near the end of his work "there was a strife among (the disciples) which of them should be accounted greatest," and that James and John, the sons of Zebedee, should be asking him, so childishly, whether they might sit, one on his right hand and the other on his left, when he was in heaven, in glory, after his death. How was he to teach them the truth he strove so often and passionately to bring home to them, "whosoever will be great among you let him be your minister," "whosoever will be chiefest let him be servant of all"?

As he sat at that last supper table with his disciples, full of the thought that his time for leaving them had come, he longed to bring home to them in some way, once and for all, of what spirit he would have them be. Suddenly he rose from the table, and girding a towel round his waist he took a basin of water and went round the table, kneeling, to wash the feet of each disciple in turn. Peter, when the turn came to him, protested passionately—he could not bear his Lord to kneel to him; but Jesus sternly compelled him with the words, "If I wash thee not, thou hast no part with me." And then Peter, always passionate and impulsive, exclaims, "Not my feet only, but also my hands and my head."

In the picture we see the strong, patient figure of Jesus, so full of strength and majesty even with the head bowed in meekness, kneeling to perform this lowliest act. Peter, with hands clenched on his knee and head sunk on his breast, is enduring it in a tumult of feeling; John, with the deep, dreamy eyes of love, is loosening his head beside for his turn; other disciples are watching, musing and whispering, trying to understand the Master's meaning; and Judas Iscariot is sitting, clutching his head between his hands, in an agony to think that the Lord should be going to touch his feet—his, whose soul is black with treachery.

Then we read how Jesus, when seated once more in his place among them at table, tries to rivet the lesson on their minds with the words, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." And this grand thought has come down through the ages to us who would also be Christians, disciples of Christ; and Madox Brown has tried to express it in his picture.

It will take us all our lives and more to learn the lesson. Some seem to get near to understanding it. I knew a nurse in a hospital who seemed to me one of these. One night a poor sick woman was brought into that hospital, drunken and filthy. She could not live many days, and so terrible a state was she in that most of the nurses even were willing to leave the poor wretch as she was. But the one nurse could not bear to do that—even this poor thing was her sister, a child of God. She went to her and tended her, and made her poor body clean and sweet, so that her last days were pure and wholesome. It is not many of us who have such opportunities of devoted service, but all our work may be done in the same spirit.

I have sometimes felt humiliated at the way in which working women talking to a lady will think it a sign of respect to take for granted that one could not do lowly work, that one is quite ignorant of all the ways of lowly service, and could not stoop to soil one's hands. Have we so learned Christ? It seems to me Jesus would not wish his disciples to let any brother or sister do for them what they would feel degraded by doing themselves. Service of all kinds, any work that is helpful to others, should be a delight and a privilege; not, as is so often thought by the world, a degrading hardship, to be done because men and women must earn money to live.

But there are many ways in which this lesson of Christ's is still for us to learn. What we have to do is to let that picture of Jesus kneeling to do that lowly act sink into our minds and hearts, as I think it must have done into the hearts of those simple "chosen few," never to be forgotten. Then, when an opportunity of being of use comes we shall be eager and thankful to have the privilege of being helpful. As George Herbert says:—

"Be useful where thou livest, that they may
Both want and wish thy pleasing presence
still:

Find out men's want and will,
And meet them there. All worldly joys go
less,
To the one joy of doing kindnesses."

E. C. F.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 6, 1906.

THE NEW SEASON'S WORK.

OCTOBER once more brings all the forces of the churches into line for a new season of more strenuous work. Plans are laid for the winter. Programmes of social and educational activity are completed, and the meetings of various societies have already begun. The minister's mind, after the unbending and refreshment of a good holiday, is set upon new efforts of more helpful preaching, and has perhaps already thought out some fresh lines of teaching, and courses of special sermons or lectures have been announced. Everywhere active energy is earnestly set upon the doing of better work. The rallying note, let us hope, has not been unheard or unheeded by any member or a single church.

And what, let us ask, is the ruling impulse in all this organising of the forces, this common effort moving forward by so many different ways into the field of service? It is of the work of the churches that we are thinking, and of which we have here to speak.

At the heart of all the true work of the churches is the thought of God. The great end always is to realise and live out our true life in Him, in the communion of worship, in the fellowship of worshippers, in the life of service in the world, to which that communion prompts and for which it keeps the fire of inspiration burning. Worship and work are not to be separated, as secular and sacred, when rightly understood, are one. The whole of life is to be consecrated. All common things are to be done in the pure spirit of reverence, in the light of faithfulness to God and man, with the constant sense of a hidden communion with the Highest, true to the ideal of a whole-hearted brotherhood. And worship, of which we never fathom half the depth of the riches open to the child-like, reverent, and rejoicing heart, is to be at the same time the moving spirit of habitual service in daily life, the prayer strenuously making for a true control of temper and disposi-

tion, the maintaining of the bonds of brotherly love, and the right ordering of every kind of work.

Thus, as we set ourselves to enter upon the new season's work, the first thought for us as members of the churches may well be of the times of united worship. Let these be guarded with a greater faithfulness, and their treasure sought with a new earnestness. As one people we are to come together, to be led in the true way, to be more attentive to the Truth teaching inwardly, to deepen our sense of the Divine Presence, to be glad together in the thought of the Love Eternal and the Mercy, which is from one generation to another, to bring our common needs into that Presence, to find a fuller utterance for our thanksgiving, to realise more perfectly the great communion of our hidden life, and among our own people, in a special sense, the fellowship of CHRIST'S disciples, and all that it means in keeping us true to the ideal of the highest life of the children of God. At every new departure in the progress of our life, striving for a fuller measure of faithfulness, this pleading with our own hearts must be renewed, to bring a new spirit of more perfect trust and gladness and reverent seeking into the hour of worship, to make our prayer more simple and sincere, more of a truly common prayer, and the voice of thanksgiving the living voice of the whole people. They it is who actually *are* the church. A great trust is laid upon the minister, but not on him alone. Every member of the church is called to help, to bring his own gift in the true spirit of worship, to be as a living stone in that building of God, which shall be indeed a place of rest and of rejoicing for weary souls, for the kindling of new life, and of victory of the good over evil, a veritable house of prayer.

And then, out of this happy privilege of worship, this communion, in truest human fellowship, with the unseen and eternal, there comes the impulse of service. The spirit of prayer goes forth into lives of daily faithfulness. The worship and the work act and react one upon the other. The fountains of faith and love flow for the cleansing of the stream of life, the nourishing of the noblest growths. Work in all honourable fields, and, above all, work for others' needs, kindled by a passionate sympathy into strenuous efforts for amelioration and reform, brings a deeper tone into prayer, a new passion of devotion, and self-surrender into the communion of the hour of worship. If, therefore, we seek for more of the true spirit of prayer in our churches, we must see to it that our work is done in a like spirit of faithfulness, and with love, glad to be used for the highest ends, unwearied in well-doing.

ÖSTENSÖ CHURCH.

A SERMON OF NORWAY AND THE REAL THINGS OF LIFE.*

BY RICHARD A. ARMSTRONG, B.A.

"I was glad when they said unto me, Let us go into the House of the Lord."—Ps. cxxii. 1.

THE last public religious service I attended was amid surroundings very different from those in which we meet to-day. Instead of the mighty city, the silent stretch of mountain and of fiord. Instead of a crowd of competing churches all around, one little church to which the peasants flocked from all the countryside.

I suppose there is no country in the world where a Sunday's service is more impressive than in Norway. It is not of splendour of ritual, or fragrance of incense, or glory of music that this impression comes, but of simplicity and earnestness and unity of heart.

Let me try to describe the scene as it passed before my eyes three weeks ago this morning.

A long arm of the fiord stretching up to the shingly beach, the little wooden pier standing out into the clear water—water in which every pebble was bright and clear at a depth of twenty feet—the great hills all around, timber and foliage profuse beyond anything we know at home, the deep blue sky mirrored with the mountain sides in the quiet bay, the pretty village with its wooden houses, white and yellow and red and brown, nestling on the gentle slope between the water and the wood, and in the midst the quaint wooden church with its graveyard round, where lay the dust of so many of the fishers and the farmers and the woodmen of the generations passed away.

On the strand were drawn up many row-boats, for it was "preaching Sunday" here to-day, and not only through forest and over the hills had the congregation come from all the hamlets round, but each village on the coast had sent its complement by sea of strong men and comely women, and of lads and lasses, who should attend the minister's preparation class before the public service should begin. And so we wound our way up to the churchyard. There were gathered together the peasants in quiet groups—hundreds and hundreds of them. The young folk verging towards manhood and womanhood were all inside at the preparation class. But here were the fathers and mothers, and their fathers and mothers too, and the little children, and the young men and women already confirmed—sitting on the graves, leaning on the palings, strolling up and down, waiting till the door should open for the public service. And then, when it did open—what a throng! We pressed in as early as we could, but already the church seemed full in every part—and scores and scores pressed in after us—till presently every spot was covered, aisles and communion-space, people sitting and standing everywhere, and each long, narrow pew two deep—a row standing in front of each sitting row, till the church was crammed to fully twice its natural capacity.

And what a congregation! On one side the men, in their rough cloth Sunday

* Preached in Hope-street Church, Liverpool, on Sunday morning, Sept. 2, 1888.

suits, old men and young, with tanned, grave, thoughtful faces, for the most part listening keenly to every word the preacher said in his quiet, earnest manner. And the women—the poorest peasantry were these, yet all in their bright, quaint Hardanger costume—the married women with their great broad white caps puffed out twice the width of their heads, and with the straight white band across the forehead as if they were nuns; the unmarried with gaily brodered handkerchiefs over their heads, or their smooth hair uncovered, while they fold the handkerchief about the little psalm-book during the long periods of the sermon. And gaily beaded bodices, red or green and fair white sleeves and dark blue skirts, made up the Sunday array of wife and maid alike. The men all on one side, the women on the other, and children scattered among both with a bit of apple or of cake to keep them good and happy, and now and then a dog sagely straying up the central gangway disturbing no one, and seemingly observed of no one except the English stranger.

And the faces of the women under their quaint white caps—faces lined with care—were it the old widow whose grandchildren were there, or the young matron with the baby in her arms; for these were working women, women used to pull an oar with sturdy arm or to mow the hay on the mountain side, and carry the great bundles to the barn. But yet almost every face a face of power and thought and feeling—women to whom life was real, life was earnest, a long day of toil for scanty fare, but a solemn light of religion over it all, and such a trust in the love of our Father, which the preacher spoke about, as would go with them out of the church and be with them in all the labour of the week. Here one that seemed a Madonna, conqueror of sorrow, feeling the touch of Christ upon her life; there a young girl, brave and bold, not without a wild strain in her blood, but awed by the solemnity of the service and open of heart for the word which should bring the better light. One longed to be artist enough to draw some of those faces in the beautiful dignity of their peasant life.

And in that congregation there was not a trace of the conventional decorum we know so well in our churches. The children were not required to sit preternaturally still. The grown folk stood or sat as they could or as they listed. Every minute some one rose from a seat here or there, and signalled to one who had been standing to take his place. The moment I got in an old white-haired peasant wanted me to take his seat; and one could not but think of churches where appropriated sittings are jealously guarded and the stranger is regarded as an intruder. There was no conventional decorum, the congregation was never still; but no one yawned from first to last, and certainly no one slept except some little children, and they were allowed to sleep. And over the whole was an air of earnest interest, of devout and genuine sympathy, a look of finding help and strength and comfort in it all which must surely be an inspiration to the preacher.

I think the bitterness of controversy between Catholic and Protestant hardly reached those northern shores. At any

rate, these Lutherans of Scandinavia do not hold a usage condemned simply because it is akin to Roman custom. The candles on the altar, the rude carved angel suspended from the ceiling, and bearing the christening-bowl, and now and then a gesture of the clergyman, whom they call a "priest," or a turn in the service, which they call a "mass," suggested that the Reformation had not been such a root-and-branch affair as it was nearer Italian latitudes. And yet the service was wonderfully simple—prayer and lesson and sermon. The "Our Father" twice at least repeated, and the psalmody—out of the national psalm-book—rugged and strong, sung not too tunefully and joined in by most without looking at the words, as though they had sung the same simple measures from their earliest days. And then at last it was over, and half the congregation walked out with a tramp that resounded through the wooden structure, and half pressed forward to see the carved angel lowered by a pulley, and three of the youngest comers to that vale baptized into the Christian fold.

One saw, I think, here Religion as a thing natural, not artificial, an institution real, not conventional, a sentiment universal not exceptional, the common heritage of those hills and vales, received from the fathers and their forebears as simply, and as surely as skill with the axe and with the oar.

And it is a very noble type of character that goes with this—how far cause of it, how far caused by it, I will not pretend to say. But it is a very beautiful and noble type. The Norseman is so simple in mind and life. His wants are so few, his temper is so cheerful, bright, and kindly. He is honest as the day, From hill to hill and from fiord to fiord there is a perfect trust between man and man. Public tolls are collected in boxes set upon the mountains without watch or guard to enforce them or to keep them safe. No one can come in contact with these people without feeling their instinctive courtesy and kindness. Their steady toil on that rude soil, where half an acre snatched from the rocks on the cliff-side is a goodly farm, must extort respect from every traveller. The thrift you see at every turn in the stacked wood and the well saved hay and corn is a lesson to all the world. And with all their rustic ways this peasantry are full of intelligence and refinement—a natural grace and dignity of mind and bearing—which have a strange fascination for visitors from other latitudes.

But above all, it is the simplicity of life and manner among these cousins of ours that has a lesson for all of us to-day. These folk are nearer kin of ours than any other population in the world that does not speak our tongue. And we see in them what the Englishman would be unspoiled by cities, uncorrupted by wealth and luxury, undivided into hierarchies of social rank, winning his daily bread from the wood and the field and the river, by the sweat of his brow and the cunning of his hand. And while we know that our great cities and vast manufactures and mighty stores of wealth have brought us much which is of true worth, and that it is a vain affectation to make light of their great good, yet we get a hint of virtues which have somewhat sickened in teeming

England, and virtues it would be no bad thing if we could nurse back into vigorous, and full-pulsed life.

One comes away from a land of simpler civilisation, such as that of which I have spoken, with many problems working in one's mind. Is it really inevitable that with enormous population and gigantic commerce and vast complexity of callings we should lose hold of the simpler mind that belongs to men who live in contact more direct with the forest and the soil and the sea? Is it inevitable that material progress should involve the pressure of countless thousands into squalid spaces, where nothing is green and nothing is clean, and the divine ministry of natural beauty is crushed out and destroyed? Does civilisation really mean that the majority of men and women shall be cubed up in stone boxes with no nature visible except above their heads and that stained and darkened by the profane smoke which has no awe even of God's blue sky? And is it necessary that the conditions of human life laid down by God should be twisted and complicated by a second code of law and sentiment overlaying the first conventional laws of society and rank which deaden nature and take the sweetness out of life? One comes home from touch with a simpler people in a less spoiled land, grateful indeed for innumerable comforts and adjuncts of life, ornaments of art and literature, conveniences of intercourse, refinements of habit, which have grown out of our more highly organised conditions—but yet feeling that we are in danger of losing some things which go far to give life its worth, and which those peasants, scattered so scantily over their vast mountain tracts, have firmer hold of than we. For what are the things after all that constitute the essence and the worth of life?

Why, after the necessities of the physical being, food, shelter, raiment, they are the pure and sweet affections that bind us in families and draw us together in friendships and the pure and sweet pleasures of the love of nature and of art and of science, and of literature, all crowned and consecrated by the love of God. And men may have all the good of the more complex civilisation, all the good wrought out of the labours of generations of statesmen and students and merchants and artisans, and yet retain all these more primitive elements of the joy and peace of life to the full, if they will. We have to set a guard on our tendency to luxuriousness, to set faces of brass against all abandonment of life to the pursuit of pleasure, to pray day and night that the inevitable struggle in the business of life may not make our hearts hard or our tempers selfish, to put from us every social sham and unreality, every faintest desire to appear richer than we are or to enter on the treadmill of social competition—and then, though London and Liverpool are so huge, and streets and squares and splendid shops stand where once were wood and moor, all the preciousness of life may be maintained, and fresh untainted souls will look out on the English hills through glad and undimmed eyes; and the song of life will sing itself still in multitudes of gentle English hearts; and the lads and lasses of many a generation yet to come will pluck the flowers in our green hedge-

rows and fill the English homes with mirth. And the strong and brave will do a good day's work in the meridian of their life. And the old men's eyes will still look out on the salvation that lies in pure and honest and loving lives, and they will fold them to sleep when the summons comes with the peace of God lying at their hearts.

I think we all know men and women, and perhaps whole families, who in the midst of our English culture and all the conditions of our complex society, thus compel culture and civilisation to subserve the true, pure, sweet, and simple life in which lie a nation's health and strength and hope. In these is the hope of our race against all the pride and pretence and luxuriousness and greed which would sap the strength of our national existence. With a glance at that sturdy peasantry on those far north firds—with the picture of their simple sincerity of worship still in our hearts—let us pray God that we may be of the simple, honest, pure, and tender whose righteousness is the only power in the world which can truly exalt a nation.

MOTHER BICKERDYKE AS I KNEW HER.

By MRS. FLORENCE S. KELLOG, OF FAY, KANSAS.

(From the Chicago "Unity.")

III.

A NATION'S growth is measured by the heart-throbs of its people, by their heroic deeds, their achievements and aspirations, but still more truly by the lives of the common people, those whom Lincoln said "God must have loved or He would not have made so many of them"—and their

"Plain truth to manhood

And to God's supreme design."

Knowing this, I love to think what an uplift to home and national life was given by Mother Bickerdyke's life and by each one who lives and serves as she did. One life, though it be ever so true and beautiful, seems but as a tiny drop in the great ocean of life, and yet it has its mighty influence for all time—for eternity.

Mother Bickerdyke took responsibilities upon herself as freely as those of a different make would have shunned them. She never seemed happier than when work was piled about her "mountain high." This was a challenge to her to do her best, and she accepted it with cheerful courage and great good will, nor gave herself rest or pause until she had accomplished her purpose. Her mind moved quickly and its grasp seemed almost marvellous at times. It was as if she saw the end from the beginning and felt the thing that should be ever beating beneath the thing that was. Her comprehension of a situation was instant. She saw at once what was lacking and the way to supply it. She aimed high, realising

"Not failure, but low aim is crime"—and went straight and true to her mark. She did not overestimate her ability, but knew herself even as she knew others, and was as relentless and exacting of self as of others always. Her sympathy and help enlisted in any movement was at once a pledge and a promise of success. Her strong word went out over the deep waters of life and did not return unto her

void. Her sublime faith was in the right, and the conquering might of right lay back of every act and lent to its success. Self was lost in the work before her, or how could she have done what she did? How else could she have gone into the pestilential hospitals at Fort Pickering, where the dread scourge of small-pox raged unchecked, and the conditions had become so bad that no other help could be obtained? She did not hesitate for one moment, though, as Mrs. Livermore tells us, the place had become "fouler and more noisome than an Augean stable. But Mother Bickerdyke was just the Hercules to cleanse it. She raised such a storm about the ears of the officials whose neglect had caused its terrible condition as took the heads off of some of them." Though her time and her strength had seemed fully occupied before, she added this one more thing and went to the loathsome place, with the same cheerfulness, the same undaunted courage that sustained her elsewhere. Surely the good angels must have shielded her—knowing our need of her and the great work still awaiting her doing.

Her reminiscent talk of her army life and work was always very entertaining. Though the boys in blue were her first care, she cared also for the boys in grey when they came in her way. The leaders in the rebellion—the "hot-heads" on either side who were quick to make occasion for war—she denounced, but never the private soldiers. Of the "rank and file" in the southern army she said, "They fought from duty and love of home; for what seemed to them true patriotism, just as our boys did, and they needed the same care when they were sick and wounded, I could not pass them by unheeded." So the great mother-heart went out to them, and her hands were ready in service to them also. She told interesting stories of the southern women who sometimes came into camp in quest of a relative or friend. One such, born and bred in luxury, with all her environment so different from that of a northern woman that she could not imagine a lady would work as she saw Mother Bickerdyke working, was very haughty and could scarce bear to speak to the plain "Yankee woman," who, in telling me the story, said: "I was getting dinner for some of my sick boys. I knew this woman was hungry—as so many of the brave southern women were in those days—and I fixed some food on a tray and offered it to her. She drew herself up haughtily, disdaining to touch food prepared by a 'Yankee.' 'Very well,' madame," I said, 'but there it is; you can eat it or let it alone as you please.' And, putting the tray down, I went on with my work. She had come to see her son, who, badly wounded, had been picked up and brought in with a lot of other poor fellows. Later, when she found I had cared for him just as I did for the others her pride and haughtiness gave way and she was the mother only. With tears running down her cheeks she came back to me, begging me to forgive her—poor soul! I'd nothing to forgive. I knew all about it. She thanked me over and over again, asked me if she might kiss me, and said, 'I did not know Northern women were like you.' A little later she asked me for the

food she had at first refused. 'I do want it,' she said, 'for I am hungry—hungry.' She came often to camp after that and we became good friends. I was almost as glad as she was when her boy was nicely convalescent and she could take him home with her. There were, of course, some subjects of which we did not speak. Why should we speak of them? She was a southern woman and I a 'Yankee.' We could not see nor think alike. It is better to 'agree to disagree' in such cases, I think."

* * * * *

It was early in the memorable spring of 1861 that Mrs. Bickerdyke "enlisted for the war," though it was long after that that she was enrolled as a "regular"—and, even then, she drew no pay, but gave herself freely to the cause she had espoused.

Her first work was in the hospitals at Cairo, Illinois, where Miss Mary Stafford was also at work, trying to make more comfortable the four hundred or more men who were sick there of fevers of various kinds, measles and other diseases incidental to camp life.

Miss Stafford, as we can well imagine, welcomed Mother Bickerdyke with great joy and gladness and they worked together through several months.

Though she had seen much of the dreadful effects of battles, the first one she really witnessed was at Fort Donaldson, and here it was that she did what has been so often told in "song and story." It must be familiar to every one. Her voice would grow tender and a far-away look would come in her eyes when she spoke of it—as if again she was out under the midnight sky with her lantern, searching over that field, still thickly strewn with the unburied dead, lest somewhere among them one still alive might have been overlooked. "Oh, those dead faces! those staring, sightless eyes that no tender hand had closed! Young boys who should have been at home with their mothers—men everywhere cut down in the pride and bloom of manhood—I can never forget it all—never shut it away from my sight." It is known, too, that her brave search was rewarded by finding two young men yet alive, one of whom died soon after, but the other lived to return to his home in Dayton, Ohio. Think how he would tell the story there, and with what reverent love and gratitude those who loved him, and for whom she had saved him, would name her name! Think, too, in how many homes all over our beautiful land these scenes are duplicated—homes where she holds

"Such place in all men's thoughts that when they speak

Of great things done, or to be done, her name

Is ever on their lips."

At Fort Donaldson she assisted in the removal of the wounded to the different hospitals along the river, and did valiant work among them. At Paducah, Mound City, Pittsburg Landing, Savannah (Tenn.), Farmington, Inka, and Corinth, she went from hospital to hospital, laden always with "good things" for her "boys"—with material comforts of food and clothing, and the no less real if less material things that cheer and inspire the soul—words and deeds of love and mercy

Wherever she went order followed in her footsteps—disorder, inefficiency, wrong and injustice fled before her approach in ways that must seem no less than marvellous to those not understanding her character and resources.

Great quantities of "supplies," the making of which helped so much to relieve the weary months of waiting and anxiety for the women of the North, the loving but brave mothers, wives and daughters who waited and prayed at home while the fathers, husbands and brothers fought and fell on southern fields—were sent to her by sanitary commissions and other benevolent associations, supplies that she always put in the way of doing the greatest good to the greatest number possible, and that she gave out to the soldier-boys with many a cheering word of home and mother, thus giving them a greatly increased value and power for good. When these supplies ran short, as was sometimes inevitable, she would get a great ambulance wagon, and, with some convalescent soldier, or one detailed from the ranks for a driver, would go on long foraging expeditions into the surrounding country, returning laden with all manner of good things for the "inner man." The negroes everywhere were her friends and were glad and proud to give her fruits and vegetables from their "truck patches," and eggs, chickens, milk and butter from their storehouses. Her friends in the North sent her great boxes of clothing for her own use. She appreciated their kindness, but she kept only what she must have for herself, the rest she took with her when she went "foraging" and exchanged them for provisions for her boys.

It was not until in November, 1862, that she felt obliged to take a vacation, but it was not for long, and again in January, 1863, she said "good-bye" to her own loved ones and turned her steps southward, beginning her work at Memphis with renewed vigour and zeal. Her sons were well cared for in the school where she had placed them, and she felt herself free to do her work.

(To be continued.)

SOME THOUGHTS WHILE THE CHURCH WAS OPEN.

I HAD been reading THE INQUIRER on Saturday afternoon, and in one of the articles which interested me very much some words occurred which remained firmly in my mind. "We must know how to live."

So strong an influence had they made upon me that, during the Sunday morning, even into the church itself, they occupied my thoughts, which played upon them somewhat in this wise.

They reminded me of a great and wealthy city situated at the mouth of a river, on which could be seen almost at any hour large vessels bringing to and fro the produce of all lands; upon its quays and in its warehouses were food and material for clothing sufficient for an empire. I know its streets, I remembered that a third to a fourth of its population when I knew it, and not much change has taken place since, were dependent on casual earnings of unskilled labour, as

they called the hard work of loading and lifting, and that 15s. per week was quite an average wage all the year round, out of which 3s. 6d. to 4s. 6d. per week had to be paid for what in most cases was a wretched apology for a house. I remembered houses, streets of them, four rooms in a house, and a family in each room, each family paying 2s. 6d. per week for its bedroom, sitting-room, working-room, study all in one, and I remembered the problems which faced those families. We must know how to live.

I had been living more recently near a colliery district. I had always associated the idea of a collier with that of a higher paid workman than many of his compeers, but I found that during a large part of the year three or four days a week were all that the pit was worked.

It was not deemed wise to put too much coal on the market, it might make it too cheap. So successful were the coal-owners in this policy that coal came in large quantities from other districts right into their preserves. Even in winter the collier works only five days in the week, as he seems to prefer having at least two days in the light, rather than spend all his time on his back in the mine. This curtailment of working hours tells hardly on the "pit-brow" man, who in the district I speak of earns 3s. 4d. per day for three or four and never more than five days a week, with 4s. to 4s. 6d. to pay for rent; any houses to be had for less were little better than pig-styes. Here again was the problem for solution, for these men had actually chosen to try to realise some of the real joys of life in the love of wife and children, but with 10s. to 16s. 8d. per week income, less 4s. for rent all the year round. How are we to know how to live? That was the urgent question. When I remembered that only about 2s. 6d. per ton out of the price paid for the coal by manufacturers and householders represented the payment for all the labour concerned in raising it out of the earth, the answer did not seem far to seek.

Then I thought of what I had seen and read of the payment to women workers in what are known especially as the "sweated industries," of twelve and fourteen hours' labour day after day, repaid by a few shillings every week, rarely reaching ten, while all the time the struggle for life goes on. We must know how to live.

The article which started my thinking appealed to Herbert Spencer. I thought I remembered something of what he said. When I returned home I found it. He says*: "Men who cannot live and move and have their being without the leave of others, cannot be equally free with those others."²

And again†: "It is very easy for you, O respectable citizen, seated in your easy chair, with your feet on the fender, to hold forth on the misconduct of the people, very easy for you to censure their extravagant and vicious habits, very easy for you to be a pattern of frugality, of rectitude, of sobriety. What else should you be? But what would you do if placed in the position of the labourer?"

How would those virtues of yours stand the wear and tear of poverty? Where would your prudence and self-denial be if you were deprived of all the hopes that now stimulate you, if you had no better prospect than that of the Dorsetshire farm servant, or that of the perpetually straitened stocking weaver, or that of the mill hand with his periodical suspension of work? Let us see you tied to an irksome employment from dawn till dusk, fed on meagre food, and scarce enough of that, with no place of recreation but the pot-house, and then let us see whether you would be as steady as you are."

My thoughts then turned to the churches now open, and to their effect on the problem—How to live? Churches of various ecclesiastical designations with which I was acquainted. Churches which charged 10s. or 20s. per year for the privilege of regularly praying to God within their exclusive walls. Rich churches which seemed most anxious to have pure philosophy retailed to them with a perfect accent, and the best music most tastefully rendered: poor churches struggling hard to keep up the support of a minister as educated as the one in the next parish by giving themselves up in the winter to dramatic performances, negro minstrel entertainments, and bazaars with *cafés chantants*. Then into my soul entered familiar words, yet seeming to be deep toned with a new reality, "For behold I create new heavens and a new earth." They shall not build and another inhabit, they shall not plant and another eat, for as the days of a tree are the days of my people, and my chosen shall long enjoy the work of their hands." "If a brother or sister be naked and in lack of daily food, and one of you say unto them, 'Go in peace, be ye warmed and filled,' and yet ye give them not the things needful to the body, what doth it profit?" "Go and tell John again those things which ye do hear and see, the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

"And the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own, but they had all things common."

Here my thoughts ended with a start, for was not this rank socialism? Nay, more, it was Communism. So I proceeded that very afternoon to a Socialist meeting, and intend to continue in that fellowship as the best means of solving the problem for most of my fellow men and women." "We must know how to live." And as I spoke to the careworn crowd of men and women with the marks of the world's harsh treatment plainly to be seen in form and face, I heard that same gracious voice once again in the spirit:—"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

RICHARD ROBINSON.

TO CORRESPONDENTS:—Letters, &c., received from E. P. B., G. B., E. B., E. H., R. T. H., W. H. J., M. S., L. T., C. W. W.

* "Social Status," chap. 9, par. 2.

† Ibid., chap. 20, par. 6.

ABERDEEN UNITARIAN CHURCH.

THE opening of our new church was in every respect a complete success.* The day was radiant with autumnal sunshine, the preacher was eloquent, and the congregations were large and eager. There was much in other churches to attract: many of them had special musical features in their services in honour of the University celebration, and there was an Extraordinary Service in King's College Chapel, in connection with the Quater-Centenary. We could not have had a more trying day for our opening, for, in addition to these church attractions the decorations for the King's visit lured people out of doors; but still even the extra seats provided for the occasion were occupied, and the church was quite full. Very animated and cordial the congregation looked. I was preoccupied with my part in the service, but as I led the Principal to the platform, I felt the welcome in the gaze that greeted us. The preacher was robed in his scarlet gown and hood, and his dignity was impressive. As a first act of devotion in the new building I began the service with prayer, and was glad to feel that there was perfect hearing all through the building. The opening hymn was No. 496 in the Essex Hall Hymnal—"God of our fathers hear our prayer," and, to the tune "Old Hundredth," the congregation sang it heartily. I read the lessons, and, after the anthem "God is a Spirit," Principal Carpenter engaged in prayer. Hymn No. 322—"Our Friend, our Brother, and our Lord"—led up to the sermon, which had for its theme, "The Church of the living God," and kept the audience in rapt attention during its delivery. The clear rich voice of the preacher and his earnest spirit and thought-laden words made his preaching very impressive.

In the evening the church was almost as full as it was in the morning. The largeness of the congregation was surprising on an evening so fine and with so much excitement on the streets. The extemporaneous delivery of the speaker was charming, and produced a profound effect.

There was much wonder regarding the new organ, but the highest expectations were exceeded. The instrument fits the stately building well. It is rich and sweet in tone, and has a harmonious and comprehensive variety of stops. Messrs. Wadsworth Bros. have certainly favoured us highly by so fine an instrument.

In the afternoon there was a children's service. The centre of the church was filled with glad children, rejoicing like their elders in the new meeting-place. They listened attentively to the address given by the Rev. Andrew Chalmers, of Wakefield, on "Choosing." We had hoped that Professor Lanman, of Harvard University, would give the address, but he could not reach the city in time. I was ready to take his place, but Mr. Chalmers kindly volunteered, and almost on the impulse of the moment he chose his subject. His speaking was an unexpected service and was much enjoyed. Thus the bairns had their part in the dedication of the building.

The lecture on Monday, the 24th, was projected ere I realised that the city would

* A report of the opening meeting appeared in last week's INQUIRER.

be so much excited over the King's visit; and on going through the streets glowing with plenteous illuminations, I was afraid no one would come to it, but over a hundred were present. A report of the lecture in *Bon-Accord* said:—"Professor Lanman, who presided, holds the chair of Sanskrit in Harvard University, and is one of our most distinguished visitors. The lecturer touched the whole range of higher criticism with a skilful hand, and laid before his hearers a clear and convincing statement which would enable those who followed him to study the great theme for themselves. The closing part of the lecture, depicting Jesus as known in his life and work, was a masterpiece of portraiture, glowing with imagination, yet without the exaggeration so common to speakers on this fascinating theme. The occasion was unique, the contrast being striking between the crowded streets around, turned into fairyland by the illuminations, and the peaceful assemblage within, intently listening to two scholars of the highest culture happily brought together, and representing the old world and the new."

The collections at the various meetings, augmented by donations of southern and local friends, amounted to nearly £150. The pleasant spell of sunny weather held good over the services of the second Sunday of the opening. To a large congregation the courageous minister of Old Greyfriars Church, Edinburgh—the Rev. John Glaspey, D.D.—preached in the forenoon on "The Divine Presence." He prefaced his sermon by a kindly expression of friendship and goodwill. In the evening the congregation was larger, and the sermon on "The Need of Vision" was listened to with absorbing interest. The fraternal act of the gracious preacher was one of rare bravery, and I appreciate it deeply. He may have to suffer for it, but it marks him as a heroic advocate and exemplar of brotherhood in religious aspiration and moral effort.

The spaciousness, freshness, and fine acoustic qualities of the church are matters of general admiration, and it is very gratifying to us that we now have a home worthy of our cause. We shall concentrate thought and effort on the most effective use of it on behalf of religion and morality, and shall have a very busy winter in it. The accounts for it are not fully made up, and we do not precisely know what debt we shall have. Its cost has considerably exceeded our calculations, but it justifies all that has been spent upon it, and we trust that its maintenance will not prove burdensome. Our members are giving generously and heartily, and their spirit is enthusiastic and unifying. I am glad to report a steady addition to the membership. Ere long, I hope, it will be double what it was in our old church.

I may mention that a very touching incident in last Sunday's forenoon service was the baptism of two infants, both boys, one being named Alexander Webster Stephen.

I rejoice in the good set-off we have had, and trust that it is the beginning of a new life for our cause in Aberdeen. We are looking forward to a crowded church on Wednesday next, when Dr. Hunter preaches.

ALEX. WEBSTER.

Aberdeen, October 1, 1906.

PROVINCIAL LETTER.

LONDON.

THE busy season has begun, and from all quarters I hear reports of renewed activity. My letter can only give a few illustrations of efforts which are numerous and practically universal among our London congregations. Before mentioning them, however, I should record a piece of united action which will take place after these lines are written, but before they appear in print. On Wednesday this week (October 3), a Conference is to be held at the invitation of the Committee of the London District Unitarian Society, when it is hoped that ministers and representatives of all the congregations will be present. The subject of the Conference is entirely practical—viz., the condition and prospects chiefly of our pioneer and smaller churches and suggested means of increasing their efficiency. The Committee has spared no pains to get together a large and living assembly, and much good should result—especially if the representatives are able at an early date to report to their respective congregations, and so draw the whole body of members into collective action upon their own problems, as well as others'. It is not enough that ones or twos should be imbued with zeal and energy. These will be found in every church, but the progress made will depend on the degree in which they are supported by the rest. This week's Conference should certainly be followed up by congregational conferences as soon as possible, specially summoned to consider our duties and devise plans.

The "Van" campaign, which has done so much to arouse workers in the North, has attracted keen interest in the South; and again and again I have heard men say, "We ought to have a van about here." Still better, I have heard it said, "I would gladly go round with a van as silent manager." The meeting at Essex Hall at Whitsuntide, when the Rev. T. P. Spedding gave his stirring account of the opening weeks of the campaign did much to stimulate this feeling, and the reports subsequently printed have kept alive the flame. The van must now go into winter quarters, but there are other missionary methods still at the disposal of our congregations. There are, doubtless, great numbers of people who are densely ignorant of our gospel. It is equally certain that to some of these, at least, the news of our gospel would be a new birth of thought and life. Every Unitarian, worthy of the name, desires to help his neighbour, and here is a conspicuous way to help. As for the Unitarians who are not worthy of the name, mere Ephraims joined to their idols, "let them alone." If the sight of the city, with its woes and dissipations, cannot move them to earnest effort, our reproaches will not. "Let them alone," and let us who are otherwise minded, keep our gospel as sweet and healthful as we can, a spirit of dauntless faith and wise work, renewed day by day.

It is satisfactory to be able to report that our pulpits are almost fully manned; indeed the only really vacant place is STRATFORD, where the system of "supplies" under the supervision of the missionary minister of the Provincial Assembly, the Rev. T. E. M. Edwards, appears to be the only practicable

while it is a fairly adequate, provision for the services. Mr. E. Capleton continues the brave work at STEPNEY, which he took up in emergency some time ago; and at BERMONDSEY another layman, Mr. Jesse Hipperson, is working in succession to the Rev. Eustace Thompson, who left in August, for Belfast, with sincere good wishes and hearty gratitude for his labours in a rather stony field. In connection with the RHYL-STREET DOMESTIC MISSION (Kentish Town) a namesake (but no relation) of the Rev. Dr. Charles Read is temporarily to assist in the services and otherwise. Mr. Charles Read, the young layman thus called to missionary work, has the confidence of the Committee of the London Domestic Mission, and I hope the experiment will succeed. At PECKHAM, I understand that the Rev. G. Critchley is to have charge for a short period, pending more permanent arrangements. This is a good thing for the congregation, which indeed deserves well for its courage and fidelity under somewhat trying circumstances.

Mr. Critchley's name recalls the excellent service rendered by him at WIMBLEDON, where the pioneer work begun last winter under the District Society has clearly taken firm root. The services have recommenced at the smaller Worple Hall, an energetic local committee being in charge. It is gratifying to note that a large proportion of the supporters of the movement are, or have been, in connection with our Wandsworth congregation, itself a "pioneer movement" not so long ago. There is plenty of room between, three or four miles, and while the population around the older church grows denser every year, there is a distinct local life, at Wimbledon that renders it a peculiarly favourable scene of enterprise. The example of ACTON is encouraging. Since the opening of the iron church, in Creffield-road, the summer, long, glorious, but rather church-emptying, has intervened, and it is but now that the full benefits of the increased accommodation are manifest. In addition to the greater dignity of the Sunday services, the building affords house-room for meetings formerly scattered, and what with its Literary Society, Choral Society, and the Acton Social Union for the study of Social Questions (Sunday afternoons), the young congregation and the Rev. A. Hurn, their minister, seem to be fully employed. Of the new congregation gathering at SEVEN KINGS, in the far east, I have heard encouraging accounts, but I leave this to be reported upon by the Rev. T. E. M. Edwards, the Provincial Missionary.

Lancashire friends will not need assuring that the Rev. Charles Roper is engaging in animated efforts at KILBURN. A variety of week-night lectures, reading circles, and classes are arranged for. Propagandist discourses are announced for Sunday evenings, and a comprehensive scheme has been formed for the dissemination of literature from house to house over a very wide district during the next twelve months. The big church has yet to be built, and so the ladies have been working most enthusiastically for a November sale of work. Similar efforts are, as heretofore, being made at LEWISHAM and PLUMSTEAD, where likewise the new church buildings are as yet un-built; and as regards the recommencement of classes, &c., the story given is, of

course, one common to most, if not all of our churches.

The organisation of work at ESSEX CHURCH, Kensington, appears to be so good that I cannot forbear commending it to the notice of ministers and congregations generally. This church's means are undoubtedly greater than all can command; wealthy members find part of their æsthetic pleasure in adorning it; it has two ministers, both young and vigorous; its accessory buildings, though not ideally perfect, are adequate. But evidence abounds of the presence and unwearying interest of able men and women who loyally share the work of the church and support the pastoral lead. The affiliated societies are numerous, the printed announcements are carefully thought out and handsomely presented. If we had thirty such churches and congregations at the back of our staff of London ministers—well, things would be different. And I cannot but think that, with similar devotedness, even without the abundant means, things might be different with us. As everybody knows, the Rev. F. K. Freeston is engaged just now in a two months' pulpit exchange with the Rev. Dr. Crothers, of Cambridge, U.S.A. We shall be sorry when the time comes to part with Dr. Crothers, whose happy spirit and tender wisdom have endeared him to so many up and down the country; but, grateful for his whole-hearted service amongst us, we shall send him to his own people, benefited, we trust, by his residence here, and bearing kindly remembrances of us who will kindly remember him. As for brother Freeston we all wish him a safe return, with only so much of Yankee accent caught as will impart added dignity to his speech.

I close with an item of immediate importance. The ISLINGTON congregation is about a work deserving loyal support throughout our circle. Additions and alterations to the school buildings are imperatively needed. The site adjoining the church is admirably situated as a centre of education and social work; the scheme proposed, to furnish class-rooms, &c., is a sensible one, and by no means extravagant. The total sum which they hope to raise, for this and other purposes, is £1,700. Already, nearly £1,000 has been subscribed by the congregation and friends, and a bazaar is to be held on October 18 to 20 next to raise the remainder. With the help of outside friends the success should be certain. That help will assuredly be the more cordially given because the new buildings will be known as "The Preston Memorial Hall." The late Mr. Joseph T. Preston, whose "long and faithful service to the cause of Liberal Christianity in North London" is thus to be commemorated, belonged to a family which, for generations, has contributed good workers to our cause. Some are entered into rest, and some, happily, are worthily carrying on the high traditions of their lineage. Mr. Joseph Preston himself set a fine example of devotion to his church and to our whole community. The honour due to the dead and the service due to the living demand a ready response to this appeal.

W. G. TARRANT.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: All Souls' Church.—A hundred years ago the Rev. W. H. Drummond, D.D., preached in the Second Church in Rosemary-street, at the opening of the organ, which was the first to be erected in a place of worship in Belfast. Last Sunday, his grandson, the Rev. W. H. Drummond, the minister of All Souls', which is the present representative of the Second Church, and still uses the organ, preached on the occasion of its centenary, a sermon from which we hope before long to be able to publish a considerable passage. The organ was originally opened on Sunday, Sept. 7, 1806, and the *Belfast News Letter* of the following Tuesday had this reference to the event:—"On Sunday last the new organ in the Second Congregation of Protestant Dissenters of Belfast was opened by Mr. Bunting, with the music of the Old 100th Psalm, the composition, as Handel said, of Martin Luther. The instrument was conducted with chaste gravity, suited to the simplicity of Presbyterian worship, and the finest effect produced by an admirable finger, directed by pure taste. The sermon was preached by the Rev. Mr. Drummond, and a large collection made for the support of the Dispensary and Fever Hospital, an institution which has produced the happiest effects by limiting the quantity and reducing the virulence of contagion. Though the hearers were many, the house being very crowded, a number of opulent ladies and gentlemen were absent, whose charity will, no doubt, be sent in, as usual on such occasions. The Right Honourable Lord Castlereagh was present in the uniform of his regiment, and assisted in receiving the collection after the sermon." On Sunday, Oct. 14 and 21, the Rev. James Drummond, Litt.D., DD., is to preach in All Souls' Church at both services.

Bolton: Bank street (Jubilee Services).—The Jubilee of the present Bank-street Chapel, to which we referred in a note last week, was celebrated last Sunday with special services, which were very largely attended. In the morning the choir sang the anthem, "Praise His Awful Name," from Spohr's "Last Judgment." The Rev. J. H. Weatherall began his morning sermon by quoting Schiller's saying, "To which religion do I belong? I answer, 'To no religion.' And wherefore to none. Because of religion itself." In the evening the anthem was Gaul's "I was glad." The Rev. J. H. Weatherall again preached. His sermon was a vindication of the Bank-street position by the test of 50 years of theological transition, and he quoted George Meredith's saying, "We have the world against us. It shall not keep us from trying to serve it." All the tickets for the reunion at the Baths Assembly Rooms on Wednesday were sold, and many more could have been disposed of, had the accommodation permitted.

Carlisle.—The winter activities at the Viaduct Church began last week with a lantern lecture on the English Lakes, by the Rev. A. Thornhill, and a musical party by Mrs. McAlister. Both were successful, the lecture being attended by over sixty persons, and the party achieving its purpose, which was to defray the cost of a cover for the new piano, now happily paid for. A junior guild and a children's hour are being organised, and several projects are on foot, with the object of avoiding a financial deficit. In these laudable efforts the congregation deserves the aid of distant friends, as, owing to heavy losses by death, the financial burden presses heavily upon this remote outpost of our faith. Last Sunday very successful harvest festival services were held, attracting unusually large congregations. A fruit banquet on Monday was equally successful, the total proceeds amounting to about £4 6s.

Chatham.—On Sunday, Sept. 23, the sermons at the Unitarian Church were preached by Dr. Bimal C. Ghosh, M.A.: in the morning taking as his subject, "Ancient Hindu Religious Ideals," and in the evening "The Meaning of Religion."

Coventry.—After being closed for two months for extensive renovation, the Great Meeting House was opened on Sunday, September 30, when the Rev. F. H. Jones, of Dr. Williams' Library, preached both morning and evening, his subjects being Religion and

Charity. As part of the much needed renovation of the chapel, the fine oak of the interior has been freed from inartistic staining and has been polished. The organ has also been improved, and the walls pleasantly coloured. The trustees of the chapel have carefully seen to the interior of the building, placing incandescents, instead of the old system, where needed. On October 1 a most successful party and entertainment took place in the Sunday-school, when Mr. Jones gave an encouraging address.

Harvest Thanksgiving Services.—In addition to the harvest services noted under other headings, we have reports of successful services held at **Congleton**, where the Rev. J. E. Manning was the special preacher; at **Scarborough**, where the Rev. Gertrud von Petzold, of Leicester, was the preacher; at **Stannington**, where the Rev. J. Ruddle, the resident minister, preached; and on Monday evening a service of song, "The Golden Glade," was rendered; and at **Moss Side, Manchester**, the Rev. A. C. Fox preached to large congregations; in the afternoon the Sunday scholars rendered the sacred cantata, "Under the Palms," and a collection was made in aid of the Blackpool Convalescent Home.

Liverpool: Hope street.—The annual soirée of the congregation was held in the Church Hall on Tuesday, Sept. 25, and proved a most enjoyable occasion. Mr. F. Robinson, who presided, said he was proud to belong to a reconciling church, the influence of which was probably greater than they thought, or than appeared on the surface. He referred with appreciation to the new supplementary hymn-book. The Rev. H. D. Roberts gave an address in which he spoke of many matters of congregational interest, both personal and in reference to future work, and gave, in conclusion, reasons why their members should pre-eminently possess a sturdier and more intense core of personal enthusiasm than others.

Liverpool Sunday-school Society.—The winter session opened with a devotional service at the Ancient Chapel on Thursday, September 27, above thirty members being present. The Rev. W. Reynolds conducted the service, and the Rev. Joseph Anderton gave a very helpful and beautiful address on "Love," showing how, in all our Sunday-school work, that was the essential thing; that by loving our scholars, and showing our love, we may teach them to love, first each other, then the beautiful things around them in the world, and finally bring them to love God, the Giver of all; for Love never faileth.

London: Islington.—On Thursday, September 27, Mr. J. H. Leigh generously gave a dramatic recital of "Hamlet," at Unity Church, on behalf of the Preston Memorial Building Fund. Mr. Leigh is no stranger in this school-room, and his powerful rendering of the play was warmly appreciated by the enthusiastic audience. The fund has two objects, the first being to perpetuate the memory of Mr. Joseph T. Preston, the "Father of Unity Church"; the second to provide means for enlarging and maintaining the accommodation of the Sunday-schools and social activities connected with the church. In aid of the fund a bazaar will be held in Myddleton Hall, Upper-street, on Thursday, Friday, and Saturday, October 18, 19, and 20. The openers, for the three days, will be successively Lady Durning-Lawrence, Mrs. W. Blake Odgers, and Mrs. Hahemann Epps. The minister and congregation have been working strenuously for the fund during the summer, and hope all friends who can possibly do so will be present at the bazaar, and help in clearing the stalls of the many beautiful articles already provided for them; but, as some of these are still insufficiently furnished, any gifts (which should be priced) would be gratefully received by Mrs. Savell Hicks, 26, Marquess-road, Canonbury, N.

London: Kentish Town.—On Friday evening, September 28, the Rev. S. M. Crothers, D.D., gave an address in the Free Christian Church, Clarence-road, on the "Crisis in the Christian Church," dealing with the subject from the intellectual and moral point of view. The address was preceded by a short service conducted by the minister, the Rev. F. Hankinson. The congregation and friends from neighbouring churches attended in large numbers, and the service and address were greatly appreciated. On Sunday the harvest services were held, conducted in the morning by the Rev. Dr. Cressey, and in the evening by the minister. Both services were well attended.

There are evidences that the untiring work of the Rev. F. Hankinson is bearing good fruit.

London: Mansford-street.—The Rev. Gordon Cooper writes in the October Calendar, after telling of the various activities about to be recommenced for the winter season at this vigorous Mission:—"In the midst of all the meetings which will occupy our rooms at the Mission every night of the week from Monday to Saturday, I hope the claims of the Sunday-school and the evening service on Sunday will not be forgotten. They are the most important of all our meetings. We still need two regular teachers to take two classes of boys on Sunday afternoons, and I should be glad to hear of others who would be willing to take a class occasionally in the absence of the regular teacher. 'Let us not forsake the assembling of ourselves together' for rest and worship."

Manchester: Longsight.—The harvest festival services were held on Sunday, September 30, conducted by the Rev. H. J. Rossington. In the afternoon the Lord Mayor of Manchester (Councillor Thewlis) gave an address. In the evening the choir rendered Mendelssohn's 95th Psalm: "O come, let us sing."

Mansfield: Old Meeting House.—On Sunday, Sept. 16, the annual harvest thanksgiving services were held, the Rev. F. Heming Vaughan, B.A., the newly-appointed minister, officiating. There were good congregations, especially in the evening, the chapel being crowded. On Monday the annual congregational tea and welcome to Mr. and Mrs. Vaughan took place. Mr. J. E. Birks presided at the meeting, and on behalf of the congregation offered the new minister and his wife a most hearty welcome. Mr. J. Harrop White offered a welcome on behalf of the Sunday-school, the Rev. W. H. Burgess, B.A., of Loughborough, on behalf of the North Midland P. and U. Association, and the Rev. J. Carnegie, the minister of the Mansfield Methodist Free Church, in an eloquent speech, expressed the great pleasure it gave him to join in the welcome, and wish Mr. Vaughan every success in his ministry at Mansfield. The Rev. F. H. Vaughan, having thanked everybody present for their hearty welcome, Mr. C. H. King, of Hull, expressed the good wishes of the Hull congregation. Mr. J. Birks, as chapel warden, thanked the speakers, the visitors from other towns, and those who contributed to the musical part of the programme.

Sheffield.—On Saturday last, Sept. 29, the Quarterly Conference was held at the Attercliffe Unitarian School Church where a number of teachers and friends met at 3 p.m. to visit High Hazels Park, returning to the school church at 5 o'clock for tea, after which, a meeting was held at which about 40 persons were present. After the transaction of routine business, Miss Ida Bennett, the delegate from the Upper Chapel (Sheffield) to the Oxford Summer Session of S.S. Workers, gave a brief, bright, and pithy account of her visit. Following Miss Bennett's paper, an address on the subject of "Our Labour of Love" was given by the Rev. W. Stephens, of the Church of Our Father, Rotherham. A vote of thanks was proposed by Rev. C. J. Street and seconded by Rev. A. H. Dolphin, supported by Mr. W. Laycock, after which the meeting was open for discussion, in which several teachers and friends took part.

Stourbridge.—We have received only a belated report of the welcome to the Rev. Dr. J. Ewart as minister, which took place on Sunday and Monday, September 16 and 17. On the Sunday special services were conducted by the Rev. A. N. Blatchford, of Bristol, and in the following evening a welcome meeting was held in the Music Rooms. Mr. J. Grosvenor Lee presided, and Mr. A. W. Worthington and the Rev. A. N. Blatchford and the Rev. A. H. Thomas the new minister's predecessor in the pulpit, and the Rev. A. H. Shelley, on behalf of the Midland Christian Union, all spoke in support of a resolution of welcome, which was carried with enthusiasm. Dr. Ewart, in the course of his reply, said that among the things he had felt in Stourbridge was that there were few critics of sermons, a feature different to the Scotch nation. In this work at Stourbridge he was going to keep two things in view in regard to his sermons. He was going to try to be as simple as possible, and in the second place he was going to try to be short. There were other things which the chapel must carry on. If all the members of the congregation were as enthusiastic as some ten they would

have a new hall in six months. There were other interests besides their souls, and in order to faithfully discharge these they must have a hall, and they would have a hall. It was all very well to form high hopes. It was dangerous to form high hopes unless they carried them out. He promised them he would do his best to help them to carry them out, but a minister was helpless unless he was backed up by his congregation. If they would do their best to make their congregation a success and a place of light and leading in the town; then, with God's help, he would.

Unitarian Van Mission.—After the week-night meetings at Royton and Shaw, the van paid a visit to Oldham on Sunday by the invitation of the minister, who undertook to give an address at the close of his evening service indoors. The site secured was an excellent one, not far from the chapel, and a splendid meeting in perfect weather was begun at 8 o'clock and concluded at 9. A large body of the congregation gathered round with several members of the choir. The lay missionary conducted the devotional part of the service, and the Rev. J. A. Pearson addressed a congregation numbering between 500 and 600. At his request three collecting boxes were taken round for freewill offerings on behalf of the funds of the mission, and a record, both in the number of coins and amount realised, was the gratifying result.

POETS, in seeking the beautiful, find more truths than philosophers in seeking the true.—*Joubert.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 7.

- Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
- Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
- Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
- Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY, and 7, Rev. T. E. M. EDWARDS.
- Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAFLYN.
- Anniversary and Harvest Thanksgiving Services.
- Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
- Deptford, Church-street. 11.15 and 6.30, Rev. A. J. MARCHANT.
- Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. S. M. CROTHERS, D.D.
- Communion.
- Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
- Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
- Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A. Evening: "The Religious and Moral Significance of Shakespeare's 'Hamlet.'"
- Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
- Ilford Assembly Room, Broadway, 6.30, Mr. T. ELLIOT.
- Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A., and 7, Rev. Dr. CRESSEY.
- Kentish Town, Clarence-road, N.W., 11.15, Rev. FRED HANKINSON, and 7.
- Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
- Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
- Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
- Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
- Peckham, Avondale-road, 11 and 6.30.
- Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
- Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
- Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
- Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.

Stratford Unitarian Church, 11, Rev. W. L. TUCKER, M.A., and 6.30, Rev. F. W. STANLEY. Harvest Thanksgiving Services. Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A. Wimbledon, Smaller Worple Hall, 7, Rev. E. SAVELL HICKS, M.A., "The Sacred and Secular."

Wood Green, Unity Church, 11, Rev. Dr. MUMMERY, and 7, Rev. F. HANKINSON.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HOBBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. J. HARWOOD, B.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST FERRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. E. PERRY.

LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. W. LOFTUS HARE.

UNITARIAN VAN MISSION, Failsworth, October 8 and 9; Miles Platting, Oct. 10 and 11; Closing Meetings, Stevenson-square, Manchester, Oct. 12 and 13, at 7.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House. Opening Service, Wednesday, October 10, 7, Rev. E. O. JENKINS.

CAFE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE,
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

CITY TEMPLE THEOLOGY.

NEXT SUNDAY EVENING (October 7th), at Little Portland Street Chapel, Oxford Circus, the Rev. J. PAGE HOPPS will give an exposition of the Rev. R. J. Campbell's published teachings concerning the Atonement and the Personality of Jesus Christ. SERVICE AT SEVEN.

WILBRAHAM ROAD CHURCH (UNITARIAN), CHORLTON-CUM-HARDY.

The Rev. W. E. GEORGE, M.A., will commence his ministry at this Church on Sunday next, October 7th. Services at 10.30 and 6.30. Harvest Thanksgiving.

MISS DREWRY'S Evening Meetings for the Critical Study of individual works of English Literature will begin again early in October. Miss Drewry gives Lectures, Readings, and Lessons in English Language and Literature and kindred subjects; examines and helps students by letter and in her Reading Society.—143, King Henry's-road, London, N.W.

MARRIAGE.

MELLAND—GEE.—On September 29th, at the Parish Church, Duffield, by the Rev. W. M. D. La Touche, M.A., Vicar of Stokesay, assisted by the Rev. J. C. P. Aldous, M.A., Vicar of the Parish, and the Rev. W. Llewelyn Herford, M.A., Rector of St. Matthew's, Ardwick, cousin of the bride, Charles Herbert Melland, M.D., son of Frederick Melland, of Manchester, to Annie Dorothea, only child of Lionel C. E. Gee, of Adelaide, South Australia, and great-granddaughter of the late John Herford, of Manchester.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

TUNBRIDGE WELLS.—ROCHELLE, 21, Crescent-road.—PRIVATE BOARDING ESTABLISHMENT. Central for Churches, close to Common. Good cooking. Terms moderate.—The Misses PITT-HAMMOND and WOODROW.

COMFORTABLE APARTMENTS to Let, permanent or otherwise, near sea and station. Terms moderate.—Mrs. W. WINNING, 3, Church-street, Southport.

Near the British Museum.

KINGSLEY HOTEL
HART STREET, BLOOMSBURY SQUARE, LONDON.

This well-appointed and commodious Temperance Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone.

Bedrooms from 3s. to 5s. per night.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application.

Telegraphic Address: "BOOKCRAFT," LONDON.

Situations,

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, COOK-GENERAL. Small family. One other young servant kept. Age not under 23. Must be thoroughly reliable. Comfortable home.—Mrs. ANTHONY, "Hillcroft," Steep, Petersfield, Hants.

YOUNG QUALIFIED CHEMIST'S ASSISTANT, with knowledge of photography. Good opening to suitable applicant.—A. C., c/o DAVY, HILL & Co., Southwark, S.E.

LADY, GRADUATE, not strong enough to continue public school work, wishes engagement as COMPANION-GOVERNESS to a delicate girl.—Address C. H., 22, Fern Avenue, Newcastle.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really, wholesome Confectionery. *Lancet*

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

ONE SHILLING NET. POSTAGE 2d.

JAMES MARTINEAU

THE STORY OF HIS LIFE.

By ALFRED HALL, M.A.

THIS little book has been written in the hope that it will be welcome to young people who ought to know something of James Martineau, whose thinking has had and continues to have a powerful influence upon the best religious life of our time; also to busy people who have not time to read the larger biographies published.

The Christian Register (Boston, U.S.A.) says:—

"This little volume, which may easily be read in an evening, omits of course very much that may be found in the ample biographies of this remarkable man. It is likely, however, to be read by far more people than those, and thus serve a ministry their fulness forbids. Small as it is, however, it brings together the more salient details of Martineau's career in a style, though compact, yet lucid. The author warmly admires, yet is he restrained in his utterance. He is little disposed to criticise, yet abstains from exaggerated praise. The book is designed more especially for the young, yet it is one that the father may read to his children to the improvement of himself, and the minister may ponder to the renewal of his consecration. What a treasure for a young man's birthday!"

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand.

Cloth, Cr. 8vo, 188 pp., 2s. net. Postage 3d.

THE RELIGION OF NATURE

AND OF HUMAN EXPERIENCE.

By W. J. JUPP.

CONTENTS:—Chapter I. Prelude; II. The Kinship of Nature; III. The Return to Nature; IV. The Healing Grace of Nature; V. Pioneers of the Religion of Nature; VI. Seer and Poet; VII. The Witness of Science; VIII. The Poet-Naturalists (1); IX. The Poet Naturalists (2); X. The Appeal of Beauty; XI. The Ethical Ideal; XII. The Faith of the Religion of Nature; XIII. Human Fellowship in the Religion of Nature.

"He writes well and enthusiastically of the universal kinship of nature, of the ethical idea of beauty, and of God 'as the One Spirit that includes and pervades all the parts and realises itself in and through them.'"—*The Times*.

Book Room, Essex Hall, Essex Street, Strand, W.C.; or through any Bookseller.

THE CHURCHES AND MODERN THOUGHT:

An Inquiry Into the Grounds of Unbelief.

Obtainable at Smith & Son's Bookstalls, Boot's Library, The Times Book Club, and other circulating Libraries.

FOR THE HOLIDAYS.

BEE SONGS.

By the Rev. W. G. TARRANT.

"A little book of graceful and sincere songs and lyrics."—*T. P.'s Weekly*.

"Cannot fail to bring cheer to the reader."—*New Age*.

ONE SHILLING NET.

PHILIP GREEN, 5, Essex Street, Strand.
(Or of the Author, Wandsworth.)

JOHN HARWOOD'S DRAMATIC RECITALS.

New and Original Adaptation of Charles Dickens's Story "The Chimes," also "Cricket on the Hearth," "A Christmas Carol," "Doctor Marigold's Story," &c., and Selections from Shakespeare and other Authors. Special terms for our own churches. Address:

FAIR VIEW, PENDLETON, MANCHESTER.

Bicentenary of Nonconformity. ROTHERHAM.

The above event will be celebrated on
Thursday, October 11th, 1906.

Service in the Church of Our Father, 3 p.m.
Tea at 4.30 p.m. Public meetings, 6 p.m.
Friends from all Denominations invited.

DUKINFIELD OLD CHAPEL AND SUNDAY SCHOOL.

A GRAND BAZAAR

will be held in November, 1907.

BOOKLETS OF LIBERAL RELIGION

THREEPENCE EACH NET. POST 6d.

THE RESURRECTION OF JESUS: A
Plea for the Reanimation Theory. By
P. E. VIZARD.

A FEW THOUGHTS ON THE MIRACU-
LOUS IN CHRISTIANITY. By JAMES
DRUMMOND, M.A., LL.D.

GIORDANO BRUNO. A Hero of
Thought, the Harbinger of a New
Philosophy. By MAURICE ADAMS.

JAMES MARTINEAU AND FRANCIS
WILLIAM NEWMAN AS RELIGIOUS
TEACHERS. By S. H. MELLONE, M.A., D.Sc.

THE DISTINCTIVE PRINCIPLES OF
THE LIBERAL FREE CHURCHES. A
Manual of Questions and Answers for use
in the Church, School, and Home. By H. S.
PERRIS, M.A.

UNITY CHURCH, ISLINGTON.

A BAZAAR

WILL BE HELD AT

MYDDLETON HALL, UPPER ST., ISLINGTON

(Opposite the Church).

On Thursday, 18th, Friday, 19th, and
Saturday, 20th of October,

IN AID OF THE

PRESTON MEMORIAL BUILDING FUND.

To be opened at 3.0 each day.

Thursday, by Lady DURNING-LAWRENCE.

Friday, by Mrs. W. BLAKE ODGERS, and

Saturday, by Mrs. H. EPPS.

Articles for sale at the Bazaar will be most
gratefully received, and may be sent to

Mrs. SAVELL HICKS,

26, Marquess-road, Canonbury, N.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle
of freely imparting theological knowledge without
insisting upon the adoption of particular theologi-
cal doctrines."

SESSION 1906—1907.

The Rev. J. ESTLIN CARPENTER, M.A.,
D.Litt., D.D., Principal of the College, will
deliver the OPENING ADDRESS in the
College on MONDAY, OCTOBER 15th, at 5 p.m.

Subject:—"Christianity in the Light of
Christian Experience."

A. H. WORTHINGTON, } Secretaries.
HENRY GOW, }

ANY CHURCH wanting to dispose of
copies of "MARTINEAU'S HYMNS
OF PRAISE AND PRAYER" please com-
municate with ERIC MORTIMER, 18, Dalton-
street, Wolverhampton.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. *Head Mistress:* Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians,
Healthby situation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
ABERYSTWYTH.

Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

CHANNING HOUSE SCHOOL.
HIGHGATE, LONDON, N.

The next Examination for the Committee's
Scholarship will be held on Friday, November
30th. For particulars, apply to the Head
Mistress, Miss LILIAN TALBOT, B.A., on or
before November 1st.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice,
3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

**CROSS STREET CHAPEL, MAN-
CHESTER, HARVEST SERVICES,**
October 7th (at 10.30 and 6.30). Conducted
by Dr. DRUMMOND, Rev. S. A. STEINTHAL,
and Rev. E. P. BARROW, M.A.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Pro-
prietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 28, Lamba Conduit-street, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate—Saturday,
October 6, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3355.
NEW SERIES, No. 459.]

LONDON, SATURDAY, OCTOBER 13, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	665
LEADER:—	
A Rejoicing Faith ...	672
ARTICLES:—	
Essays in Restatement.—XVIII.	666
In the Crow's Nest ...	667
An Organ Centenary ...	669
Dr. Crothers to Guild Members...	672
PROVINCIAL LETTER:—Liverpool	676
MEETINGS:—	
Pontypridd Church Opening ...	668
Unitarian Home Missionary College ...	670
Provincial Assembly of London and South-Eastern Counties ...	673
Manchester Domestic Mission ...	675
CORRESPONDENCE:—	
British and Foreign Unitarian Association ...	669
The Van Mission ...	669
Towards Social Reform ...	670
LITERATURE:—	
Articles in the Reviews ...	671
OBITUARY:—	
The Rev. J. A. Newell ...	671
POETRY:—Morning Aspiration ...	673
THE CHILDREN'S COLUMN ...	671
NEWS FROM THE CHURCHES ...	677
OUR CALENDAR ...	678

NOTES OF THE WEEK.

THE Autumnal Meetings of the British and Foreign Unitarian Association are to be held next Friday and Saturday at Leeds and Bradford, combined on Saturday afternoon with the opening of the new church, of which the Rev. W. Rosling is minister, at West Bowling, Bradford. A letter from the officers of the Association calls attention to these meetings, and full particulars are advertised in another column.

MEMBERS of the Council of the British and Foreign Unitarian Association will remember that the next meeting is to be held on Tuesday afternoon, Oct. 30. We understand that on the evening of that day the Association will hold a reception at Essex Hall for the purpose of bidding farewell to the Rev. S. M. Crothers, D.D., on his return to America.

DR. CROTHERS re-delivered his Essex Hall lecture on "The Making of Religion," in the Octagon Chapel, Norwich, on Wednesday, October 3, the chair being taken by Mr. G. A. King, the chairman of the congregation. Upwards of four hundred persons were present, and men seemed to be in the majority. The audience included some of the most prominent citizens and most thoughtful men of the city of various denominations. The lecture was followed with intense interest, and many of those present have since expressed their admiration of Dr. Crothers' ability as a thinker and his force as a

speaker. The experiment of having the Essex Hall lecture re-delivered in provincial towns has, so far as Norwich is concerned, proved a complete success.

ON this lecture the *Eastern Daily Press* of October 4 made the following comment:—"The note upon which Dr. Crothers concluded his powerful address on 'The Making of Religion' at the Octagon last night is a note which cannot be sounded too clearly or persistently in the modern world. The religious instinct takes many forms in the course of human history, but fundamentally, and underneath all the varying concrete beliefs in which it is embodied from changing age to age, it is the same instinct working to the same end. It is the instinct for the kingdom of God upon earth; for the realisation of a kind of life, in all our human relationships, that can satisfy the human craving for righteousness. It is a false philosophy which, when high ideals are preached, speaks of 'human nature being what it is' as an obstacle to the attainment of those ideals. Why, the very existence of high ideals comes of human nature being what it is; and there is no deeper or more constant hunger in human nature than the hunger and the impulse for righteousness. The religious instinct, in spite of many superficial appearances to the contrary, was never stronger in the world than to-day. If, as appears to be undoubtedly the case, it is becoming weaker in the form of reliance upon mere theological creeds, it is reappearing with a hundredfold force in the form of insistence upon an adjustment of the workaday activities of the world to the requirements of Christian ethics. If the churches are getting into shallows, citizenship is in full tide with the religious impulse; and men are coming to realise that the religious work now crying out to be done is that, as Dr. Crothers puts it, of 'organising for the work of building up upon the earth a just, true, generous, human society, the old ideal of the kingdom of God here upon earth.' Through all our municipal and national work this ethical influence is sweeping to-day, giving us a new conception of the meaning of citizenship, as the instrument by which men can help to work out the Divine purpose in the order of the world. Our political and municipal problems are, in this true sense, becoming religious problems; problems of the coming of the kingdom. The passion of a great purpose is vitalising them."

Two new students from the Far East will be welcomed at the beginning of the

session at Manchester College, Oxford, on Monday next—Mr. Haldar, of Calcutta, the Brahmo student, and Mr. Nagai, of Tokio, the Japanese student. These two gentlemen arrived in London this week, and were welcomed by the President of the British and Foreign Unitarian Association, at Essex Hall, at the meeting of the Committee on Wednesday afternoon. Of Mr. Haldar's farewell at Calcutta, the following account was given in one of the Indian papers:—"Babu Sasadhar Haldar, the Manchester College Scholar-elect left Calcutta for England on August 23. On the morning of the same day, after special divine service conducted by Pundit S. N. Sastri, he was accepted as a Candidate Worker of the Sadhanashram, with which he had been associated for the last three years. In the course of his sermon. Pundit Sastri reminded the pilgrim of the unknown dangers, temptations, and spiritual dryness that he might have to face in the distant land, and said that the only safeguard against them was reliance on the mercy of God, that his connection with the Ashram, the spiritual home, would silently help him in the matter, that the Ashram had no other treasure to give to him except their prayers, which would always be for his safety and progress. Babu Umeschandra Datta advised him to remember the noble mission of his life and the expectations of the Brahmo Samaj." We trust that both of our friends will find in this country abundant sympathy and stimulus for that higher life to the service of which they are devoted. Mr. Sukhtankar, the former Brahmo student at Manchester College, is still pursuing his studies in Germany, with the aid of the Hibbert Trustees. He is to have another session there before returning to India.

THE Exhibition of the collected works of Mr. Holman Hunt at the Leicester Galleries (close by the south side of Leicester-square) should by no means be missed. It is to be open during October and November. The catalogue has a prefatory note by Sir W. B. Richmond, and his portrait of Holman Hunt is also in the Gallery. The duplicated pictures are of special interest, and in more than one instance the smaller and earlier version seems to us the more beautiful of the two. So with the "May Morning on Magdalen Tower," especially in the boys' faces, and in "The Triumph of the Innocents," of which the earlier version, painted in 1870, has not before been exhibited. Here the conception of the mother and the child Jesus appear to be quite different from that of the larger

picture. The look on the child's face is more mystical and very lovely. Of the well-known "Finding of the Saviour in the Temple" there is also a small version, lent by Mrs. George Holt. The portrait of the artist himself, painted in 1868, but never before exhibited, is wonderfully vivid. It is to go to the Uffizi Gallery at Florence.

THE seventh Lees and Raper lecture will be delivered by the Rev. Dawson Burns, D.D., in the City Temple, London, on Thursday, October 25. The Rev. R. J. Campbell, M.A., has consented to preside. The subject of the lecture will be, "The Bible and Temperance Reform." The date of the lecture occurs during the week of the Jubilee Celebration of the National Temperance League. Admission will be free by ticket only, to be had from the Secretary, 20, Tothill-street, Westminster.

THE Rev. F. K. Freeston, in a letter to his congregation, printed on the cover of the Essex Church Calendar for October, and dated from Cambridge, Mass., gives some impressions of church services and methods in New England, and adds:—

"Great principles make great claims. These lines are being jotted down on old Lexington Common, seated on a form in front of the boulder stone on which are the famous words, attributed by Theodore Parker to his grandfather;—'Stand your ground. Don't fire unless fired upon. But if they mean to have a war, let it begin here.' These warlike orders contain for us resolute, yet pacific advice: Stand to your ground—the ground of civil and religious liberty, the ground of spiritual catholicity. Don't fire unless fired upon—that is to say, don't begin, or be drawn into theological controversy, unless attacked unjustly. But if our principles are put in jeopardy, let our defence be prompt and ready, and let their witness be found first in each of our lives."

AT Little Portland-street Chapel, last Sunday evening, the Rev. J. Page Hopps discoursed to a large congregation on "City Temple Theology." Basing his remarks on Mr. Campbell's *Christian World* summary of his address to London ministers, and on his published expositions of the Atonement and the Person of Jesus, Mr. Page Hopps came to the conclusion that on all the vital points there was not the slightest difference between his own teachings and Mr. Campbell's. In closing, Mr. Page Hopps said:—"We must be permitted a little self-congratulation. The small band of brave and honest people who have held the fort here so long may well be glad to see their testimony borne, in every particular, in another of the high places: It has been so borne again and again in Westminster Abbey, and now in the City Temple. We rejoice, and only regret that the bearing of it is overshadowed by unfaithfulness to solemn legal pledges and trusts—unfaithfulness which sets a bad example even to the Stock Exchange. Still, that testimony is borne, and we are glad, and all the more because all the signs of the times point to the fact that the long-condemned faith of the Unitarian is destined to be the universal faith of Christendom."

THE Rev. J. Tyssul Davis, of Chatham, who went out to take the place of the Rev. R. Balmforth at the Free Protestant (Unitarian) Church, Cape Town, during his temporary absence through ill-health, received a cordial welcome from the congregation at a social meeting held at the church on Sept. 7. Mr. F. J. Centlivres, of the *South African News*, who presided, offered a hearty welcome to Mr. Davis, and expressed the gratitude of the congregation for his kindness in coming to help them in their need. Mr. L. Woodhead promised they would do everything to make Mr. Davis's sojourn in the Colony a happy and pleasant one. They had a superb climate, and if they could stay the hand of the "Cape Doctor" (the south-east wind) they could promise their visitor nature in her most smiling mood. Mr. W. S. Woodhead and Mr. Agate (brother of the Rev. Dendy Agate) also spoke; and Mr. Davis gratefully acknowledged the warm-hearted reception that had been accorded to him. He was glad to be of service in relieving an esteemed fellow-student, but their gratitude must be given to his congregation at Chatham, who had in a disinterested spirit consented to his absence.

WE hear from the Rev. C. D. Badland, of Kidderminster, that the report (which we gave in the *INQUIRER* of September 22) of the attendance at the magnificent Van Mission meeting at Todmorden was unintentionally exaggerated. From 1,500 to 2,000 was the estimate of enthusiasm. From 700 to 1,000 is the revised estimate.

READERS who know and value Mr. Jonathan Nield's admirable "Guide to the Best Historical Novels and Tales" will be interested to hear that he is himself adventuring into the field of fiction. His novel "Slings of Fortune" is published by Mr. H. R. Allenson.

Cornhill has this month as frontispiece an interesting portrait of Charlotte Brontë, from a water-colour drawing by Paul Héger, of Brussels. The original, which is now in the National Portrait Gallery, was painted in 1850.

THIS month's *World's Work and Play* has a most interesting account of Mr. W. T. Carr's discovery and elaboration of a new form of "Cereal Rubber," which promises to be of the utmost importance in meeting the present enormous demand for rubber, due to motor-cars and other things, for which the natural supply threatens to be insufficient. The article mentions that Dr. Priestley, in his work on perspective, calls attention to india-rubber as a novelty for erasing pencil marks, and states that "it is sold in cubical pieces of half an inch for three shillings each."

THE PORTRAIT OF DR. DRUMMOND.—Any old students of Manchester College, Oxford, who have not yet received a copy of the photogravure of the portrait of Dr. Drummond, and wish to have one, are requested to communicate at once with the Rev. V. D. Davis, 9, Nightingale-square, Balham, S.W.

ESSAYS IN RESTATEMENT.

VIII.—MINISTRY.

THE controversy which rages round the terms "priest" and "presbyter" would be very differently regarded, if we would agree to make the teaching of Christ, and not the actions of his first followers, the real ground-work and constitution of the Christian ministry. It is easy to see how the varied circumstances and increasing activities of the early churches would lead to the appointment of special officers; how some would in a measure, and almost of necessity, take up and carry on, in some form, the older ministries of the temple and of the synagogue; whilst others, more free from Jewish tradition, would to some extent find their models in Gentile administration. But why should we throw ourselves into the developments of the second century, when the threefold ministry of bishops, presbyters, and deacons had established itself in all, and fight an endless battle over the distinctions between the apostolate and the episcopacy, the episcopacy and the presbyterate, the presbyterate and the diaconate? Can we appeal to the words of Christ himself, if not for plain direction, at least for hint and suggestion?

In his recorded teaching there is mention, so to speak, of three orders of ministry. The first order is that of "servants." "He sent forth his servant at supper time." He was to carry a message to the labouring poor in "streets and lanes," and then to the wandering poor of "highways and hedges." The minister is here the missionary, a servant sent on an errand.

The second order was that of "stewards." "Who then is the faithful and wise steward whom his lord shall set over his household, to give them their portion of food in due season?" The minister is here a servant with authority, entrusted with duties of administration within a definite sphere, but still a servant.

The third order is the order of "pastors." It is foreshadowed in the words, "Feed my sheep"; it is recognised in those writings of the apostolic age (Acts xx. 28; Ephes. iv. 11; 1 Pet. v. 2) which make mention of the "shepherd" and his "flock." The minister is here a leader and ensample, comes into more tender relationship, and has a wider oversight.

There are indeed other aspects of ministerial office. St. Paul speaks of some of these when he says that the minister is a prophet, to edify and comfort and console; a herald, carrying a proclamation from place to place; an ambassador pleading between God and man. Nor is it difficult to understand how at last the idea of priesthood, and then the term priest, would come into particular connection with the Christian minister. The priesthood of all members of the Christian brotherhood was a point insisted on from the beginning (1 Peter ii. 5, 9; Rev. i. 6; v. 10; xx. 6), but by degrees, there can be no doubt, the priesthood of the clergy took on a representative character—the official represented the universal—and so the way was prepared for those exclusive claims which were afterwards made for the clergy alone. At the same time the words used by Christ may be held to say all that is

essential to the definition of the Christian minister. Why did he not draw out a complete system of Church government? Because a system of official Church government was not in itself a thing to be desired. The Christian ministry, whatever forms it might take, was to serve a temporary purpose. In the ideal Christian Church there are no official ministers. To this ideal Christ was true, and made no provision for a permanent ministry. It was left to the Church in each age to form its own practical organisation according to its own requirements. The question is not, which is the right form, for all forms may be right, if they bring us nearer to the ideal. Meanwhile, nothing will be gained by denunciation of the priest. The priest goes with a certain sacerdotal theory of the sacrifice of the death of Christ, and of the benefits therefrom derived and applied. To the greater part of Christendom the theory is as dear as life itself. When the theory passes away, then the priest will pass away also. Whatever may be thought of the claims of the historic priesthood, the priest in actual life is not to be struck out of the honoured types of devoted service. Let the universal priesthood be realised in fact, and history will re-shape itself; angry contentions will die down, and the mind of the Master will inspire new methods for the better and more peaceful ordering of the household of God. B.

THE Twenty-eighth Annual Report of the Social and Political Education League, just issued, is a record of widely-extending and valuable work. The League was founded in 1877 by the late Sir John Seeley for the gratuitous delivery of lectures on social and political topics from a strictly non-partisan standpoint. The lecturers are drawn, in the main, from the Bar and the Universities, and many men, since famous, commenced their public work under the League's auspices. Amongst these were Lord Milner, Mr. Asquith, Mr. Haldane, Mr. Arnold Forster, the Postmaster-General, and the Solicitor-General, together with many members of the House of Commons. Huxley, Froude, Creighton, Leslie Stephen, and Lecky were Presidents of the League, and the Honorary Secretaries have included Professor Dicey, J. K. Stephen ("J.K.S."), and Mr. St. Loe Strachy, editor of the *Spectator*. During the past year 293 lectures were delivered, as compared with 276 given last year. Nearly 200 of these were illustrated, and dealt with foreign lands and peoples. Series of lectures have also been given at University Settlements and Public Libraries. The president for the current year is Dr. Nansen, the famous explorer, who is now Norwegian Minister in London. Mr. Holford Knight, 5, Pump-court, Temple, is hon. secretary, and the organising secretary is Mr. A. H. Reed, c/o W. L. Richards, Esq., 23, Old-square, Lincoln's inn, W.C., to whom applications for Lectures and lists of Lecturers should be addressed. The Presidential address, by Professor Maitland, on "The Making of the German Civil Code," delivered last June, was published in the August *Independent Review*, from which it has been reprinted and issued as a separate threepenny pamphlet by the League;

IN THE CROW'S NEST.

THE blunt granite head of Piz Padella is but lightly powdered, like an eighteenth century bishop's, and Piz Languard towers bare above its snows; but Piz Palü and Piz Morteratsch are white, the awful precipice of Piz Tschierva stands knee deep in drift, and the Corvatsch glacier will never be uncovered again till next July. What a load the Piz della Margna has to bear, that gracious giant that often keeps a halo of blue when all our own summits are hid in haze, and fills us with a sick longing for Italy! The ridge of St. Moritz hides Scesaplana; but I must needs think of poor Domenic Pünchera, the much loved Pfarrer, who was laid to rest there last week, cut off in the fulness of health and power, and sorely, sorely bewept. He had been shooting chamois, and was killed by his own gun. I hate the killing of these innocent and beautiful things. I have always hated it, and now I hate it the more. Whom will they choose to succeed him? There stands the graceful tower of Celerina church against the yellowing pine woods. Over my head our own belfry tells the hour, and I hear, or fancy I hear, a faint echo from Pontresina. All the long, straggling line of our church towers is dear to me, for the sake of Lodge-road, Park-street, Cairo-street, and the Great Meeting—which have only one tiny spire to the four of them—for the whole Engadin belongs to The Way; there is not a creed-bound parish to the sixty miles of it. Contented with the thought I sit on my sunny balcony, with the Swiss flag and the British fraternally flapping, and the *Protestantenblatt* and *INQUIRER* on my table.

Here are the Address of the Union for Social Service, the Report to the L. and S. E. Assembly on Public Questions, and a leading article on both—all good reading. I am glad that the N.C. Union Committee have abandoned the demand of their promoters for organised and collective action in the political arena, and are now asking for something reasonable and practical—namely, organised and common study of social facts and needs. At the beginning of the century a number of proposals appeared in the *INQUIRER*. They raised much dust, because they began with the adjuration, "Let us return unto the Lord," which was generally regarded as an impertinent innuendo. But one by one they are being carried out. We have, for instance, the *Hibbert Journal* (thanks be to God, and honour to its editor and his backers); we have the courses of lectures on the Bible and the new light; and here we have, full in view, the lectures on social facts and needs. I see reported the remark of a brother that "now again is a time when our ministers ought to speak out." He is referring to the opium traffic, but how often have we heard this phrase applied to social reform! Is it quite fair? Have we ministers a definite thing to say which for reasons unworthy, or for reasons prudential, we persistently withhold? Are we a confederacy of Jonahs? I think we do speak out so far as the sacred limits of our trust warrant us. We do urge congregations to remember and execute their duty to all their brethren—not only those whom they meet and see, but also those with whom the complexity of modern commerce and the

tie of civility link them. We have also done an imperfect something towards the performance of another duty. We have displayed some of the poignant facts themselves. We have demonstrated the immense need of earnest, common effort to fulfil the law of love. But what we all need is light, light on the miseries to be remedied, on the remedies which seem most hopeful, on the means to reach and apply them. Wherefore I read with much pleasure the offer of the N.C.U. to promote classes for study, and help them with syllabuses and lists of books. Will they not go a little further and issue in some permanent printed form a general guide to the whole matter—a syllabus of their syllabuses, with a list of those books which are most helpful to us in our first philanthropic gropings? There goes the Chiavenna coach. How I should like to share the box seat on it with the President of the N.C.U., and impress on my helpless prisoner his supreme aptitude for such a task!

And now I want to make another suggestion, connected indeed with this subject, but distinct from it. A prominent aim with all churches is health of character in the community. Health of character—how well we know it!—depends like health of mind on health of body. Are there any of those spiritual prigs left among us who live fugitive and cloistered in other-worldliness and look on a matter like common cleanliness as common and unclean? Surely not. We know that bodily health is virtue, that bodily health (I speak as a fool) is wisdom. O wind of God, blowing here about me, could I but set thee blowing through foggy London, and smoky South Lancashire and the Black Country, and tuberculous Leicester! Ye pine-beleaguered pillars of purity, how shamed I am to be among you, when all those thousands of my countrymen are slowly dying for want of what ye preach and practice and give! Can I not speed your message to some few ears, at least, that hearing will understand, and understanding will feel and do! First, let me say to all who can give a thousand pounds or a penny, that in Davos there is a great German sanatorium, a Swiss sanatorium with many free beds, a Dutch sanatorium, a Franco-Belgian association, but as yet no English Sanatorium. There is an English sanatorium to be built, approved by the Queen, and called by her name, but it still lacks some few thousand pounds. There will be a bazaar in Davos this winter to help to raise them; and there is a hungry treasurer always waiting for gifts in cash. I beg earnestly on behalf of this institution. Those who give to it are giving health and life. I will forward, and so I am sure will the editor of the *INQUIRER*, and any of our ministers, whatever is sent in cash or kind for the Queen Alexandra Sanatorium.

This is a parenthesis. The mountains interrupted me. What I set out to say is of wider reach. Health is virtue, health is wisdom. Had I but known early enough what I know now, how much better and more useful had my life been! How much better hope of future usefulness should I have! And what is true of me is true in greater measure of millions. Our children, our young men and women, our parents and

workers do not know how to live, so as to keep well and promote the health of others. I want a Band of Health attached to every church. I want the method and the duty of health, with all solemn sanctions, inculcated, impressed, exemplified. I want these Bands of Health to enlighten and stimulate first of all their own members in wholesome living—in the right uses of food, air, water, work and play, the right indulgences, temperances and abstinences—but I want them also to ally themselves in every town, to federate in every county, and in a national union, and jointly to promote the will, and enforce the duty, of presenting the body a living sacrifice to God. Tracts, text-books, classes and lecture courses are of course; but these centres of vital force must go further. Let them not rest until they compel those whom they cannot induce. One simple police regulation, adopted already by some towns, would, if adopted by all, save thousands of lives and centuries of distributed suffering every year. Let us follow Christ not only in his lovely life, but also, through the same spirit, in his miracles of healing. Is not the time ripe and the duty clear? I entreat those who feel with me, and especially those who can and will make a practical beginning, to respond at once to my appeal, and I beg the Editor of the INQUIRER to open his columns to their suggestive criticism.

Health, how good it is! Almost the best thing, but not quite. To-day is sacred to the memory of Donald Wilson, an almost life-long invalid, and a hero and saint. Discomfort never left him, and he was familiar with pain. Those things in which most men find their earthly happiness he was bound to renounce. God knows in what gardens of Gethsemane he sometimes secretly agonised. What his friends know is that the man who had every licence to bewail himself and lean on sympathy was a radiating centre of cheerfulness, helping all with whom he had to do—and in what a way! So prompt, with such insight and anticipation, and above all with such grace and courtesy! Nobody who did not know him believes what we tell of him. The epitaph is, as a rule, overloaded, and where it tells the simple truth, who shall distinguish? But those who knew him knew bravery, gentleness, simplicity, highmindedness, adorned with talent, refinement, and culture. If you want to do a mean thing, or think a coarse or selfish thought you must forget Donald Wilson. *Heu, quanto magis est tui meminisse, quam cum aliis versari!*

The skies are grey now; angry jets of sunlight play on Munt Chalcagn, and thick clouds are gathered over the Silser See. I am awakened from sad reverie by the voices of little children, prattling in their own Esperanto, a mixture of the Latin, Italian, and German which prevail in this polyglot region. They remind me of the little Yiddish chatterers whom I have heard in Hull and East London, and they take my thoughts to Poland and Russia, and the deadly wrongs which their tortured race is enduring. Could not their fellow Unitarians in England express, at least verbally, the deep sympathy they must needs feel with the whole Jewish people? Will the Conference Committee

and the B. and F.U.A. Council consider it?

A greeting from the deserted Engadin to all friends, and to our whole household of faith!

Samaden.

E. W. LUMMIS.

PONTYPRIDD CHURCH OPENING.

THE Unitarian congregation at Pontypridd, which, since its formation in 1892, has been obliged to worship in hired halls, entered on Monday, October 1, into the possession of its new church building in Morgan-street. The little church is in a good situation, and is designed in excellent taste. Dr. W. Griffiths was minister at Pontypridd for seven years, and then, after an interval, the Rev. Simon Jones, the present minister, came in 1904. The Rev. J. M. Lloyd Thomas, of Nottingham, formerly of Pontypridd, was the first secretary of the congregation.

At the opening ceremony there was a large gathering, and the Rev. Simon Jones, standing by the entrance to the church, spoke the following words of dedication:—

Dearly Beloved,—He whom the heaven of heavens cannot contain dwelleth not in temples made with hands, but wherever there are souls that seek Him and lie open to His entering spirit there is the house of God, there is the gate of heaven. Yet it is meet and fitting to dedicate a house of man's making to the service of the Highest, in the sacred silence of which the divinest thought, the noblest aspiration, and the deepest, purest affection may be felt and cherished.

Let us dedicate this house to the reverent search for truth. May its doors be ever open to truth-seekers, and to its pulpit may truth-tellers be ever welcome. To the service of righteousness, which createth clean hearts and giveth the beauty of holiness, to the religion of love, the fellowship of hearts, the gospel of universal brotherhood, and to the bearing of one another's burdens we would dedicate this building as our church home.

To the sanctity of home ties, to the memory of the saints, to the defenders of the nation's righteousness, to the prophets of the ages, to the noble Nazarene, to an ever-growing faith, and to the cause of universal religion we would dedicate this house.

Let us dedicate it also to worship. Here may that Presence be sought, and felt who is Infinite Life, Infinite Light, and Infinite Love; and here may that prayer which the Master taught his disciples he lisped with childlike trust—"Our Father who art in heaven."

Here may little children be led into the ways of wisdom and the paths of peace. May the mature be reminded of those things which abide unto life eternal. And hither may the aged turn their steps to find the rest of God.

May babes be brought here to their dedication; may marriage vows be sanctified; and here may the shadows of death be lifted.

May it stand until it be no more, as a memorial and a testimony to the two great commandments of the Master—Love to God and Love to Man. Amen.

Mr. Arthur Ll. Thomas, the architect, then handed a gold key to Mrs. Mary

Jones, the oldest member of the congregation, who performed the opening ceremony, and was the first to enter the church, followed by minister and congregation. The first hymn was Robert Collyer's "Unto Thy temple, Lord, we come."

The Rev. J. M. LLOYD THOMAS preached the sermon of dedication from the texts John iv. 24 and x. 16—"God is a spirit, and they that worship Him must worship in spirit and in truth." "Other sheep I have which are not of this fold. And there shall become one flock and one shepherd." In the course of his sermon, he said that modern Christianity was stirred with many movements, and those who sympathised with the liberal movement were powerfully persuaded that Christianity is a religion of the spirit, and cannot any longer be presented as a religion of dogmatic theology. Religious sympathy and religious affinity was the attractive, binding power, and not agreement on theological dogma. A free catholic church was impossible, timid critics would say, human nature being what it is. He replied that a creed-bound church was impossible, human nature being what it is. The dogmatic churches had been well tried, and their failure to secure real unity was never more apparent than to-day. Unfolding the great conception of the organic unity of life, the preacher dwelt eloquently on the true basis of Christian fellowship and churchmanship, quoting Morris's well-known lines: "Fellowship is heaven, lack of fellowship is hell. Fellowship is life, lack of fellowship is death, and the deeds that ye do on earth it is for the sake of fellowship—ye do them."

PUBLIC MEETING.

In the evening a public meeting was held in the new Town Hall.

Mr. JOHN LEWIS, chairman and treasurer of the congregation, presided, and said there was need for a liberal church in which members could meet and commune with God in their own way. The dogmatic teaching in the orthodox Church was not in keeping with the sentiments of the people of to-day.

Mr. H. W. THOMPSON said he was sure the establishment of their Church and congregation must prove of benefit to the people of Pontypridd.

The Rev. GEORGE CRITCHLEY said now that the building was an accomplished fact, he trusted that it would be a source of light and leading for liberal thought and free speech and noble life in the town. It was as impossible to stay the advance of liberal thought, knowledge, and reason in religion as to stop the seasons of the year. The Unitarian's aim was to get back to the teaching of the Man of Nazareth; to get down to the bed-rock of common-sense and reason in religion, and because of that they ventured to take their place in Pontypridd. He concluded by wishing prosperity, peace, unity, and blessing upon the new church at Pontypridd.

Mr. L. N. WILLIAMS said it gave him great pleasure to be able to congratulate the congregation upon the fulfilment of their long-deferred hopes. He was very pleased to think that although they had been struggling in the wilderness, as it were, for a long time, their efforts had now

met with success. Unitarians were not in antagonism with any of the other Churches; they wished simply to promote true brotherly and sisterly love amongst all people.

The Rev. D. G. REES, of Bridgend, having added his congratulations, Mr. C. H. PERKINS, of Swansea, spoke as representative of the British and Foreign Unitarian Association, and the Rev. J. M. LLOYD THOMAS as one who from the first had taken the keenest interest in the welfare of the church. The Rev. SIMON JONES, having expressed the thanks of the congregation to the friends who had come to rejoice with them, concluded the meeting with hymn and prayer.

AN ORGAN CENTENARY.

WE noted last week the celebration of the centenary of the organ by the congregation of All Souls' Church, Belfast, formerly of the Second Church in Rosemary-street, and the sermon preached on that occasion by the Rev. W. H. Drummond. In the course of his sermon, from the words "Let everything that hath breath praise the Lord," Mr. Drummond said:—Of all those invitations to live by admiration there is none more sacred and constant than the great appeal of Christian worship with its promise of

"Heaven once a week;
The next world's gladness prepossesst in this."

There are two things which often rob it of its beauty and helpfulness. The first is the restless and unprepared heart, proud enough to criticise, seldom humble enough to pray or thankful enough to sing. The other is a gloomy tone pervading the service which chains the spirit to the sorrows and sins of earth instead of giving it wings into the heaven of love and praise. It may be a good thing to send men home humbled and ashamed, but it is an even higher work of grace to help them to feel the glory of their birthright as sons of God, and to teach them to praise Him not only with their lips but in their lives. Perhaps there is no direction in which we need to strike a clear note of emphasis more than upon this ministry of praise. We should give a large and eager welcome to whatever will help us to discharge it more fitly, and so to restore to men some of the gladness and beauty which they lose too quickly in their traffic with the world. I have a deep reverence for the Quaker ideal of quietness and simplicity in worship. I can understand the scruples which are felt lest worship should become too sensuous, relying too much upon appeals to the eye and ear instead of the plain word to the conscience and the heart. But after all, no rule can be laid down as to what is right or wrong in these matters. It is a question of fitness, of the spirit and aim with which everything is done, not of pleasing human fancy, but of helping men in the best way to praise God. It is possible to preserve a great deal of the Puritan character and spirit, "sober, steadfast, and demure," and still to show generous hospitality to the influence of music and art, with some sense of their sacredness, their ceaseless ministry to human need, and their peculiar fitness to the high offices of religion. It was

Milton, the Puritan, the author of the great Puritan epic, who has given us the noblest picture in the English language of the ministry of art to worship.

"But let my due feet never fail
To walk the studious cloisters pale,
And love the high embow'd roof,
With antick pillars, massy proof,
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow
To the full-voic'd quire below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heav'n before mine eyes."

To-day we think especially with thankfulness of the place of music in our worship—how it has touched and soothed and inspired us, and brought our hearts nearer to God. It was on September 7, 1806, that our organ was opened in the old Meeting-house of the Second Congregation in Rosemary-street, and tradition, which at least has never been disproved, has it that before it came to us it was in St. George's Chapel at Windsor, and that the great Handel himself had touched its keys. Here in this church it remains to-day our chief outward link with the past, and a most beautiful and cherished symbol of the continuous life of the church and its long tradition of worship and praise. It cannot remind us too often of our debt to the past, for the life of a congregation like this is a precious inheritance, vocal with the praise of many generations, rich with the experience of the men and women who have brought their burdens to be lightened and their sorrows to be comforted and their sins to be forgiven, fragrant with gracious memories of human tenderness and divine consolation. And blending with it all is the voice of our organ as through those hundred years it has rejoiced in the happiness of wedded love, or wailed over the dead, or lifted up the hearts of the people Sunday after Sunday in the praises of God. We like also to look upon our organ as a symbol of something which has been characteristic of the life of this congregation, and of the way in which it has interpreted the meaning and purpose of Christianity. When it was opened one hundred years ago it was the only organ to be found in a Presbyterian meeting-house in the neighbourhood of Belfast, and long afterwards, while the controversy, happily now extinct, raged about the use of organs, it was a most telling practical illustration of the enrichment and elevation which noble music can impart to worship. For we have long held that Christian worship should be in accord with the gracious beauty of the Christian character and with that Christian interpretation of the world which holds that nothing which God has blessed can be common or unclean. And so, without swerving, I hope, from the straight line of rectitude or the plainness of Gospel teaching, we have found a place for music and art, and for many delicate and lovely aspects of human culture and sympathy both in our worship and in our idea of a Christian world. To many people—perhaps to most of us in some moods—music appeals more intimately than the

spoken word. It kindles and feeds the emotions of wonder and spiritual desire for which speech seems often too coarse an instrument, and the man who can do this, as he touches the organ keys and makes his own heart speak in the throbbing waves of sound, may be a true minister of God to the people. This, my friends, is what the worship of God should do for us always. It should help to fill our hearts with music and to tune our lives to praise. It should bring all heaven before our eyes—not only the heaven of our hope, where sainted spirits dwell with God, but the heaven that lies about us here in everything which God has made sweet and lovely in its time, the heaven which is within, in the joy and blessing of every faithful heart. And so let us praise Him at all times with organ and voice of melody. Let us praise Him according to His excellent greatness.

CORRESPONDENCE.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMNAL MEETINGS.

SIR,—Will you kindly allow us to direct the attention of your readers to the advertisement of the Autumnal Meetings of the British and Foreign Unitarian Association at Leeds and Bradford on Friday and Saturday, October 19 and 20?

Owing to difficulties which arose in respect to place and date, the meetings had to be organised in a hurry, but it will be seen that they promise to be of great interest and practical usefulness. It is hoped that the hearty and hospitable welcome of Yorkshire will be responded to by a large attendance of ministers, delegates, and members of our churches.

GROSVENOR TALBOT, *President*.

OSWALD NETTLEFOLD, *Treasurer*.

W. COPELAND BOWIE, *Secretary*.
Essex Hall, London, Oct. 10, 1906.

THE VAN MISSION.

SIR,—The first tour of the Van should close with a second meeting to-night (October 13) in the famous Stevenson-square, Manchester. The October nights are cold and damp, and it is quite possible that we may have to report a disappointing finish. But it may be supposed that every Unitarian in the country will be satisfied with the large measure of success which has attended the tour as a whole. The Van has been on the road 163 days, and about 140 meetings have been held, with attendances varying from 25 to 1,500. At considerably over half the meetings the number present has exceeded 100; and the aggregate counted adult attendance at stated times far exceeds 20,000. It would be well within the mark to add another 10,000 for those who have been present during some portion of the meetings. The mission has been conducted by ministers who, with one exception, have each remained with the Van for a week. Mr. Bertram Talbot has travelled as permanent missionary, and to his unwearying energy and devotion how great a share of what success we have had is

due! Splendid assistance also has been rendered by neighbouring ministers—half a hundred of them. Members of their choirs, congregations, and schools also have supported us, and one of the brightest features of the Mission has been the interest it has aroused in the scattered centres of our household of faith. Most of the Sunday services have been due to local enthusiasm, the original plan making no provision for Sabbath gatherings.

Our provincial associations and many individuals have supplied literature in abundance, and the mission has supplemented this with hymn-sheets, printed notices, and invitations. The expense of the tour will probably approach £120, or something under 15s. per day. This includes all expenses of organisation (which were heavy in the preliminary stages), travelling, haulage, fees, food, printing—everything, in fact, excepting the purchase and equipment of the van.

There are a large number of names in our visitors' book, and during the winter we hope to get into touch with their owners, the Postal Missions having offered their assistance. Then it has already been decided by the Yorkshire Union to continue the good work begun at Shipley, and also at Skipton where our brother, Kelsey White, so soon afterwards to be called away from us, proclaimed the message of the Fatherhood. Half-a-dozen other places also are likely to have winter lectures, and the mission will co-operate in the movements as it is able. We have decided further upon a winter mission for Manchester, and other places are also under consideration.

As soon as possible a lantern lecture will be ready. Churches, schools, and societies are invited to avail themselves of this opportunity of hearing the story of the mission. We shall be able to supply lecturers on payment of travelling expenses, provision of hospitality where necessary, and the taking of a collection in aid of the mission.

Your readers are already aware that the funds for a second van for next season have been provided by Sir Edwin Durning-Lawrence and Sir John Brunner. This is good news, but, after all, two vans can do but little. If a third and a fourth are provided there will be plenty of work for them, and four vans seem to be the least that we should strive for. What has been achieved this season encourages the hope of a like success elsewhere. No one dreamt of what was in store; but the surprise, the interest, and the sympathy with which the mission has been received argue a great opportunity if we have but the faith to embrace it. The keen interest also of our own people all up and down the land betokens their desire that "something shall be done." One of our correspondents believes that in ten years we could awaken England! At least, let us hope, we could help some of our weaker congregations, re-open some of the old chapels, and convey the message into many places where men have only a choice now between ultra-orthodoxy and seeming infidelity. And that is what we are pledged to. Every man who has lent a hand wants to do so again. Their faith gives us

courage; and if we fail it will not be for want of striving.

The Missionary Conference has given long and careful consideration to the whole question of the Mission, and we desire now to build up a fund for the purchase and maintenance of at least four vans. By this means associations in different parts of the country, requiring the use of a van, would be spared the cost of a special purchase; and different districts could be served as occasion allowed. Very considerable economies also could be effected in this manner, and the experience of the first season would be at the disposal of all comers. Suggestions have been made for the acquisition of vans by various associations, and we hope that we may be able closely to co-operate with them. That will be better than frittering away our resources.

I may add that as soon as possible a report of the season's work will be prepared, and a meeting of subscribers and all who are interested will be called in Manchester. Meanwhile, the Conference has appointed a special committee to conduct the work. Mr. Talbot has consented to act as permanent missionary and agent; Rev. J. M. Bass, M.A., 15, Malvern-terrace, Chesham, Bury, has been appointed Treasurer; and I am permitted to continue as Secretary.

Our duty now is to gather up £500, and with that amount we shall hope to secure and maintain four vans during next summer.

THOS. P. SPEDDING, Secretary.
91, Tweeddale-street, Rochdale.

TOWARDS SOCIAL REFORM.

SIR,—In your issue of the 6th, Mr. Richard Robinson states once again, and very impressively, a part of the problem of poverty which is always with us. Would it were as easy to state the remedy as it is to point out the disease. Being acquainted—as well as some six years' inside experience permits—with the conditions of mining in some of our coalfields, I venture to offer a few remarks on that part of his article which deals with this industry.

The case of the "pit bank" labourer, who, without getting the benefit of the high wages paid to those employed underground, has to be content with short time in the summer, getting down in some districts last summer to two days a week, is indeed a hard one; but it is not made less hard and the remedy is not made plainer, by attributing the short time worked to the supposed deliberate action of the owners in trying to keep up the price of coal. As a matter of fact, nothing is more disastrous than short time from the owner's point of view; a large part of his expenses run on whether the pit works or not, and, as might be expected, the considerable reduction of prices which always takes place in summer does not induce the householder to burn coal when ordinary mortals are suffering from the excess of free heat poured upon them by the summer sun. I say emphatically that, so far as my experience goes, colliery owners and managers are as humane and sympathetic a body of men as any other, and are not guilty of the fiendish conduct which Mr. Robinson attributes to them.

I pass over such trifling misconceptions as that the collier spends "all his time on his back in the mine," and pass to where Mr. Robinson seems to suggest that the difference (or a considerable part) between the 2s. 6d. a ton which he thinks is the labour cost of extraction from the pit and the 20s. or so that the Londoner pays for house coal goes into the pocket of the colliery owner, and concludes that the answer to his problem is not far to seek.

Mr. Robinson is misinformed. There is no colliery in this country, I say without fear of contradiction, where the labour cost is anything approaching so low a figure. It gets down to 4s. in winter-time in some of the thick and easily worked seams, but a more representative average cost in a well-managed colliery, including materials such as timber and machinery, would be 7s. to 8s. per ton; to set against this, the average selling price of *all qualities* at the pit mouth would hardly be more than 8s. at the present time, and in most cases less.

Shall we not seek a little further for our answer?

F. EDWIN ARMSTRONG.

Exhall Green, Coventry.

UNITARIAN HOME MISSIONARY COLLEGE.

OPENING OF THE SESSION.

IN acquiring the new home for the College the Committee hoped that it would lead to an increase of students, and also serve as a hostel for other young men studying at the University. Both hopes are thus early fulfilled. The new session opens with more students than for some years past, and the remainder of the accommodation has proved quite insufficient for the number of young University men who have applied for admission.

This gratifying state of things was announced by Principal Gordon at the opening of the new session last week. The meeting was held in the library, and there was a good attendance.

The chair was taken by Mr. F. W. Monks, J.P., who expressed his regret at the enforced absence of the Chairman of Committee, Colonel Jesse Pilcher, to whom the College owed so much. Among those present were the President of the College, the Rev. C. C. Coe; Revs. J. E. Manning (Tutor), E. L. H. Thomas (Secretary), A. W. Fox (Gaskell Examiner), Charles Peach and T. P. Spedding (Secretaries of the Jubilee Fund), and a number of other ministers.

Principal Gordon delivered the opening address of the session, taking as his subject "Peter Bayle, 1647-1706." Of this we are sorry to have no report. The session opens with fourteen students, and among them a Hungarian, Mr. Alexander Kiss. Mr. Walter Short has been elected to the Durning-Smith Scholarship, and Mr. W. T. Davies has passed an excellent examination, entitling him to the Gaskell Scholarship. Donations were announced of an early portrait of Rev. William Gaskell, given by Mrs. E. Bass, of Bury; several sets of periodicals, by Miss Selina Hodges, of Belfast; a valuable set of the *Delphin Classics*, by the Rev. John Dale, of Selby; and a splendid copy of Macklin's Bible, in six folio volumes, bound in Russia, by Sir Edwin Durning-Lawrence, Bart.

ARTICLES IN THE REVIEWS.

In the *Independent Review* the article to which we would call special attention is that on "Christianity and the Child" by Miss Florence Hayllar. It is a plea for serious consideration of the nature and capacity of children, and against the common practice of teaching in religion a great deal of what they can by no means understand. "The time for distinctively religious teaching," Miss Hayllar writes, "and for beginning the study of the Gospels and of the Bible generally, is adolescence—taken roughly as extending from the thirteenth or fourteenth to the eighteenth or nineteenth year. A well-nurtured boy or girl is at this time capable of some real comprehension of the life and character of Christ and of the Christian ideal. . . . At this period of life there is a natural and healthful welling up of feeling unknown before, a readiness to follow a trusted leader, a generous ardour of devotion, which, if rightly dealt with, may lift the whole character permanently on to a higher plane. For this power to arise in its full strength it is important that it should not be tampered with during its obscure stirrings in earlier childhood." Ministers of religion, it is urged, ought in their student days to have at least an outline of child-study, with the necessary psychology and physiology pertaining to it. In this number there is also an address by Mr. J. W. Mackail on "The Genius of William Morris." Mr. A. E. Zimmern writes on "Oxford in the New Century," Mr. F. A. Channing, M.P., on "The Land Policy of the Government," and Mr. H. N. Brailsford completes his study of Sir Edward Grey's Foreign Policy, dealing with the Congo and the Pan-Islamic movement.

The *Contemporary* has an instructive article on "Religious Education before the Reformation," by Mr. G. G. Coulton, which may serve usefully to modify some idealist dreams even of the thirteenth century, and Mr. Ellis Barker, writing of "Education and Mis-Education in Germany" (the latter, the Emperor's own word), gives good reason for holding that all the advantages are by no means on the side of Germany as compared with this country in the matter of Education. "In his speech of the 4th of December, 1890, the Emperor mentioned that, owing to over-study, often three-quarters of the scholars in the upper classes are short-sighted, that in his own class at Cassel eighteen young men out of twenty-one had to wear glasses. No doubt over-study is largely responsible for the prevalence of short-sightedness in Germany, but the evil effects of constant cramming of the mind is aggravated by the utter neglect of the body of the German pupil." The gymnastics they have by no means make up for the lack of games. The great excellence of the technical schools of Germany is shown by the very large proportion of foreigners who attend them, a far larger proportion than at the Universities.

In the *Nineteenth Century and After* Mr. Herbert Paul, M.P., writes on "The Clerical Conspiracy," adducing the evidence given before the Royal Commission on Ecclesiastical Discipline. "Lord Halifax," he says, "will obey the Bishops

if the Bishops will do as he tells them. Is this the sort of Church which the people of England desire to see established and endowed? Are the numerous clergymen for whom Lord Halifax speaks the sort of instructors that Englishmen desire for their children in the national schools?" The article on "Geography in our Public Schools" should be also noted. Miss Florence B. Low contributes a very interesting article on "The Sudermann Cycle." She speaks of Sudermann as the greatest living dramatist, "a writer who by his wide range of subjects, his depth of insight, his emotional sympathy, his power to draw real, living human beings, added to the highest dramatic gifts, should appeal to as large a circle of readers in this country as in Germany, where he ranks with the immortals."

OBITUARY.

THE REV. J. A. NEWELL.

ON the evening of the 5th inst. the death occurred rather suddenly of the Rev. Joseph A. Newell, of Limavady, in his 84th year. Before entering upon the work of the ministry he had been assistant to the Rev. Henry Green in his school at Knutsford. His first ministerial charge was at Bury St. Edmunds, his second at Collumpton, in "beautiful Devonshire" as he loved to call it; then, after a service of about fourteen years in these places, he returned to his native land to become minister of the Non-Subscribing Presbyterian Church in Limavady in the year 1867; his last pastorate reaching into the fortieth year.

A friend writes of Mr. Newell that he loved to dwell upon the harmonies of Nature. His intelligent culture of and love for flowers was notable in the highest degree. He also loved to dwell upon the harmonies of Religion, and entered largely into the heart of what was deepest in the Gospel records, and studied lovingly the writings of those who cherish the things that Jesus lived for. Arnold, Robertson of Brighton, Maurice, Channing, and Stanley were the religious teachers he admired in his early days, and he followed them so closely that they became part of his soul and mind. His Christianity was as wide and forbearing as the very spirit of the Master himself. He loved all that was gentle and joyous in human existence. He was a genial companion, a loyal and affectionate friend, but his genial traits never led him from the path of duty and self respect. It is not remarkable that such a man retained to the end of life his inborn vigour of mind. He loved life, but had no fear of death.

His remains were interred on Monday, the 8th inst., in the family burying ground at Ballee, when a touching eulogy was spoken by his mate in playing fields, school, and college—the Rev. William Napier—also an old Ballee man. The Revs. J. H. Bibby, R. J. Orr, and W. H. Drummond took part in the service.

TO CORRESPONDENTS:—Letters, &c., received from E. B., H. J. B., J. H., T. J. H., R. R., R. M. R., H. S., M. S., W. S., J. C. W., Vigilans.—We cannot advise in such a matter;

THE CHILDREN'S COLUMN.

COURAGE.

AT the end of his essay on "Courage," Emerson printed the ballad of "George Nidiver," which was written by a lady, who had heard exactly what happened, as she tells it. The poem is very well known, but perhaps some of you will be glad to be reminded of it again: It is one of those simple poems, with a true and beautiful lesson, which it is good to learn by heart:

George Nidiver was a hunter in California, and among the wild mountains he had a little Indian boy as his companion, happy to be with him and to help where he could.

A little Indian boy
Followed him everywhere,
Eager to share the hunter's joy,
The hunter's meal to share:

And when the bird or deer
Fell by the hunter's skill,
The boy was always near
To help with right good will.

One day they were climbing up a narrow mountain gorge, with steep rocks on either side, when two grizzly bears, fierce with hunger, came suddenly down upon them: The man, you will see from what the poem says, had only one charge in his gun.

The boy turned round with screams;
And ran with terror wild;
One of the pair of savage beasts
Pursued the shrieking child.

The hunter raised his gun,
He knew *one* charge was all;
And through the boy's pursuing foe
He sent his only ball.

The other on George Nidiver
Came on with dreadful pace;
The hunter stood unarmed,
And met him face to face.

I say *unarmed* he stood,
Against those frightful paws
The rifle butt, or club of wood,
Could stand no more than straws.

George Nidiver stood still
And looked him in the face;
The wild beast stopped amazed,
Then came with slackening pace

Still firm the hunter stood,
Although his heart beat high;
Again the creature stopped,
And gazed with wondering eye:

The hunter met his gaze,
Nor yet an inch gave way;
The bear turned slowly round,
And slowly moved away.

What thoughts were in his mind
It would be hard to spell:
What thoughts were in George Nidiver
I rather guess than tell.

But sure that rifle's aim,
Swift choice of generous part,
Showed in its passing gleam
The depths of a brave heart.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 13, 1906.

A REJOICING FAITH.

As we go about our business in the world of daily work and of human intercourse, no less than in the special interests and activities of our fellowship in the Church, our constant prayer is for a stronger hold upon the realities of life, and a stronger, more effectual, and rejoicing faith.

The meaning of our faith is that we are with God, and He with us, in all we have to do, in the whole endeavour and aspiration of life; that He is indeed our life, the light of all our seeing, the strength of our endeavour, the moving spirit of our aspiration. We seek to do our daily work mindful of that supreme truth. We come together in the church because we want to be united in the confession that our life is His gift, that all we have is His, in the offering of common prayer and thanksgiving, in the dedication of our life to helpful service, in a common trust, and reverence, and gladness, and the love which must perfect every other gift and grace of life.

But we want that faith to be more assured, to move with more victorious force within our every thought and deed. Where must we look for what we need? In what direction of humble and faithful effort can we hope for the surest deliverance from the corroding influence of doubt, the darkening of vision, the slackening of nerve and energy, which mark a life impoverished or tarnished by any falsehood.

It is not a thing we can compass of our own will and effort, but we can see what God would have us do, by what means He will open to us the clearer vision, where the stress of conflict and of victory must be sought. All the teaching of history is pleading with us, and the testimony of religious souls from the earliest times to our own day. In every generation it has been as it is with us, only in each generation according to the measure of faith and vision that is granted. We have to be doing our own work in the

world as it now is, answering to the immediate calls of the spirit in the field of duty, which is here and now. And the teaching of history is ever the same, but with growing clearness as there comes to be deeper insight into human character and capacity, and fuller measure of the spiritual life. The negative teaching of the miseries and failures of the world are not to be neglected, but most helpful and quickening is the appeal of the positive teaching and revelation of a growing religious life. This we have with accumulating force in the ancient prophets, rising to its sublimest height and its most perfect grace in JESUS OF NAZARETH and his great words: "*Righteousness first,*" and "*Thou shalt love the Lord thy God, with all thy heart and soul and mind and strength, and thy neighbour as thyself.*" And then in every generation, from that time to this, fresh witnesses testify to that supreme truth that Love is greatest of all, and that in righteousness there is the strength of the Eternal.

Our prayer for higher, more rejoicing faith, must be in the line of that great endeavour, not in words, nor yet in emotion alone, but in the simple steadfast living of our life and the doing of daily duty in that true spirit. Such a living of the life is the prayer, and ultimately the only prayer that can avail; and it is so because our life is with God, and He is here and now ready to help those who humbly seek to do His will, and be led in His true way.

Thus in our daily ponderings of the meaning of life and in our secret prayer, no less than in the fellowship of our communion in the church, we have to keep a firm hold upon that teaching of history, in living touch with those great teachers and witnesses to the divinest truth of our humanity, common to all alike, but in them lifted up nearest to God; yet at the same time never to rest in any memories of the past, even the loftiest and holiest, as though by veneration and reliance upon them our faith might be made complete, but rather to take their testimony as the measure of that to which we must ourselves attain, and let it be a spur to our endeavour and a challenge to the faith which we must ourselves possess, and dare to live out to the uttermost.

The secret of our deliverance into a fuller life of faith and a better future we must find simply in the doing of our own work as it is in the light of present duty, tested by the challenge of those greatest teachers of the past, and the secret pleading of the Divine compassion, justice, truth, and love. And we find at once that there is already a new rejoicing come into our faith, when we realise that we have just to be doing the simple things of daily duty, only with a more

earnest spirit and faithful surrender. Our religion must be in *doing*, and in doing the things that most need to be done to-day. Social service, to uplift and enrich our common life, to make our country the happy, peaceful dwelling-place of a people undegraded and bent on noble ends, to secure for the children and their elders alike opportunities for growth in knowledge and in character, and happy human fellowship at home and in the wider intercourse of life, that is what God bids us be doing now; and to do it as His work. He is moving in these aspirations after a truer brotherhood and the social regeneration of our people; so it is that men shall know how His kingdom is to come; and in the helping of such work, kindled by the spirit that breathes in their common prayer and the worship of the Church, they shall find a new gladness of triumphant faith, and have clear vision of the way by which God is leading them to yet more perfect service in the doing of His will and the communion of perfect love.

DR. CROTHERS TO GUILD MEMBERS.

At the annual Service of the London Guilds' Union, held at Essex Church on Wednesday evening, Dr. Crothers gave a most interesting and helpful address. There was a good gathering of Guild members, and Dr. Crothers congratulated them on the work to which they had set their hands. They must realise that the future of the churches was with the young people. There was nothing more pitiful than a church that was simply living on its past. Critics of the Unitarian Churches did not now so much criticise their doctrine as their attitude, the way in which they so often gave a grand prospectus of their principles and then thought they had done. It was no matter how broad their statement, if it was not to be filled in by the enthusiastic service of those who believed in it and would give something for it. Mere preaching and theorising did not make a free church, but a body of devoted people, who felt "*Here is something to be done. We are willing to give our hearts and lives to do it*"—people with ideas and ideals. What they asked of the young people growing up in the churches was that they should realise their responsibility. The Guild members ought not to think of themselves as belonging to some separate little organisation, but as part, and a very important part, of the church to which they belonged. They were the advanced guard, and should not be afraid of asserting themselves and telling what they wanted. The elder members, if they saw they were really willing to work, would be glad that they should go forward.

If it was asked, What work the Guilds might do, he replied, Every kind of work needed in the congregation. But in what he had to say further, he would confine himself to one thing, which was educational in its character.

The first great need of their churches was a more and more spiritually and morally intelligent membership—*spiritually* intelligent. They had many persons intelligent in almost every way, except in things which concerned the religious life. In business and general culture they showed high intelligence, but often were extremely primitive when it came to things concerning the highest spiritual endeavours and ideals of humanity. The Guilds might do a great deal by enlarging and deepening their own thought, and thus help to supply one of the greatest needs of their Unitarian Church—an intelligent comprehension of what is meant by historical religion. They were sometimes impressed by the fact that the Church of England and the Roman Catholic Church had a great history; but the teaching of the real history of religion would show them that their own movement was in the line of a long historical evolution. It was the opportunity of the Guilds to make that idea of a continuous development and growth in religion real, so that they might feel it was not a matter of mere words, but of the great facts of life. They belonged to the Church invisible, the Holy Catholic Church, in a different sense from the Roman, a church which included all good men since the world began.

A group of young people in a single winter might have a course of study that would make those things real to them. They could see it in the Bible, rightly studied; and they should take the great crises in the Christian Church, and study them in the persons of the great men, in the lives of such men as Luther, Latimer, Bunyan, Wesley, and Unitarians like Martineau and Parker. It had been his own privilege in a former ministry to succeed Mr. Gannett (at St. Louis), and he was deeply impressed by the way in which he had *educated* his people in religion, to make them see that it meant not thought alone, but life. He urged the members in their Guilds to follow that example, and encouraged them to realise and rejoice in the greatness of the work to which they were called.

MORNING ASPIRATION.

In the morning will I direct my prayer unto thee, and will look up.—PSALM v. 3.

Look up! Look up in the morning!
Through the mists and vapours peer.
The Father of lights is adorning
His little earthly sphere.

Look up, and his smile will greet thee,
E'en though the sun be dim;
Yea, the Father of lights will meet thee,
Direct thy prayer to Him.

Look up! Look up in the morning!
And away with faithless fear;
His love is thy soul's glad dawning,
And He is with thee here.

C. E. PIKE.

HUMAN progress entirely depends upon the fact that there is a governing power of righteousness mightier than all tendencies to evil within human hearts.—H. W. Crosskey.

PROVINCIAL ASSEMBLY OF LONDON AND SOUTH-EASTERN COUNTIES.

ANNUAL MEETING.

THE eighteenth annual meeting was held at Lewes, on Thursday, October 4. There was service in the Westgate Chapel in the morning, conducted by the Rev. L. P. Jacks, of Manchester College, Oxford, and the annual sermon was preached by the Rev. R. H. U. Bloor, of Reading.

The collection for the funds of the Assembly amounted to £14 6s.

Luncheon followed in the Corn Exchange, when ministers and delegates were most hospitably entertained, as afterwards also at tea, by the Lewes friends, and there was a large gathering. Mr. W. Wallace Bruce, L.C.C., President of the Assembly, presided, and the guests included the Mayor of Lewes (Mr. Alderman J. Miles), Revs. B. Wilkinson (Congregationalist), D. Wilson (Presbyterian), J. P. Morris (Baptist), and J. Kirtlan (Wesleyan). The Mayor, who is a Churchman, introduced by the President, offered a cordial welcome to the Assembly, and Mr. Wilkinson expressed the pleasure which he and his brother ministers of other denominations had in being present. Of the reasons which led him to accept that invitation, the first was their high regard for Alderman Every, the second was sincere esteem for the Rev. J. Felstead, and the third was the debt they owed to many brilliant preachers and writers of the Unitarian community. Lastly, they were there because of the truths and the principles which the Unitarian churches had stood for in many a stormy day in the history of religious opinion and service in that country. Their churches had not always stood for as much as they could have wished them to have stood for, but they had stood for the Fatherhood of God, for the brotherhood of man, for the freedom of the individual conscience, for spiritual service, for civic righteousness, and for the purification of the State by the application of the principles of the Sermon on the Mount; and because their churches had stood for those things his brother ministers and himself were glad to associate themselves with the Assembly that day. He trusted as years rolled by they would not be afraid and not be ashamed to work together as harmoniously and unitedly as they could socially, educationally, morally, and religiously.

BUSINESS MEETING.

The business meeting was held after lunch in the Westgate Chapel, the President in the chair. The roll was called by the Rev. F. Allen, the secretary. There were 86 ministers, delegates, lay preachers, and other members present.

A letter of greeting and regret for absence was read from the ex-President, the Rev. F. K. Freeston, who is in America.

Mr. JOHN HARRISON, the treasurer, said he did not regret the adverse balance of £151 6s., because he knew the money had been well and judiciously spent, and he found that friends were always willing to come forward and lighten the balance as much as possible. Last year the adverse balance in the accounts of over £200 had been reduced before the annual meeting to £91; and

this year, owing to a donation of £25 from the President, the balance actually stood at £126 6s., and he trusted that good example would be followed by others, so that the whole might be wiped out before the end of the year. He regretted that while the subscriptions and donations were a little more than last year, the congregational collections were £5 1s. 5d. less. So long as he was treasurer he was determined that the good work at Bermondsey and Walthamstow should be sustained. Referring to the auxiliary fund, he pointed out that ten ministers in the Province with incomes of less than £200 a year received its additional aid towards their insurance premiums. He concluded with a reference to the loss of valued subscribers they had sustained through the death of Mrs. Buckton, Miss Teschemacher, and his own brother.

The annual report of the Committee, which, with the reports of the Minister of the Assembly, the S.S. Union, and the Public Questions Committee, had been previously printed and circulated, recorded various operations of the year, including the opening of the new church at Acton, the new efforts at Seven Kings and Wimbledon, and the following settlements in the province: Rev. C. Roper at Kilburn, Rev. A. Farquharson at Maidstone, Rev. C. A. Ginever at Dover, Rev. F. Hankinson at Kentish Town, Mr. Delta Evans at Southend, and Mr. Jesse Hipperston (of Norwich) at Bermondsey, in succession to the Rev. Eustace Thompson, removed to the Domestic Mission at Belfast.

THE PRESIDENT'S ADDRESS.

THE PRESIDENT, in moving the adoption of the report and accounts, gave the following address:—

Sixteen years have passed since this Assembly last held its annual meeting in this ancient home of Nonconformity, and it then met under the presidency of the venerable Dr. Sadler, who was loved and honoured by all who knew him.

It is my pleasant duty to welcome the delegates of the congregations upon our roll to our meeting in this church, whose history dates back to the period of the ejected ministers, by one of whom, the Rev. E. Newton, it was founded in the year 1687. Our thanks are due to the present congregation, and especially to Mr. J. H. Every, for the very hospitable invitation we have received, and for the kindness and cordiality with which we have been welcomed to-day.

As the report of your committee reminds us, the Provincial Assembly was brought into existence in order to promote fellowship and mutual service amongst the Non-Subscribing Churches of London and the South-Eastern Counties. For two years you have done me the honour of electing me your president, and now that I am relinquishing that pleasant duty I take the opportunity of offering a few remarks upon our constitution and upon the difficulties we meet with.

Firstly, then, by our constitution we are an assembly of congregations, not of individuals. The Assembly consists of ministers and delegates from the fifty-four congregations upon its roll, together with a few *ex-officio* members. It is these minis-

ters, delegates, and *ex-officio* members only who can vote at our meetings. Private subscribers of large or small amounts have no *locus standi* at our annual meetings, and in this respect we differ from the British and Foreign Association and the London District Society, both of which consist of individual subscribers, and do not represent congregations.

Now, how far does the Assembly carry out the objects which I have mentioned? We have a most excellent minister, the Rev. T. E. M. Edwards, who is indefatigable in his visits to the smaller scattered congregations, and who, in addition to his Sunday ministrations, is always ready to give valuable counsel and assistance. When an opportunity presents itself of forming a new congregation in those populous districts which are springing up so rapidly round London, especially to the east and north-east, Mr. Edwards is there to assist in its organisation as soon as your committee sees a prospect of useful work.

This part of our work is very similar to that of the British and Foreign Association and the London District Society, and both of these associations very properly make a grant towards the minister's stipend. But these new congregations need much assistance and fostering before they can stand by themselves. We have also many appeals for help from those older churches, many of them dating from the old Puritan days which are scattered over the country districts. We should like to do much more to promote fellowship amongst our congregations in or near London. To enable us to carry out all this work we have to look to the means provided by the congregations on the roll. This, I am sorry to say, is altogether inadequate, and instead of increasing has considerably diminished of late years. Apart from any grants given to needy congregations, our working expenses come to £180 a year, and the collections from the 54 churches on the roll come to only £106, and for the last three years there has been a heavy debit balance against our treasurer. The falling-off in the collections makes me think that the congregations are less interested in our work than formerly; people are inclined to say that we are merely doing that for which the two other associations were formed.

Now, I have been inquiring how these matters are managed by the other large Provincial Assembly—that of Lancashire and Cheshire, which is a very much older institution than ours, and appears to be vigorous and useful. I find that the work done by that Assembly is purely consultative. A fixed contribution is raised from the churches on its roll, and the money is spent in promoting fellowship amongst the congregations. No grants are made and no new congregations are started. It is considered, I am told, that that work may with advantage be left to the associations which exist for that purpose.

It appears to me that owing to our having exhausted our funds in making these grants, we have failed in that which was one of the primary objects for which the Assembly was formed by the bringing together in fellowship the congregations on its roll, and that by neglecting that duty we have to a large extent lost touch with the well-

to-do congregations in London, with the result that they have ceased to take an interest in the Assembly, and the collections have fallen off.

My advice to the Assembly is to pay more attention to the promotion of fellowship amongst the congregations in and near London by affording opportunities of meeting, and thus interesting them in the Assembly and making them feel part of it.

Whilst our minister by his visits acts as a bond of union between the scattered congregations in the country, all that we have lately done for the London congregations is to ask them for an annual collection, and they naturally reply that they know little or nothing of us except that we appear to be doing the same work as the other associations.

It appears to me that our constitution on a congregational basis is not quite suitable for this work of founding new churches. I think that a separate fund should be raised for this purpose from private subscribers, and that our bye-laws should be altered so as to allow these subscribers to vote when the accounts of the expenditure of this fund are under discussion.

I have felt strongly during the last two years that the present position is an unsatisfactory one, and I put forward these proposals so that they may be considered and discussed by the delegates.

The Rev. HENRY GOW, who seconded, expressed strong sympathy with the desire to bring the congregations into closer touch with the Assembly, so that they might feel united in one Union, in a large and unsectarian sense. The President's suggestions would be in the hands of the new committee for consideration.

The Rev. W. COPELAND BOWIE pointed out that the missionary side of its work had been forced upon the Assembly because while London had its own missionary society, the rest of the province had no such organisation. It would be injurious at present to drop that side of the Assembly's work.

The Rev. CHARLES ROPER emphasised the value of the representative character of the Assembly to the churches, and told of the great helpfulness in the Manchester District of the monthly visits to churches organised by the governing body.

The Rev. F. H. JONES, who had experience of three districts, said that the details of method which suited one might not do for the others. In that Assembly they must look to the annual gathering as the best means of giving them the sense of unity.

On the motion of the Rev. J. HARWOOD, the new committee was instructed to consider the whole matter.

The Rev. T. E. M. EDWARDS, minister of the Assembly, then presented his report. For the last thirteen years, he said, he had been their minister, and had tried his utmost to bring the churches as close together as possible. He could not speak too highly of the patient faith and courage put into the work of the churches. He thought the time had come to consider the grouping of the smaller churches under one pastor. In his own work he had an extended circuit, and was loyally helped by the lay-preachers, but he wanted more

preachers, and the churches must provide them.

The reports having been adopted, the Rev. F. H. Jones was elected President, and the other officers were re-elected. The several committees were elected.

Mr. JOHN HARRISON presented the report of the Public Questions Committee, and moved the resolutions with which it concluded. The Rev. B. K. GRAY seconded.

This report we printed in THE INQUIRER of Sept. 29, and asked for some further information, but none was forthcoming at the meeting. The resolutions which were adopted by considerable majorities, after a somewhat desultory discussion, were as follows:—

(1) "That a duty is laid on the churches to study the problems of social distress, and to give guidance to the nation on the principles of social reform; and, accordingly, that the congregations connected with this assembly be cordially invited to take the subject into their serious consideration."

(2) "That the Public Questions Committee, in conjunction with the General Committee, be instructed to take all necessary steps for urging on the congregation the consideration of the subjects referred to in this report."

The Rev. L. P. JACKS was elected preacher for 1907, and the Rev. W. J. Jupp supporter. An invitation to hold the next assembly at Hampstead was unanimously accepted.

The meeting concluded with a resolution of welcome to the representatives of kindred societies, to which the Rev. W. Copeland Bowie and Miss Tagart responded, and a very cordial vote of thanks to the President.

EVENING MEETING.

After tea a public meeting was held in the chapel, and was well attended.

Mr. Alderman J. H. EVERY, ex-Mayor, who presided, expressed once more on behalf of the Lewes congregation, their warm welcome to the members of the Assembly, and thanked them for the encouragement and inspiration of their presence.

The Rev. W. COPELAND BOWIE spoke on "The Mission and Message of Unitarians." There was a good deal of talk, he said, about "our Free Churches"; but he got tired of that, for he was brought up in the Free Church of Scotland, and left it because there was no freedom there. What the world required was churches pledged to something true, noble, worthy and inspiring. They wanted pledged churches—pledged to truth, liberty, progress, humanity. There were large numbers still terribly burdened in mind, conscience, and life by superstition in religion, by dogmas and beliefs harmful to their minds and lives, and it was a great help to them to lift off that burden. It was a great relief to such people to find that there were others who held those things not to be true, but a travesty of religion. To such people they had a message and must give their help. Many others had cast off the churches and religion altogether, but were wondering whether it was possible to be religious and yet keep an open mind, a clear con-

science and a healthy life. To them also they had a message; and further, to the toilers, sufferers, sinners, outcasts of the world. If they had no message to that great army of their brothers and sisters beyond the borders of the churches, then indeed they were cumberers of the ground, unworthy to call themselves disciples of the Man of Nazareth. Unless religion inspired them with the desire to get into touch with the world as it is, with men as they are; unless it helped them to that clearness of wisdom and closeness of touch with men, then their movement had not the future before it that it ought to have. "I am persuaded," he said, "if we could lift ourselves out of our poor, peddling ways, out of our own despairs and despondencies, and empty discussions about names; preaching whatever is true to our own thought, lives, and souls, and touch men with that message, then we should do something for the uplifting of the world and the progress of mankind. No other community is so free to go forward in such directions as the Unitarian."

Let us take heart, shake off our despondency and littleness, and look out once more with fresh eyes upon the world of men, and give them the best we have, the truest thought that has come to ourselves, the noblest aspiration that has touched our own lives; get rid of conventionality and keep close to the truth as we feel it. Whatever is real to ourselves, let us proclaim that, and I believe there are large numbers of men and women, young and old, who will be helped, inspired, and lifted up to higher and nobler conceptions of God and their fellows, of life, duty and immortality. Have done with hesitation, doubt, and empty generalities, and see if we shall not find men and women better for what we have given them, and we ourselves consecrated afresh to God and goodness."

The Rev. T. E. M. EDWARDS spoke on "Creeds and Churches," and as witness to the movement of the churches pointed to the difference between two editions of the Encyclopædia Britannica at an interval of forty years, and to such an address as that by the Rev. R. J. Campbell on "Changed conditions of religious thought." He did not believe in a creedless church, but it must be in harmony with the thought of the age.

The Rev. CHARLES ROPER's subject was "Ought we to Proselytise?" but Mr. Bowie, he said, had covered that ground. He gave instances of theological prejudice and want of charity, and showed how constantly earnest young people came to their churches, because only there could they find the freedom they required. It was their business to give people information, to compel them to think, to maintain the supremacy of conscience, and to provide a religious home for the friendless and fugitives from the land of bondage.

Mr. LAWSON DODD spoke on the "Social Aspect of the Unitarian Mission." Emancipation of thought, he said, must be concurrent with emancipation from the thralldom of material things, which robbed men of the best part of life. Their duty as religious people was to take part in that other emancipation with as great earnestness as in the theological battle. There were horrors in the actual struggle

of life, in which so large a proportion of the people were engrossed, as great as those of the old theological bondage. That struggle brought men nearer to Christ. They saw the Christian spirit crucified by the world spirit, as Christ was crucified by the Pharisees of old. As religious pioneers had got rid of the terrible doctrine of eternal fire, they had now in the same spirit to face the evils of actual life which were preventible. Jesus cast out demons, and promised his disciples that they should do greater things. They had now to cast out the demons of drink and lust, and make a nobler environment for the people, in which the evils of disease would be no longer possible. They had to feed the multitudes, and they had to house the people. When they had learned the great Christian doctrine of communism they would see the way to this.

A hearty vote of thanks to the chairman, and the Benediction, pronounced by the Rev. C. A. Ginever, brought the meeting to a close.

MANCHESTER DOMESTIC MISSION.

OPENING OF THE WILLERT-STREET EXTENDED PREMISES.

THE great work carried on by the Rev. J. W. Bishop and his helpers at Willert-street has long been cramped and hampered for want of more room. With nearly six hundred scholars in the Sunday-school, with varied activities filling every week evening, and a congregation which overcrowded the little chapel, it was absolutely essential that extensions should be made. To meet the needs arising from this happy state of affairs the committee have carried out a most useful enlargement on plans suggested by Mr. G. H. Leigh. As a result the seating accommodation of the chapel is raised from one hundred to two hundred, and it is now approached by a handsome and easy staircase instead of the semi-ladder which made it almost inaccessible to old folk before. In addition, new rooms are provided which will make five good class rooms on the Sunday, and provide rooms for reading, recreative, and guild work on week evenings. The whole of the work has been well carried out, and while kept plain and simple it impresses one as solid and good. The cost has been about £1,500, and it is being met out of the special fund for which the mission committee appealed, and on which there is still a deficit of about £600.

The opening took place on Saturday last. There was a service in the afternoon followed by tea and public meeting. At the service the Rev. J. C. STREET spoke with much power and appropriateness on the meaning of the influence of Jesus. The secret was in the charm and influence of his personality. That influence had been felt all down the subsequent ages, inspiring and directing the forces of civilisation, ever pointing to a higher ideal of life. No truer home of his great spirit could be found than in these unsectarian missions, whose only purpose was—like his—the doing of good.

There was an excellent gathering in the evening—the gaps caused by departure of many visitors being filled by the actual worshippers and workers at the

mission. The Rev. S. A. STEINTHAL, president of the society, presided, and after the meeting had been opened by hymn and prayer, he drew on his large stores of memory for the encouragement of present-day workers.

The newspapers, he said, were complaining of the lack of sanitary arrangements and bad housing. He could remember the time when Manchester was stricken with panic—when cholera was raging amongst the citizens. At that time Domestic Missions had not been started. In the early thirties he could remember visiting friends in Smedley Lane, Cheetham Hill, and looking down with a very sober thought at the old cholera cemetery. Who thought of cholera nowadays? When he was a domestic missionary late in the fifties he used to see, almost every day, patients suffering with typhus fever. Who heard of typhus fever now? It was an ordinary thing to have that awful fever raging in Liverpool. One of his predecessors in the Domestic Mission there was working with a Catholic priest at the bedside a fever patient, and both died as the result of contracting the disease. They died for something better than mere adherence to a creed; they died martyrs in true religious love and work. Mr. Steintal went on to refer to the time when reading and writing had to be taught in the Sunday-school, and when a large number of the poorer citizens of Manchester were living in cellars. Many improvements had been made since those days, and they could go on with their work and take courage. Domestic missions were doing a great work in Manchester, and he was glad to know that great success had attended Mr. Bishop's efforts at that place.

The Revs. C. Peach, C. W. Cliffe (Congregationalist), and W. Workman (Congregationalist) all bore hearty testimony to the fine work being done by Mr. Bishop and the mission. Mr. CLIFFE said if they differed in creed they were one in spirit, and he was glad to exemplify by his presence the true Christian unity which should be among all those who were the servants of the same loving Father.

Mr. SYDNEY JONES, in an interesting and inspiring address, spoke of the pleasure it gave him to bring the greetings of Liverpool men and women to their fellow-workers in Manchester. These new buildings would stand out as lighthouses sending a guiding light over the shoals and rocks around. Would that this simple beauty might attract many to them to find help and security. Mission buildings and churches should always be beautiful. Dirt was no assistance to goodness. Beauty and light were real helps to the good life. He rejoiced to see the large number of young men present. He urged them to be loyal to the mission and its great work, and to find in it their own great work in life.

Mr. G. H. LEIGH said the need for these new buildings was the measure of their past success. Once they only thought the missionaries should be home visitors, but when the people were prepared, as now, to come out to worship and to meet in social intercourse buildings must be provided. Many people did not realise the state of the homes from which many of the worshippers at the

the mission came. Small and lacking nearly all resource and convenience for healthy and decent life they made it all the more necessary that the mission as their common home should be planned on generous and beautiful lines. Mr. Leigh concluded by proposing a vote of thanks to the chairman, to the preacher of the afternoon, and to the Rev. J. W. Bishop for all his work at the mission. He had had the privilege of working with Mr. Bishop during the whole of his ten years at the mission. He had always found him a true pastor and leader of his people, and one who never tired in his effort to carry out the noblest ideals of mission work.

The Rev. W. E. GEORGE seconded, and the resolution was carried with great applause.

The Rev. J. W. BISHOP, in reply, said their thanks were increased in value by being voiced by Mr. G. H. Leigh, himself one of the most constant and faithful of their friends, the actual designer of the present extensions, and their regular counsellor and helper. He himself thought his past grumbling had been justified by the result, and he now rejoiced in the consummation of his hopes. In the past the chapel had often been overcrowded, and he hoped it would be so again in spite of the enlargement. Speaking directly to his own people he said, "We are now provided with better tools, I hope we shall use them to do finer work. I hope you will not think these buildings are too fine. They are for use not for admiration merely, and we are going to use them, I hope, for many years together to the glory of God and to help each other in the good life." In closing Mr. Bishop said the friends who had helped were too numerous for him to name, but he thanked them all. The latest gift had come that afternoon in the shape of the beautiful lectern cloth which Mr. Harrison, of Upper Brook-street, had brought with him. The meeting then closed with hymn and prayer.

A special re-opening service was held on Sunday, when Mr. Bishop was the preacher, and the chapel was so full that additional seats had to be brought in.

"To raise £500 towards the Preston Memorial and Reserve Fund." Such is the object of the bazaar to be held in the Myddleton Hall, Upper-street, Islington, by the congregation of Unity Church, on Thursday, Friday, and Saturday next. The book of the bazaar (6d.) opens with an admirable historical sketch, and a list of the ministers of the successive Blackfriars and Carter Lane Chapels, and the present Unity Church, beginning with the Rev. M. Sylvester, one of the Ejected of 1662, and coming down to the Rev. E. Savell Hicks, the present minister, of whom and the late Mr. J. T. Preston, of whom the new school buildings are to be a memorial, capital portraits are given. There are also pictures of the church and the new school front, with ground plan of the latter, which show how great the improvement will be, and of what great service in promoting the vigorous life of the congregation. Myddleton Hall is close by Unity Church.

PROVINCIAL LETTER.

LIVERPOOL.

"THE harvest is past, the summer is ended, and we are not saved!" Not as a jeremiad, but in a literal sense this cry of the old prophet may be taken as true of our churches to-day. The glorious summer has for weeks depleted our pews; holidays have carried off whole families, leaving bare spaces; and even yet, though autumn is in full swing, the holiday spirit lingers on and many faces are yet missing.

The fact that the harvest is past is proclaimed by the many Thanksgiving services which, with their pleasant break into the conventional monotony of our Sunday worship, not only appeal for gratitude to the Great Provider, but remind us of that spiritual harvest for which we sow, and part of which we hope to reap all the year round.

But we are not saved, if being saved means being in a state of perfect health. Which of the many churches of the land is fulfilling *all* the purposes of its existence, doing *all* the good it aims at, helping *all* the souls whom it might touch? "We have not already attained neither are we already perfect, but we press on." Be this our motto for the coming winter work.

You hint, Mr. Editor, that I need not give too many details of all that is planned or actually doing. I might fill columns otherwise, as every congregational calendar I have seen abounds in such items. The days are past for Sunday services and possibly a small Sunday-school as the be-all and end-all of a church's existence. Week by week meetings of various kinds—literary, temperance, social, educational—strive to draw in young and old, and to turn to useful ends the motive power generated in the hours of worship.

Speaking briefly, I believe there never was a time in which more sanctified energy and ingenuity was displayed with this object, with a resulting sense of life and brotherhood through our ranks. This is distinctly true of the Liverpool district. Looking back over forty-five years I can trace a steady growth of the sense of solidarity; of cordial sympathy between the various congregations and the various grades of social rank in those congregations. We are more democratic and more hearty than in the older days.

The summer which thinned congregations saw that inspiring movement, the Van Mission. It is hard to over estimate the value and meaning of this new departure. Never before in the history of our intensely proper and starchily conventional denomination has so boldly unconventional an attempt been made to show that we have a gospel to preach. A minister or a layman here and there may have tried open-air preaching; theatre services have been spasmodically tried and given up; but a combined move, calling into play a considerable number of ministers, lasting over several months, and pursuing a steady and well elaborated plan, indicates a new sense of opportunity and responsibility. An open door has been put before us, one which we should never allow to be shut by any neglect of ours. One great

gain has been the arousing of a fresh enthusiasm in churches within reach of the chosen sites where the van was in full swing. Ministers, singers, and people have in many cases turned up night after night, deriving fully as much benefit by the breezy addresses and questions and answers as those especially aimed at.

Vans are needed all over the land, and probably they will be forthcoming; and in proportion as we give we shall also receive.

Years ago, on my return from Japan, in a paper read before the B. and F. U. Association, I expressed a wish that some wealthy man or men would meet the cost of an extra sheet in THE INQUIRER, to be devoted to church and missionary items. The Van Mission fully reported in such a sheet would do more, I believe, to stir up our zeal and deepen our faith than can well be measured. Next summer, with two vans at work, such an enlargement would be invaluable.

Coming to our immediate district, we are looking forward to the 18th inst., when Dr. Crothers will lecture in Hope-street Church. We trust that it may be crowded out with members of our various congregations and general public. These occasions draw us together and do us good, just as Dr. Carpenter's lectures in the early months of the year did. This one will also deepen our interest in our Unitarian brethren in the United States.

A sign of the times is an invitation to the minister of Hope-street Church, the Rev. H. D. Roberts, from the Young Men's Christian Association, to take part in a set debate on the Seat of Authority in Religion; whether it lies in the Church, the Bible, or the Man! A Roman Catholic priest, an orthodox Nonconformist minister, and Mr. Roberts will respectively defend these positions. For an avowed Unitarian to be invited by such an evangelical Association is a portent. At St. Helen's, again, our district missionary, Rev. R. P. Farley, has been invited to an important commemoration in connection with a leading orthodox chapel; a fine testimony to growing width, and also to the position Mr. Farley is winning in that town.

Coming to the work of our District Association, it is cheering to be able to report such a generous response to an appeal for additional funds, that after clearing off an adverse balance of nearly £200, it has been possible to engage an assistant missionary for a trial six months, to take charge of the Garston Mission, which has hitherto been without any settled pastor. Choice has fallen on an ex-candidate for the Primitive Methodist ministry, who, after doing useful work as paid lay preacher in that body, outgrew its theology, and has been amongst us for some time. He did good service at the Bond-street Mission in an interim, and we look hopefully to his being successful at Garston. A reception meeting will be held on the 24th inst.

Of our youngest effort, that at West Kirby, nothing great can be said. It is still in the day of small things, but the steady attendance and liberal financial support give great encouragement, and we trust that in a while a fair number

of the unchurched inhabitants of that neighbourhood may be drawn in. I hear that many of the young generation, promising young men especially, have been driven into revolt by the hard orthodoxy current in the local churches. If not hardened too far some of them may find a broader view of religion still possible to them. Even if all who are already distinctly Unitarian in belief would join us we should show a respectable number; but, alas! the old parable of the supper to which many were bidden, and the same excuses, practically rule many to-day.

Our three Domestic Missions are now in full swing for the winter's work. That in Mill-street, with its magnificent buildings, started on the 1st a week's special temperance effort. In pouring rain the people flocked in till the large hall was filled. An ex-Lord Mayor (Mr. John Lea) presided; a gifted Australian lady sang; and rousing popular hymns gave all a chance of joining in.

The Hamilton-road Mission has also attractive, though smaller, premises; and is always full of life and useful activity. It is doing a fine work in a neighbourhood which has been flooded by workers of small means, but of intelligence and energy. The many teachers and helpers at this mission are drawn entirely from its own ranks.

The Bond-street Mission premises, which are far from ideal, have been thoroughly cleaned and painted during the summer, and all is ready for a campaign of usefulness. The mothers' meeting is very popular, and is conducted by ladies from our leading churches.

Taken all in all, Liverpool and district are in sound health, full of hope and energy; for which let us all be thankful.

H. W. HAWKES.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—The congregation assembled on Wednesday evening, October 3, when Dr. John Hunter conducted the service, completely filled the church. The eminent preacher was in excellent voice, and his prayers and readings were deeply impressive. His sermon, on "a practical, thorough-going, and consistent faith in God," was a fervent plea for religious faith. As a reasoned argument it was perfect, and his delivery was at the highest pitch of eloquence. The hearers were enthralled throughout, and felt that to be so uplifted and inspired was the rare experience of a lifetime. Dr. Bimal C. Ghosh spoke on Sunday, October 7, to large congregations. His expositions of the meaning of religion and the harmony of religion were illuminative and edifying. These continuous opening services have been helpful beyond all expectation.

Accrington (Induction and Welcome).—The induction and welcome meeting of the Rev. J. Islan Jones, B.A., minister of the Oxford-street Church, took place on Saturday, Oct. 6. In the afternoon at 3 o'clock a service was held in the church, when the devotional part was conducted by the Rev. R. Travers Herford; the charge to the minister was given by Dr. Drummond (late Principal of Manchester College), and that to the congregation by the Rev. A. W. Fox, of Todmorden: There was a good attendance, and several friends had come from neighbouring churches. After tea the welcome meeting was held in the schoolroom. The chair was occupied by Mr. E. J. Bradshaw (president of the congregation) who welcomed the minister on behalf of the Oxford-street Church, Mr. A. Webster

(superintendent of the Sunday School) gave the welcome on behalf of that institution. The Rev. Travers Herford on behalf of the N. and E. Lancashire Mission, and the Rev. A. W. Fox on behalf of the ministers of the district. The Rev. Jesse Hatten (Baptist), Accrington, extended the right hand of fellowship on behalf of the Accrington ministers, and there also spoke the Rev. J. Evans, of Colne; Jenkyn Thomas of Rawtenstall; H. Dawtrey, of Higher Broughton; and Councillor Cameron; Mr. D. Harrison, Padiham; and Mr. Mackie, Burnley. There were also present at the afternoon service besides those mentioned the Revs. J. E. Jenkins, of Padiham; E. E. Jenkins, of Walmsley; J. Morgan Whiteman, of Burnley; the Rev. Charles Williams (Baptist); and the Rev. Mr. Backhouse (Superintendent of the Wesleyan circuit), Accrington. Solos were sung in the evening by members of the choir. An organ recital was given by the organist, Mr. Ingham, during the interval between the two meetings. Splendid weather prevailed, and the meetings were very successful, and of good hope for the future.

Bolton: Bank-street (Jubilee Re union).—In further celebration of the Jubilee of the present Bank-street Chapel a most successful re-union was held in the Bath Assembly Rooms on Wednesday evening, October 3. There was a very large attendance, close upon 600 tickets having been sold, and had the accommodation allowed, many more would have been there. The chapel was built towards the close of the long ministry of the late Rev. Franklin Baker, which extended over more than forty years, and it was a very happy feature of the meeting that all of his successors in the Bank-street pulpit were present at this jubilee gathering, the Revs. Jeffery Worthington (1864-73), C. C. Coe (1874-95), C. J. Street (1896-1903), and J. H. Weatherall, the present minister. Mr. John Harwood, J.P., chairman of the chapel committee, presided, and offered a very cordial welcome to their three former ministers. In his retrospect of the past fifty years, he referred to the two daughter churches of their congregation, Unity and the more recent Halliwell-road, which he hoped before long would be as successfully established as Unity. He appealed especially to the rising generation to take a full share, not only in public work, but in the work of their church. The Rev. Jeffery Worthington recalled many happy memories of the old days of his ministry in Bolton, which had been his first charge, and the names of many faithful friends, especially the late Robert Heywood, once Mayor of Bolton, a man held in the highest regard by the whole community. He mentioned that in his own induction service John James Tayler, James Martineau, John Hamilton Thom, and William Gaskell, all took part. At his first baptismal service 22 children were christened, many of them having waited some time for that occasion. The Rev. C. C. Coe also gave some reminiscences of his twenty years' work in Bolton, and the Rev. C. J. Street referred to the last ten years of his ministry, seven of which were in Bolton, as the happiest in his life. They had, he said, a grand and glorious history. It was almost a new civilisation that existed to-day from that which existed when the church was built, and only a few remained of those who were present at the opening of the building. Men come and go; generations come and go; but the church remained with its history, its obligations, and its noble possibilities, and he for one rejoiced to have had some part in a church which had stood for high and noble principles as that church had in the past. Every church which, like that, had been faithful to its trust—had worked for the redemption of the earthly city—had unconsciously prepared for a brighter future. The Rev. J. H. Weatherall, who was the last speaker, said they at Bank-street had received the torch undimmed from their noble predecessors, and he urged them to see that it was kept flaming and shedding its light around. He thanked Mr. John Harwood and the committee and other helpers towards the success of that gathering.

Brighton.—The last of the pleasant rambles organised in connection with the church this season was made the occasion of friendly intercourse with the neighbouring congregation at Lewes. Twenty-six people from Brighton joined a number of the Lewes friends at tea, after a lovely walk over the Downs. The winter season of fortnightly Wednesday evening meetings began with a very sociable and well attended Social, and is to continue with lectures, children's

meetings, social evenings, &c. The Reading Circle will shortly hold its first meeting this winter with a discussion of Edwin Arnold's "Light of Asia."

Capel-y-fadfa (Opening of New Chapel).—With the quarterly meetings of the South Wales Unitarian Association on Wednesday and Thursday, October 3 and 4, was connected the celebration of the formal opening of the new chapel, which has been built at a cost of £1,200, of which something like £300 remains still to be raised. The new chapel was greatly admired by all who attended the meetings. To the great regret of the Welsh ministers, the Rev. W. Copeland Bowie, who had been expected, was unable to be present. The first meeting commenced at 7 p.m. on Wednesday, when Rev. T. A. Thomas introduced the service by reading and prayer, and the Revs. Simon Jones and J. P. Kane preached. On Thursday morning the Rev. J. Davis conducted the devotional part and the Rev. E. Ceredig Jones delivered the Association sermon. A public meeting was held in the afternoon, Captain Davies, the president of the Association, taking the chair. The Rev. D. G. Rees, Bridgend, read suitable selections from Scripture and prayed, and the following spoke:—Revs. T. Thomas, R. J. Jones (on behalf of the B. & F.U.A.), W. James, J.P., J. Davies, L. Williams, R. Prydderch (Congregational), Mr. M. Evans (Congregational), Mr. Davies, the architect, and the Rev. E. O. Jenkins, minister of the chapel. It was a very interesting meeting. Both ministers and laymen spoke in high terms of the unflagging effort of the present minister, and congratulated the congregation on their possession of such a spacious and beautiful chapel. In the evening the Rev. D. R. Davies took the introductory service, and Revs. J. Hathren Davies and R. J. Jones preached. Throughout the congregations were very large, the sermons very helpful, and the singing most inspiring. The collections taken on behalf of building fund amounted to £15. As the congregation is mostly composed of small-farm holders and peasants, it is to be hoped that the existing debt will be cleared shortly so as not to hamper the good work.

Chester.—On Sunday, October 7, the Rev. D. Jenkyn Evans commenced his ministry at Matthew Henry's Chapel. The occasion was also used for the Harvest Thanksgiving. The evening congregation was unusually large, and the collections also larger than usual.

Harvest Thanksgiving Services.—In addition to the services otherwise noted we have reports of successful services from **Belfast**, at the Stanhope-street Mission, where the Rev. Eustace Thompson is at work; **Bermondsey**, where Mr. Jesse Hipperson was the preacher; **Chorley** (Rev. W. T. Bushrod); and **Rhydygwin** and **Ciliau Aeron**, where the Rev. Lewis Williams conducted the services, and the Rev. E. Ceredig Jones, of Bradford, was the special preacher.

Hinckley.—A very successful social gathering was held in the Great Meeting schoolroom on Wednesday, October 3, to inaugurate the Winter Session of the Literary Class, and also to distribute the prizes to the members of the Young Women and Young Men's Sunday Afternoon Classes, gained during the last half-year. Mr. Thomas Jennings, the chairman of the Chapel Committee, distributed the prizes, and said how much the members were indebted to the Rev. T. J. Jenkins and Mrs. Jenkins, the conductors of the classes. The large audience (which filled the schoolroom) were delighted with a humorous operetta, given by the members of the singing class under the leadership of Mr. H. P. Atkins.

Leeds: Hunslet (Appointment).—The Rev. Herbert McLachlan, M.A., B.D., late Hibbert Scholar, and a student of the Unitarian Home Missionary College, has been appointed minister of the Unitarian Chapel, Hunslet, and assistant minister to the Rev. Charles Hargrove, M.A., at Mill Hill Chapel, Leeds.

Liverpool: Ullet Road.—The first meeting of the 21st session of the Rathbone Literary Club was held in the Church Hall on October 4. There was a varied programme, which included an address by the president, vocal and instrumental music, and refreshments. Mr. Herbert Rathbone, the president, in the course of his address, discussed the scope and purpose of a literary club. He said such a club might do much to educate public opinion. Several extracts from teachers in Liverpool schools were quoted showing the increasing use which the scholars made of the public library. A vote

of thanks was moved by Colonel Goffey, who said that the reading of light literature might become the herald of a higher class of study. Mr. W. H. Thomas, who seconded, spoke of the early days of the Rathbone Club, of which he was an original member. A vote of thanks to the artists was moved by the Rev. J. C. Odgers, and seconded by Mr. A. W. Blundell, the secretary. The evening was greatly enjoyed.

London: Hackney.—A bazaar will be held at the King's Hall, Holborn Restaurant, on June 5 and 6, 1907, to celebrate the jubilee of the present new Gravel Pit Church, the foundation-stone of which was laid in 1857, and to augment the guarantee fund. Mrs. W. Blake Odgers has very kindly undertaken to organise a stall, to which the Unitarian Churches in London will be asked to contribute, and it is hoped that the numerous friends, in all parts of the country, who have been in the past connected with Hackney, will give what help they can to make the bazaar a success. Contributions of money or goods will be gratefully received by the hon. secretary and treasurer, Miss Whitehead, 63, The Common, Upper Clapton, N.E. Last winter a musical service was held on the last Sunday evening of every month, and as time went on these services were appreciated more and more. The first of a new series was held on Sunday week, and the results of the work of the organist and choir were excellent. There was a good congregation. On that day, also, the Rev. H. Bodell Smith's magazine, *Unity*, adapted for local purposes, made its first appearance at the church. There is to be a gratuitous circulation of 1,000 copies monthly.

Manchester: Broughton.—On Monday evening, October 8, the Band of Hope began its winter's work. The programme included a ten minutes' address by the Rev. H. Dawtre, and several pledges were signed at the close. Mr. Wm. Hough was chairman. The harvest thanksgiving services on the previous day, conducted by Mr. Dawtre, were eminently successful.

Newport, Mon.—On Thursday evening, the 4th inst., the members and adherents of the Unitarian Free Christian Church held a social gathering, to take leave of the Rev. George Critchley. It was under the direction and guidance of Mr. Critchley that the congregation was organised upon a membership basis, and whatever degree of success has been achieved by the young church is very largely due to his able ministry. The president, Mr. W. Pritchard, and several members expressed their appreciation of Mr. Critchley's work; after which Mrs. Banks made the presentation of a fine enlarged portrait, framed in oak, and suitably inscribed, as a mark of the regard and esteem in which he is held by the congregation. In replying, Mr. Critchley spoke of the pleasure it had given him to be at Newport, and to see the steady progress of the movement. He appealed for a continuance of earnest effort on the part of the congregation, and assured them that he would watch their future progress with the deepest interest.

Northampton (Welcome Meeting).—The Rev. E. A. Voysey was welcomed as minister of the Unitarian Church at a largely attended and very cordial congregational meeting on Monday evening, October 8. Mr. James Jackson presided, and Mr. John Sale read letters of apology for absence from the Rev. Charles Voysey (father of the new minister), the Rev. Gertrud von Petzold and the Rev. J. M. Lloyd Thomas. Several members spoke in support of the welcome, and were followed in a brotherly speech by the Rev. C. S. Larkman, of the Abington-avenue Congregational Church. The Revs. Joseph Wood and Rowland Hill, as neighbouring ministers, also spoke, and Mr. Voysey responded to the welcome, Mrs. Voysey also adding a few words of grateful thanks.

Stockton-on-Tees.—Following the harvest festival services on Sept. 30, conducted by the Rev. R. H. Maister, minister, a cantata, "Sowing and Reaping," was admirably rendered by the choir on Monday evening, Oct. 1. On Friday, Oct. 5, the quarterly conference of the Tee-side Union of Sunday Schools and Guilds was held, when a paper was read by Mrs. Lambelle, Middlesbrough, on "Practical work for the Guild." The paper contained a number of excellent suggestions of work for guild members, e.g., work among crippled children, amongst the blind, sick visiting, look-out work, &c. Mrs. Lambelle specially emphasised the need for more thorough and persistent work among young women.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 14.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. Dr. CRESSEY, of the U.S.A. 240th Anniversary of the founding of the congregation; 83rd Anniversary of the present building.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN. Open Conference on the Use of Sunday, at close of evening service.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street. 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. S. M. CROTHERS, D.D. Harvest Thanksgiving.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A. Evening: "The Religious and Moral Significance of Shakespeare's 'Macbeth.'"
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 6.30, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. V. D. DAVIS, B.A.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Mr. T. ELLIOT.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS, and 6.30, Mr. G. J. ALLEN.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hill, 7, Rev. L. JENKINS JONES, "Prayer, A Modern View."
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Church The Hall, Lytham-road, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North-street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. J. PAGE HOPES.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVERS.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11, Rev. A. H. DOLPHIN, and 6.30, Rev. C. J. STREET.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHELD, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, Rev. S. BURROWS, 11, "The Vision from Pisgah," and 6.30, "Herbert Spencer."
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWTH, New Street Meeting House.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

BIRTHS.

COPPOCK.—On October 8th, at Daisy Bank, Macclesfield, to Mr. and Mrs. Sydney Coppock, a son.

MARTINEAU.—On October 4th, at Northwood, Rydal-road, Streatham, the wife of Sydney Martineau, of a daughter.

OSLER.—On September 29th, at 43, Belsize Park-gardens, N.W., to Mr. and Mrs. John T. Osler, a son.

DEATH.

RIX.—On October 10th, at Headland Cottage, Limsfield, Surrey, Herbert Rix, late Assistant Secretary of the Royal Society, in his 56th year. Service at the Crematorium, Golder's Green, Finchley-road, on Saturday, at 3 o'clock.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Truly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

HIGHGATE.—UPPER PART of a lady's beautiful modern house TO LET. Four large unfurnished rooms, one fitted as kitchen; large garden. Pleasant, open situation. Rent £48.—Address, A. K., INQUIRER Office, 3, Essex-street, Strand.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

Opposite the British Museum.

THACKERAY HOTEL, GREAT RUSSELL STREET, LONDON.

This large and well-appointed Temperance Hotel has Passenger Lift; Bathrooms on every Floor; Electric Light throughout; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms; Fireproof Floors; Perfect Sanitation; Telephone; Night Porter. Bedrooms from 2s. 6d. to 5s. 6d.

Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "THACKERAY, LONDON."

EATON'S TEMPERANCE HOTEL, 22, Gifford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution. Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

MANCHESTER COLLEGE, OXFORD

"The College adheres to its original principle of freely imparting theological knowledge without insisting upon the adoption of particular theological doctrines."

SESSION 1906—1907.

The Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D., Principal of the College, will deliver the OPENING ADDRESS in the College on MONDAY, OCTOBER 15th, at 5 p.m. Subject:—"Christianity in the Light of Christian Experience."

A. H. WORTHINGTON, } Secretaries.
HENRY GOW, }

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS. **KYNOC LIMITED** have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, COOK-GENERAL. Small family. One other young servant kept. Age not under 23. Must be thoroughly reliable. Comfortable home.—Mrs. ANTHONY, "Hillcroft," Steep, Petersfield, Hants.

SITUATION required as COMPANION-HELP or any position of trust. Good dressmaker.—"M., 13, Lilford-road, Coldharbour-lane, Camberwell.

GENTLEMAN'S DAUGHTER, 20, well educated, experienced with children, desires appointment (Derbyshire or Midlands preferred) in good family as MOTHER'S HELP. Must be treated as member of family. Salary £18.—Address A., INQUIRER Office, 3, Essex-street, W.C.

MOTHER'S HELP.—Wanted, a Young Lady, well educated, for boy of three years. Salary £18 to £20. Two maids kept.—Write, stating age, experience, &c., to Miss Cook, 53, Ullet-road, Sefton Park, Liverpool.

MINISTER'S DAUGHTER SEEKS EMPLOYMENT, mission preferred. Experience: teaching, nursing (district and private), dispensing, shorthand, typewriting. London Matriculation.—ESTHER, INQUIRER Office, 3, Essex-street, W.C.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM. Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. MISS ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

BRITISH & FOREIGN UNITARIAN ASSOCIATION AUTUMNAL MEETINGS

MEETINGS AT LEEDS.

Friday, October 19.

OPEN CONFERENCE OF MINISTERS.
MILL HILL SCHOOL BUILDINGS.

(Arranged by the Ministerial Fellowship.)

Rev. Dendy Agate, B.A., will take the Chair at 3 p.m.

CONVERSAZIONE.

Tea and Coffee at 6 p.m.

PUBLIC MEETING.

The Right Hon. Sir James Kitson, Bart., M.P., will take the Chair at 7.30. Supported by Grosvenor Talbot, Esq. (President British and Foreign Unitarian Association), W. Blake Odgers, Esq., K.C. (President Sunday School Association), Rev. W. Copeland Bowie (Secretary British and Foreign Unitarian Association), Ion Pritchard, Esq. (Hon. Sec. Sunday School Association), Rev. Christopher J. Street, M.A., LL.B., Rev. Charles Peach, Rev. W. G. Tarrant, B.A., Rev. Charles Hargrove, M.A., G. W. Brown, Esq., T. Grosvenor Lee, Esq., Henry Lupton, Esq. (President Yorkshire Unitarian Union), and others.

Saturday, October 20.

CONFERENCE ON UNITARIAN
MISSIONARY WORK.

Short Papers by Rev. H. Bodell Smith, Rev. Charles Travers, and Rev. John Ellis. To be followed by Discussion.

Grosvenor Talbot, Esq., will take the Chair at 10.30 a.m.

Luncheon at 1 o'clock.

MEETINGS AT BRADFORD.

Opening of New Unitarian Church at West Bowling. Religious Service at 3 p.m. Sermon by Rev. C. J. Street, M.A., LL.B.
Tea from 4.30 to 5.30.

CONFERENCE OF SUNDAY SCHOOL
TEACHERS AND WORKERS.

W. Blake Odgers, Esq., K.C., President of the Sunday School Association, will take the Chair at 5.30. Rev. Dendy Agate, B.A., will read a Paper on "The New Era in Sunday School Teaching." To be followed by Discussion.

PUBLIC MEETING.

Grosvenor Talbot, Esq., will take the Chair at 7.30 p.m. Supported by Sir Edwin Durning-Lawrence, Bart., Oswald Nettlefold, Esq. (Treasurer British and Foreign Unitarian Association), Henry Lupton, Esq., Rev. W. Copeland Bowie, John Harrison, Esq., Rev. E. Ceredig Jones, M.A., Rev. A. H. Dolphin, Rev. W. Rosling, and others, in addition to those whose names appear in the Leeds list.

Ministers, Delegates of Congregations and Societies, and the members of our Churches throughout the district are cordially invited to be present. Efforts will be made to provide Hospitality for all Ministers who send their names to the Rev. Charles Hargrove, M.A., 10, De Grey Terrace, Leeds, on or before Wednesday next, October 17.

HIBBERT TRUST.

ONE SCHOLARSHIP will be awarded on this foundation in December next, provided that a candidate of sufficient merit presents himself. Candidates must furnish satisfactory evidence of age, graduation, &c., particulars of which may be obtained on application to the Secretary of the Trust.

Names and addresses of Candidates should be sent to the Secretary by October 31, and the necessary certificates and other information must be in his hands by November 10.

FRANCIS H. JONES, Secretary.
University Hall, Gordon-square,
London, W.C.

THE MINISTERIAL FELLOWSHIP

OPEN CONFERENCE of Ministers at Mill Hill, Leeds, on Friday, October 19th, at 3 o'clock. All Ministers are invited to attend.
C. J. STREET, Hon. Sec.

UNITY CHURCH, ISLINGTON.

A BAZAAR

WILL BE HELD AT

MYDDLETON HALL, UPPER STREET, ISLINGTON,

(Opposite the Church)

**On Thursday, 18th, Friday, 19th, and
Saturday, 20th of October.**

IN AID OF THE

PRESTON MEMORIAL BUILDING FUND

To be opened at 3.0 each day.

Thursday, by **LADY DURNING-LAWRENCE.**

Friday, by **Mrs. W. BLAKE ODGERS, and**

Saturday, by **Mrs. HAHNEMANN EPPS.**

ADMISSION.

THURSDAY, 2/-, after 6 p.m. 1/-. FRIDAY, 1/-, after 6 p.m. 6d.

SATURDAY, 6d. (returnable in goods). Season Ticket, 2/6.

*Articles for sale at the Bazaar will be most gratefully
received, and may be sent to*

MRS. SAVELL HICKS, 26, Marquess-road, Canonbury, N.

PLAYS FOR YOUNG PEOPLE.

By **HENRY W. HAWKES.**

Suitable for Children's Winter Gatherings, Tea Parties, Prize-giving Evenings, &c., also for Home Representation.

- | | |
|----------------------------------|----------------------------------|
| 1. ROBIN HOOD. | 5. BEAUTY AND THE BEAST. |
| 2. DICK WHITTINGTON. | 6. RED RIDING HOOD. |
| 3. CINDERELLA. | 7. WILLIAM TELL. |
| 4. THE BABES IN THE WOOD. | 8. KING AMOR. |
| | 9. THE UNAMBITIOUS QUEEN. |

Price 3d. each net, by post 3½d.; the Set post free for 2/-.

"These simple and interesting little plays are written gracefully and with good taste, and might, by the elder children, be performed very effectively."—*Schoolmaster.*

"These are very taking little dramas on familiar stories. The 'Plays' are written in rhyme, and are of good tone without being too didactic. They are just the thing for our juvenile societies, Bands of Hope, &c. They are published in neat form."—*Inquirer.*

By **AUNT AMY.**

PRINCESS MAY AND HER WONDERFUL LAW.

A FAIRY PLAY IN THREE ACTS.

Price 3d. net, Postage 1d.

The *Literary World* says:—"Few methods of enjoyment yield more genuine fun to young folks than that of dressing up and acting before a friendly audience. The difficulty often is what to act. Here is a delightful child's play in three acts, that is simple without being silly."

London: PUBLISHED BY B. C. HARE, 5, ESSEX STREET, STRAND, W.C.

THE CHURCHES AND MODERN THOUGHT:

An Inquiry Into the Grounds of Unbelief.

Obtainable at Smith & Son's Bookstalls, Boot's Library, The Times Book Club, and other circulating Libraries.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.
**COMPENDIUM OF SWEDENBORG'S
THEOLOGICAL WRITINGS.**

* * * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.
London: Swedenborg Society, 1, Bloomsbury-street.

FOURTH CITY MUTUAL BENEFIT

BUILDING SOCIETY,

2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice,
3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Cloth, Fcap. 8vo, 284 pp., 2/- net, postage 3d.

WHAT DO UNITARIANS BELIEVE & TEACH?

Brief Essays by Brooke Herford, D.D., R. A. Armstrong, W. Copeland Bowie, C. J. Street, James Harwood, Frank Walters, Crawford H. Toy, J. T. Sunderland, W. C. Gannett, C. Gordon Ames, J. W. Chadwick and M. J. Savage.

"A plain statement of the Unitarian faith has long been needed. The question, 'What Do Unitarians Believe and Teach' is now constantly asked, and it would be impossible to answer it more shortly or more simply than it is answered in the 'Twelve Replies' which form a small volume recently published by the British and Foreign Unitarian Association. All the papers are interesting and all provoke thought."—*The Spectator.*

Cloth, Fcap. 8vo, 280 pp., 2/- net, postage 3d.

RELIGION AND THEOLOGY OF UNITARIANS.

Brief Essays by J. E. Manning, J. T. Sunderland, G. Vance Smith, J. Page Hopps, W. Gaskell, Brooke Herford, Charles Hargrove, Stopford A. Brooke, John Dandy, W. Copeland Bowie, W. G. Tarrant. Two Poems by J. Greenleaf Whittier.

The papers in this volume present various aspects of the religious message of Unitarians in an instructive and helpful way. They are issued mainly with the view of removing some current misconceptions in regard to Unitarianism.

BOOK ROOM, ESSEX HALL, ESSEX ST., STRAND, W.C.

THE CHURCH OF THE UNIVERSAL TRUTH.

The Rev. J. B. MORTON BARNES, B.A., will preach in the Streatham Town Hall (Blue Room) next Sunday, October 14th. Service at 7 P.M. Subject:—"The Real Value of the Bible." The Lord's Prayer will be offered in Esperanto, the coming universal language speeding the coming universal religion. A meeting at the close to enrol members and form a committee. It is hoped that the collection will defray expenses, so that this Church may be established and the services continued each week.—Letters and donations may be sent to the MINISTER, at "West View," Ellison-road, Streatham, S.W.

DUKINFIELD OLD CHAPEL AND SUNDAY SCHOOL.

A GRAND BAZAAR

will be held in November, 1907.

NOTICE TO SECRETARIES.

RIVINGTON CHAPEL.—The Anniversary Sermons next year will be preached on Sunday, June 2nd, 1907.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, October 13, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER

No. 3356.
NEW SERIES, No. 460.]

LONDON, SATURDAY, OCTOBER 20, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	681
LEADER.—	
Dr. Carpenter's Address ...	688
ARTICLES:—	
London Citizen Sunday ...	682
Rotterham Bicentenary ...	683
American Notes ...	684
Essays in Restatement.—XIX. ...	685
Manchester College, Oxford ...	688
PROVINCIAL LETTER:—	
Manchester District ...	692
MEETINGS:—	
London District Unitarian Society ...	691
Northumberland and Durham Unitarian Christian Association ...	692
CORRESPONDENCE:—	
Tennyson's "Grail" ...	683
Towards Social Reform ...	684
LITERATURE:—	
Lectures on Immortality ...	687
OBITUARY:—	
Mr. Herbert Rix, B.A. ...	686
Herbert and Alice Rix ...	686
POETRY:—	
Children's Vesper Hymn ...	682
THE CHILDREN'S COLUMN ...	687
NEWS FROM THE CHURCHES ...	693
OUR CALENDAR ...	694

NOTES OF THE WEEK.

WE publish this week the first half of the address given by Dr. Carpenter, Principal of Manchester College, Oxford, at the opening of the new session. The rest will appear in next week's *INQUIRER*, which will also contain a full report of the autumn meetings of the British and Foreign Unitarian Association at Leeds and Bradford.

DR. CROTHERS preaches to-morrow (Sunday) at Manchester College, Oxford, October 28 being his last Sunday at Essex Church. During the week he will be at Glasgow and Newcastle-on-Tyne lecturing, and on Tuesday week, Oct. 30, after the Council meeting of the British and Foreign Unitarian Association, there will be a farewell meeting at Essex Hall, with tea and coffee at 8 o'clock, and an address by Dr. Crothers at 8.45. Members of the Council and of the Association in and near London will receive personal invitations, but the committee will cordially welcome any other friends who desire to be present.

THE Congregational Union at the beginning of its autumnal meeting at Wolverhampton on Tuesday sent a telegram of congratulation to Dr. John Clifford on his seventieth birthday: "Heartiest congratulations from the Assembly of the Congregational Union. We rejoice in all your unstinted labours. May God spare you for long and crown your years with benediction." The President, the Rev.

J. H. Jowett, of Birmingham, delivered his address on "The Ministry of a Transfigured Home." He strongly emphasised the paramount importance of religious teaching in the home, and warned his hearers against the too prevalent danger of debasing the ideal of marriage and home.

In a subsequent paper on "The Ideal Ministry" Dr. Forsyth said that it must be not only positive in its gospel, but flexible in its thought. It must always be preparing a new theology for the old faith. It must learn how to express the old reality in terms of the new age. It must speak the word of God in the language of the time. It must not be, in Milton's words, "stupidly good." It must read the signs of society and the thought of civilisation. He pleaded for an educated ministry. The preacher who sneered at theology in public should receive no further attention from the church. There were some signs that they were growing careless of an educated ministry, and were trusting to milk-food, mother-wit, and amateur work. It was for the age a fatal mistake. An amateur ministry ended in an ignorant priesthood. To dread the priesthood and yet to staff the churches with amiable illiterates or smart amateurs was absurd. They could never thrive on a mere impressionist pulpit, which produced effects but mangled truth, and which made conversions but no convictions. In conclusion, he bade them remember that one in every 37 in this country—so plethorically rich—was a pauper. The ideal ministry must let that rankle, and make it rankle. They must not be impatient. Impatience was weakness. But they must never be content. And they must be vigilant, so long as they watched unto prayer and the ministration of the word.

THE following resolution on the Congo atrocities, moved by Dr. G. S. Barrett, of Norwich, was carried with acclamation:—"That this meeting expresses its deep sense of indignation at the barbarities inflicted upon the natives of the Congo, and denounces, as contrary to the elementary rights of humanity, and as a violation of the Berlin Act, the principles introduced and enforced by the Congo Administration; it protests against King Leopold's repudiation of international control, and, recalling the declaration made by the present Foreign Secretary in the Congo debate in the House of Commons on June 9, 1904, 'that none of the great Powers should be content, in view of their own honour, to sit still and

do nothing,' urges upon His Majesty's Government to utilise immediately the uttermost resources of British diplomacy with a view to the convocation of the Powers responsible for the creation of the Congo State."

A SILENT vote in commemoration of the late Sir Wilfred Lawson was passed at the annual meeting of the United Kingdom Alliance in Manchester on Tuesday, and Mr. Leif Jones, M.P., was warmly welcomed as the president. At the evening demonstration in the Free Trade Hall Mr. L. V. Harcourt, M.P., presided, and recalled the former chairmanship of his father, Sir William Harcourt. The present Government, he said, had a peremp'ory mandate to deal with temperance reform and a time limit, and such, he believed, would be the main and early part of the Government's work to which they would devote themselves in next year's session with earnestness and determination. Let them all unite to make their country sober and prosperous, temperate and moral, self-respecting, and so aid the mightiest engine for the regeneration of the race. The new president, who moved the resolution of the evening, dealing with the Direct Veto and other matters of temperance reform, had a very hearty reception.

THE first Conference of the United Methodist Church (such is the name to be given to the amalgamated Free Methodists, New Connexion, and Bible Christians), is to be held in a building not belonging to either of the three uniting churches, but in City-road Chapel, which will be kindly lent for the occasion by the Wesleyans.

As the time approaches for the fateful elections in the Transvaal, we welcome any indication of the motives which animate the South Africans. The Transvaal National Association has issued a manifesto which sets forth its aims and hopes. "It is our privilege to share in the heritage of the British Empire, its institutions, and its traditions," thus would the Association escape from all bitter memories of the late war. "It is no less our privilege and duty to secure within the wide scope of these institutions conditions which should be as congenial to Dutch as to English traditions. We have to make a nation, a white nation, neither English nor Dutch, but South African, fit to take its place beside the Canadian and Australian nations, and yielding true and loyal allegiance to our great Empire."

This great thought is the basis of political faith. In the light of it, it is interesting to read the particular points of policy on which attention is focussed. First we notice the reference to Chinese labour: the importation is to be stopped, and those who are already in the mines are to be repatriated at the end of their term of servitude. Then as to the black men, the Association recognise the "duty of promoting the interests of the native races by making provision for their development and civilisation, and adopting a just and consistent policy towards them." But there is talk of confining them to certain locations, and we desire further information; e.g., a premature "civilisation" is exactly one of the things from which they need to be protected. With regard to the white man, the Association lays down a long list of demands, among which several relate to conditions of labour. Improvement in the condition of mines and factories is certainly much needed; shortened hours of labour and the appointment of a Minister of Labour are also called for. On the financial question the manifesto is radical in tone. Changes of taxation are to cheapen the necessities of life, and to be transferred from indirect tax on commodities to direct tax on income. A change in the mining and company law is also proposed which shall give to the people their share in the mineral wealth of the country.

"SWORD AND TROWEL" is the title of the Rev. Charles Hargrove's sermon in this month's *Mill Hill Pulpit*, a sermon preached in Mill Hill Chapel, Leeds, on September 30, "the last day of thirty years' ministry." The sermon, which begins the fifteenth annual volume of the *Mill Hill Pulpit*, is full of autobiographical interest. Mr. Hargrove tells of his passage from early evangelical faith through the Anglican fold to that of Rome, and then after ten years of strenuous submission out once more on to the ocean of speculation and doubt, until finally he found his feet resting upon the rock of fundamental truth.

"I have discovered the foundations for which I have been feeling all my life, upon which men build their various systems of religion, useful all of them as refuges for weary or aspiring souls, not content or capable without some such covert and support. I would not abolish any of them were it in my power, leaving homeless those who found therein peace and consolation. Rather would I, if I could, establish, purify, enlighten, every temple in which the Highest was sought and worshipped. I would not strive, I would not presume even to pray, that all men should believe as I believe and worship in the manner which commends itself to me. I would only that all should be free, and respect the freedom of their neighbours otherwise minded to themselves, and all seek to know and to do the Will of the Father in Heaven. To this have I come as the end of all my wanderings, and have girt me as with the mason's apron and taken the trowel in hand and buckled sword to my side. And this is what I have made it my life's work to uphold and defend—that the Infinite in whom we move 'as motes in summer sky' is conscious of us as is a father of his

little children, that the All Mighty is All Loving, that whatever is good and beautiful in earth or man is of His shining there, that evil is the shadow which hides Him from us and like a shadow must pass away. I attack no man, no church, but if any doctrine or denial impugn this faith I count myself called to defend it.

* * * *

"And now I begin anew, an old man who came here young. I may yet have ten years work before me, probably much less. But I vow my best to you whom I have so long served, and to the cause of religion, of liberty, of progress, which has hitherto commanded my highest efforts and inspired all my labours. Soon my name will be added to the list of the Mill Hill ministers of the past! May it be worthy of its place in no mean company! And may my successors and all who come after, differing as they will in opinion from those who have gone before, maintain always the same unchanging faith in the Fatherhood of God and the Brotherhood of Man!"

The preachers at the Sunday morning service in Manchester College Chapel during term (the Principal preached last Sunday) are to be:—October 21, the Rev. S. M. Crothers, D.D.; October 28, the Rev. L. P. Jacks, M.A.; November 4, 11, and 18, the Rev. John Hunter, D.D.; November 25, the Rev. L. P. Jacks, M.A.; December 2, the Rev. Joseph Wood; December 9, the Principal. On the three Sundays when Dr. Hunter is to preach he will also hold a special evening service at 8.30, when he will give addresses on "The Opportunity of Life," "The War of Life," "The Joy of Life."

THE VAN MISSION.—The Rev. T. P. Spedding writes in reference to his letter of last week, correcting the address of the treasurer. Chesham should be omitted, and it should read: Rev. J. M. Bass, 15, Malvern-street, Bury, Lancs.

CHILDREN'S VESPER HYMN.

O FATHER who art everywhere,
We pray Thee listen to our prayer.

We thank Thee for Thy loving care
Throughout the day,
And while we pass through the dark hours
Be Thou our stay.

We pray Thee give us grateful hearts
For all Thy love;
Grant we may rest when life is past
With Thee above.

And for to-morrow's many needs
To Thee we pray,
Sure that Thy loving care is ours
Throughout Life's day.

Help us to be as Jesus was—
So pure and good,
Ready and willingly to do
All that we should.

And if through death's dark vale we pass,
We shall not fear,
For Thou, Eternal Light of Lights,
Art ever near.

"SISTER NORA."

LONDON CITIZEN SUNDAY.

OCTOBER 28, 1906.

THE Citizen Sunday Committee have issued a preliminary list of the clergy and ministers of all denominations who have undertaken to observe this day. The following are passages from their appeal:—

London does not merely offer for solution the problems offered by all great cities, such as the evils of overcrowding, the existence of a "submerged tenth," the want of conditions which are necessary for physical health, alcoholism, growing rates and rents, the misery caused by the gambling mania, and other evils incidental to the present transitional stage in the development of urban life. It has all these evils in a condensed state, and on a colossal scale. It has also peculiar difficulties of its own. We would single out one for your special consideration.

What makes the call to civic duty more urgent in London than elsewhere is that its voice is in danger of being lost, through the remoteness of its Government from the daily life of its citizens. The Parish—the commune—has been absorbed in a larger area in which a bureaucracy may find congenial soil. A Borough Council, a Poor Law Union, a County Council constituency are objects often so remote, that the ordinary citizen has come to take but a languid interest in them. He needs, therefore, to be reminded of the whole of which he is a part—his imagination has to be stimulated, and some pride in London has to be cultivated so that he may realise the responsibility of his vote.

Nor is it necessary for us to point out that the possession of a vote, and its employment, does not exhaust the requirements of good citizenship. As is the citizen so is the government under which he lives. If he is self-centred, absorbed in material interests and careless of the larger life, he will live under a government of red-tape, of narrow views, and of possible corruption.

While, therefore, hoping that you will join us in emphasising the duty of each citizen to exercise conscientiously his right of voting in the triennial elections of Borough Councillors this year, and of County Councillors next, we also venture to invite you to press home the duty incumbent on each citizen to show the close relation there is between his religious life and the life of society. We are convinced that the upward progress of life in London depends on the strenuousness with which thoughtful religious men and women insist that the social environment shall help and not hinder man's pursuit of what is good.

PROFESSOR J. E. B. MAYOR, senior Fellow of St. John's College, Cambridge, described as "not only an ardent vegetarian, but a hale and hearty man at eighty-two years of age," presided on Monday at the annual meeting of the Vegetarian Society in the Memorial Hall, Manchester. The simplicity, wholesomeness, and economy of vegetarian diet received ample illustration in the course of the meeting.

ROTHERHAM BICENTENARY.

NONCONFORMIST worship in Rotherham goes back for more than two hundred years, for two clergymen, John Shawe and Luke Clayton, were ejected from the parish church in 1662, but continued to hold meetings for worship in the town and neighbourhood, and the latter took out a licence under the King's Indulgence of 1672. The first stated minister, after the Toleration Act, was John Heywood, son of the famous Oliver, and it was in the time of the third minister, John Wadsworth, that the first chapel was built. 1706 is the date on a stone in the porch, taken to be the date of its opening, and the congregation now worshipping in the Church of Our Father, opened in 1880, during the ministry of the Rev. William Blazeby, have therefore celebrated their bicentenary as from that date. Mr. Blazeby has prepared a full and richly illustrated account of the old chapel and its ministers, and many other matters, to commemorate the bicentenary, from which the above particulars are taken.

A service of commemoration was held in the church on Thursday, October 11, conducted by the Revs. William Blazeby and William Stephens, the present minister, and the sermon was preached by the Rev. W. Copeland Bowie, from the text, Gal. vi. 9, 10. "Let us not be weary in well doing," &c.

After tea in the Masonic Hall, a meeting was held in the schoolroom, which was crowded. Mr. Andrew Thompson, chairman of the Hollis Trustees, presided, and was supported by the Revs. W. Blazeby, C. Hargrove, C. J. Street, W. Copeland Bowie, John Ellis, H. Thomas, A. Dolphin, and W. Stephens, and a number of leading laymen. After an address of welcome and reminiscence by the chairman, Mr. Stephens proposed a resolution of special welcome to Mr. and Mrs. Blazeby, to whom, he said, they must give the place of honour in their programme of that evening.

The Rev. W. BLAZEBY, who was minister at Rotherham from 1860 to 1894, in acknowledging the welcome, gave an address full of happy memories and amusing stories of old times. He spoke of Jacob Brettell, his predecessor, who was minister from 1816 to 1859, and was something of a poet; and, among other things, told of how, when he first came to Rotherham, the music at chapel was led by a string quartette, and of his own temerity in agitating for an organ.

The Rev. CHARLES HARGROVE then gave an address on "Our Religious Ancestry," and the Rev. C. J. STREET proposed a vote of thanks to Mr. Bowie for his services, and to the British and Foreign Unitarian Association for their support to the Bicentenary Movement. (That was for the raising of £250 to meet the expenses of renovating the church). Mr. Bowie, he said, was a type of the Unitarianism they wanted to-day. The Unitarian Association had the hearty support of the Yorkshire churches.

The Rev. W. COPELAND BOWIE responded, and went on to speak of "The Theological Outlook." Theological thought in England, he said, was in a state of great bewilderment and unsettle-

ment. They, as Unitarians, claimed that by facing the whole situation with perfect openness, with a desire simply to know the truth, men would obtain a faith that would help them to lead the highest and best life that was possible, and that would bring to them a faith in God, a reverence for all they meant by religion. They must get close to human life, read their own hearts, watch the movement of their own minds, in their higher and better moments, and also when they were in the depths. Let them go forward and face the future, confident that all was well with them, and he believed there was a great and glorious future before those churches of theirs, few, small, and struggling though they might be. They must keep their minds open for every gleam of truth that might come to them, from whatever quarter, and keep their hearts full of the teaching of love and duty.

A vote of thanks was also passed to the Yorkshire Unitarian Union, and acknowledged by the Rev. A. Dolphin. A vote of thanks to the chairman and a few words from the Rev. W. Stephens brought the meeting to a close.

THE theological colleges continue to gravitate towards the centres of University education. The latest instance is that of the Western College, founded so long ago as 1752, which now after a century and a half of useful history is planted in Bristol. Thus will this training school for Congregational ministers, set down near by the University College buildings, offer to its students the opportunity of growing familiar not only with the best thought of the age, but with the actual conditions under which the millions live and toil.

THE Sunday morning services at Cambridge, conducted by Unitarian ministers at 10, Emmanuel-street, began again for the new term last Sunday, the preacher being the Rev. J. Page Hopps. The sermon, which will appear in the November *Coming Day*, was on "How Man makes God," showing how the character and capacity of men largely determine their conception of God. The appeal therefore was for the elevation of human thought and life, and for freedom to let it grow. "If, then, men can themselves become wiser and better in the future, they will attain to wiser and better thoughts of God: and, doubtless, it will be so. Many of these clouds that shroud the glorious presence will disappear: and men will as much rejoice in His fatherly love as they have trembled before His imperial wrath. . . . If ever we are to be utterly rid of the dreadful ideas of past ages—ideas that turn God into an unlovely, self-willed, inexorable man—it will only be through the elevation of the human mind by an increase of light: for, in the world of mind and spirit, as in the world of matter—it is the light that kindles life; it is the light that makes all things new. Slowly that most blessed change is coming—slowly like all the great changes that mark stages in the life of the race: but the process may be discerned by watchful eyes; and even now this long-depressed humanity is ready for its glorious King."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

TENNYSON'S "GRAIL."

SIR,—In awaiting further possible comments from your readers on the problem of the "Grail," I have delayed the very pleasant duty of thanking Mr. Thomas for his most sympathetic and suggestive treatment (in your issue of the 15th ult.) of my essay. Had I no more to say, I should feel impelled to ask your courtesy to aid mine in recording this much. There are, however, one or two points on which I cannot have made myself clear, and one or two on which I cannot see with Mr. Thomas, and I shall be grateful for your further indulgence in allowing me to point these out.

Mr. Thomas says I "wander off along a by-path of speculation." What I really did was, despairing of an *internal* reconciliation of the oppositions in the poem, to attempt that reconciliation by approaching the poem *externally*, as, from Tennyson's own admissions, it seemed to exist in his mind. If this is speculation, I must plead guilty. In his "Life" we find that he put forward the poem as his "view," deliberate and final, "of the spiritual world"; and it seemed to me that, as the spiritual world certainly *has* manifested itself to men of extraordinary temperament by "signs and wonders" not to be explained by physical process, the poet was making the "grail" to stand for that side of the spiritual life of man—viewed collectively and as a whole.

It is a phase of the spiritual life which I have never myself experienced, and I confess to requiring overwhelming evidence before accepting any alleged manifestation of it. Further, inasmuch as it condescends to a sensuous medium, it is unquestionably lower in the scale than that purely inward conviction by which the Arthurs of the world live and work. All the same, there can be no question that it exists and actuates and has actuated many righteous achievements; and this being so, no poem treating of the spiritual world could be complete without giving it place.

Further, this view seemed to me to fall in happily with the conception of the "grail" which is consistently treated as an *outward* thing: Mr. Thomas's alternative suggestion as to the significance of the holy vessel is Humility. That is a very beautiful thought, and there is no doubt about the place which Tennyson assigns humility in his spiritual scheme. But the quality of humility, so entirely internal, would seem oddly and somewhat clumsily expressed by the "grail." Moreover, the King did not see the "grail," whereas no one can deny him humility even as a *dramatis persona*, let alone the fact that his standing for "religious faith" (on Tennyson's own confession) would be incompatible with his lack of it.

Again, is Mr. Thomas quite justified in saying that none of the other Knights "saw the Grail in any *serviceable* way?" (the italics are his). Let me observe in passing that Mr. Thomas takes his account of what happened from the King's lips,

and does not make allowances for dramatic bias. The King had, at the beginning, prophesied dark things, and when they came true it was but natural he should "rub the lesson in"—the lesson that signs and wonders are not to be gone after at the expense of duty. We must draw our knowledge of what really happened not from the King, but from the poem; and there we find that Sir Bors certainly not only saw the vision, but saw it in a "serviceable way"—saw it when his soul lay captive in the stony fastness of materialism. Among a people who cut the ground from beneath him by denying the very existence of the spiritual, the "vision" came to him, bringing freedom and power. As I tried to point out in my second paper, it may be in some such way as this that this lower phase of spiritual appeal has its function; and when we gethink ourselves of the dull materialistic ages which an access of spirituality has buckened and redeemed, and of the arresting and violent nature of the spirituality so manifested, it seems as though the incident of Sir Bors—so often overlooked amid the more enthralling movements of the poem—were also "an image of the mighty world."

I will not further trespass upon your space, except to say how entirely I concur in the catholic metaphor with which Mr. Thomas closes his comment. It is the many colours of the prism that give us the index of our parent fire, and so it is with all light and thought and truth. I make no further claim in this as in aught else than to contribute *one* of them.

THOMAS J. HARDY.

TOWARDS SOCIAL REFORM.

SIR,—I welcome Mr. Edwin Armstrong's letter to you on the subject of Social Reform. I wish he would give us his own idea as to the best remedy for the evils very imperfectly sketched in the article he criticises. He suggests we must seek a little further for our answer. Where will he direct us?

To turn to his criticisms, I have made inquiries during the past few days, and find that my information as to an agreement among some colliery owners to keep up the price of coal and, rather than reduce prices, to run short time was quite correct, and that "into this particular district—which I will give Mr. Armstrong if he desires—quantities of coal from other districts have been brought in consequence. My informant points out that while the price of house coal in small quantities has increased in that neighbourhood 3s. 4d. to 5s. per ton, miners' wages are unchanged since 1893. I did not suggest that of the price (20s. per ton) which the Londoner pays, 17s. 6d. went into the colliery owners' pockets, nor did I attempt any such analysis, railway carriage and delivery, royalties and wayleaves, would all have to be taken into consideration. The figure of 2s. 6d. per ton, "paid in wages for raising the coal," was obtained by me some years ago, from the Wigan district out of a price of 6s. to 6s. 6d., then being obtained for coal at the pit bank. I have not verified this reference since, and it may well be both antiquated and local. I accept Mr.

Edwin Armstrong's better informed correction. But he, in his turn leaves out an important consideration when he makes average cost, including only wages and material, to be 7s. and 8s., and prices obtainable 8s. What about the royal ties? I had occasion some years ago to examine the accounts of a Yorkshire Colliery Company, and I found an agreement to pay royalty on a large quantity of coal "cut or uncut," such royalty amounting, if my memory serves me correctly, in that particular year to £60,000. Toll of this sort levied on the industry for permission to take out of the earth something which the "owner" did not place there, will account for some of the difference.

RICHARD ROBINSON.

Manchester, Oct. 17.

AMERICAN NOTES.

THE long summer vacation, which our crowded, strenuous American life makes more and more necessary, does not yield much material worthy to be reported in your columns. Our larger town and city churches are closed because of the general absence of their parishioners, or combine for union services, conducted by a long series of itinerant ministers, and indifferently attended. Parish activities are generally suspended till the autumn. At seaside and mountain resorts special summer services are more successful; along the mountainous coasts of Maine, especially, a line of Unitarian chapels is gradually being built, and the summer worship often grows into a permanent all-the-year-round parish with a settled minister. Your correspondent visited this summer for the first time the summer services held annually for fifteen years past on the Isles of Shoals, a group of low rock-bound islets some ten miles off the shores of New Hampshire, within two hours of Boston. Though but a few acres in extent and covered with precarious verdure, there is something wonderfully picturesque and inspiring in these little patches of rock rising out of the bosom of the ocean, swept for ever by its tides, and surmounted with long rambling structures of wood and stone, where for a few months every summer some thousands of tired, jaded mortals find coolness, refreshment, and peace. At night a great lighthouse sweeps its watchful eye across land and sea, and the sea-gulls blend their shrill cries with the eternal roar of the ocean as it breaks on the splintered rocks in long breakers and flying spray. Celia Thaxter, the daughter of the light-house keeper, and one of the best of the minor poets of America, has celebrated in her verse the fascination of these isles, which not only hold a wondrous variety of charms within their narrow limits, but as the scene of one of the earliest settlements of the American coast, have many a romantic and adventurous story to tell of the wild, turbulent deeds of the fishermen, smugglers, and buccaneers who were their first inhabitants. Here for years past our Unitarian people have held a two weeks' session devoted to religion in word and deed. Its old stone church, generously shared with other denominations, has come into their possession, and together with the

halls and spacious verandahs of the hotels, serves as an auditorium for the large congregations which gather every morning and evening for study and for worship. The procession which at nine o'clock every evening winds up the rocky paths to the little church, each person carrying a lantern to light the way, and later to be hung on a peg to light the interior, is a picturesque sight not to be forgotten, reminding one of the pious peasants of Normandy bearing their lighted candles to the sacred shrine.

At Nantucket, a larger island with a permanent population and several churches, our Unitarians hold each summer a similar session. At Chautauqua, in the State of New York, a great religious summer colony under Methodist auspices, and the pioneer of many similar gatherings, throughout the States, our Unitarians have now a building and library to serve as a centre for those of our faith who congregate there, and to impart information to inquiring minds concerning our doctrines and aims. In lower Illinois, in the region once known, because of the density of its ignorance and the wickedness of its life, as "Egypt," our brave, self-sacrificing missionary Jasper L. Douthitt holds every summer, in a beautifully wooded and watered grove, his Unitarian Chautauqua, Lithia Springs. Here the farmers and shopkeepers from fifty miles about, to the number of hundreds, come eagerly with their families to camp, and rest, and listen and learn, while bright and entertaining speakers and artists, under the trees, or in the large auditorium and chapel, instruct, entertain, and edify them. Dedicated to temperance, purity, knowledge, good citizenship and a free and inclusive religion, such meetings fulfil a beneficent ministry in the lives of our American people.

On October 1, the Unitarian Clergy hereabout gather for a four days' session of their Minister's Institute at Petersham, a lovely hill-top town in Central Massachusetts. The proprietor of the large summer hotel in the village has invited them to be his guests. There will be addresses and papers by Prof. Toy, of Harvard; Revs. W. H. Lyon, J. Metcalf, W. R. Lord, J. C. Perkins, John Cuckson, C. G. Ames, and M. St. Clair Wright. Every afternoon will be devoted to the informal discussion of new books, by Profs. Höfding, Ladd, Schmidt, Wernle, Weinle, Foster, and Pfeiderer.

You have already in your columns given an account of the impressive exercises at Plymouth, Mass., in celebration of the 300th anniversary of the founding of the Church of the Pilgrims at Scrooby, England: This church, afterwards transplanted from Leyden, Holland, to these shores, has become the venerable mother of a mighty host of Christian congregations in America, and by an equally providential ordaining has itself become Unitarian in its theology and fellowship. You will pardon my mentioning these familiar details. Yet they may not be altogether familiar to some of your readers. Before a committee of Unitarians, in session at their National Conference, not long since there suddenly appeared a much-bewildered Briton who inquired: "Where will John Cuckson be, now? days?"

"He made an address at the Conference this morning. You will probably find him at the hotel."

"Oh, aye, indeed? But I mean, you know, where does he preach and live?"

"He is pastor of the Old Pilgrim Church in Plymouth, Mass., the spot where the Puritans first landed when they came from Scrooby, England, and from Holland to this country."

"Indeed? But that will be a long way inland."

I tried to make the matter clear to my British friend, who, I fear, was not much enlightened after all.

Our British brethren have so many good, and no doubt true, stories to tell at the expense of our Yankee invaders of their country that I rather relish the chance of getting even for once.

Your recent representative among us, Rev. Joseph Wood, of Birmingham, won all hearts by his geniality and genuineness of nature, and the admirable tact and humour of his addresses. The most interesting occasion on which the writer heard him was at the meeting of the Ministers' Union, an Association formed in 1895 by 30 or 40 ministers, representing six or seven different denominations. Its purpose, as given in its articles, is: "This Union seeks to promote the oneness of all believers, especially by cherishing the largest good will among all ministers." Furthermore it is provided that "All ministers shall be considered members of the Union, equally and in full, while they attend its meetings."

The last session was held in our Unitarian King's Chapel in Boston, was presided over by the broad-minded pastor of the First Baptist Church in Boston, and addressed, among others, by the rector of Emmanuel Protestant Episcopal Church. Your Rev. Joseph Wood made a most delightful address, which was warmly received by the 200 ministers present, among whom were some 25 Unitarians.

In referring to this pleasing sign of interdenominational fellowship, I may add that while the National Federation of Christian Churches last year refused to hold fellowship with Unitarians and Universalists, the local New England branches of the Federation have always displayed a most fraternal spirit towards us. Important meetings of its executive committee have been held at the Unitarian Building in Boston, and its secretaries and agents not infrequently attend our Unitarian local conferences to solicit our co-operation.

The same thing is true of the important Religious Education Association, which counts Unitarians on its list of committees.

In the same spirit the local committee in charge of the Boston International Congress of Unitarian and other Religious Liberals has been met by cordial assurances of co-operation by other denominations, such as the Universalists, the progressive Friends, the Christians, and German Liberal Reformed Churches, and by prominent members of so-called orthodox bodies. The arrangements for the Congress next year (September 22-27, 1907) are progressing rapidly and favourably, and soon we hope to announce details. The entire programme of exercises, recreations, and hospitalities has been decided upon, sub-

ject to amendment. There is every reason to look forward to a great attendance from all parts of the United States, representing all shades of liberal religious opinion. The only apprehension felt by the committee arises from an uncertainty as to the degree in which they can rely on the attendance of liberals from European and other foreign countries. Their presence and word can alone give the Boston Congress a truly international character, and justify the appeal the committee is making to its American fellow-liberals for their co-operation. If the attendance from abroad were to prove meagre and unrepresentative, in striking contrast with that of previous Congresses, it would be both mortifying to us and a severe blow to the cause of international fellowship among liberals.

For these reasons the committee is watching with deep interest the progress of the minister's holiday movement, so unselfishly and enthusiastically started in England by our fellow-worker Dr. Herbert C. Smith, of London. The success of his plan through the generosity of British laymen would mean much to our Congress—might, indeed, determine its prosperous issue.

In preparation for the Congress, the Unitarian Women's Alliances throughout the United States are studying this winter the history and present state of Liberal Religion in Foreign Countries. A special manual or syllabus for their guidance has been published.

The International Council has been represented by letter and in person this summer at the meetings of the *Swiss Verein für freies Christentum*, and *Die Freunde der Christlichen Welt*.

There is reason to believe that the fifth Congress, of 1909, will be held on German soil at either Berlin or Bremen, from both of which places informal invitations have already been received.

Rev. Mr. Tuckerman, grandson of Rev. Joseph Tuckerman, founder of the Ministry-at-large, has just been appointed a missionary of the Benevolent Fraternity in Boston. Mr. Tuckerman is an Episcopalian minister, but is said to be very advanced in his tendencies.

The new Unitarian Year Book for 1906-7, just issued, enumerates 471 churches and 549 ministers; 6 new societies were formed during the year and one disappeared—a net gain of 5. This ratio of progress is not very encouraging on the face of it. But there has been a great deal of solidifying of late in our denominational affairs. Some fine churches have been built, handsome endowments made, and there is a marked advance in every direction of religious activity.

In this connection I may mention the fact that the Year Book of the Protestant Episcopal Churches in this country gives its denominational advance last year as only two per cent., which is the cause of some anxiety to its leaders.

In closing this letter I regret to have to report that our honoured and beloved friend and fellow-worker Rev. M. J. Savage, D.D., has not been restored to health, as was hoped, but has been taken by his family, a very sick man, to the home of his son-in-law, Rev. M. O. Simons, of Cleveland, Ohio, where the outcome will be awaited with

painful, affectionate interest by a large circle of friends and admirers, both in this country and throughout the world.

CHARLES W. WENDTE.

Boston, September, 21, 1906.

ESSAYS IN RESTATEMENT.

XIX.—THE CHRISTIAN NAME.

THERE are words in the Fourth Gospel which seem to show that, to the mind of Christ, there was but one name under which security and unity would ever be possible for his disciples and followers as a whole. They are those in which he prayed: "Holy Father, keep them in Thy name which thou hast given me, that they may be one." The "name" here is the holy name of "Father" revealed to the Son.

If the disciples were first called Christians at Antioch, it was by no choice of their own. They were content to be known as "Galileans," "Nazarenes;" to know themselves as "brethren," "believers," "the saints," "the elect," "the faithful." The nickname given in contempt is now the supreme name for all that is highest in human effort and character and thought. But is it the name that Christ himself would have allowed? Does it breathe the spirit of the prayer: "Keep them in Thy name"?

The moment the Christian name was adopted, Christianity for the first time stood out from Judaism, and was presented as centred in a person, and based upon a life; and from that moment difference began to arise in the doctrine of that person, and also in respect of the actual facts of that life. Hence the history of Christianity in conflict with the world is also a history of Christianity in controversy with itself—now on points of theological statement, and now on questions of historical fact. Is it too bold a thing to say that Christ's religion would to-day be more secure, if Christ's own prayer had been more regarded, "Keep them in Thy name"?

The denominational tendency once indulged, the passion for names knows no bounds. It is a strange process to look back upon—the splitting off of section after section of believers, now on a term, and now on a clause, and now on a theory of government, and now on a question of jurisdiction, and now on an impossible definition, and now on an unnecessary distinction—unity of spirit all torn to shreds by independence of opinion, the unity of the one all-embracing name.

Denominational names are names of restriction. Introduce a new name, which is also a defining term, and you at once challenge every other definition. The token of religious unity, it is true, must be a name, but it should be the name above every name—the name which holds in itself all truth and proportion and right relation, the one name of perfect comprehension which leaves nothing unnamed.

B.

TO CORRESPONDENTS:—Letters, &c., E. P. B., R. H. U. B., E. H. C., F. D., T. F., A. G., L. H., F. S. K., G. F. M., H. D. C. P., M. R. P., E. P. R., O. M. R.

OBITUARY.

MR. HERBERT RIX, B.A.

THE announcement, in our last week's issue, of the death of Mr. Herbert Rix must have brought sadness to many, but surprise to none. Rather to all who knew the facts a feeling of chastened thankfulness would come. The long battle with pain was over, separation from his dearest was ended. We print below the testimony of one of his intimate friends whose words fitly express thoughts shared far and wide. The story of Mr. Rix's life is simple, and may be briefly told. Born December 4, 1850, he was trained at Regent's Park College for the Baptist ministry, and graduated in the London University in 1876. "Regent's Park" in his time was the scene of a theological "scare." Several students were dismissed for heterodoxy, but Mr. Rix, being regarded only as "doubtful," was permitted to remain. At the end of his college course, however, he went to Dr. Angus, then the Principal, and expressed himself unable to enter the Baptist ministry. The issue turned for him, he said, on the point of the verbal inspiration of the Scriptures. Dr. Angus, with wise consideration, gave him two books to read, one on each side of the question. Unfortunately for the good doctor's satisfaction, Mr. Rix was "convinced by the wrong book." The result, however, did not lessen the Principal's esteem, and through his influence Mr. Rix obtained the post of classical tutor at Pontypool Baptist College, where he remained nearly a year.

It proved that the pulpit was not to be closed against him after all. Dr. J. Allanson Picton secured his help as assistant minister at Hackney, and he frequently preached at the Rev. Mark Wilks's chapel at Holloway. His sermons, then and later, when he often took services for Unitarians, were always acceptable to thoughtful and inquiring minds, and his devout nature eminently fitted him for the duties of a religious teacher. But before long he determined not to be dependent on preaching for a living, and, owing to the influence of Dr. Picton and other friends, he was appointed, first upon the clerical staff, and, in 1885, Assistant Secretary to the Royal Society, Burlington House, a post which he efficiently sustained for eleven years.

Mr. Rix was one of those who felt deeply the stirrings of the social revolution which is all too slowly coming to birth in our midst. He allied himself with kindred spirits in the "New Fellowship," with its journal *Seedtime*, well known years ago to some of our London readers (of which the Fabian Society was an off-shoot), and it cannot be doubted that he gave and received impulses that mould life. In his own case the inspiration of Tolstoy's writings (an author whom he greatly admired) moved him towards the fulfilment of ideals incompatible with official life in London. He purchased a small site at Limpsfield, which he laid out and cultivated, and on which, when he retired from his position at Burlington House, he built "Headland Cottage," the beautiful home in beautiful scenery where he lived and where he died. Here he devoted himself to

literary work, and with his young wife lived the life of neighbourly service with the villagers and of delightful intercourse with a choice circle of friends.

The permanent fruit of his thought remains in several collections of discourses, and notably in the volume "A Dawning Faith," which was published in 1903, and a review of which appeared in our columns. In these discourses, which were originally given to the Croydon Ethical and Religious Fellowship, the evidence is clear that, though he had now gone far from the position when the one questionable point was "the verbal inspiration of the Scriptures," his mind was deeply imbued with religious emotion, while all was held subject to the criticism of a keen philosophic analysis. A very noticeable feature was his earnest attachment to the memory of Jesus. It was this that impelled him, five years ago last spring, in spite of serious physical weakness, to make an extended tour in Palestine, his object being to follow as closely as possible the footsteps of the great prophet of Nazareth. On his return he prepared lectures which displayed the keen interest he took in the subject; but it will be still better displayed in a volume which he did not live to see published, but upon the proofs of which he was at work in his last conscious hours.

Reference has been made to his physical weakness. To the grief of his friends, year by year this gradually increased, though he never seemed to lose hope. "I am again on the mend," he wrote on the morning of Wednesday last week. He had received and enjoyed a visit from one of his closest friends, and then set himself to his proofs again. Before day closed he was at rest.

The funeral services were held at Golder's Green Crematorium on Saturday and Limpsfield Parish Churchyard on Monday. The Revs. Philip Wicksteed and W. J. Jupp took Saturday's service, and on Monday Mr. Jupp, Mr. Maurice Adams and Mr. J. A. Hobson each spoke a few words by the grave concerning their friend and his wife, whose ashes now rest there side by side. The children of the village, who loved them both, brought their silent tribute of flowers. She died on August 21.

A Memorial Service will be held at the Free Christian Church, Croydon, to-morrow (Sunday) morning, conducted by the Rev. W. J. Jupp.

HERBERT AND ALICE RIX.

WHEN first I knew them he was secretary to the Royal Society, and they lived in the spacious official apartments in Burlington House. He was a perfect secretary, showing rare powers of organising and arranging details; and, without belittling diplomacy, he could consult all tastes and consider all susceptibilities, and keep everything in smooth working order. But he was a living refutation of the statement that what we do well we like doing, for he longed to escape from all these things, and to live in philosophical retirement. Not that he sought the life of a hermit, for (in spite of what struck strangers or casual acquaintances as amazing taciturnity) he dearly loved the society of his friends, and he had the most delightful and varied gifts of conversation. But

he wanted a simpler life than he was living, at once more contemplative and in directer communion with nature and in closer contact with the more primitive and more essential human relationships. Even the atmosphere of scientific thought in which he lived ministered but slightly to his higher aspirations, for he had no real love of science except in the bearing of its general conclusions upon problems of philosophy. So, though he did his work as perfectly as if his whole heart was in it, and knew exactly what all the scientific world was doing, and could direct any man who wanted information to the source from which he could obtain it, he was for ever longing for freedom to live a life more after his own heart. Of the outward conditions of that life he had formed a somewhat doctrinaire conception. He had built a cottage at Limpsfield, which was in some respects more nearly an artistic symbol of the life he wanted to lead than a practical instrument to enable him to lead it, though even then he made a stand in one respect, and insisted that some of the windows with which he would be most closely personally concerned, should be constructed partly with a view to the people in the room being able to look out of them, and not only with a view to the people outside finding it pleasant to look at them. I think his scheme was to live there with his wife on £100 a year, and to vary sermon writing by cultivating his little plot of land. When his retirement at last came, things worked out somewhat differently. The Society he had served so admirably showed its appreciation by voting him a pension, and he still retained for a time some official duties which necessitated journeys to London and increased his income, so that in one way or another his resources, though modest, were very considerably greater than those on which his ideal scheme had been built. The "simplifications" of his cottage turned out to be productive of many complications both physical and mental, and he used afterwards to express an intention, unhappily never carried out, of writing "The Confessions of a Simplifier." Had he done so it would have been rich in humour and tenderness and wisdom. But what happened at Headland Cottage was not the relinquishing of a foolish dream, it was the realisation of a beautiful and noble ideal. Details and machinery were altered, but ideals were not sacrificed, only brought into closer working relation with reality and purged of all suspicion of preciosity.

It was the Rixes, so to speak, who discovered Limpsfield; and one friend after another, attracted by their presence there, came and pitched their tents near to them. Headland Cottage soon became a centre of philosophic thought and a fountain of spiritual influence of deep, perhaps even of wide significance. Now that he was able to shape his life as he would, Herbert Rix impressed his friends more and more as one who had found for himself, and illustrated for others, a rare harmony between the spheres of thought, emotion, and action. His philosophy, his religion, and his practical conduct of life exercised a steady mutual pressure upon each other, no one of them was allowed to get out of touch with the others; they were seeking

and in no small measure finding, a complete harmony, and no one branch of life was allowed to get away from the others and lose its sense of responsibility to them. It was this that gave so strong a sense of reality to all he said and of significance to all he did. But there was no strain; only a steady forward pressure about it all. No one would call him a great preacher, and yet his preaching was great, for every discourse was the record of thought, feeling, and action coming straight from the life of a living man, and so it intimately touched and affected the lives of others. "The stones moved" under his tread.

But Herbert Rix alone could never have made Headland Cottage the temple of joyous and earnest worship of the Spirit of Life that it was. His wife Alice, that Martha and Mary in one, felt, perhaps with less effort and more unflinching instinct than his, the oneness of material and spiritual things. And she had not only wonderful gifts of management and administration, added to keen intellectual insight, but a genuine love of handling the housewife's tools, and dealing with all the material things of which life is built. There was something even better than "plain living and high thinking" in their home; for the phrase suggests an austerity which the wealth and generosity of Alice Rix's nature, and her genuine delight in everything that she handled, precluded. But one felt that there was nothing to eat, to drink, to touch or to look at that was not spontaneously and inevitably doing its full share in supporting the life of the spirit that pervaded the house. The feeling of unity superseded the contrasts and distinctions which only come into prominence when there is war of some kind between sense and soul. Alice Rix seemed never to forget and never to neglect anything. New claims and new possibilities of kindness seemed to enter her life without displacing anything that was already there; she had the genius of order that makes the full life of its privileged possession more leisurely and reposeful than the empty one of another. Everything she undertook went smoothly. She seemed to get everything on which she was bent accomplished, and yet you would not say that she had a commanding personality, but rather, as a friend put it, a permeating one. Alas! that the strain of a series of trials, any one of which would seem enough to have broken a less vivid power of life, should at last, in the closing months, have tamed even her indomitable power, and brought her a few weeks before her husband to a too early grave. No one will forget the zest with which she entered into the discussions which made her husband's study a laboratory of the truly "higher" thought. When her face was in repose she might have sat for the Mary or Rachel which the mediæval imagination symbolised as the contemplative life. She did not often take direct part in the discussions, and yet her presence was a part of them, and from time to time a smile would play over her face as if suggested by some inward reserve of her instinctive insight as she followed every turn of the argument, and saw more clearly than the disputants themselves how it bore upon some fact of spiritual or practical life that was, to her at least, outside the potency of ratiocina-

tion to lift up or to cast down. For all her devotion and unlimited powers of admiration and loyalty, she had her own inviolable reserves and she was mistress of her own soul.

By their neighbours Herbert and Alice Rix were well nigh worshipped. Children were devoted to them; but not children only. There was no trouble which they did not seem able to lighten, no perplexity or difficulty which they could not help to remove, no public or private possibilities of an enlarged or more gracious life which they were not daily engaged in opening with balanced and inventive wisdom.

Ovid tells how Jupiter and Mercury, when turned back from the doors of the great and wealthy, found hospitality in the cottage of Baucis and Philemon, and when a vengeful flood overwhelmed the ungodly palaces, the cottage of the peasant and his wife, lifted safe above the destructive waves, was changed into a temple. The deities asked them to name their wish, for it should be fulfilled; and they asked leave to be priest and priestess in the cottage-temple, and added the prayer that they might die on the same day. Headland Cottage was indeed a temple, and if the priest and priestess did not die on the same day, yet few can hope for so near an accomplishment of that prayer. In death they were not long divided.

P. H. W.

LECTURES ON IMMORTALITY.

We noticed at Easter last year's Ingersoll Lecture by Dr. Crothers on "The Endless Life," in the American edition, and are very glad to add a further word of cordial welcome to the English edition, published by Messrs. Constable & Co., and to note a re-issue of the earlier lectures on the same foundation in a uniform 16mo. edition, daintily bound in cloth (1s. net each). Professor William James's lecture of 1898, on "Human Immortality: Two supposed objections to the Doctrine," is already in the sixth edition; and there is also Professor Royce's lecture on "The Conception of Immortality," and Professor W. Osler's on "Science and Immortality." Another booklet by Professor Münsterberg, of Harvard, on "The Eternal Life," is included by Messrs. Constable in the same series.

Note especially what Dr. Crothers says towards the end of his lecture on the wholeness of life and the friendliness of the universe. He cites the example of Mr. Honest in "Pilgrim's Progress" as full of encouragement.

"There is a faith in immortal life which has characterised visionaries. There is an ecstatic confidence of those whose souls have been filled with a sudden glory. But more convincing to most of us is the sober confidence of the simple man who stands in his integrity undaunted by death: He sees no miraculous visions, but he is steadied by his experience, and he takes for granted that he is going on. Such a wholesome spirit appeals alike to the Stoic and to the Christian."

IN all true works of Art wilt thou discern Eternity looking through Time; the God-like rendered visible.—*Carlyle*.

THE CHILDREN'S COLUMN.

THE example of a generous courage, of which I told you last week, showed a man who in the moment of mortal danger thought first not of himself, but of the little lad who was his companion. Another example of steadfast courage did not ed so happily, but it is none the less noble on that account. It was the heroism of a large number of soldiers, who at the word of command stood quietly in their ranks, ready to die rather than endanger the lives of others, when their ship was going down.

It was on the troop-ship *Birkenhead*, which struck a sunken rock near Simon's Bay, Cape of Good Hope, on February 25, 1852. It was a quiet night, and the sea was perfectly calm, but it was swarming with sharks, and more than four hundred men went down with the ship.

A poem by Sir Francis Doyle tells of this. He supposes one of the soldiers, who was saved, to be speaking:—

"Right on our flank the crimson sun went down;

The deep sea roll'd around in dark repose;

When, like the wild shriek from some captured town,

A cry of women rose.

"The stout ship *Birkenhead* lay hard and fast,

Caught without hope upon a hidden rock;
Her timbers thrill'd as nerves, when
through them pass'd

The spirit of that shock."

There were women and children on board as well as the troops, and everything was done to save them in the boats. In the confusion and terror of such a moment it would not have been wonderful if some of the men had joined in a wild rush for the boats, which would have swamped them, and all might have been lost. But perfect order was maintained. At their Colonel's word of command, the men formed in their ranks on the deck, and though someone cried, "All to the boats!" they knew their duty, and stood firm.

"Our English hearts beat true—we would not stir;

That base appeal we heard, but heeded not.

On land, on sea, we had our Colours, sir,
To keep without a spot!

"They shall not say in England that we fought

With shameful strength unhonour'd life to seek;

Into mean safety, mean deserters brought
By trampling down the weak.

"So we made women with their children go,

The oars ply back again, and yet again;
Whilst, inch by inch, the drowning ship
sank low,

Still under steadfast men.

"What follows, why recall? The brave who died,

Died without flinching in the bloody surt.
They sleep as well beneath that purple tide

As others under turf."

The surf was bloody when the ship went down because the dreadful sharks were there; but the men died fearlessly. They had given their lives that the others might be saved.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 20, 1906.

DR. CARPENTER'S ADDRESS.

THE new session at Manchester College, Oxford, opened on Monday, when the Rev. J. ESTLIN CARPENTER, as Principal, delivered the public address, in the presence of a goodly number of friends and supporters of the College, in addition to the students.

The subject of the address was "Christianity in the Light of Religious Experience," and it follows as a natural companion to the address of last year on "Christianity in the Light of Historical Science." We are glad to be allowed to publish it in these columns, but owing to the length of the address can only give the first half this week. The rest will follow next week, and meanwhile the whole course of the address may be gathered from the brief synopsis added here.

Dr. CARPENTER, in taking up his new task as Principal of the College, does but enter with fuller opportunity upon the work to which his life for many years has been devoted, and in this opening address there is once more the appeal for strenuous service and for trust in the supreme realities of the spiritual life, which we have long been accustomed to associate with his influence as teacher and friend. This is the true appeal for men who are preparing for the ministry of religion, and those who are already in the field, no less than the students of the College, will be the better for pondering his words.

A genuine ministry, we are bidden to remember, can arise only out of a life quickened with the awe and love of God, and they who are called to service in these latter days may seek their commission only in the inward witness of the Spirit, confident in the Divine appeal of truth and righteousness, leading ever to more perfect vision of the kingdom of God. From the long experience of history, and above all from the supreme religious lives of the world, instruction, guidance, and inspiration are to be sought; but only as they serve to illumine and deepen the personal experience of each one in his own life with God, and help to confirm the individual purpose of consecration, self-surrender, and devoted service.

The following headings will show the chief contents of Dr. CARPENTER'S address:—

THE COLLEGE.—For the study of Religion, Theology, and Philosophy.

With the special object of preparing for the ministry.

The chief condition.—Freedom of religion from dogmatic control.

I.—The ministry of religion: to meet universal needs.

To bear witness, and interpret "the life of God in the soul of man."

II.—No external commission to the ministry. Inward experience and testimony.

Religion at first hand. Martineau's avowal.

Cherish and train the gift.

Philosophy to interpret the facts and lay the intellectual foundation.

III.—Insight into the records of religious experience.

Passing and permanent elements; especially in the New Testament.

"One gospel in many dialects." Martineau's interpretation.

IV.—Changed point of view after fifty years of study.

The Pauline transcendent Christ. The Son "revealed in him."

Other lines of experience in the Christian Church, even from New Testament times.

Doctrine of the Word.

V.—Modern evangelical insistence on communion with the living Christ.

Varying interpretation: Beet, Forrest, Dale. Defective logic.

Catholic conception of sacramental communion.

Examples of Catherine of Siena and Mme. Guion.

The Virgin Mary as Intercessor.

VI.—Parallel experience in non-Christian religion. Hindu theology.

Warning against provincialism in religion.

Yet in Christianity nearer to religious personality.

Through the religion of Paul and John back to the Master himself.

"The spirit of life in Christ Jesus."

Service and trust the two keys to religious work in the ministry.

Imitatio Christi—in fields unvisited by Jesus.

In the ministry no easy life. But "our sufficiency is of God."

The Session has opened with the following students:—

Third Year.—Messrs. Stanley Mellor, B.A., F. Sinclair, M.A. (New Zealand), W. E. Williams, B.A., Felix Holt, B.A. (Tate scholar).

Second Year.—Messrs. M. Rowe, B.A., R. K. Davis, B.A., R. J. Hall, B.A., and special students—Messrs. J. C. Ballantyne, R. N. Cross, M.A., and Charles Raffay (Hungarian).

First Year.—Messrs. R. V. Holt, B.A., B. Lister, B.A., and special students—Messrs. J. Shaw Brown, S. E. Elliott, B.A., Sasadhar Haldar (India), Rutaro Nagai (Japan), and the Rev. W. Wilson.

Mr. Sinclair is to be congratulated on his success in gaining a Dr. Williams's Divinity Scholarship, and Mr. R. V. Holt on a First Class in taking his degree.

MANCHESTER COLLEGE, OXFORD.

CHRISTIANITY IN THE LIGHT OF RELIGIOUS EXPERIENCE.*

OPENING ADDRESS BY THE PRINCIPAL, THE REV. J. ESTLIN CARPENTER, M.A., D.LITT.

THE College which calls us together again to-day exists to "promote the study of religion, theology, and philosophy, without insisting on the adoption of particular doctrines." This study is organised for the most part with a special object, and it is pursued under special conditions. That object is the preparation for the ministry of religion; and the chief of those conditions is freedom from dogmatic control. On the importance of this condition I need not dwell. It is the heritage of more than two centuries of faith and prayer, and we are bound to hand it on unimpaired to the generations to come. At the gate of the oldest of British universities we are its solitary and inconspicuous champions. But the silent homage to it spreads from year to year and land to land, and it is not the property of any sect, or associated exclusively with any type of theological belief. Only recently one of the most renowned divinity schools in America discovered that the Westminster Confession, which had hitherto served as its standard of doctrine, was no part of its legal foundation. It was promptly eliminated, and the great Union Seminary of New York, which counts nearly two-hundred students on its roll, became by constitution as free as ourselves. No longer need I vindicate the spiritual significance of this principle for the student of religion. That has been done on important occasions in our recent history with unsurpassed clearness and fervour by the beloved and revered teacher in whose place I speak to you to-day, and his expositions of its meaning and scope, together with those more widely known writings which have placed him in the front rank of modern English theologians, I commend to your earnest attention. Let me only remind you that it lays on all who come within its range, to teach or learn, austere demands—a love of truth which can overcome all prejudices, courage to face all difficulties without fear, sincerity and simplicity of purpose, patience of heart for tireless labour and unflinching trust.

I.

From the condition I turn to the purpose of your study. You seek to serve your fellow men through the ministry of religion. It matters not whether that ministry be exercised within our four seas or in the Far East; the spiritual needs of man do not differ in England, India, or Japan. The intellectual outlook may indeed vary; the moral tradition, the social organisation, may change. But the fundamental elements of life, the constitution of our moral nature, do not depend on climate, race, or language;

* An Address delivered at the opening of the Session, on Monday, October 15. Dr. Carpenter's Address at the opening of the previous Session, on "Christianity in the Light of Historical Science," appeared in the INQUIRER of October 21, 1905, and has also been separately published by the College. The present Address is also to be so published immediately.

Man thinks, feels, hopes, loves, wills, on every continent, from zone to zone all round the earth, and though the interpretations of his experience may differ, its essential factors still remain the same. Beneath his feet the same earth bears him up, over his head arches the same sky, the visible symbols to ancient imagination of the Parental Powers which produce and sustain him. Everywhere man is born and dies, everywhere he toils and struggles, everywhere he rises and falls, everywhere he blunders and succeeds, everywhere he suffers and aspires, everywhere he sorrows and rejoices; and the mighty sum of energies and desires, of frustrated effort, of achieved progress, of baffled endeavour, of triumphant advance—the victories of the strong, the humiliations of the weak, the oppressions of the cruel, the patience of the lowly, the oppositions of falsehood and truth, of self-aggrandisement and self-renunciation—make up the vast and bewildering scene of our existence. Through these confusions you seek to find a way that you may become guides to other men. Into the gloom you would bring a light from heaven that your brothers here and there may cease from fighting shadows, and may be at rest. Above the discords you would sound the call to courage, steadfastness, and joy, as those who would say “Be of good cheer, we are not alone, the Father is with us, we can do all things through him who strengthens us.” This is the note of religion. It will often be your business to impart knowledge, but you will not stir the hearts of men by instruction alone; the ministry of religion will call upon you to be something more than teachers. You may often resort for special purposes to the Press, and through the columns of the newspaper you may address scores or hundreds for every one that listens to your spoken word; but the preacher must openly declare what the journalist will veil in secrecy and reserve. You will again and again advocate social causes, and temperance and purity, civic betterment and international peace, will enlist your labour; but your work will not be accomplished solely by social reform, do not mistake the part for the whole, or the means for the end. Behind, above, around, within all human things is God; and the test of your ministry will lie in your power to make this tremendous and perpetual fact the source of help and gladness to all within your reach. When the young Aberdeen professor, Henry Scougall (in 1677), described religion as the “life of God in the soul of man,” he summed up in a pregnant phrase a truth which the seers of all ages hold in common. That this life varies in intensity, clearness, purity, through the dull and grosser media of our human experience, is the testimony alike of personal consciousness and the whole history of faith. To disengage it from its “muddy vesture of decay,” and recognise it in the spirit of truth and righteousness and love, to interpret its everlasting claims, to glorify duty by its august sanctions, to inspire trust in its infinite purposes, to create confidence in its continuous support, this is the task of the ministry of religion. I welcome you to the preparation for it with sympathy; we are to walk together along common paths. To-day I offer you some counsels as an elder comrade on the way,

concerning the relation of your studies here to your future work.

II.

The method of your preparation for this work must be chiefly determined by your conception of that work itself. Have you come hither as to a lawyer's office or a hospital, to learn the secrets of an honourable craft, or qualify yourselves for a respectable profession? Have you chosen this, not, indeed, as a path to affluence, but as containing at least the promise of a livelihood with the minimum of effort or competitive endeavour? Are your tastes literary, and do you prefer the student's desk to the banker's counter or the humbler lines of trade? Or are you here to be confirmed in your own opinions and trained as the agent of a party or a sect? Were these, indeed, the motives of your enrolment in our little band, I would bid you recognise at once that you have gravely misconceived the purpose of this College, and I would urge you to withdraw while there is yet time from a vocation to which you have not been called. But if you have been quickened with the awe and love of God, if the vision of his kingdom has arisen, however dimly, before your eyes, if you have felt that life holds no better thing for you than to be (however feebly) the messenger of his truth and righteousness, then remember the nature of the function you assume, and humbly pray for strength to fulfil it. No church, no teacher, no institution, can accredit you. We can transmit to you no commission, confer on you no power, which is not yours already by natural endowment or the grace of God, nor can we place in your hands a book of infallible oracles for you to expound, so that your work shall be done when you have imparted a knowledge of the saving word. Revelation can no longer be interpreted as the inerrant communication of supernatural truth. The great theological change of the last century in which this college bore its share through the wide learning and the spiritual serenity of John James Tayler, and the philosophical genius and splendid literary power of James Martineau, has cast a wholly new light on the nature and sources of religion, and by inevitable consequence on the work of the ministry. Looking back at fourscore years and ten over the inner meaning of his long labours, Dr. Martineau thus defined their significance:—“The substitution of religion at first-hand, straight out of the immediate interaction between the soul and God, for religion at second-hand, fetched by copying out of anonymous traditions of the Eastern Mediterranean eighteen centuries ago, has been the really directing, though hardly conscious, aim of my responsible years of life.” It is upon this foundation that your work now stands, “Religion at first hand, straight out of the immediate interaction between the soul and God.” The power of your service will depend on your ability—first of all to realise, and secondly to interpret and express this solemn truth. You cannot confront it with a light heart. You aspire to be the servants of the Most High; and no college training can command the gifts of the Spirit which will set fit thoughts in your mind, or adequate words upon your tongue. Does the discipline of the

class-room, then, count for nothing? If the conception of the ministry in its highest form is that of prophecy, are you thereby exempted from all personal labour, and discharged from the student's tasks? By no means. The spirit indeed bloweth where it listeth, nor is it ours to tell why the divine fire is kindled in one heart while a brother's still remains unmoved. But if we know not the original conditions of God's gifts, we do know something of the means by which they may be quickened and confirmed. A gift that is not cherished will lose alike its value and its force; and a gift of which you can render no account, which you cannot fit in with other parts of your experience, and justify intelligibly at least to some around you, will cease to have meaning either for you or them, it will fade away, and disappear, and leave you lamenting the illusions of a dream.

What safeguards can we offer you against this dissipation of your first fervours, what helps will foster and expand your seed of life? In the first place, it is the business of philosophy to set forth clearly and explicitly that which dwells obscurely and confusedly within your mind. It seeks to make intelligible to you the august relationship of God and man of which you are already dimly conscious. It aims to provide you, not indeed with a solution of all mysteries, but with such a reasoned interpretation of your being and the world in which you live, as shall give firmness and consistency to your thought, and enable you to confront without fear the spirit of denial. “Rationalism,” says its latest historian, Mr. A. W. Benn, “is the habit of using reason for the destruction of religious belief.” I will subscribe to no such limitation. I am not concerned with the propriety of the use of a word. The writer who thus defines his meaning is entitled to intellectual respect if he is consistent in its application. But he is at least open to the reply that reason has a wider scope and nature than the reasoning which he employs for this end. Reason may indeed undo ecclesiastical formulæ, and compel us in due course to rewrite the creeds. It may call again and again for the reinterpretation of our experience, and in the process it may profoundly modify the experience itself. But it cannot eliminate itself from the world, for it is only because the mind of man and the universe around him are related, that any science is possible at all; and religion, therefore, which seeks for the unity and meaning of life in the vast order of the whole, can never be anything but rational. To the study of philosophy, therefore, I commend you as the intellectual foundation of your teaching. Be not afraid of the labours she imposes. She is an exacting mistress, but in the pursuit of her is a high reward. She opens to you the fellowship of truth, and to bear witness to the truth, as the author of the Fourth Gospel taught us long ago, it is well worth while to be born, to live, and die.

III.

But there is a second aid to the student of the ministry which possesses a greater power and more penetrating force. The spirit which has discerned visions of beauty must learn to translate them into noble form by familiarity with the works of

the great artists; he can obtain no mastery of line or colour without method. The musician must understand the laws of sound, he must comprehend the modes in which the creators of melody and harmony have employed their themes and combined their instruments, as the expression of the spiritual passions of hope and joy, of sorrow or peace. And in like manner he who would portray the unseen realities of beauty and good, he who would draw from the thousand strings of the harp of life the deathless music of aspiration and comfort, must have learned to behold the prophet's vision, and hear the song of gladness to which the walls of the city of God are for ever rising in our midst. The world at large does not live by philosophy, but by the devout experience of men and women. The ministry of counsel and rebuke, of courage for the struggling, of rest for the storm-tossed, requires that we should understand the heart-secrets of others and know how the leaders of the faith have learned to suffer and be strong. For this purpose the records of the religious life lie open to you. They are not always easy reading. They are often entangled in beliefs which we have discarded, and embodied in forms which appeal to us no more. It will be your task to distinguish between the passing and the permanent elements of religion, and learn how to shape them anew so as to make them potent for the needs of to-day. To this end you must follow them to their sources, and realise their intensest and most vital forms. For the Christian, the great book of religion is the Bible, and the historic origin of his faith lies in the life and teaching of Jesus. But the study of the New Testament has entered in our time on to new paths, the end of which it is impossible to foresee. The theologians, even of my boyhood, believed that its various authors spoke with one voice of revealed and revealing truth. The nature of Jesus, for example, was matter of historic fact; historic fact could happen in but one way, and the testimony of its witnesses must be uniform from end to end. The Christian life which was founded on the gospel, was equally simple. The precepts of Jesus were the sole and sufficient guide; and the language of devotion amongst us two generations back could find no meaning in the words that were dear to the heart of Evangelical piety. When Dr. Martineau, just half a century ago, preached a famous sermon at Norwich entitled "One Gospel in many Dialects," the criticism which it provoked disclosed how much his contemporaries had yet to learn. For he pleaded that the truths of Christianity, alighting upon different minds, spontaneously assumed different forms as they were interpreted by varying types of experience. To one the Gospel presented itself as a new Law, and Jesus sat upon the Mount to replace the commandments of Moses with fresh legislation from on high. The appeal of Christ was thus addressed predominantly to our wills, "This do, and thou shalt live." To faithfulness of service was attached the promise of appropriate reward, "Enter thou into the joy of thy Lord." What, then, of the reluctant spirit that struggled to obey the Law and failed, or even that faithfully discharged the Law and found it wanting?

What of the conscience that punctually rendered its legal dues, yet, when all was done that Law required, was still torn with unsatisfied endeavour? What of the aspiring soul that found no peace in the familiar round, and craved a new object of affection that might raise it out of death, and with fresh devotion quench all vain desire? Before the spirit that feels itself enslaved to sin beneath the law there rises an image of self-sacrificing love, which wakens faith and fills the whole being with new life. What was out of reach to the bondman under rule, immediately becomes possible to the freedom of sonship. The Christianity of the Apostle Paul, reproduced along the lines of Christian history in an Augustine, a Luther, or a Bunyan, presents us with a type of passionate natures which long for something beyond mere ethical control. When the demands of affection are unsatisfied with the moral pieties, they can rest content with nothing short of mystic identification with the power that has lifted them above themselves. It is of the nature of this vehement and tumultuous life that it should express itself through crises of struggle and of peace; that the past should appear enveloped in the shadow of sin, which dissolves by the experience of a moment into a glow of joy. To others, however, it is impossible thus to divide the years either of personal life or of human history into periods of dramatic progress marked by catastrophes of fall and redemption, of resurrection and judgment. The world is already the scene of the divine thought, present since the beginning when the heavenly reason, issuing from the timeless depths of the infinite life, became articulate in the universe we know, and bound together its remotest parts in one intelligible sphere of light and love. Nor could humanity have been overlooked by its illuminating activity. The divine Word must have lighted everyone, and the long story of the race was the continuous self-revelation of the Eternal. Man dwells already, therefore, in two worlds, though the veil of blindness that lies upon his eyes often hides from him the meaning of his heavenly kinship. Only let the healing touch descend, and he discerns that the immensities around him are filled with the heavenly Presence, and he himself can feel and think, can love and pray, only because he dwells in God, and God in him. In such high fellowship the barriers of sense are done away. The vision of the everlasting life is independent of the accident of death. In knowledge rather than in obedient self-mastery or loving self-surrender is the secret of eternal life. God is spirit, and the hour of his true worship has arrived for evermore.

IV.

In some such mode as this could our great philosophic theologian vindicate the diversities of type which the New Testament presents, and declare that we may thereby not only justify the divisions of Christendom, but even cease to wish that they should disappear. The development of New Testament theology during the last fifty years has added many a detail to the picture which he sketched, but the persistent and relentless search for historic truth has somewhat altered our point

of view, as is indeed exemplified in Dr. Martineau's own latest work, *The Seat of Authority in Religion*. On the one hand enlarged knowledge of the apocalyptic literature before and after the actual years of Jesus has disclosed the sources of much of the doctrine of the New Testament concerned with the person of the Messiah and the expectation of the judgment and the end of the age. And on the other hand a deeper insight into the forms of religious belief by which the early church was surrounded, has brought to light the remarkable circumstance that some of what were formerly supposed to be its most peculiar ideas and distinctive experiences, were after all shared by other religions and realised under other sacred names. I have already in an address last year invited your attention to some illustrations of these facts. Let me pass on to another consideration suggested by recent study of the psychology of religion, viz., the connection between doctrines and experience.

The first great constructor of Christian doctrine is the Apostle Paul. The exigencies of his mission required him to frame a defence of Christianity against both Jew and Gentile. It was he, accordingly, who laid down the main lines of the great interpretation, which the Fourth Evangelist, writing at a later date, could translate into other moulds more closely akin to Hellenic thought. The student of those wonderful letters which are the first records of Christian endeavour, is confronted with an impassioned type of religious life wholly different from that presented in the First Three Gospels by Jesus himself. The apostle moves off the field of history into an upper world of speculative interpretation, where we stand face to face with a contrast which may be best expressed in the words of the distinguished Principal of Mansfield College:—

"As a teacher there are many men in many lands and times with whom He (Jesus) may be compared; but as a creative and sovereign personality there are in the whole of history only two or three—if, indeed, there are so many—with any claim to stand by His side. As a teacher he is a natural person, with historical antecedents, a social environment, a religious ancestry, and a position honourable, but not unique, amid the great masters of mind; but as a sovereign personality He is a new Being, without father, or mother, or genealogy, separate, supreme, creating by His very appearing a new spiritual type or order. As a Teacher we can easily conceive Him as a Jew and a peasant, the lineal descendant of the prophets, and near of kin to the rabbis of Israel; but there is no harder intellectual task than to relate the sovereign personality to the Jewish peasant, his antecedents and environment."

This higher personality first appears in the writings of Paul. He wears a radiant form of glory from which all elements of race, language, nationality, have dropped away; in which, moreover, he is identified with the Spirit, and becomes the source of all the graces and gifts that pervade the Church. His earthly career (if I understand the apostle aright—I know how I differ from the profoundest of our living students)

was only a brief episode between two ages of heavenly glory, one in which he had already in some sense dwelt with God before the world and served as the divine instrument in creation, the other in which, in virtue of his obedience to the cross, he had been raised to the dignity of Lord at God's right hand. There he was endowed with sovereignty over the occupants of the heavenly spheres; there he should triumph over the forces of evil; there he should reign till the final hour when he destroyed at last the enmity of death. Then, when the resurrection and judgment were completed, he should resign his delegated power, return to subjection beneath him who had invested him with temporary authority, that, in the timeless immensity of being, God might be all in all. Into this cosmic framework the apostle fits his great doctrines of the destinies of Israel, the significance of the Law, the conflicts of sin and righteousness, the meaning of Christ's redemptive death, the gifts of the Spirit, the organic unity of the Church, the mystic identification of the believer with his heavenly Lord. And the root of the whole lies, as all serious interpreters are now agreed, in that great moment when (to use Paul's own phrase) it was the good pleasure of God to reveal his Son in him. That mighty change produced an experience so intense that the apostle could only compare it to death, burial, and resurrection. He, too, has been crucified. The old man lies in the grave; he feels himself new made; he has already risen and sits in heavenly places; he, too, is on the way to a share in the great consummation. To meet his Lord he will be caught up into the air, and he looks forward to judging angels. To explain this change, to account for corresponding changes in those to whom he writes, to set the new life of which he is the herald in the purposes of God for Israel on the one hand and the Gentiles on the other, to find a place for Christ in the mysteries of the Father's providential guidance of the world, he uses the scriptures of his people, the phases of contemporary belief, the theology of the Pharisees, the hopes of apocalyptic visionaries, and reasonings of his own, all fused together in one glow of impassioned trust. Powers and processes, the physical and the spiritual, moral energies emerging anon into personality and then dropping back into impersonal indefiniteness, a world-system conceived on a scale which our astronomy has long since broken up, a time-scheme which history has completely outgrown, blend in the pages of these letters which can never cease to be the inspiration of the missionary, the support of the champion of liberty, the call to personal effort, the consolation of those who have shuddered at unsuspected depths of evil in their own hearts and have sought refuge from their weakness in a higher strength, the joy of those who have humbly learned to walk in the spirit.

Through this bewildering mixture of the real and the unreal the minister of religion who makes the New Testament his chief book of devotion must learn to find his way. And he cannot escape the question, how far is the experience of the believer in the twentieth century bound to conform to that of the apostle in the first? If he inquires of either of the two great

creations of modern English religion which, without any tradition or national resources at their back, have thrown their arms all round the world—the Methodism of the eighteenth century or the Salvation Army of to-day, the answer is decisive: There is no access to God but through conversion and the redeeming blood of Christ. The student of Christian history, however, is soon aware that Christian experience assumes many forms, and is mediated by very different agencies. Even within the New Testament itself, how striking is the contrast between the letters of Paul and the apostolic sermons in the Book of Acts. Gaze with the author of the Epistle to the Hebrews into the heavenly sanctuary where the great high priest who was himself the victim of his sacrifice is seated at the right hand of the throne; pierce through the blinding glare of apocalyptic splendours to the rider on the white horse with a sharp sword in his mouth wherewith to smite the nations; read the sober exhortations of James; examine the forms of post-apostolic thought in Clement, Barnabas, the *Teaching of the Twelve*, Hermas's *Shepherd*, the writings of Justin the Martyr, you will find Christianity presented as an ethical life, a new philosophy, a moral not a ceremonial law, but the distinctive features of the Pauline teaching reappear only in the Fourth Gospel and Ignatius, and some of its most characteristic elements have been already dropped upon the way. The type which is held up to us as the rule and norm of our spiritual life, falls into the background of early Christian thought. It was the doctrine of the Word which supplied the basis for the great dogmatic constructions of the Church. It might be too much to say that one half of the apostle to the Gentiles was unintelligible because he was a Jew, and the other half was incomprehensible because he was Paul. A spirit of such rare individuality could work wonders on the souls he personally awakened. But when the magic of his presence was withdrawn, the specific character of his experience failed to reproduce itself, and the Christian organisation of teaching and of life was developed along other lines.

(To be concluded.)

The lectures for the first term of the new session include courses by the Principal on "The Person and Work of Jesus Christ in the Pauline and Johannine Writings"; "The Life and Teaching of Jesus Christ according to the First Three Gospels"; and "Ideas of the Life after Death, Resurrection, and Judgment, in Israel, from the Captivity to the Fall of Jerusalem."

Mr. Addis is lecturing on "History of the Religion of Israel—Pre-Prophetic Religion," and on "The Theology of the Psalms."

Mr. Jacks has a course on "Philosophy of Religion: Problems of the Religious Consciousness"; and Emeritus Professor Upton on "Idealist Ethics."

The Dunkin lecturer this term is Mr. Charles Douglas, D.Sc., who begins on November 20 a course on "The Unemployed, the Unemployable, and the State."

All these lectures are open to members of the University.

LONDON DISTRICT UNITARIAN SOCIETY.

THE autumn meeting was held at Essex Hall on Wednesday evening, but probably through lack of proper announcement was not so well attended as usual.

The members and friends were received by the President, Mr. John Harrison, and during the usual pleasant social time before the chair was taken Miss Agnes Oakshott kindly sang some songs.

The PRESIDENT, in his opening address, spoke earnestly of the need for more zeal in denominational work. However much there might be of growth of liberalism in other churches, we still had our own work to do, and the Unitarian trumpet ought to give no uncertain sound. That Society was not unmindful of its duty to London.

The Rev. CHARLES ROPER, who was the first speaker, said that Unitarians often tended to become too individualistic. To many a born Unitarian the ideal seemed to be a church of units. There ought to be more mutual concern and sense of comradeship among their members. No one could be sincerely religious who was selfish in his religious worship. They must desire to spread abroad the knowledge of their faith, and secure a greater efficiency in the apparatus at their disposal. They must recognise that they had a cause to work for, and put that first. They needed better organisation. In London, if the field was too great for close fellowship, they should form smaller groups of churches. He thought also that their union should be representative of the churches, and not a society of individuals. The former would have more weight with other churches, and he told how much had been done by the Manchester District Association, to promote fellowship and further the good work. The churches needed encouragement, direction, and practical help, and this could best be given by a central body representative of the churches.

The Rev. Dr. CROTHERS spoke first of his experiences in England and then of Unitarianism in America. His impression of Unitarianism in England, he said, after being here for six months and going about a good deal, was very different from that which he first got from listening to some of their ministers talking about it. There was more strength, and courage, and achievement, and he was delighted to have had that last month of activity, going about among the churches. He had found an enthusiasm and heartiness up in Lancashire, which reminded him of their own West. The quality of thinking well of themselves, and having very great reason for it, was something he sympathised with. The two movements of Unitarianism in America and in this country were substantially the same in their history and general bearing on the national life, and the great advantage of comparison was that there was hardly a discouragement in one place which could not be balanced by encouragement in another. People were too apt to generalise from a small number of circumstances and local peculiarities and difficulties, and conclude they were necessary in the movement as a whole. But the fact was that you could do almost anything very

well somewhere; the difficulties, were not in the cause, but were only local. When people asked whether the work of the minister was harder in America or England, he replied that there were differences. Some things were harder in America, some in England. They had not in America the splendid Sunday Schools working among poor children, nor had they the institution of lay-preachers, about which they talked as something Utopian. On the other hand, Unitarianism in America had a great advantage in its history, in having been associated with the University movement, first at Harvard, and with the literary development around Boston. That gave it the opportunity of getting the youth of the nation. One of the most interesting characteristics of the work of their Association was in connection with the College towns. They could hardly exaggerate the influence of their free University system throughout the States; and to each of the University cities they had sent as strong a man as they could to take charge of the local church. Thus Mr. Sunderland had formerly been at Ann Arbor, where the University of the State of Michigan was; and in other similar cases the churches had been specially fostered by the Association, both in the central States and in California. That work had been splendidly encouraging; their Unitarian ministers had, if anything, an advantage over all others in getting a hearing from the students. It was a help to them that the country as a whole was a new country, and the people were accustomed to take up with new ideas, and to carry them out. They found that in any town of 10,000 inhabitants, if they sent a competent minister, they could start a Unitarian Church, though it must be confessed that it was not always so easy to carry it on.

What he felt that they needed in the churches was more of the missionary spirit and motive. He was constantly thankful that the first year of his ministry had been as a Presbyterian missionary, not to a church, but for the starting of churches in the Far West. And when he came back he determined that he would not fall into the idea that he was coming back to an old movement. There was no such thing as an old *religious* movement. It might, indeed, have its roots in the past, but its enthusiasm came from the present opportunity. It was the new interest, the new people that mattered most. In preaching it was not the old members for whom he cared most; their ways of thinking were probably settled; but if someone came in, who had not been there before, that was the person he was interested in—the new person, the stranger seeking for something new. The churches that grew, made their own opportunity, feeling they had a mission to others, and then the others came. A young lady from Canada, who had been about here, but not in Lancashire, where he had been, had said that what impressed her was that Unitarianism was not preached here as if it were the latest thing out. But that was what they must make it—the latest and the best thing out. The opportunity had been won for them by their fathers. There was no reason why

they should not go to the world with their Unitarian religion as members who confidently and consciously were in the very vanguard of the Church Universal. They had something to say, and people were waiting and eager to hear just the thing which they at their best could give. The people did not care much for their second best. The matter of numbers would take care of itself. They ought not to be afraid of small numbers, but ought not to be satisfied with them. They were a nucleus for the great church for which they were planning and to which they belonged.

The Rev. W. COPELAND BOWIE congratulated the meeting on having heard an address so inspiring and instructive from Dr. Crothers; and then told of a letter he had just received from Dr. Tudor Jones telling of the great success and encouragement of the work at Wellington, New Zealand.

Mr. H. G. CHANCELLOR said that, though their churches were the freest and most democratic in their constitution, in no others was the general body of members less self-reliant, less impressed with the responsibility of the individual for the welfare of the church. He wanted to abolish the layman, the lay-figure, the lay spirit from their churches, and make all feel that they were ministers, and each one had a service to render. They ought to organise more propagandist work, and he thought the district society should appeal to the young men of the Laymen's Club to come out to help.

Dr. CROTHERS added a word as to the international meetings to be held in Boston next year, appealing for a large delegation to come over; for that meeting, he was sure, could be made very helpful to their churches in both countries. He earnestly commended the movement for sending over a large delegation, and hoped that the Association would send on some of their number to Canada, too, to see something of the great North West, where the people were waiting for the very best they could give them.

The Rev. W. C. PORE moved and Mr. PERCY PRESTON seconded a vote of thanks to Dr. Crothers and the other speakers, and a vote of thanks to the President, moved by Mr. HAROLD WADE and seconded by Mr. A. A. TAYLER, brought the meeting to a close.

NORTHUMBERLAND AND DURHAM UNITARIAN CHRISTIAN ASSOCIATION.

ON Sunday, October 14, the anniversary sermons of the association were preached in the Church of the Divine Unity, Newcastle-on-Tyne, by the Rev. Dendy Agate, of Altrincham.

The annual business meeting was held on Monday afternoon. The chair was occupied by the President, the Rev. W. H. Lambelle, and there were present friends from Newcastle, Gateshead, South Shields, Sunderland, Middlesbrough, Darlington, Barnard Castle, Choppington, and Byker.

The minutes of the last annual meeting were read by the secretary, the Rev. G. A. Ferguson, and confirmed.

The secretary then presented the com-

mittee's annual report, which, together with the financial statement submitted by the financial secretary, Mr. W. F. Maitland was, on the motion of the chairman, seconded by Mr. V. Errington, formally adopted.

The Rev. W. H. Lambelle, of Middlesbrough, was unanimously re-elected president of the association for the ensuing year, as were also Rev. G. A. Ferguson, of Gateshead, secretary; Capt. W. Lowrie, of Newcastle, treasurer; and Mr. W. F. Maitland, of Newcastle, financial secretary.

Miss Lucas, of Darlington, then moved the following resolution:—"That this meeting approves of the objects of the Union for social service, and hereby recommends the formation of branches amongst the various churches affiliated with this association."

This was seconded by Mrs. Blues, of South Shields, and, after some discussion, unanimously adopted.

The Rev. S. S. Brettell, lately appointed minister at Darlington, read a paper on "The Function of a Free Church," which was followed by a most interesting and animated discussion, among those taking part being the Revs. Dendy Agate, A. G. Pearton, and G. A. Ferguson, Mrs. Armitage Smith, and Miss Lucas.

At half-past five there was the usual public tea in the schoolroom, kindly provided by the ladies of the Dorcas Society; and in the evening a public meeting in the church, when addresses were given by the President, the Rev. W. H. Lambelle, in the chair; the Lord Mayor of Newcastle, Sir Joseph Banks Ellis, J.P., who moved the vote of thanks to the special preacher, the Revs. Dendy Agate, Frank Walters, S. S. Brettell, A. G. Pearton, and G. A. Ferguson.

The usual votes of thanks concluded the proceedings.

PROVINCIAL LETTER.

MANCHESTER DISTRICT.

MANCHESTER is in a militant mood just now, and its streets echo to the blare of bugle and the marching of men. Twenty thousand men and boys marched to Belle Vue a fortnight ago, not, as the Bishop declared, to see the elephants or the fireworks, but to denounce the iniquities of the present Government. It was an imposing demonstration, and, for my part, I was more inclined to weep than to scoff as the great throng moved on to the strains of "Onward, Christian Soldiers." "We are not divided" sang the processionists: Would it were so, but alas! we are. Last Saturday the Roman Catholics foregathered—forty thousand strong—at the same place. Their denunciation of the Education Bill was equally emphatic. Meanwhile the Northern Counties Education League is organising a big meeting in Manchester to proclaim secular education as the only solution.

This is the outward setting of conflict and confusion amid which we pursue our work here, not, indeed, without ourselves being caught up sometimes in the storm and strife. It is good, however, to reflect that as churches we are not involved in these conflicts.

We have no vested interests in sectarian education to defend; so, while we take our part as individual citizens, as congregations we keep on the inner lines of spiritual religion.

In the old days the summer was one long vacation, except for the regular Sunday services. It is so no longer. We now find in a change of employment a higher form of rest. So before referring to other matters a word must be given to the season just over. And, as being the older of our summer interests, let me report first on the Holiday Home. This beneficent piece of pioneer work, in which our Manchester Sunday School Association is engaged is carried on with as much enthusiasm and success as ever. Through all the glorious summer Great Hucklow has been alive with crowds of merry youngsters from the schools of the district. Some eleven hundred of our scholars, two-thirds of them under sixteen years of age, have enjoyed a week's holiday with their teachers in our beautiful Peakland centre. In addition fifty mothers (most of them with babies) from our Domestic Missions have also had a week there. How much this means in simple joy and improved health it is impossible to say; while the value of the opportunity it affords to teachers of getting to know their scholars better is priceless.

The other summer interest, the "Van," is not a local movement, as the references in your London and Liverpool letter testify. But we shall not willingly let go the claim that the idea was born here, that the van started from here, and now returns here as to its real home; if we hasten also to admit that to London and Liverpool belong all praise for finding the bulk of the money required. The van has been on a voyage of discovery. It has discovered unsuspected powers of eloquent popular extempore speech in many of our ministers, and deep tides of devotion in the hearts of our laymen. That the latter would come out and sing their songs of Zion in the open air was as little suspected a year ago as that our ministers could attract audiences for them to sing to. Why cannot our ministers carry the same free and easy speech into their pulpits? They have had crowds of hearers on village greens and market squares. Surely some, greatly daring, would even venture inside a chapel to hear a rousing sermon; and, who knows, once in they might remain to pray. Anyhow, whatever the effect on preachers and congregations, the van mission has proved that there is a constituency for us in the highways and the hedges if we cannot boast a large one in our places of worship. The Mission will go on. Mr. Spedding talks of four vans next year, and what he talks of has a knack of coming about. I should not be surprised if it should be so in this case. With more vans, more missionaries will be wanted, and perhaps some of them will find in such work their true vocation. Who knows but that by such humble means we are going to get our baptism of fire. Some have found tongues of fire during the past season, and they have preached the Gospel. They will not all go back to merely reading essays, and talking about things! But this subject tempts me beyond the limits of space. Let me only add that Mr. Spedding has

done the work of a true leader this past summer, and we are all indebted to him.

And now briefly to more purely local topics. The Rev. H. Dawtrely has come from Sheffield to Broughton. He has had a hearty welcome, and there is before him a fine opportunity. His congregation combines the wisdom of a long experience with the enthusiasm of a new birth. He is, we all believe, the man to realise the fine possibilities of the new situation, and he will be upheld by able and devoted workers in his congregation. The Rev. W. E. George has removed from Swinton to Chorlton, with oversight also of Urmston. This leaves a fine field vacant, for Swinton is one of our most active and living churches, a church which daily proves that working people can find amongst us spiritual sustenance for the hard struggle of daily life. At Chorlton and Urmston the strong personality of Mr. George is sure to make a good impression, and there is the peculiar fitness in his selection that he will carry on at Chorlton the fine traditions of a cultured ministry established by the Revs. D. Agate, W. Burgess, and J. Ruddle, his predecessors there. Unfortunately, we have some other pulpits still vacant. Heaton Moor is looking for the man who can combine high thinking with very plain living; while Oldham Road is just the place for one of the men new born in the Van Mission. If ever there was justification for the Institutional Church, Oldham Road is the place. There are tens of thousands of people within reach of it, and some few score look to it as their light in a hard and difficult world. It ought to be shining out over the weltering mass of struggling pinched manhood, surrounding it as a very beacon of hope and guidance. But where shall we find the man? Such lighthouses we have, thank God, many of them. Only to mention a few, there are the schools in Lower Mosley-street, a marvel of organisation and sustained enthusiasm; the Missions in Embden-street and Willert-street; and the Mission Church at Bradford, all of them doing daily real redemptive Christian work in fields beyond the reach of our ordinary congregations. These prove again that rational religious thought may be so presented as to win and hold the lives of the hardest amongst the toilers of our big cities.

Of the other churches I can only say that some are moving forward, none, I believe, falling back. The air is full of plans of aggressive Christian work. The Social Questions Committee is arranging more lectures; the Temperance Committee is busy organising its next great festival; the Mission Committee is grouping us all out for combined services in our various centres. Everywhere there is life and movement, and while we are not blind to the immense difficulties we have to face, no one dreams of faltering, and no one speaks of despair. On the contrary, we are again challenging fortune in the shape of a great bazaar. Our last great bazaar built us four new churches, beside helping existing ones. Next year we are holding another great bazaar to help sustain our work in the churches, new and old alike. There is urgent need of further funds, but what is more to the point, there is real justification for the

appeal in the work which is being done. It is not to initiate problematical new ventures, but to sustain living centres of work that we shall appeal, and I am sure our appeal will not be in vain.

Many other things have accumulated which should be mentioned did space permit. One further word I must be allowed. And it is a sad one. We enter on our winter's work saddened by the loss of a dear comrade. The Rev. H. K. White really belonged to us, although we had lent him to East Cheshire. Alas! he has been called away from us both, and a gap is left in our ranks and our hearts hard to fill. Gifted with a persuasive eloquence in extempore speech and rare elocutionary powers, Mr. White was ever ready to come and help us all in any way and every way possible. We shall long miss his help and cherish his memory.

CHARLES PEACH.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdeen.—The interest in the opening of the church was fully maintained on Sunday last, when Miss Marian Pritchard conducted the services. The morning was dull and cold, but a large congregation greeted her as speaker. She gave an edifying discourse on "Building our House." In the evening the church was almost full. The subject of her address was "Right in the Sight of God," and it was followed with appreciative attention. Her quiet, sympathetic, and devout manner was exceedingly impressive. The various voices at the opening services were eloquent, and while each had its own special quality, all exemplified a unity of religious faith, and brought home to the hearers a sense of a wide communion of souls.

Bolton: Bank-street.—Dr. Crothers delivered his lecture on "The Making of Religion," on Tuesday, October 9. The rain came down heavily, but about 630 people came to hear it, and listened with close attention throughout. The harvest services were held on Sunday night, and were well attended, the building at night being crowded. The collections amounted to over £36, an increase of £13 on last year.

Boston.—On Sunday evening, October 14, the Rev. W. Stoddart gave a discourse on the subject of the Miracle on the Congo, and described the injustice and cruelty to which the natives were subjected by the Congo State officials, the agents of King Leopold. The Congo State has been converted into a huge plantation for the production of rubber, while the natives, robbed of their property, their rights, and their labour, are compelled to work eleven days out of fourteen, collecting rubber, under a system of taxation, for the enrichment of King Leopold, while they suffer cruelties worse than were ever suffered by the slaves in West-Indian plantations, or in the Southern States of America.

Brighton.—On Wednesday, Oct. 10, the Rev. Priestley Prime gave a lecture on Ruskin, in the Christ Church Hall. The lecture, which was illustrated by lantern slides was much appreciated, and was well reported in last Saturday's *Brighton Herald*.

Carlisle.—The anniversary services of the Viaduct Church were held on Sunday, when the Rev. W. L. Schroeder, of Sale, preached to augmented congregations. In the evening there was an exceptionally large attendance to hear Mr. Schroeder's discourse on "Authority in Religion." This was the prefatory lecture to a course by the minister, the Rev. A. Thornhill, on the Unitarian faith, and proved a most absorbing subject, Mr. Schroeder holding the interest of his hearers throughout an hour and a quarter's extempore utterance. On Monday evening there was a well-attended tea meeting, the after proceedings being presided over by Mr. Ernest Lowthian. Speeches were made by

Mr. Thornhill, who proposed a cordial vote of thanks to Mr. Schroeder, by Mr. Ridley, who seconded the resolution, and by Mr. Schroeder, who responded in his happiest vein. Much enthusiasm was manifested throughout the evening's proceedings which concluded with the singing of "Auld Lang Syne," all present joining hands.

Exeter.—The inaugural meeting of the George's Guild for the coming winter session was held on Tuesday evening, October 2, when a representative gathering of about 70 persons were present. Arrangements have been made for a series of addresses on "The Works of Donatello, Andrea del Sarto, and Michel Angelo"; "Some Characters from Plutarch"; "Socialism"; "Notes of Wild Birds"; "Ghosts"; and "Some Reminiscences of Sir John Bowring."

Gateshead.—The committee are anxious for information as to the envelope system of making contributions to the church funds, and the secretary will be greatly obliged if any brother secretary of a church where the system is in use will communicate with him. In connection with the bazaar to be held in the Bewick Hall on Nov. 8 and 9, we have been interested to receive a copy of the booklet "Words of the Wise," tastefully edited by Messrs. Coysh and Donald, a collection of quotations from authors old and new, contributed by a large number of friends in all parts of the country. The demand for this booklet has been such that no copies, we hear, remain on sale. It is a very interesting collection.

Harvest Services.—We have further reports of harvest thanksgiving services at **Heaton Moor** (Rev. P. M. Higginson, Sept. 30), where on the previous Monday the first wedding in the church was celebrated by the Rev. W. G. Topping; **Horsham** (Rev. J. J. Marten, Oct. 14; collections for school funds over £4); **Nottage** (Monday evening, Oct. 15, Revs. D. Rees, W. J. Phillips, and B. C. Davies, of the Baptist Church); **Pendleton** (Rev. N. Anderton, Oct. 14); **South Shields** (Rev. R. H. Maister, of Stockton, Oct. 7. Fruit banquet and social on Wednesday, Oct. 10); **West Ham Lane** (Revs. W. L. Tucker and F. W. Stanley, and Mr. G. Woollard in the afternoon, Oct. 7).

Liscard.—The programme of the twelfth session of the Wednesday Evening Society, which meets in the Memorial Church Hall, opened on Oct. 10, with a lecture by the Rev. J. E. Manning, on "Goethe's Faust." Concerts, at Homes, and evenings for Progressive Whist appear at intervals to relieve the strenuousness of the society's efforts.

London: Essex Church.—On Sunday (to-morrow), October 21, the Rev. Dr. Crothers will be in Oxford, and the Rev. L. P. Jacks is to preach at Essex Church, but in the morning only.

Manchester: Bradford.—The October calendar of the Mill street Free Church promises a month of vigorous work. Every evening of the week is occupied. On Tuesdays are the children's happy evenings; on Fridays the men's own meetings. On the first two Sundays of the month, after the usual evening service for the congregation, and the "Young People's Church," held at the same time in the lecture hall, there is an hour's lantern service for adults, from 8 to 9.

Manchester: Cross-street.—On Sunday, October 7, the morning and evening services were conducted by the Revs. James Drummond and S. Alfred Steinthal the communion service being taken by the Rev. E. P. Barrow. The occasion was the Harvest Thanksgiving, and as no service was held at Lower Mosley-street schools, many school friends and former members of the congregation were present; there were about 160 at each service.

Nottingham: High Pavement.—The opening meeting for the new session of the Elder Scholars' Institute was held on Thursday evening, October 11, when a dramatic recital was given by Mr. Fred Duxbury, and was greatly enjoyed by the large audience, numbering about 300.

South-East Wales Unitarian Society.—The quarterly meeting was held on October 8, at Cefn, the president, Mr. L. N. Williams, of Aberdare, in the chair. Letters were read from Members of Parliament in reply to a resolution of the annual meeting in favour of secular education. Business was dealt with in connection with various congregations, a proposed joint magazine, fellowship meetings, &c. A paper

was then read by Mr. R. Evans, of Merthyr, on the work of the Society and the relations of the Society to the constituent churches. This was followed with close interest, and there was a prolonged discussion upon it. In the evening sermons were preached by the Rev. R. J. Jones, in Welsh, and the Rev. G. Critchley, in English.

Treorchy, Rhondda Valley.—A number of young Unitarians and others holding liberal religious views were fortunate, through the active helpfulness of Mr. Spencer Lloyd, in securing the presence of the Rev. T. Rhondda Williams, of Bradford, on Tuesday, October 15, for an afternoon service, held in the Bethania Congregational Chapel, kindly lent for the purpose, and for an evening lecture on "Three Types of Selfishness," at which Dr. A. G. Tribe presided. The sermon was from Matt. ii. 1, "In the days of Herod, Jesus was born," and both this and the lecture were warmly appreciated.

Wareham.—In connection with the quarterly meeting of the Southern Unitarian Association a well-attended public meeting was held at the South-street Chapel on Wednesday, October 10. The chair was taken by the Rev. C. C. Coe, president of the Association, who was supported on the platform by the Mayor of Wareham (Mr. G. Dicker), the Mayor of Poole (Alderman C. Carter, C.C.), Revs. J. Burton and C. E. Reed. The chairman, having described the various views that might be taken of our churches as representing the actual religion of Jesus himself, or providing a religious home, a fellowship of the followers of Christ for those who no longer believe in orthodox creeds, or forming a union not based on theological conceptions, but of free religious fellowship, appealed for mutual toleration and loyal support of the churches, and both of the British and Foreign Unitarian Association and the National Conference, and last, but not least, the newly organised Union of Social Service, to feel the magnitude of the issues at stake, and to give their hearty sympathy and support to those who are trying to solve the problems pressing so urgently on all the churches to-day. Rev. James Burton made a strong appeal to the young to take a more active part in church life and work, as a help in their own life work as well as an aid to the church. The Mayor of Wareham, as a member of the Wesleyan Church, expressed his pleasure at being present, and his good wishes for the Wareham congregation. Rev. C. E. Reed pleaded for more directly denominational teaching in Sunday-schools and churches. Mr. C. Carter (Mayor of Poole) urged that ministers should identify themselves more fully with the social movements of the time. On the proposition of Mr. Wm. Carter, thanks were voted to the Wareham friends, and the meeting was closed by a hymn and the Benediction. Very valued help in the musical arrangements was rendered by members of the Poole choir.

Whitby.—Flowergate Old Chapel was crowded to its utmost capacity on Sunday evening last, and many could not gain admission, when the Rev. F. Haydn Williams gave an account of his experiences in Northallerton prison, for eight days, in August last, for breaking an encroaching fence on the Abbey Plain. He was released on appeal, to be heard at the North Riding Quarter Sessions at Northallerton, on the 19th inst.

No inquirer can fix a direct and clear-sighted gaze towards truth, who is casting side glances all the while on the prospects of his soul.—*Dr. J. Martineau.*



**The Children's
Treat**

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

**Callard & Bowser's
BUTTER-SCOTCH**

Are pure and wholesome.
It is as nourishing as it is delicious.

*Wholly wholesome
Confectionery*

Every Packet bears
their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 21.

- Acton, Cressfield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
- Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
- Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
- Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
- Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. PRIESTLEY PRIME.
- Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
- Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
- Essex Church, The Mall, Notting Hill-gate, 11, Rev. L. P. JACKS, M.A.; 6.30, Rev. A. GOLLAND, M.A.
- Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
- Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
- Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A. Evening: "The Religious and Moral Significance of Shakespeare's 'King Lear.'"
- Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
- Ilford Assembly Room, Broadway, 6.30, Rev. GEORGE CARTER.
- Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
- Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
- Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
- Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
- Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
- Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
- Peckham, Avondale-road, 11 and 6.30, Rev. FREDERIC ALLEN.
- Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
- Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
- Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
- Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
- Stratford Unitarian Church, 11 and 6.30, Mr. E. WILKES SMITH.
- Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
- Wimbledon, Smaller Worple Hall, 7, Rev. J. H. WICKSTEED, M.A., "Blake's 'Book of Job.'"
- Wood Green, Unity Church, 11, Rev. Dr. MUMMERY, and 7, Dr. B. GHOSH.

PROVINCIAL.

- BATH, Trim-street Chapel, 11, Rev. J. E. ODGERS, M.A., D.D., "Commemoration Address"; 6.30, Rev. A. N. BLATCHFORD, M.A., "A Real Free Church."
- BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
- BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
- BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
- BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
- BRIGHTON, Christ Church, New-road, North street, 11 and 7.
- BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
- CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. CHARLES PEACH.
- CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
- CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
- DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
- HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Texteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. Dr. * CROTHERS.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, | ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, | RENEE.
 F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 12d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

LANGLEY HOUSE, DAWLISH, DEVON.—BOARD and RESIDENCE for Ladies. Beautiful country. Sea and moorland. Bracing climate. Special advantages for girls requiring a change. Home comforts and genial companionship. Prospectus from MISS NANCY JONES.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

HIGHGATE.—UPPER PART of a lady's beautiful modern house TO LET. Four large unfurnished rooms, one fitted as kitchen; large garden. Pleasant, open situation. Rent £48.—Address, A. K., INQUIRER Office, 3, Essex-street, Strand.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL, ABERYSTWYTH.

Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

BERESFORD HOUSE SCHOOL, UPPERTON ROAD, EASTBOURNE. Recognised by the Board of Education.

Boarding and Day School for Girls. Sound education on modern lines. Special attention paid to physical development under one of Mrs. CONN's assistants. Illustrated prospectus upon application. Head Mistresses: Miss SPEAKMAN and Miss BEAUMONT, B.A., London. Half Term, November 6th.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

THE CHURCHES AND MODERN THOUGHT:

An Inquiry Into the Grounds of Unbelief.

Obtainable at Smith & Son's Bookstalls, Boot's Library, The Times Book Club, and other circulating Libraries

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice, 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

HIBBERT TRUST.

ONE SCHOLARSHIP will be awarded on this foundation in December next, provided that a candidate of sufficient merit presents himself. Candidates must furnish satisfactory evidence of age, graduation, &c., particulars of which may be obtained on application to the Secretary of the Trust.

Names and addresses of Candidates should be sent to the Secretary by October 31, and the necessary certificates and other information must be in his hands by November 10.

FRANCIS H. JONES, Secretary.

University Hall, Gordon-square, London, W.C.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS. **KYNOC LIMITED** have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

SITUATION required as COMPANION-HELP or any position of trust. Good dressmaker.—"M., 13, Lilford-road, Coldharbour-lane, Camberwell.

MINISTER'S DAUGHTER SEEKS EMPLOYMENT, Mission preferred. Experience: teaching, nursing (district and private), dispensing, shorthand, typewriting. London Matriculation.—ESTHER, INQUIRER Office, 3, Essex-street, W.C.

MOTHER'S HELP.—Wanted, a Young Lady, well educated, for boy of three years. Salary £18 to £20. Two maids kept.—Write, stating age, experience, &c., to Miss Cook, 53, Ullet-road, Sefton Park, Liverpool.

LADY COMPANION or NURSE. —Housekeeper, excellent needlewoman. Five years' reference.—Apply, Miss HERBERT, 12, Lawn-road, Fish Ponds, Bristol.

HEAD CLERK; CASHIER, or as TRAVELLER.—Advertiser (29), well known in Unitarian circles, earnestly seeks re-engagement. Highest references as to ability and personal character.—Address, E. G., 103, Offmoor-road, Kidderminster.

BOOKS by SYDNEY HERBERT MELLONE, M.A., B.Sc.,

Minister of the First Presbyterian Church, Holywood, County Down: Examiner in the University of London;
Visitor at the Unitarian Home Missionary College, Manchester.

STUDIES IN PHILOSOPHICAL CRITICISM AND CONSTRUCTION. 10s. 6d. net. WILLIAM BLACKWOOD & SONS.

"This book is the result of much careful thinking. . . . It is well worth reading, because of the thoroughgoing and conscientious manner in which the author defines and faces his problems. . . . His work may be commended to those who are interested in the topics of which it treats."—*Mind*.

"We know few recent books which promise more, which are written with greater freshness of thought, and which show more speculative acuteness."—*The Times*.

"We had not read many pages before we found ourselves in the grasp of a master who to original gifts of reflection had added a thorough knowledge of philosophy in its past history and in its present bearings."—*The Critical Review*.

"We can confidently say that all students who aim at something more than a merely superficial acquaintance with philosophy will find the careful reading of the work most helpful and suggestive."—*The Inquirer*.

LEADERS OF RELIGIOUS THOUGHT IN THE NINETEENTH CENTURY. 6s. net. WILLIAM BLACKWOOD & SONS.

"It is the work of a clear and acute thinker, a man possessed of a wide and deep knowledge of Philosophy, and, above all, a man of high tone and sincere and transparent honesty of purpose."—*The Guardian*.

"The cardinal merits of his book, and those for which we particularly desire to commend it, are its scholarly and ethical breadth of view, and its freedom from anything like sectarian or partisan animus. It is a book that deals philosophically and logically with the central problem of religious thought, and it may be read with interest and profit by students of any class or persuasion whatever."—*The Academy*.

"acumen, and with so penetrating an insight into the significance of the ethical and transcendental speculations that have most influence on contemporary thought, that his work could not fail to instruct and stimulate any attentive reader."—*The Scotsman*.

"Students will find that this series of studies is fresh and independent enough to be worth their attention. . . . Dr. Mellone maintains his right, already vindicated by a previous volume, to a place in the select company of philosophers who ally the power of suggestive exposition to thorough technical equipment."—*The Literary World*.

AN INTRODUCTORY TEXT BOOK OF LOGIC. Second Edition, Revised. 5s. WILLIAM BLACKWOOD & SONS.

"No text-book of Logic that is ever likely to be produced will 'read like a novel'; but so far as it can be simplified, and its difficulties reduced to a minimum, this desirable end has been accomplished in Dr. Mellone's work. To the student it is indispensable, and the maturer scholar will find in it much that is helpful and suggestive."—*The Aberdeen Journal*.

"In most fields of life. . . . Logic seems so nearly a lost art nowadays, that if only people could be induced to study the elementary principles as expounded in these pages, much good might ensue. . . . For those whose present knowledge of logical principles is vague, and who desire to see more clearly, we cordially commend this book."—*The Morning Post*.

"Dr. Mellone expounds the subject in a really admirable fashion. . . . The chapters on inductive logic, involving as they do the whole of modern scientific method, are lucid and full of valuable instruction to the most casual reader who has a desire to see for himself how it is possible to find out the truth about natural things."—*The Pilot*.

"In the hands of Dr. Mellone, Logic is obviously not the mere 'dodge' to which Jowett sought to reduce it, but a subject capable of the most exact scientific treatment. The skill with which the book is so compactly constructed in all its parts shows that the author is a complete master of the subject he comes forward to teach."—*The Glasgow Herald*.

CONVERGING LINES OF RELIGIOUS THOUGHT. 2s. net. London: PHILIP GREEN, Essex-street, Strand.

"May be recommended as a popular antidote to much of the materialism now preached as the last word of science upon human affairs."—*The Daily News*.

"An able and thoughtful consideration of the lines upon which Liberal Orthodoxy and Unitarianism can, and as the author thinks do, approach a common ground."—*The Times*.

"A series of able and interesting expositions of the main principles on which what we may call the theological reunion of the future will,

as the author thinks, be based. In the present condition of thought it is eminently desirable thus to attempt to discover what are the leading ideas to which most reasonable thinkers will subscribe; and those who read his book will feel that Dr. Mellone is well equipped for this useful task."—*The Christian World*.

"It bears reading and re-reading, and furnishes a real insight into the inner meaning of a type of religious thought shared by an important school of Unitarians and by liberal minds in other Protestant bodies."—*The Christian Life*.

THE SUNDAY SCHOOL ASSOCIATION. RECENT PUBLICATIONS.

THE SUNDAY SCHOOL CODE BOOK and Teachers' Manual.

A Practical Guide to the Work of the Sunday School.
Edited by MARIAN PRITCHARD.

Price 9d. net. Postage 2d.

Part I.—The Sunday School.—Concerning Accommodation; New Buildings; General Management; Duties of Officers and Staff.

Part II.—Institutions connected with the Sunday School.—Treats of the Library, Savings' Bank, Band of Hope, Recreative Evening, Boys' Own Brigade, Guilds, Clubs, Window Gardening Exhibition, Mothers' Meetings, &c.

Part III.—Aids for the Teacher.—A tabulated list of Books has a place in this part, and reference is made to Blackboard, Pictures, and other means of increasing the interest and value of the lessons.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, ESSEX HALL, ESSEX STREET, STRAND, W.C.

BOOKS BY DR. CROTHERS.

THE ENDLESS LIFE.

1s. net, postage 1d.

THE GENTLE READER.

A Volume of Essays. 5s. net, postage 4d.

THE PARDONER'S WALLET.

A Volume of Essays. 5s. net, postage 4d.

"There is in these Essays not only wholesome laughter and sound common-sense, but fine literary insight and a noble faith in the earnestness of life."—*Inquirer*.

THE UNDERSTANDING HEART.

A Volume of Sermons. 5s. net, postage 4d.

READY NEXT WEEK.

THE MAKING OF RELIGION.

Essex Hall Lecture for 1906. 1s. net, postage 2d.

BOOK ROOM, ESSEX HALL, Essex-st., Strand, W.C.

JAMES MARTINEAU, THE STORY OF HIS LIFE.

By ALFRED HALL, M.A.

One Shilling Net. Postage 2d.

This little book has been written in the hope that it will be welcome to young people who ought to know something of James Martineau, whose thinking has had and continues to have a powerful influence upon the best religious life of our time; also to busy people who have not time to read the larger biographies published.

The Christian Register (Boston, U.S.A.) says:—

"The book is designed more especially for the young, yet it is one that the father may read to his children to the improvement of himself, and the minister may ponder to the renewal of his consecration. What a treasure for a young man's birthday!"

"The book is designed more especially for the young, yet it is one that the father may read to his children to the improvement of himself, and the minister may ponder to the renewal of his consecration. What a treasure for a young man's birthday!"

A Farewell Meeting to the Rev. S. M. Crothers, D.D., will be held at Essex Hall at 8 o'clock on the evening of the same day, to which members and friends of the Association are invited.

W. COPELAND BOWIE, Secretary.

WALMSLEY UNITARIAN CHAPEL

The NEW SCHOOL will be opened with a BAZAAR on Saturday, October 27th, at 11 a.m. The Bazaar will be re-opened on Monday, October 29th, at 3 p.m.

W. WALSH, Hon. Sec.

A MODERN KNIGHT-ERRANT.

GEORGE SMITH of Coalville.

By J. E. BROWN,

Author of "Elizabeth Fry, the Prisoner's Friend."

Cloth, 8d. net. Postage, 1d.

In the present age, characterised by conflicting ideas of war and peace; by the glorification of military prowess on the one hand, and by the deepening sense of the value and sacredness of human life on the other—life too often thrown away for ignoble ends—it is well that our attention should be directed to one whose character and career form a standing testimony to the supreme value of noble ideals expressed in the noble acts of a simple, strenuous life.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0
HALF-PAGE ...	...	3	0
PER COLUMN ...	...	2	0
INCH IN COLUMN ...	...	0	3

Special Terms for a Series
Calendar Notices, 10s. per year, 2 lines.
Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturdays, October 20, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3357.
NEW SERIES, No. 461.]

LONDON, SATURDAY, OCTOBER 27, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	697
LEADER:—	
Missionary Zeal	704
ARTICLES:—	
Manchester College, Oxford	698
Essays in Restatement.—XX.	703
A Letter from Wellington, New Zealand	708
Memorial at Bath	709
A Temperance Speech	709
MEETINGS:—	
British and Foreign Unitarian Association	704
Autumn Meeting at Leeds	704
Opening of a New Church at Bradford	707
Sunday School Conference	707
National Conference	708
Unitarian Work in Scotland	709
LITERATURE:—	
The "Hibbert Journal"	701
OBITUARY:—	
Mr. Walter Scott, J.P.	703
POETRY:—	
Au Revoir, Au Revoir!	702
THE CHILDREN'S COLUMN	703
NEWS FROM THE CHURCHES	710
OUR CALENDAR	711
ADVERTISEMENTS	711

NOTES OF THE WEEK.

A FULL report of the autumn meetings of the British and Foreign Unitarian Association at Leeds and Bradford will be found in our present issue. The Rev. W. Rosling and his congregation are to be congratulated on their new church, provided with such admirable energy and care by the Committee of the Yorkshire Unitarian Union. The Conference on missionary work at Leeds affords much matter for thought. The paper read by the Rev. Charles Travers was deserving of special attention.

DR. CROTHERS' Essex Hall Lecture on "The Making of Religion," which he has recently redelivered at Norwich and elsewhere, is published this week, as a little shilling book, tastefully bound (Philip Green, 5, Essex-street, Strand, W.C.), and the British and Foreign Unitarian Association has just re-issued his Essay on "The Faith of a Free Church," in a new series of tracts (2d.).

ANOTHER lecture which Dr. Crothers has been giving is on "The Present Crisis of the Christian Church." It was given to an audience of between three and four hundred in Hope-street Church, Liverpool, on Thursday of last week, and briefly reported in the *Liverpool Daily Post*, which, on Saturday last, had a leading article on this lecture, and Mr. Jacks' article in the current *Hibbert Journal* on "The Church and the World," concluding with a severe indictment of a growing effeminacy and superstitious

folly on the ritualistic side in the Church of England.

IN aid of the Boston Conference Fund, as will be seen from the advertisement in another column, a performance of that clever and very amusing comedy *His Excellency the Governor* is to be given, under the direction of Mr. H. B. Lawford, on Wednesday evening, Nov. 21, at the King's Hall, King-street, Covent-garden. This pleasant social effort in a good cause is being promoted by a joint committee of the Laymen's Club and the Women's Social Club. Among those taking part in the performance are Miss Adelaide Dresser, Miss Janet Oram, Mr. Walter Odgers, and Mr. Herbert Lawford himself. Our readers will know, therefore, that they are assured of a capital performance, and the evening will furnish, as we trust, not only an occasion for the pleasant reunion of many friends, but also a substantial contribution to the Boston Fund.

PARLIAMENT has reassembled, and its doings promise to be for some time of a very interesting, not to say exciting, character. There are several highly controversial Bills to be discussed, but attention chiefly centres upon the Education Bill. Readers will remember that, having passed the Commons, this measure went to the Upper House, where it passed the second reading before Parliament adjourned for the holidays. As a rule, the second reading is interpreted as a general sanction to the essential principles of a Bill; but several peers made speeches reserving their right to introduce transforming "amendments" in committee. It is now to be seen what amendments will be forced against the express will of the Lower House. Some fear has arisen that grave constitutional conflicts are before us; we shall see whether the House of Lords as a whole is so closely wedded to clerical ideals that, for their sake, it is willing to dare the worst. We hope not.

IN one respect the situation has materially changed since the recess began. The "West Riding" decision of the Court of Appeal apparently left the Government in the position of being able to inflict severe loss on the clerical party through their teachers. But so many difficulties have arisen in consequence of that decision that the Government have decided to carry the case to the Supreme Court. They have been blamed for foregoing what seemed a secure party advantage; but no serious-minded person can regret that they have set the public good in the first place. If they are to

amend the law they must surely know first what the law is; and, meanwhile, they have to administer it, whether they can amend it or not. The whole question is almost as difficult as ever—we say almost, because there appears to be general agreement on some important points, e.g., public control of publicly supported schools, and co-ordination of the various branches of education. Let us hope that wise counsels will prevail, and that further agreement will be reached before the end of the session. We observe that the subject is down for discussion at the Council of the B. & F.U.A. on Tuesday next.

LONDON has its own special Educational difficulty in the question of administration. Experience has amply proved the accuracy of our forecast as to the result of thrusting the enormous work of the late School Board upon the already sufficiently weighty County Council. We suppose nobody denies now that the experiment has failed. The work has lacked the close and skilled attention it should have had on the part of the public representatives, and has fallen more and more into the hands of the official staff. What that means is best understood by those who have any part in the management of the schools, but its effect can be readily imagined by outsiders. A proposal has now been made to add sixty more members to the Council, and in other ways to remedy the present mischief without recurring to a body elected *ad hoc*. As the Council is to be elected early next year, any legislative steps necessary must be considered almost immediately.

THE National Union of Women Workers has this week been holding its annual conference at Tunbridge Wells. The conference was opened by Mrs. Creighton, who delivered an address on "Parental Control and the Development of Individuality within the Home." Among many interesting suggestions, we notice this, that children should constantly be called on to make their own decisions, and we seem to recall some children who did not need any encouragement to do this. Dealing with the case of the elder girls, Mrs. Creighton entered a plea for their being brought up to do some work, and further that they should not refuse to do paid work. Of course there are still many homes where the father would feel to have lost cast "in the City," if a daughter of his were known to be engaged in any useful occupation. Mrs. Creighton further entered a protest against girls accepting "pocket money

wages." It is one of the cruellest things a woman can do, for it means that her sisters who have really to earn their living must live on what to her is but pocket money.

WOMEN have suffered of late years through the recent reforms in Local Government, but the temporary set-back to the employment of women on local bodies can hardly last much longer. Not to mention the activity of the increasingly powerful Women's Local Government Association, a long step forward has been taken. The London County Council has resolved to ask for a Bill increasing its numbers to 200, and to make women eligible as councillors. It is not too early to be moving, unless we wish altogether to lose the services of women in local administration. There seems to be something like a consensus of opinion that when the present Poor Law goes into the melting pot, it will emerge without the existing Boards of Guardians. If so, the last body on which women can sit will have gone.

AN important international inquiry into the methods and results of moral training in schools at home and abroad has been initiated this month in London, which promises to have far-reaching consequences. The nature of the inquiry is set forth in an appeal, which is being issued to those who are interested in the moral education of the young. It is signed by the Bishops of Ripon, Hereford, and Stepney; the Right Hon. Sir Edward Fry, late Lord Justice of Appeal, Judge of the International High Court of the Hague; the Right Hon. A. Dyke Acland, former Minister of Education; Sir Oliver Lodge, Principal of the University of Birmingham; the Rev. J. B. Paton, D.D. (of Nottingham); Mr. Harold Johnson, Secretary of the Moral Instruction League; and Prof. M. E. Sadler, LL.D., who is acting as Hon. Sec. at 8, Buckingham-street, Strand, W.C.

THE appeal contains the following statement:—"Many efforts have been made in recent years to strengthen the character-forming influences of the schools in the United Kingdom, the United States of America, France, Germany, Denmark, Japan, and elsewhere. No systematic attempt, however, has yet been made to focus the results of this varied experience. It is proposed, therefore, to institute an inquiry, conducted by trained investigators, who would ascertain the conclusions which the best authorities in the different countries have reached as the outcome of their recent efforts. It is hoped to complete this inquiry and to publish the reports of the investigators by the autumn of 1907. In this way the movement for strengthening the moral and civic training given in the schools will have the advantage of starting from the solid basis of a scientific survey of the whole field. It is therefore proposed to form a temporary International Committee for the purpose of organising this inquiry. The Committee for the United Kingdom will work in concert with corresponding Committees

which are being formed in the United States of America, France, and other countries."

MR. EDWIN ARMSTRONG writes in reply to Mr. Robinson's letter of last week, saying that while he cannot offer a remedy for the evils of poverty, the first thing to be done is to obtain a clear idea of the facts of the present situation. And he adds:—"The two facts the perception of which Mr. Robinson's article appeared to me to obscure, are, first that less coal is required in summer than in winter, and second that the cost of getting coal is vastly more than 2s. 6d. per ton. I therefore conclude, firstly, that the cause of the short time worked in summer at the pits is not the avariciousness of the colliery owners, whether it be true or not that the colliery owners of a certain district made an unprofitable attempt last summer to keep up the price of coal by limiting their output; and, also, secondly, that the cause of low wages is not to be found in the enormous profits of the colliery owners. I may explain that my rough estimate of 7s. to 8s. as the cost per ton included the 4d. to 6d. which is the amount of royalty paid, and also rates, taxes, workmen's compensation, &c."

ONE thing that Unitarians and members of the kindred churches might learn from the Methodists is a certain audacity of utterance. The other day there was an announcement somewhat like this:—"The Rev. A. B. will speak on Gospel miracles and several Gospel miracles will speak." Daring, but sufficiently suggestive. How would it be if one of us were to announce:—"B. A. will speak on the Love of the Heavenly Father, and several sons of God will speak." In any case it will be by such sons of God as we are able to produce that our Gospel of the Father will be judged.

THE religious newspapers have had many times recently to refer to a comparative lack of enthusiasm for foreign missions. The "annual missionary meeting," with the usual number, or an extra number, of able speakers, and a live missionary to give immediate testimony, does not draw the crowd or evoke the enthusiasm that once would have been confidently expected. The hesitation that has made missionary workers anxious is not wholly an evil. It is leading to a reconsideration that will bring about a better understanding between the teacher and the taught; it may lead sometimes to a very interesting exchange of function between the two. As was remarked the other day by the President of the United Methodist Free Churches: "An intelligent foreigner might bid them solve home problems before sending out missionaries to reform strange lands. He did not know what objection they could reasonably urge if the Chinese were to propose to send missionaries to win England from drunkenness to sobriety." A well-organised attempt at reciprocity in spiritual endeavour would, perhaps, be more beneficial than the commerce by which on one side the supplies exceed the demand, and, on the other, the most elementary wants are not satisfied.

MANCHESTER COLLEGE, OXFORD.

CHRISTIANITY IN THE LIGHT OF RELIGIOUS EXPERIENCE.*

OPENING ADDRESS BY THE PRINCIPAL,
THE REV. J. ESTLIN CARPENTER,
M.A., D.LITT.

[The first four sections of this address appeared in last week's INQUIRER.]

V.

In modern times, however, the experience of communion with the living Christ is earnestly pressed upon us as the essence of Evangelical religion. It is especially connected with certain crises of the moral and spiritual life, the conviction of sin, and the sense of forgiveness. But it is by no means limited to these. The whole sphere of personal welfare and of the interior desires day by day is referred to him. Have we need of divine help in the struggle with evil temper, with envy, jealousy, or base ambition? Do we want strength in the weariness of daily duty? Do we seek increase of faith in seasons of doubt, or in moments of peril exclaim "Save, Lord, we perish"? The answering aid guarantees the reality of the object of our petitions, and becomes the inexpugnable witness of the truth. There is an apparent finality about this evidence which makes any attempt to analyse it seem like a rude intrusion into the sanctuary;

And like a man in wrath the heart
Stands up and answers, I have felt.

But the teacher who does not share the specific forms of these experiences, must needs desire if he can to learn from their exponents how to recognise the validity of their interpretation. The soul is, by hypothesis, in contact with a mighty spiritual power, other than itself and yet within. The question is, under what forms this power is to be recognised. How can we identify it with a historic figure like the living Christ in two natures, divine and human, the manhood being taken into God? If we ask the most learned of Wesleyan divines, Dr. Beet, we shall be informed that this power is no other than the Spirit. It is the Spirit that dwells in the heart of the believer. It is the Spirit that is the source of graces of faith, hope, and love. It is the Spirit that operates on conscience and affection, and the Spirit is only identified with Christ by a text in St. Paul. Or the Presbyterian, Dr. Forrest, will admit to us that by no conscious distinction can the soul mark off its communion with the Son from communion with the Father; agreeing in this, it would seem, with the German mystic Suso, nearly six centuries ago, who laid down that in the highest condition of union with God the soul takes no note of persons separately. The Scotch theologian, therefore, also recognises that he knows that Christ is there only because the Scripture witness tells him; and so we are once more referred back to history. Does the Congregationalist, Dr. Dale, affirm that the record is not needed? Though the

* An Address delivered at the opening of the Session, on Monday, October 15. Dr. Carpenter's Address at the opening of the previous Session, on "Christianity in the Light of Historical Science," appeared in the INQUIRER of October 21, 1905, and has also been separately published by the College. The present Address is also to be so published immediately.

Gospels should be blotted from the scroll of time, the testimony of the Church would be sufficient; is there not a continuity of experience for which Augustine and Luther vouch? The Presbyterian demurs; amid the liabilities of extravagance and illusion authority is needed to regulate and correct. In other words the experience of "the living Christ" does not, after all, authenticate itself. It needs a recognised standard for its guarantee; and that which is invoked to render historic testimony credible, and provide a spiritual vindication of traditional record, requires after all the confirmation of the very authority which it is summoned to support.

I will not now ask how far this type of teaching about the conditions of divine forgiveness coincides with that of Jesus himself. I am not here concerned with ultimate theological truths but with the historic forms of the religious life. The majority of Christendom has fashioned its faith upon other lines, and found the secret of strength not in the Evangelical individualism of the work of the Spirit, but in the Catholic conception of sacramental communion. The stress here falls upon the Church with its hierarchy and powers, conceived as the mystic body of Christ; and the Anglican student of Christian mysticism accordingly tells us that "what joins us to Christ is not so much a unity of the individual soul with the heavenly Christ as an organic unity with all men." The central idea of Eucharistic devotion is still, as with Paul, the Passion. But it is worked out in a totally different way. In the daily sacrifice of the mass it is repeated in bloodless fashion on tens of thousands of altars, and the believer in communicating actually feeds upon his Lord. Every student of the Middle Ages knows how exalted was the faith which gathered round the consecrated elements. The enthusiasm of holy adventure poured itself into the legends of the Grail which Tennyson has transmuted for us into permanent types of spiritual endeavour, failure, and achievement. The rapture of union, present more or less in Christian literature ever since Origen interpreted the Song of Songs in terms of the mystic bride of Christ, thrilled through Augustine, and inspired the fiery Bernard or the brothers of St. Victor, Richard and Hugh. If the incidents of impassioned experience are to determine the forms of faith, let the student consider the work wrought, for example, by Catherine of Siena on her turbulent age. The house still stands at the bottom of one of the hills within the city walls where, in 1367, at the age of twenty, she espoused herself to the virgin Christ. Pass into the great church of San Domenico on the heights hard by, and you enter at the foot of the nave the little Capella delle Volte. It was the scene of many a divine colloquy where she conversed familiarly with Jesus Christ, her spouse. There she gave a little silver cross which she had threaded on her rosary to a poor man, who was none other than her heavenly Lord, who afterwards told her that he would show it on the judgment day to the whole world. There occurred those two strange visions, the first on July 18, 1370, when Christ took away

her heart, the second two days later when he reappeared bearing in his hand a rosy heart of flame which he placed in her side; and from that time no contradiction could disturb her. In the chapel dedicated to her further up the nave stands a little wooden crucifix brought from a church at Pisa, where the saint had once knelt before it at communion; and Christ (so her confessor Raimund relates) had descended from the cross and imparted to her the sacred wounds. And all the while in the midst of intense bodily suffering she is sustained with a holy joy, as she tends the sick, ministers to the lepers, comforts the plague-stricken, heals the feuds of the nobles, reconciles the enemies of the state; and at length by sheer might of spiritual influence, in the face of a corrupted papal court—stabbed in the foot by the Pope's own niece as she knelt in prayer before the altar—she brings back Gregory XI. from Avignon to Rome, and terminates the long exile satirically known as the Babylonish captivity. Unconsumed by incessant toil she conducts an immense correspondence, and composes the dialogues of the soul with Christ, in which (to use the words of the most learned and sympathetic English student of her time) we seem to hear "Catherine's rendering into finite words of unspeakable things which she has learned by intuition in that half-hour during which there is silence in heaven." No one can follow the phases of this extraordinary union of the mystical and the practical without the conviction that her energy was fed from unseen springs: must not the Evangelical critic who regards the Catholic faith in transubstantiation as illusory, admit with her confessor, Brother Raimund, "We are in the valley, and we presume to judge concerning what is on the summit of the mountain"?

Or turn to Paris in the most brilliant age of France. Study the life of one, rich, beautiful, accomplished, but unhappily married. On July 22, 1672, she signs a covenant sent to her by her friend, Genevieve Granger, a Benedictine prioress. "I henceforth take Jesus Christ to be mine, and I give myself to him, unworthy though I am, to be his spouse. I ask of him in this marriage of spirit with spirit that I may be of the same mind with him, meek, pure, nothing in myself, and united in God's will. And, pledged as I am to be his, I accept as a part of my marriage portion the temptations and sorrows, the crosses and contempt, which fell to him." Read the story of her philanthropies, her friendships, her imprisonments. It is Mme. Guion, whose hymns through Cowper's translation have long been part of our English devotion. To her, too, as to the devout nuns of Port Royal, the secret of strength in sorrow and suffering and persecution lay in the august privilege of the Eucharist. "O happy minds and blessed souls," says Thomas à Kempis, "who have the privilege of receiving thee, their God, with devout affection, and in so receiving thee are permitted to be full of spiritual joy."

There was, however, another aspect of Christ in mediæval thought. If in the one character he was seen again and again as a gentle child or tender lamb within the holy bread, at other times he loomed vast and

dreadful as the *Rex tremendæ majestatis*, the judge who hurled the sinner into hell. Already, in the fresco attributed to Orcagna, in the Campo Santo at Pisa, he stands in the terrific attitude in which Michael Angelo afterwards depicted him in the Sistine chapel. There, however, the Virgin Mary appears as intercessor, just as in other schemes of thought Christ had himself interposed for sinners before the Father's wrath. Everyone knows how many are the elements which contributed to exalt her as she rose before the believer, head of all martyrs, queen of the heavenly choir, protectress of the family and the state, mother of the Creator and spouse of God. By her obedience, purity, humility, and self-sacrifice, she takes part with the Trinity in the Incarnation, and thus has her share in the redemption of the world. She even participates in the Passion of her Son, offers him to the Father, and realises at least the anguish of consent. Once more, I am not concerned with the truth of theologic forms, but with the manifestations of religious experience. The whole of life is entrusted to her care. Her joys, her sorrows, become the spiritual types to which the believer looks and is enlightened. The great monastic orders laid their self-renunciations at her feet. In her name and to her chastity was knighthood consecrated. She was the inspiration of poetry, and the supreme object of art. The peasant among the mountains still places his home and his fields under her guardianship; and the cultivated people of the city find in her no less their refuge and strength. Wandering one day among the ecclesiastical antiquities of Paris, I entered a chapel in one of the oldest churches in the Latin quarter. Its walls from floor to roof were crowded with hundreds of tablets which all told the same tale with strange monotony. They all belonged to the terrible year 1870-1871. Here were recorded the fulfillments of vows for husband, father, brother, and son, serving in the trenches during the siege. Here were thanksgivings for deliverance, for rescue from danger by wounds, famine, or disease, during that dreadful winter, as whole families were united in safety and in faith. It was a spectacle of infinite pathos. What suffering, what anxiety, what consolation! For the desires that were not granted there were no tablets of resignation. But if religion is to be founded upon experience in answer to prayer, how can the Evangelical deny the Catholic's plea?

VI.

But the argument may be carried one step further. If we discern "One Gospel in many Dialects" within the limits of the New Testament, if the Christian churches, age after age, produce fresh varieties of sacred speech, intelligible at least to their day and generation, by the exaltation of the few or the faith of the many, what shall be said of the other voices in the great chorus of the world's religions? Are they not, too, members of the same wide fraternity of tongues? It was a saying of Augustine that there is no false doctrine which fails to contain some truth—*Nulla falsa doctrina est quæ non aliqua vera intermisceat*. Had Augustine ever read the "Lord's Song" or *Bhagavad-Gītā*, the most sacred book of the

followers of Vishnu, he would have found a remarkable application of his principle. It comes to us incorporated in one of the two colossal epics of Indian literature, the *Mahābhārata*. There it is strangely inserted as an episode in the struggle between the sons of Pāṇḍu and the son of Kuru. The hosts on either side are arrayed for battle, when the knight Arjuna (one of the sons of Pāṇḍu) stricken with remorse at the approaching slaughter, addresses Krishna, who acts as his charioteer. Krishna is, in fact, the incarnation of the beneficent god, Vishnu, creator and sustainer of the world. He answers with a discourse on the heavenly wisdom or mystic knowledge by which the believer shall be freed from sin, and united in spirit with the universal Lord. In its present place it would seem to have received additions in the interest of more than one philosophic school. Its date cannot be determined with any certainty, though there is good reason for thinking that its earliest form may be carried back at least two centuries before our era. It breathes so exalted a piety that it has been gravely argued that it had felt, though far off, the touch of Christ. The attempt of an enthusiastic German, Dr. Lorinser (1869), to prove that its author was acquainted with all the Gospels, the Book of Acts, and all the Epistles except those to the Thessalonians, Philemon, and the Hebrews, has not, indeed, found any support. But when so cautious a scholar as Professor Hopkins (of Pennsylvania) makes an elaborate comparison of it with the Fourth Gospel, his argument in favour of the dependence of the Indian poem, though not to me convincing, must be heard with respect. The higher thought of India (as is well known) soared far above the traditional scriptures with their superstructures of ritual and law. These belonged to the lower scheme of works and merit, which detained the agent in the round of transmigration. From this the philosophy of religion sought to lead him into the world of spiritual reality beyond all change. The Pauline gospel was more closely involved in legal categories, especially in its account of the death of Christ by which the Law was proved to have undone itself. The Hindu sage is not embarrassed by the necessity of linking the incarnate Vishnu with the ceremonial system. The conceptions of divine promise and purpose, which play so large a part in Pauline thought, are lacking in India, and law and ritual could be more easily referred to a lower plane. The language of sacrifice which gathers round the person of the Messiah finds no place, therefore, in the story of Krishna. He is the incarnation of Vishnu sent forth to deliver men from their sins, to overcome the powers of evil, and to establish the rule of righteousness on earth. His death, however, by the stray shaft of a hunter, who implores his forgiveness and is immediately sent to the world above in a heavenly car, possesses no kind of redemptive value. In a scheme which provided an exact moral equivalent for every thought and act of good or evil, according to the doctrine of the Deed (Karma), no form of vicarious atonement was possible. On the other hand, above the religion of works rises, in the "Lord's Song," the religion of *bhakti*, fervent devotion or love. The ultimate principle of

salvation, indeed, as in the Fourth Gospel, is knowledge. "Coming into this knowledge," says the Lord, "men become one in nature with me." But this knowledge is attained through fervent love. "By love he knows me in truth, who and what I am; then knowing me in truth he forthwith enters into me." "Have thy mind on me, thy love towards me, thy sacrifice (used metaphorically of worship) toward me; do homage to me." "Abandoning all righteous deeds (*i.e.*, reliance on works as the means of salvation), see me as thy sole refuge. I will deliver thee from all sins." The doctrine of "mutual inherence," as the late Dr. Moberly designated the Pauline and Johannine view of the relations of the believer and Christ, reappears in the promise of Krishna to the disciple: "They that worship me with love dwell in me, and I in them." And the salvation of the true believer, however guilty be his past, is sure: "Even though he be a doer of exceeding evil that worships me with undivided worship, he shall be deemed good, for he is of right purpose. Speedily he becomes righteous of soul, and comes to lasting peace. O son of Kunti be assured that none who is devoted to me is lost." The demand of God from man, the condition of true worship, is love. The response of God to man is expressed in *prasāda*, identified in the physical world with clearness or radiance; in the inner realm with calmness and serenity of mind, or, when directed towards others, with favour or grace. This is the ultimate possession of the believer: "If thou hast thy thought on me, thou shalt by my grace pass over all hard ways." "In him seek refuge with thy whole soul; by his grace thou shalt win supreme peace, the everlasting realm." Here, then, is a religion of incarnation, which is at the same time a religion of revelation and deliverance; and Krishna declares: "I am born age after age for the saving of the good, the destruction of evildoers, and the establishing of virtue (or religion)." Religiously the world is the creation of a gracious God. It is brought forth by his free grace, and his beneficence in its production becomes the type for his human worshipper. He guides its course, holding the door of deliverance open to all who seek it; and accordingly we read: "He who serves me with unswerving endeavour of love becomes fit for the partaking of the divine nature (Brahmahood). For I am the image of Brahma, of the eternal and infinite, of the everlasting truth, and of absolute joy."

The story of Hindu theology is full of bewildering intricacies which are hardly likely even to arouse the passing interest of the ordinary Western believer. But they are assuredly of profound significance to the student of religious experience. For similar facts must be explained by similar causes; and corresponding types of trust and endeavour imply like play of thought upon the vicissitudes of the spirit within. Why, asked the ancient sages long before, should some men have reached the vision of reality, and discerned the identity of the self within the heart with "the True of the True," the absolute and universal? It was because their eyes had been opened, and the Great Self had chosen them for his own. Here was already

a doctrine of election; the religion of devotion or love readily suggested a variety of fresh problems which the subtle speculative activity of the Hindu mind delighted to throw into quaint imaginative forms. Was salvation due to the irresistible and free action of God, or did it depend in any way on the co-operation of man? Where lay the initiative, in divine grace or human endeavour? The disputants on the one side advanced the argument of the cat. "God seizes the soul," they urged, "and saves it, just as a cat carries away its little ones from danger." "Nay, rather," replied the advocates on the other, with the argument of the monkey, "the soul seizes hold of God, and saves itself by him, just as the young one of the monkey escapes from peril by clinging to its mother's side." And out of these dilemmas arose yet another. How can God, if he is just, and good, resolve to choose some and pass over others? Or, from the counter point of view, if he is Almighty, how can there be action of human wills independent or opposed to his? Or yet, again, when faith and grace have once been given, can they be forfeited, or is the perseverance of the saints assured?

Why should I fetch these items of controversy out of the obscurity of a distant land? For two reasons:—In the first place they warn us against what may be called provincialism in religion. The types of faith and life with which we are familiar, are not all unknown elsewhere. The mysteries of God and the secrets of the soul have been the age-long objects of devout thought without as well as within the pale of Christendom. But, secondly, they have never had so firm a seat in specific human personalities. They have not been embodied in a great tradition which guarded their noblest forms against dispersal in vague clouds of myth. No one would compare the legends of Krishna in the Purāṇas with the story of the Gospels, except for some curiosity of occasional detail. The Christian student for the ministry of religion returns, therefore, to the first interpreters of Christian experience, the first creators of Christian theology, to Paul and John. Is it simply to repeat their phrases? Nay, but to get back through them to the Master who stands above them both. The reply to the philosophic inquirer who seeks for the differentiation of Christianity among the religions of the world, is not difficult to find. Paul and John have the same explanations. In Pauline language it is "the spirit of life in Christ Jesus." The Johannine Jesus uses the same great word: "I am come that they may have life, and may have it abundantly." And this spirit has two aspects. As it looks out on man it begets human helpfulness:—"I am in the midst of you as he that serveth." As it looks up to God it prompts the surrender of sonship:—"Father, not my will but thine be done." Here are the inspirations of duty and faith. Service and trust must be the two keys of your future work. I do not say that they will unlock all mysteries. There are secrets of discipline and destiny which God keeps in reserve: they are known only to those who enter into the joy of their Lord. But on these two mighty impulses the vast fabric of the Church has been erected. We have been told lately that

in the teaching of religion, even to children, the Gospels must be interpreted by the Church. I believe that to be profoundly true, if we are agreed on what we mean by the Church. If we have only in view the decisions of its councils and the propositions of its creeds, it is sufficient to reply that the clauses of the *Quicumque vult* do not help me to understand the Sermon on the Mount. But if we have regard to the totality of believers, one great fact will emerge through all varieties of doctrine and rite. The fundamental and impelling power that unifies the whole, that sends the missionary to distant lands, or the martyr to the stake, or the scholar to his desk, or the nun to her works of charity, or the Sunday School teacher to his class—that keeps the great host of faithful workers in all times and lands for God and man at their posts of duty, and sustains the “dim common populations” as they bear the sorrows and endure the hardships of our mortal lot—is the *imitatio Christi*, the effort, how often inarticulate and baffled, but never wholly futile, to appropriate and reproduce some element in the experience of Jesus. This is the witness of Christian history, and this is what makes its study an aid of the highest importance to the Christian minister. We are learning now that the fellowship of the Spirit of Life is wider than any creed, and God gives us access to it in many different ways. He who seeks to be its minister to other men, must learn to carry it into fields unvisited by Jesus; into the devotion to truth, which is the glory of science, and the love of beauty, which is the secret of poetry and art; into the industrial enterprises reared on the toil of the people; into the purposes of civic and national welfare in the great fight with ignorance and suffering and sin; nay, I may add, into the obscure impulses which bring races and civilisations into conflict, and the means which may secure the pre-eminence of the Prince of Peace. Be not alarmed. You are not called to do all these things at once. But you are called to recognise that as life slowly tends to grow more complex, the demands upon the ministry will continually increase. I set before you, therefore, high aims, and I ask you to give to the College your best energies. On the threshold of a venerable chapel in Numidia was carved the inscription, *Bonus intra, melior exi*. The aspiration of the ancient worshipper may well become the modern student. A college that is dedicated “to truth, to liberty, to religion,” must needs be a sanctuary of faith and prayer. I cannot predict for you an easy life: you are content to face the unknown future with a cheerful trust. The lines will not always fall to you in pleasant places, and you may be early confronted with grim facts of failure or pain. But if you have learned the lesson of discipleship, and are able to say in humble confidence with the Apostle Paul “Our sufficiency is of God,” the wonder and the joy of your work will grow even through frequent trial and possible defeat. You may find but small opportunities; your message may only reach a few; you may be for ever haunted by the sense of your inadequacy to realise the greatness of your calling; you may have little share in the redemptive labours of our age; you may be excluded from precious fellowship which would sustain your spirit; what

then? You will be ministers of God—God always working, always teaching, always loving; God known in the grandeur of the world; God revealed in the mighty growth of the human spirit; God recognised by the testimony of innumerable faithful souls; God calling us for ever forwards to new knowledge, clearer vision, wider truth; God our infinite source, and God our everlasting goal. And in weakness and obscurity you will still raise the song, “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past tracing out! For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.”

THE “HIBBERT JOURNAL.”

It is superfluous at the beginning of its fifth year to speak of the success of the *Hibbert Journal*. The circulation it has attained and, even more, the influence it exerts must have far surpassed the expectations of the editor and his fellow-workers and friends. We can only rejoice again in the great work which the *Hibbert Journal* is doing, and express our sense of the deep debt owing to Mr. Jacks for the untiring energy and the wise judgment with which he conducts the affairs of the journal.

The present number is especially notable for the unrest which it manifests in the world of religious thought. It is not, however, the unrest of growing scepticism or negative opinions, but the unrest of a deeper faith desiring freedom from outworn forms, of trying to find expression for a larger, richer religious thought of life. We are not surprised to hear of men of all classes in all parts of the world finding in the *Hibbert Journal* guidance and strength for their mental and moral life.

The Editor's article on “Church and World” merits a longer notice than we can give it here. It is a fine vindication of the moral worth of the so-called secular world of to-day. In an article published a year ago upon the Japanese, Mr. Jacks suggested that European Christianity was in need of more humility, and that it had much to learn from the moral strength displayed by a non-Christian nation. In his present article he suggests that the Christian Churches, with their great organisations and their large claims, are in need of more humility, and that they have much to learn from the moral strength displayed by the so-called secular world. Mr. Jacks draws an impressive contrast between the veracity of science and the veracity of the churches.

“A passion for vague engagements seems to have possessed the intellect of the churches. In the sphere of religious belief men may pledge themselves to all sorts of issues without feeling committed to this or that. A liberty of private interpretation is claimed for solemn and public undertakings. Language when applied to the expression of religious belief seems to have a different set of values from those carried in other departments of thought. Elsewhere words are supposed to convey something; here they may convey almost anything. Not only has it become impossible to say what a

particular dogma means, but highly difficult to say what it does not mean; for there is hardly a conceivable meaning which ingenuity may not contrive to fix on the words. . . . While religious teaching has been falling into these feeble and vacillating habits, science has been setting an example of stern responsibility in the use of languages. . . . The habit of science is straightforward, exacting, uncompromising, direct. Therefore the conscience of mankind is on the side of science. After all, there is no moral conception so powerful in human life as the idea of truth; there is none which carries in it an influence so vital over the characters of communities and men, and gathers round it such strong reinforcements of moral sympathy.” We should probably misunderstand Mr. Jacks if we regard these charges as only brought against creed-bound churches. There is a danger of loose thought and loose expression in all who speak about religion, and it would be well for all of us to feel we have something to learn in veracity from such men as John Stuart Mill or Professor Huxley. Nowhere can you find that profound sense of the importance of truth more finely expressed than in a letter of Huxley to Charles Kingsley. “The longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and to feel, ‘I believe such and such to be true.’ All the greatest rewards and all the heaviest penalties of existence cling about that act.” At the same time, Mr. Jacks, perhaps, presses the contrast between theological looseness and scientific exactitude further than is wholly justifiable. The subject of theology is beyond the senses, it is vaster than the highest thought and imagination. There must be something of the mystic in every great theologian, and something of the poet. We demand scientific precision and impartiality from him when he is discussing the authorship of Mark's Gospel or the Virgin Birth, but when he is speaking of God we should rather expect a passion, a creative imagination and a sense of infinite mystery which cannot find expression in clear-cut dogmas or scientific arguments. This, of course, does not justify unveracity. The greatness of the subject only makes unveracity more blasphemous. But it ought to make us especially careful not to impute unveracity to every vague statement or to every teacher who uses symbolism and metaphor as partial presentations of a truth beyond his grasp.

Mr. Jacks, for all his admiration of the world and his feeling of its innate goodness, does not, it need hardly be said, wish the Church abolished or think that the world could get on better without it.

“As Constitutional Head, as the embodiment of the organising spirit of the common life, men are seeking the Church, and in that capacity are ready to endow her with higher and wider functions than she has ever possessed. They need her to voice the Purpose which planted in the world from the beginning, makes it Divine—a Church begotten of the inner and perfect essence of the World, and belonging to it as universally as Reason belongs to humanity; a Church which shall deal with the World as Christ dealt with the sinner, continually revealing it

to itself as good, until her message becomes the speech of the World's higher self and her mission the reflection of the World's ultimate desire." While accepting gratefully and admiringly this noble description of the work of the true Church, we could have wished Mr. Jacks had referred a little more definitely to the unique and special function of the Church, the provision of public worship. However much the best men of the world may care for truth and right, however capable they are of knowing God without instruction from the Church, they do not find in the world, with all its virtues, that one thing which has been from the beginning of Christianity an essential part of the religious life and which, we believe, must remain so. The Church has no right to play the tyrant either in doctrines or morals. But as providing public worship it has a function all its own. No doubt one reason for the abstention of good men from public worship is due to the faults of the churches in not providing a more adequate and beautiful and sincere expression for the need of united worship which is in all religious men. But there is just a possibility that thoughtful, earnest men may find an excuse for laziness or independence in the faults of public worship, and, instead of helping the Church to improve, may relapse into a lonely indifference to the Church, which in the end is not only harmful to the Church but perilous for their own full religious life.

One of the most striking articles which has appeared in the *Hibbert Journal* for some time is that by the well-known singer, Mr. Ffrangcon-Davies. There is a suppressed emotion and an intensity of religious conviction about this article which makes it very impressive. It is not argument, but the revelation of a singer's life, and of the meaning of religion for him. It is an example of the very thing for which Mr. Jacks has been contending—the essential sacredness of so-called secular employments. Mr. Davies describes how he began life as a clergyman, but soon felt he was "getting a living under false pretences." "He gave up his position and faced the world. He began to work with a very small voice as a vocal student. He had lost his God in man's theology. For many years he was a wanderer—a prodigal, if you will. But he finally found his God in Art." Later, he goes on, "As an artist I have been severely handled because I have insisted that Art and Life are inseparable, and because I do not know where to begin my Art except in God. 'Why will you mix up Art and Religion? They are two different things.' Every day, in one form or another, I am assailed with these objections. I know now that God is, that He is One, and I believe that in Christ we have that revelation of Him which enables teacher and pupil, in whatsoever sphere, to reproduce the beneficent, creative thought. Constantly, when at my public work, I relate myself in consciousness to our Brother Christ, and I am never left comfortless. Without Him I should fail, for conditions are lethal in public performances often enough." There is a ring of reality about this per-

sonal confession. We feel that Mr. Davies does not sing for favour, and that he does not depend on technical excellence alone, but that religion is the source of all his strength. We do not wonder as we read him that he is one of the great singers of the present day, and that in such a rôle as "Elijah" he is unsurpassed. He has some very wise and noble words on religious teaching in Board Schools. "Teach 'God' for fifteen minutes and 'secular' matter, which means, if anything, 'not God,' during the rest of the day! I cannot see why the thought of Truth, Life, Love, of God, should be absent from a mathematical or a geographical lesson, any more than from one of my own singing lessons. And I make bold to say that the man who teaches even such things as mathematics or geography on the lines of Truth and Love will succeed. Art, religion, education—all manifestations of mind go hand in hand, and peace and knowledge are their fruits."

We ministers are continually insisting on the sacredness of all honourable work. "God cares less for the verbs than the adverbs," less for what we do than for the spirit in which it is done. Here is a man whose whole success and power is based on that conviction. That fatal separation between Art and Religion or Education and Religion is impossible for him. Religion is not a special study, nor is it especially embodied in priests or churches. It is the source and strength of all good work everywhere. The simple and beautiful self-revelation and religious depth of this article is something which we must receive with reverence and gratitude.

Other articles must be referred to in very few words. Professor Muirhead gives one of the clearest and wisest justifications of the present Education Bill that we have read. He denies Bishop Gore's contention that it was brought in as a political necessity, and that its supporters do not really think it just. Professor Muirhead, while certainly free from party bias, and writing with the detachment of the true philosopher, believes thoroughly in the justice of the present Education Bill, and replies very forcibly to the criticisms of Bishop Gore. This article should be read by all who wish to escape from the confusion which the controversy has raised, and to see plainly the principles on which the Bill is based.

Mr. Sturt pleads for a Theism independent of Christianity as the need of the time. He does not like the Christianity of Christ any more than the Christianity of the Churches, and regards Christian ethics as inadequate in some directions and impossible in others. This desire for a brand new religion is always suspicious. It usually marks a man without historic imagination, without insight into the past, and without a feeling of the corporate relationship in which we are all bound up. "Come, let us found a new religion and ignore the past" is easily said. It is the outcome of lonely thinking *in vacuo*. We believe it is neither a practicable nor a desirable method of religious progress. Most people who dismiss lightly the ethical and religious teaching of Jesus do so either from want of critical sagacity and knowledge

of the Gospels, or from a failure of insight into the spirit of Jesus.

"A Dialogue on Eternal Punishment," by a Jesuit, is a very irritating article. A carefully reasoned argument on this subject would be of great interest if written by some one who thoroughly believes in it. But a dialogue in which the opponent of the belief hardly ever says anything which ought to be said, in which he is a lay-figure to be scored off and triumphantly crushed, leaves a very unsatisfactory impression. Nobody ought to write in dialogue unless he can really sympathise with both sides, or, at any rate, unless he has imagination enough to see clearly the best that can be said on the other side. This virtue was conspicuously present in Plato, and is conspicuously absent in the writer of the present article.

In conclusion, a word ought to be said as to the great value and interest of the Bibliography at the end of the *Hibbert Journal*. It is a very special feature of the journal, and is always done with admirable care and skill. We believe that Dr. Hicks, the sub-editor, is responsible for this. It must involve enormous reading and the power to express the essential meaning of a book in a few words, which probably demands more labour, and certainly requires more thought, than the reading itself. H. G.

AU REVOIR, AU RELIRE!

To the Author of "The Gentle Reader."

GENTLE AUTHOR, shall you go
Now we've learned to like you so?
Truer lovers cannot be
In that land across the sea.

Wherefore nestle in our heart,
If you meant that we should part?
Swallows come and flit away—
Are you fickle, then, as they?

Language—nearly, humour quite,
You with Britain's best unite;
All-but Briton, won't you stay
Till the all-but fades away?

Go, then—if you can—and tell
Yonder Land you love her well,
While she chuckles, as of old,
At a tale so quaintly told.

Yet, my Gentle Author, know
From our heart you shall not go;
Wander, yonder, where you will—
You're the Gentle Reader's still.

W. G. TARRANT.

THE Church at present divides: the ideal Church will unite.—*S. M. Crothers.*

OUR social order has not yet been thoroughly humanised and spiritualised. There are reforms which can only be accomplished by men who are willing to sacrifice themselves for the good of others. There must still be the spirit of the martyr, the willing witness to ideal righteousness. The field for this kind of activity is in what we call secular life. The spirit which leads any man to devote himself to that kind of activity is one that is in its very nature religious.—*S. M. Crothers*

OBITUARY.

MR. WALTER SCOTT, J.P.

THE congregation of the First Presbyterian Church of Newry has suffered a great loss by the death of Mr. Walter Scott, J.P.

On Sunday week the Rev. G. V. Crook preached a memorial sermon, in the course of which he said:—

"Our deeply lamented friend and elder, Walter Scott, came of a Presbyterian family, who, in the controversy regarding subscription to the Westminster Confession, in the early years of last century, sided with those who held that character was of more importance than correctness of creed. After the disruption in 1829 the Scott family remained attached to what was from that time called the Remonstrant Congregation of Newry. His father was a man of ability and education. He edited a Newry newspaper, and we have evidence of his literary discernment in the fact that he was the first to recognise the merit of and to publish the beautiful poem of Charles Wolfe on the burial of Sir John Moore.

"Mr. Scott was born in April, 1839, and was baptized by Rev. John Mitchell, who was minister of this congregation during the disruption of 1829. No wonder then that Mr. Scott was a thorough-going Remonstrant Presbyterian—his hereditary characteristics and life-long career reveal the basal principle of Unitarianism—that the emphasis of life is to be put on man's conduct, not on his creed; on what he does, not on what he believes. Unitarianism is simply ethical Christianity. Mr. Scott adorned that ethical Christianity by a life of strictness, of moral severity felt by every one coming underneath his influence. That principle of moral integrity was the deepest trait in his character, it revealed itself in his business, on the Bench, and in the church. He was a man of few words, but behind those words lay a character so strongly governed by principle that, even when not fully agreeing with him, he forced you to think on his words, and no one could thoughtlessly side against him. Combined with that integrity was a courteousness and generosity (almost gone from our life to-day, one fears) which immensely added to his influence, and made his home attractive to outsiders. One always found in that home a nobility of thought and intention—a heart ever aspiring towards what is high, and noble and great, naturally attracted by a certain affinity with these, and naturally repelled, as if by instinct, from what is low and mean and little. In respecting himself Mr. Scott had always a just appreciation of others. Calm and equable, patient and forbearing, his life continually revealed the essence of Christianity—dignity, authority, justice, and generosity."

Mr. Crook went on to speak of the severe loss the death of Mr. Scott brought to them, since he had been a teacher in their school, secretary and treasurer of the congregation, trustee and elder, in each capacity working always for the peace and prosperity of the church.

"He walked with God. It is the loss of Walter Scott as a religious personality from this congregation—a religious force has been taken from us that we could ill spare—that is our greatest loss to-day. His influence was for God and righteousness in home, town, and Church."

ESSAYS IN RESTATEMENT.

XX.—CATHOLICITY.

THERE are two ideals of unity—distinct, but not opposed—nay, rather auxiliary one to the other—in the pages of the New Testament. One is the ideal of congregational unity. The unity is local. It is at Corinth, or Ephesus, or Rome; it may even be in the house of Nymphas, of Aquila and Priscilla, of Philemon. The other unity is universal. It is the unity of one body, many members. But sectional, denominational unity is not so much as named, or is named only to be denounced. Of Paul? Of Apollos? Is Christ divided?

There are those to-day to whom the idea of congregational unity is specially attractive, and there can be no doubt that in early Christian times the sense of brotherhood and spiritual fellowship found delightful and satisfying expression in the local fraternity. The same congregational spirit has worked very powerfully in the Dissenting communities of this country, making bonds of union even closer than those of the parochial system, within which it developed itself. But there are those also to whom the Catholic ideal, the ideal of corporate unity, comes with greater power of appeal. Unity with them is the unity of the whole, the glory of each part its relation to the whole; no church, not even a national church, can justify itself to them except as a Branch of a Church Universal. The City of God must lie four-square, or there can be no complete fulfilment of the one divine, all-informing, all-containing mind. Each ideal, the unity of the fraternity, and the unity of catholicity, has been productive of the highest good, and each has had its attendant danger. Here individualism has been too much encouraged, and there too much repressed. If there is that which Protestantism has gained, there is that also which Catholicism has not lost. But now there is a general movement towards social unity. We have begun to think collectively, and therefore to dislike religious division as a form of social division. The Catholic ideal, however imperfectly realised, is becoming more acceptable than the self-complacent, self-limiting particularism of the sects. It is felt more and more that the essentials of religion ought by their very nature to be reducible to terms of common acceptance. The unnamings of denominations will not be the work of one day, or of one generation, but it will come, and it is already time to ask whether any other unity was ever intended, or thought to be possible, than that unity of spirit—the spirit of reverent obedience—which breathes in the name Father, and is ready to make one in that name the children of His love.

THE CHILDREN'S COLUMN.

Do you know the story of Enoch Arden as Tennyson tells it? That again was an example of noble heroism and unselfishness.

Enoch was a sailor, who grew up in a little fishing village, strong and brave, with two special friends, Annie Lee, and Philip Ray, the miller's only son. Both the boys loved Annie, and when they were grown up Enoch made her his wife. Then for seven happy years they lived together in their cottage home, and two children, a boy and girl, were born to them. But then trouble came, and Enoch was obliged to sell his own boat, and go on a long voyage over distant seas. There, far away, he was wrecked, and with only two companions was cast upon a solitary island. And when the other two died, he was left there quite alone for more than ten long years, until a ship driven out of its course chanced to touch his island, and so rescued him, and took him home again.

But what did he find there? Before he went he had fitted up a little shop for his wife, but she could not make it answer, and when he did not come back from his long voyage, she had grown poorer and poorer, and was very lonely and wretched. But Philip Ray, who had loved her all the time, was very kind, and sent her children to school and helped as much as he could. And then after those ten long years of waiting, he could bear it no longer, seeing her so sad and lonely. He was certain Enoch must be dead, or he would have come home long ago; and he asked Annie to believe it and become his wife. For another year she waited, but at last consented, and when Enoch really did come back she was married to Philip and was happy in her new home. That was what Enoch found when he came back, a broken man, but true and brave and loving as ever.

He would not tell them who he was, and that he was still alive, for that would have been too terrible for Annie as she then was. One evening after dark he looked in through their window into the lighted room and saw the happy family, and the new baby on Philip's knee; and he was content to know that she was happy. He hid himself from them, and would not let them see his misery. It was terrible to bear, and this is how he prayed for strength:—

"O God Almighty, blessed Saviour, Thou That did'st uphold me on my lonely isle, Uphold me, Father, in my loneliness A little longer! Aid me, give me strength Not to tell her, never to let her know. Help me not to break in upon her peace."

So he went back into the village, and found some humble work to do, and told no one. Only when, soon after, his strength failed, and he knew he was dying, did he tell the woman who tended him, and sent messages of love and blessing to his wife and the children, and to Philip, too, for "he never meant us anything but good." But they were only to be told after he was dead. So perfectly in his great unselfishness did he love them to the end, and bravely kept his vow, "not to break in upon her peace."

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, OCTOBER 27, 1906.

MISSIONARY ZEAL.

THE autumn meetings of the British and Foreign Unitarian Association, here reported, furnish abundant evidence of the stirrings of earnest religious life seeking for new channels of enlarged activity. Much was heard of the great surprise of the Unitarian Van Mission during the past summer, in the discovery that so many of our men could speak effectively to the people on their own ground, man to man, apart from any conventional church surroundings, and, at the same time, that the response was so eager. It is manifest that large numbers of the people are keenly interested and hungering for a new interpretation of religious truth and the Christian Gospel, in harmony with actual knowledge, both in the realm of natural science and of human history, answering to what is most universal and noblest in the ideal aspirations of mankind. And we, as Unitarians, facing this very genuine need, find that we have a message to deliver, and that when rightly delivered in the true spirit of human sympathy it goes home. Two great gifts we have to offer—the word of positive religious testimony, of what we find in the experience of our own life to be the highest and most helpful truth, and the demonstration of the true principles of a progressive religious life. The letter of Dr. Tudor Jones, from Wellington, New Zealand, furnishes us with a striking example of the first; the opening of the new church for the Rev. W. Rosling and his congregation at Bradford, is a no less striking illustration of the second. Preaching at the opening of that church the Rev. C. J. Street made the clearest declaration that though they had called it a Unitarian Church, it was in fact, and must always remain, a Free Church. Whether a genuinely Free Church is rightly called a Unitarian Church, we do not at the moment discuss. Certainly it is a fact that Unitarians, unless they would be false to what is noblest in their own history, must found only free churches and maintain a genuinely open religious fellowship. Our missionary zeal cannot be too earnest, so long as

it is concerned not with words about religion, but with religion itself, and neither by word nor deed does any injury to that freedom of the spirit, to which our faith owes its life, and in which it must ever find its highest calling of God.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AUTUMN MEETINGS.

THE autumn meetings of the British and Foreign Unitarian Association and of the Sunday School Association were held at Leeds and Bradford on Friday and Saturday, October 19 and 20. Five years ago similar meetings were held in Leeds, and the year before at Sheffield. Other recent meetings were Newcastle, 1902; and Manchester, 1903. In the last two years, for one reason or another, no autumn meeting of the associations was held.

The opening of the new iron church at West Bowling, Bradford, for the Rev. W. Rosling and his congregation, was happily celebrated in connection with these meetings; and while, owing to this and other circumstances, the preparations had to be somewhat hurriedly completed, and the attendance at Leeds was not as large as it otherwise might have been, and as it was five years ago, the most generous and hospitable arrangements had been made to give the visitors a hearty Yorkshire welcome, and the proceedings throughout were eminently successful and full of promise for the future of that progressive work to which the Associations and the Yorkshire Unitarian Union alike are pledged.

The first meeting was a private conference of ministers in the Mill Hill Schools at Leeds, on the Friday afternoon, arranged by the "Ministerial Fellowship," of which the Rev. C. J. Street is secretary. The Rev. Dendy Agate presided, in the absence of Dr. Carpenter, the president.

Tea in the schoolroom was followed by a reception in the Priestley Hall, and then the company proceeded to the theatre of the Philosophical Society, where the public meeting was held. There was a good attendance, and the speakers, from the chairman onwards, kept with quite remarkable exactness to the time allotted to each upon the programme.

THE PUBLIC MEETING.

Sir JAMES KITSON, Bart., M.P., who presided, offered a very cordial welcome to the Association, and as chairman of the trustees of Mill Hill Chapel, spoke of the pleasure that visit afforded to the members of their congregation. Theirs, he reminded the meeting, was one of the oldest Non-conformist congregations in that city and in the West Riding. In Mill Hill Chapel distinguished ministers had led them in worship of God, the Father, and in discipleship to Jesus Christ, and he recalled especially the names of Priestley, Hutton, Wicksteed, Hincks, Carpenter, and of Hargrove, still happily with them, active and useful, as acceptable as ever. They, as a congregation, had been bound together through that long period, rejoicing in the fact that they were not held by any creed, or by any necessity of refusing to accept

truth as it might be revealed to them by science and literary investigation, but were free to follow the guidance of truth in the future as in the past. In welcoming that Association they received a society based on those principles, and they were bound to do their utmost to see that it was strengthened in its efforts to secure freedom of thought and action in the future: They were the more bound to this because they were not a great body. The Association had an income of some £8,000 a year, and was pretty sure to expend it in the way they desired—in missionary enterprise throughout the country and in a wider field. Quite recently its work had had useful and far-reaching effects: The Association was doing a great service, and he hoped it would go forward. His concluding word was of hearty welcome.

The Rev. C. J. STREET, of Sheffield, had for his subject, "What do Unitarians stand for to-day?" Unitarian, he said, was to his mind the noblest of names. It was, at any rate, affirmative, making one grand and glorious affirmation, which included much more than appeared on the surface. It was the affirmation not simply of the unipersonality of the Godhead, but of the unity of God, the sublimest of all truths, which had stood the test of history, and was confirmed by the teachings of science. The same truth was set forth by fearless thinkers in matters of theology, declaring a unity of purpose in God through all the ages. Whatever men had thought, God had remained the same; His will was always done, and would be to the end of time. So they came to the thought of one holy Church of God throughout the world, the church of all faithful men and women who strove to worship in spirit and in truth. God had spoken through many teachers in many ways and in all ages: Wherever there had been aspiration after the Eternal, and the heart had gone forth in worship and in service, there had been membership of the Church of God. They stood also for the unity of man: Divine Fatherhood was not a limited truth. In certain quarters men believed in the Father simply as the Father of Jesus Christ: No one was prouder of the personality of Jesus than Unitarians, no one got more inspiration from the heroism, self-sacrifice, truthfulness of his life. They acknowledged him as Son of God, but as differing only in degree, not in essence, from other men. There they had an example of what humanity at its best might be, and others in the same way might realise the ideal. The Unitarian had not only a God to worship, but an ideal man, that he might be led still nearer to the heavenly Father. He looked to Jesus as the pre-eminent son of God, but every man was a son of God, emanating from the Father. The Father's love was for every human being. The doctrine of the divine Fatherhood must embrace the whole human family, and the unity of man involved also human brotherhood—an assertion lightly made, of which the depth and reality were not always perceived. It involved a duty difficult to carry out, and they were only beginning to realise its obligations, in the love they owed to the whole human race. Jesus understood it, and his followers tried to, but none of them did so to perfection. Their name stood

also for unity between God and man, one in aim and spirit, so that they were called upon to be fellow-labourers with God. And that was an undying relationship. If they had an element of God in their souls it was indestructible, and so they stood for the immortal hope and faith in the eternity of human life. Then they must have also the necessary atmosphere of freedom. They could not breathe without it. Only so could truth convey its message to men. That freedom they would maintain with their heart's blood, but they valued the freedom not for its own sake, but for what it brought, for the opportunity it gave to find the truth and set it forth. Unitarianism had always been progressive, and always must be. With open mind, ready for truth from every quarter, it took care that its trust-deeds should be open also. They would not be less faithful to their freedom than their fathers who were not Unitarians; they were, above all, determined that the freedom should be handed down to those who came after them, that they should have the same opportunity of finding their way to the truth.

The Rev. V. D. DAVIS spoke on "Truth-seeking and Truth-speaking in Religion," and referred to the history of their congregations, of which Mill Hill was so noble an example, as showing how the determination to be true had made them what they were, and had shown that the way of freedom was the only way for absolute sincerity and veracity in religion. They were thankful for the happy fellowship of religious life in their free churches, in which they offered a welcome to all who were driven out from other folds. They were not so conceited as to suppose that they were the only truth seekers. Both among the broad-minded clergy of the Church and among other Nonconformists there were leaders of religious thought, to whom they were greatly indebted, but in a creed-bound church those men seemed to be in a false position. For their own part they had to demonstrate that in freedom was the only true principle, and they must hope that it would be recognised in other churches also. It was for them to show that in that open fellowship there was the power of living religion. Recognising how the knowledge of religious truth must grow, it was given to them to feel that in such service God was with them, and was leading them in the true way of life.

The Rev. H. ENFIELD DOWSON, whose subject was "Some Things Unitarians might do," said that they did not give half enough chance to the women of their churches to show what they could do. It was not enough to let them take the lead in bazaars and tea parties. They were in a majority, and were moved by intense religious earnestness, and they ought to have more power in the forefront of the churches. He urged members of the congregations generally to be less reserved and help in the welcoming of newcomers, and encourage others to come in. There was much friendly work they might do in a true brotherly and sisterly spirit. Social gatherings should be social not only in name, but in fact. They should mingle together and not simply with their own set. He told of what they were doing in

the East Cheshire Union in the way of united meetings and services, making for revival in their churches. The meetings were giving them new strength and warmth of brotherly feeling. Unitarians were called cold, but it was a burning shame if they were so. They must be knit together in new life and strength by such means as he had indicated. He urged upon them the duty of bringing their sons and daughters into the life of the church, and not suffer them to be drawn away from the Sunday worship. He earnestly pleaded that the best of their young men should be led to enter their colleges and give themselves to the ministry of religion.

The Rev. CHARLES PEACH, speaking on "Religion and the Democracy," said that subject could never be foreign to a Unitarian gathering. It was essential in the interest of the democratic movement of the day and of religion, that they should understand each other. They must judge generously and sympathetically the great movement going on in their midst. Nothing was more obvious than the fact that the great democratic movement of the day was largely alienated from the ordinary public worship, but he knew little of the movement who imagined that the spirit of worship and reverence was absent from it. It was ever inspired with that which was essential to and of the very heart of religion. He looked with gratitude to the Labour movement of to-day, which in the higher hopes and nobler purposes for which it was calling men to live, gave them a nobler alternative to that short and easy escape from the consciousness of misery and difficulty which the licensing customs held out at every corner. It was infinitely better that men should be honestly seeking to find a way of improving their condition and that of their fellows than that in despair they should surrender to dangerous and degrading indulgences. The democratic movement had a special message for them, and had a special claim on their sympathy. They refused to regard the world as a wilderness through which they had to go as quickly as they could, scarred as little as might be; they had learnt to rejoice in the beautiful order of that world as the creation of God; and the democratic movement refused to accept wrong conditions as inevitable. It was essentially a good world, and their aim must be to perfect the conditions. The men of the democratic movement appealed to those who believed in a good God to sympathise with their fight for a higher ideal. If authority in religion was no longer to be sought in book or church, but in the conscience and heart of their own manhood, must not those instincts and hopes of theirs command sympathy? What then had they, for their part, to say to the democracy? They were bound by all their traditions to sympathise with that great movement, but to escape disappointment and the new tyranny of a low materialism there must be the inspiration of idealism. There must be the wider horizon of the thought of religion, pointing in the one direction in which true satisfaction of the heart-hunger of mankind could be found. How could inspiration be found apart from the central thought of religion, that not in riches, but in a simple, beautiful life of purity and truth, of bro-

therhood and humble grateful love to God could the highest life be found? There was no justification for the democratic position without the fundamental teaching of the universal Fatherhood and love of God and a true brotherhood of men. They exaggerated the alienation of the democracy from religion; the alienation was only from the old forms of religion. The Van Mission had proved the people to be hungering for the new life of the Gospel they could give. But the message must be definite. The old test held good: "The God that answers by fire, let him be God." It was the men who were ready to sacrifice themselves for a cause who carried conviction to the people. It was for them to show that their message was the power of God in their own hearts and lives.

The Rev. DENDY AGATE spoke of "Our Opportunity for Practical Work," and said that they must show the reality of their religion by the way in which they helped to bear the burdens of the world. They must offer the welcome of a religious home to those who wanted it, and show that they had help to give. To the earnest and devoted heart there was always abundance of opportunity; it was only the inward consecration that was sometimes lacking. There were resources of spiritual strength from which faithful souls could always draw. If they would rouse themselves to their great opportunities, in them also the springs of the diviner life would be deep and clear and strong.

Mr. GROSVENOR TALBOT, as President of the Association, spoke of its aims and work. The Association, he said, gave assistance to churches. They tried to help the weak churches, and they looked to the strong churches to help them in that work. They maintained the principle of freedom, and offered fellowship and help to churches in other lands also, though they were not Unitarian churches, and sometimes not even Christian, but all seeking the best and highest. In helping such they were doing God's work. It was part of their work, also, to disseminate good and healthy literature, and to furnish lectures by first-class men, to help the people to think, and bring the best of what was spiritual and moral into their life. The creeds they held led to infidelity, but they wanted to bring a genuine Christianity to the people. The old civilisations looked back to a golden age in the far-distant past, but if they would only be Christians in thought and word, in the love of God and man, that golden age would become a possibility in some future time. The Association was indeed growing old, but it worked harder, and was doing more good than ever.

The Rev. W. COPELAND BOWIE described the work carried on by the Association at Essex Hall. The work had greatly increased, and correspondence from many distant parts of the world showed how widespread was the interest in religious questions. The Committee tried to promote Unitarianism as representing the highest and best in religion. It was undoubted that they brought light to many struggling souls who had been burdened by superstition. It was not for any small sectarian advantage they did that work, but because there was something in their faith that would make the world better

and men and women stronger, and bring them nearer to the mind and heart of the Eternal. It was for that reason that the Association had lived so long and was now stronger than ever in its past history.

The Rev. CHARLES HARGROVE offered final words of welcome to the representatives of the Association. It was good for them to be reminded by that visit that they had not only their own particular church to care about, but belonged to a great cause, represented in almost every country of the world—the cause of human progress and reverent, free religious thought and human welfare, which was the true work of the worshipper of God. They welcomed the Association as a reminder of what they ought to be, as corrector of their despondency, and their helper in every good work.

A cordial vote of thanks to the chairman brought a capital meeting to a close.

THE CONFERENCE.

On Saturday morning a conference was held in the Priestley Hall at Mill Hill, the President, Mr. Grosvenor Talbot, in the chair, when three papers on Unitarian Missionary Work were read.

The Rev. H. BODELL SMITH read the first paper. They, as Unitarians, he said, had something to give which no one else could give—a consistent system of truth, scientific and humane. The Unity of God, as they held it, was a cosmic unity, and it stamped man with divinity. There was no antiquated Unitarianism; it expressed all the unities of life and thought and destiny. It was the gladdest message they could conceive, and they must propagate it. It was a gospel to be declared to their own churches and then to the world outside. To the young they must give clear and definite dogmatic teaching. It was the work of all their Associations, and also of the National Conference, which must be completely Unitarianised. In fact, all their institutions must be Unitarianised more thoroughly and persistently than ever. They had a great opportunity. The ground was ready for their sowing. The world must be made to know what they were. They could only do it under the Unitarian banner. Unitarianism included Christianity and the truest catholicity that had ever been conceived. They must go out to the people and give themselves to open-air preaching. If they had a hundred vans many places would still remain untouched. Where they could not have churches, reading circles should be established. A true life was dependent on true thought. It was foolish to despise doctrine, from which they could not separate religion.

The Rev. CHARLES TRAVERS followed with a thoughtful paper. Unitarians, he said, must desire to influence others to accept their views of God and man and the universe, and to that end they must maintain their own identity. Even spiritual forces required an organisation through which to work. Concentration was necessary for the diffusion of ideals. Eleven of the thirteen years of his own ministry had been spent at an outpost, far from other churches, and from that experience he said that to establish such a church without means of proper financial support was a grave wrong. It was good to

establish an outpost, but without adequate support from the main body of the army it was a forlorn hope. Even in a town of 40,000 inhabitants he held that a Unitarian congregation, where only the working classes come in, could not be made self-supporting. Unless, therefore, the burden of support was largely borne by others, the establishment of such a congregation was indefensible. Church extension should proceed as far as possible from a centre outwards. He doubted the wisdom of diffused efforts. Concentration was the great need. And when a new church was to be established, a first-rate man should be entrusted with the work and adequately supported. To start and to starve a new movement was not good policy. Yet the greatest need of a new effort was not money, but faith. Their organisations ought to find out how to use men and set them to work. They were weary of glorying in freedom; they wanted to glory in their obedience. The Associations should exist not only to do work, but to find it. In church extension one man one pulpit was too expensive; one man two pulpits was found unsatisfactory. He believed, from the experience of Wesleyan neighbours, that two men three pulpits was the ideal they should aim at. In conclusion, he urged greater attention to the doctrinal teaching of their children. Ministers must be teachers also, and they must not neglect the children.

The Rev. JOHN ELLIS read the third paper, dealing specially with methods of mission work in Yorkshire. He told of how the paper on "Opportunities and Needs" read at Sheffield in 1900 had borne fruit, and with the new century a new forward movement had begun. Of this the new congregation at Attercliffe, Sheffield, was a witness, and they could now add the new church at West Bowling, Bradford. They were faced by many difficulties, but were not dismayed. The income of their union was too largely absorbed in the support of weak churches, but these could not be abandoned. At Barnsley something was being done, and they had good hope that at Harrogate a congregation might be established. In the Spen Valley the Van Mission had met with a great response. Those who were still held in the meshes of the old orthodoxy, and were living in a sixteenth-century world, needed the enlightenment they could give, and those who were imbued with the new ideas and the modern spirit, and were alienated from the churches, and yet were good men and true, with the interest of their fellow-men at heart, working for social betterment, would be helped by their reasonable gospel. Their opportunity was greater now than ever. While other liberalising influences were also at work, they had their own work to do.

The Rev. CHARLES ROPER, who opened the discussion, said that their Unitarianism was a very adaptable thing open to all new truth. The atmosphere of freedom they possessed was something other people hardly realised. If it were true among them that all the Lord's people were prophets, it must be remembered that prophets also had duties, and they must show that they had the dynamics of true religion in their hearts, they must realise

the democratic needs of their churches and base their operations on business lines. The Van movement must be advanced. In the eastern counties, for instance, he was convinced that only the Van could save their movement. They must go outside the churches, and he believed they were on the eve of a great awakening, when, with one heart and voice, they would declare for a forward movement.

The Rev. G. A. FERGUSON pleaded for more union in their work.

The Rev. J. RUDDLE said their need was of more intensive rather than extensive cultivation.

Dr. W. BLAKE ODGERS, K.C., said that, as they had liberty, there must be differences of opinion, and yet people could work together. Organisation, union, they welcomed, but could not have dictation. He was delighted that there was to be a forward movement.

The Rev. T. P. SPEDDING said he was thankful the Unitarian body had felt the thrill of the Van movement. It persuaded Unitarians that their gospel was worth carrying to the people. The Van's visitors' book contained the names of 883 people, as either Unitarians or seekers after truth. Why should London wait, and not have a Van at once and do its own work?

The Rev. A. H. DOLPHIN said that his week with the Van was one of the best educative influences of his life. Following on the work of the Van he thought the helpful influence of the Postal Mission ought to be greatly developed. So many people were asking of the Churches: "Who among you all can do us any good?" They ought to do their part.

Mr. ION PRITCHARD quoted the saying of a S. S. Union lecturer: "What you want to keep give away," and applied it to the Van preachers, who, in giving their message, strengthened themselves and realised their message more than ever.

The Rev. H. ENFIELD DOWSON said there was reason for Unitarians to be in very good spirits. The *Hibbert Journal*, that great symposium of liberal thought, was a most hopeful sign of the times, but they must also go to the people, and in a more unconventional way than had been their wont. He honoured the noble enthusiasm of the young men of the Van Mission, and if they would have an old fellow, he would like to have a try at that work.

The Rev. C. J. STREET, referring to the little old congregations, said they must be maintained, and told of what had been done in North and East Lancashire to promote independence funds for such churches. In their new work, where a church could not be established, they ought at least to form groups of those who had responded to their message, and with the help of lay-preachers keep in touch with them.

A vote of thanks to the readers of the papers, moved by the Rev. W. Copeland Bowie and seconded by the Rev. John Fox, brought the conference to a close.

Members went on by the one-o'clock train to Bradford, where they were most hospitably entertained at luncheon at the Great Northern Hotel by the President and Mr. Henry Lupton, President of the Yorkshire Unitarian Union, prior to the opening of the West Bowling Church.

BRADFORD MEETINGS.

OPENING OF A NEW UNITARIAN CHURCH.

THE iron church which has been erected in Broadway-avenue, West Bowling, about two miles from the centre of Bradford, for the Rev. W. Rosling and his congregation, is a monument of the energy and prompt action of the Committee of the Yorkshire Unitarian Union, of which Mr. Henry Lupton is chairman. Mr. Rosling, it will be remembered, seceded early in the present year from the Ryan-street Congregational Church with a considerable number of his old congregation, and services have since been held in hired halls; but it had become imperative that before the winter set in the new congregation should have a home of its own. Eight weeks ago the Committee of the Union decided that they would have to build, and it was actually only a fortnight and a day before the opening that the land had been bought and operations begun. The land cost £250, and the whole of the cost was estimated at a little over £1,300. The church is admirably adapted for its purpose, and the interior is light, and of pleasant aspect. It will seat 250 comfortably, and on either side of the platform end is a class-room, divided off by a movable partition, so that the whole can be thrown into one, and accommodation for another hundred or more of congregation added.

The church was opened on Saturday afternoon by Sir Edwin Durning Lawrence, Bart., who was accompanied by Lady Durning Lawrence. There was a large gathering of friends, who quickly filled the building, after Sir Edwin, having received a golden key from the architect, unlocked the door and declared the church open. To the congregation assembled inside he then gave a brief address, which was followed by a service of dedication, conducted by the Rev. W. Rosling.

The opening hymn was Robert Collyer's "Unto thy temple, Lord, we come," and the Lessons 1 Kings viii. 14, ff., and Ephes. iv. A quartette of male voices from the Chapel-lane choir sang very beautifully the anthem, "God is a Spirit," and the whole choir afterwards another anthem of praise. T. H. Gill's "We come unto our fathers' God" was the hymn before the sermon, which was preached by the Rev. C. J. Street, of Sheffield.

Psalm cxviii. 24 was the text, "This is the day which the Lord hath made; we will be glad and rejoice in it," and the preacher congratulated the new congregation on their emancipation into spiritual freedom. It had been with them no matter of sudden conversion, but of gradual development from within. They had found in their old connection with organised Congregationalism something in which their spiritual life was not free to grow; therefore they had changed, not their convictions, but the setting of their religious life. It was painful to break with old associations. No man deliberately chose the way of thorns, but only under divine guidance. They felt that they must have truth and the whole truth, in freedom of the spirit. They must not be afraid of the isolation that step would bring; it was the price every Unitarian had to pay for his honesty. They had named

their new church *Unitarian*. Yet it was a free church in the fullest significance of the term. They who had known what it was to be bound by the fetters of an old creed would not forge fresh fetters. There were no doctrinal limitations in their trust deed. Their church was dedicated simply for the worship and service of God, to no half truth, but to worship in spirit and in truth.

The closing hymn was "Forward be our watchword." The collection amounted to £19 10s. It was announced that the services on Sunday would be conducted by the Revs. E. Ceredig Jones and Charles Hargrove.

SUNDAY SCHOOL ASSOCIATION
CONFERENCE.

After the service, the visitors and other Bradford friends returned to Chapel-lane Chapel, where tea was provided in the school-room, and a Conference arranged by the Sunday School Association was held.

Dr. W. BLAKE ODGERS, K.C., the President, took the chair, and, after his opening address, Mr. Ion Pritchard, the hon. secretary, made a statement as to the work of the Association. Among the suggestions made by various speakers, the need for simple statements for doctrinal teaching was emphasised. The Rev. DENDY AGATE gave an address on "The New Era in Sunday-school Teaching," in the course of which he quoted some wise words from Sir Joshua Fitch's lectures to teachers on the ideal school, which must have not only good order and good teaching, but a high purpose, the spirit of work, a solemn sense of duty, and love of truth. He also referred his hearers to Professor Peake's book on "Reform in Sunday-school Teaching."

In a brief discussion which followed, Mrs. CEREDIG JONES dwelt upon the need of a more earnest cultivation of character and attention to direct moral training, and Mr. E. O. DODGSON, President of the Yorkshire S.S. Union, Mr. WIGLEY, of the Manchester district, the Revs. W. ROSLING and J. J. WRIGHT also spoke. Mr. Wright urged that ministers ought to be better trained as teachers, and ought themselves to give more attention to the training of the children and young people of school and congregation.

PUBLIC MEETING AT WEST BOWLING.

Later in the evening a public meeting was held in the new Unitarian church at West Bowling, opened with the hymn, "Faith of our fathers, living still."

Mr. GROSVENOR TALBOT, President of the B. & F. Unitarian Association, was in the chair, and congratulated the congregation on the opening of their church. He reminded them of an old saying quoted by Dr. Carpenter in his opening address at Manchester College, "Enter here good, leave it better," as a good inscription for a place of worship. Their religion aimed at higher thoughts, better life, and the making of better citizens. For that reason they came into the church. He congratulated all who had any part in that day's proceedings.

The Rev. A. H. DOLPHIN spoke of the mission and message of Unitarianism as a natural outgrowth from the Christian

Church and its religion. The whole of Christian history belonged to them as much as to others; and in their progressive movement they held that all truth was one and of God, and thus were pledged to the great principles of truth, liberty, progress, and humanity in religion. The Van had shown, not only that men and women were hungering for their message, but that they had men to deliver it.

Sir EDWIN DURNING-LAWRENCE spoke of Christianity and character, declaring that the main purpose of our human life and the main purpose of Christianity was the formation of character, and that this was the object of Unitarianism. In Christ's parable of the Judgment the question asked was what had you done, not what had you believed. "I was naked and ye clothed me. I was sick and in prison and ye visited me," &c., &c. An effort seemed to be made at the present day to emphasise the importance of Ritual, almost as it were to substitute Ritual for righteousness. But any ceremonial which was supposed to be a substitute for character was demoralising, and Unitarians said that no ceremonial was in itself pleasing to Almighty God. There was no merit in going to church two or three times a day, no merit in observing the sacraments, excepting so far as these assisted in the formation of character, and he sometimes wondered whether those who so persistently followed the supreme importance of sacraments and Ritualistic observances were aware that nearly all of these ceremonies on which they placed so much value were derived not from Christian but from Pagan practices.

Dr. W. BLAKE ODGERS, K.C., spoke on the teaching of religion, which, he said, must be something more than instruction, the putting into a child's mind catechism or forms of doctrine, it must be education, a drawing out and developing of the natural religiousness of the child. It was a mistake prematurely to force other people's opinions on the child.

Mrs. CEREDIG JONES urged the congregation in their new church to dwell upon the underlying truths common to all churches. It was a much more important fact that they were dedicating a new church to the worship and service of God than that they were opening a new Unitarian chapel. It was her trust that there truth and righteousness would be preached. Though that opening was a grand consummation of their hopes, and as worshippers they would feel what a splendid opportunity they now had, it was in reality only a beginning. The new building was only a foundation, the living church had still to be raised. It depended not on their minister alone, but on every one of them, on the children too, to make that a living church. It might be a noble influence in the neighbourhood, and minister to the needs of those about them. A church no more than an individual could live to itself alone. She urged them to go forth in faith, to give, hoping for nothing in return, to gather in the children, to do their share in the redemption of the world, and they need not fear for want of support; their efforts would be surely blessed.

The Rev. W. ROSLING expressed his profound gratitude to the many people

and for the many influences which had led up to the building of that church. It had been the most wonderful year of his life. Only on the first Sunday of February he and the members of that church had found themselves homeless, and he had felt very keenly not so much his own position as that of those who had followed him out. But light very soon began to break, thanks, a thousand times, to Mr. Ceredig Jones; and they were helped on to a new platform. They did not know what to call themselves, and he did not much care; but they could not go back to orthodoxy. They had not taken that step lightly, and now they must prove themselves worthy of the faith reposed in them. They must go forward, and do the work of God, who had led them so far. He would lead them on, and help them to do that work to which they were called. To all those friends who had helped them, he and his people said, "Thank you all a thousand times!"

The Rev. W. COPELAND BOWIE said he was delighted to be there that night, instead of in the room in which he had preached to them some months ago. He had been satisfied then that they were in downright earnest, and his Association had been glad to help them in every possible way. He was thankful that he had found in them none of that bitterness towards their old friends and associates which sometimes unhappily marred a secession movement, and he urged them to make their church in the highest and best sense a parish church in that neighbourhood, so that the people would feel that they cared for their highest welfare. It would not be a Unitarian church if it neglected its duty to the world around. The Association wanted to promote Unitarianism, because it helped to build up noble life.

Mr. HENRY LUPTON, who, Mr. Bowie had said, should be known as the "lightning church builder," told of the steps they had taken in getting the church built and ready for that day, and said their success was due quite as much to other members of the committee as to himself. Of the total cost of £1,300 they had after that day's proceedings still £110 to raise, which a promise of a further £10 from a friend in the meeting reduced to £100.

Mr. JOHN HARRISON congratulated the congregation on the tone of their American organ, and proceeded to speak of how ministers and laymen could help one another. Ministers, he said, could help laymen by finding them work to do, and laymen could best help their ministers by regular attendance at the services and by consideration and sympathy.

The Rev. JOHN ELLIS made a plea for more co-operation and comradeship in their common work, and the Rev. E. CEREDIG JONES spoke a final word of congratulation and good hope for the future.

Another hymn, and the Benediction, pronounced by the Rev. W. Rosling, brought the meeting to a close.

TO CORRESPONDENTS:—Letters, &c., W. H. B., G. C. C., G. V. C., J. T. D., W. H. D., E. C. F., R. T. H., W. J. J., E. W. L., G. F. M., E. L. H. T.

A LETTER FROM WELLINGTON, NEW ZEALAND.

MANY of the readers of THE INQUIRER will, I feel sure, be glad to receive a few words from me giving an account of the Unitarian movement in Wellington, the chief city of New Zealand. When letters from England arrive five weeks after they are dated, we feel that we are very far away from you, and an INQUIRER six weeks old is read by us with avidity. You are aware that the Unitarian movement was started in Wellington through the visit of the Rev. Charles Hargrove, who was sent out here by the British and Foreign Unitarian Association. Nearly six months have now passed away since my wife and I came here, and during this time the movement has grown at a pace which is perhaps unknown in the history of Unitarianism. I say this because the chief factor has not been my presence, but the desire of the people to know what Unitarian Christianity is. Here, as in England, and indeed in every European country, large numbers of the people have drifted from the traditional theology, and are as yet outside the churches, because they are unaware of the fact that Christianity can be presented as true to the head as well as to the heart.

It has astonished me to find so many people conscious of the impotence of the traditional theology to meet the demands of the modern mind and spirit. My experience in Wales was that people could get this new knowledge concerning religion in a frank, full way in the Unitarian churches alone. The exceptions are so few in number that they do not count. You will be interested to hear that men and women in Wellington are welcoming our Unitarian gospel as a thing they have been looking for for many years, but which they could not find until now. If half the Unitarians in England had been brought up in the narrow fold of Calvinistic theology they would talk less about the liberalising influence of orthodox churches, and work a little more eagerly for rational Christianity. We have to fight unbelief on the one hand and the traditional theology of the past on the other hand.

If we believe in our own gospel it will not be difficult to get other people to believe in it. In connection with our movement in Wellington, I may say that our services are attended by about 400 people every Sunday evening, and numbers have had to go away for want of room. The morning services are attended by nearly 100 people, and the children's service has grown during the past two months. Parliament is now sitting, and several members, as well as correspondents, attend our services. We have abundant reasons for believing that they carry the good seed all over New Zealand.

We have been preached against from several orthodox pulpits. The subjects announced are as follows:—"The Unitarian Attack on the Gospels," "The Unitarian Christ and the Real Christ," and so forth. You will be astonished to learn that not one of the other ministers has called on me.

Our good work is to go on. It is to mean no less in this distant part of the

globe than the planting of the Christianity of Jesus amongst men and women and little children. I owe so much to Unitarian Christianity myself that I am more determined than ever to give my life to this glorious gospel of ours. Here I found peace for my weary soul, and that peace I endeavour to bring to all I come in contact with. Your readers, I am sure, will think of us and wish well to our movement.

I am glad to announce that Mrs. Jones has arranged a Ladies' Working Party which meets weekly with about thirty present, and four sewing machines, in order to prepare for a bazaar to form the nucleus of a building fund. When the time comes we feel confident that our British friends will help us. I regret to say Mrs. Jones has been seriously ill, but I am glad to report that she is now making excellent progress towards recovery.

W. TUDOR JONES.

Sept. 5, 1906.

NATIONAL CONFERENCE.

A MEETING of the Committee was held at Manchester College, Oxford, on Tuesday, October 16. The President, the Rev. Joseph Wood, occupied the chair, and 22 other members were present, while apologies were announced from several who were unable to attend.

At the outset the Rev. S. A. Steintal offered on behalf of the Committee a welcome to the President on taking the chair for the first time, and also deep sympathy with him in his bereavement.

The Treasurer, Mr. J. W. Scott, presented statement of accounts, and the result of the recent appeal to the churches to provide the ordinary working expenses of the Conference was stated. As a considerable number had not yet replied, it was resolved that a second copy of the appeal be sent to the minister and secretary of these churches, and that one should also be sent to the secretaries of District Associations.

A cordial invitation from the congregations and ministers of Bolton to hold the next Triennial Conference in that town in the spring of 1909 was accepted with best thanks.

A sub-committee, consisting of the President, Revs. H. E. Dowson, D. Agate, C. J. Street, Dr. W. B. Odgers, K.C., and the Secretary, was appointed to draft a circular with inquiries on the subject of Advisory Committee and Ministerial Settlements Board. The same sub-committee was subsequently appointed to report on the question of preparing a list of ministers.

The question of the supply of students for the ministry was considered *à propos* of a report by a sub-committee appointed in 1900. The matter could not proceed further at that time, as the Conference had not a secretary who could conduct the correspondence and business entailed by the proposals. The Committee, feeling the urgency of the matter, resolved that this report should be immediately circulated among the members, with a view to immediate action after the next meeting in January.

The President expressed a desire to visit during his term of office as many of our

churches as possible—especially the poorer and weaker ones—with the view primarily of kindling their religious life, and also of interesting them in the Conference and in the matters which the Conference has taken up, *e.g.*, the Guild movement, social service, and the recruiting of the ministry. With the approval and sympathy of his congregation he was prepared to devote a week or ten days to visiting each of six districts. On the motion of Rev. H. E. Dowson, seconded by Rev. J. C. Street, it was resolved: "That, having heard the statement of the President on the question of Local Conferences and the visitation of the Churches, the Committee approves of the proposal generally, and gratefully accepts the offer of the President to conduct six series of meetings in the year 1907, to be carried on, as far as possible, in co-operation with the local associations, and authorises the Secretary to make the necessary communications."

The next meeting of the Committee will be held in Manchester in January, on the same day as the annual meeting of Manchester College.

MEMORIAL AT BATH.

At the morning service last Sunday, in Trim-street Chapel, Bath, the senior member for the city, Mr. Donald Maclean, M.P., unveiled a large memorial brass to five Mayors of Bath (representing 14 Mayoralties in the last 40 years of the 19th century) who worshipped at that chapel. The inscription is as follows:—

IN MEMORIAM.

"This Memorial was erected by the Congregation of Trim-street Chapel in grateful and affectionate remembrance of the unselfish devotion to civic duty of five fellow-worshippers who in recent years have held the office of Mayor and Chief Magistrate of the city.

Alderman Sir JEROM MURCH, Kt., J.P.,
D.L.

Born 29 October, 1807. Died 13 May, 1895.

Minister of this Chapel 1833 to 1846.

Seven times Mayor of this City.

Alderman THOMAS JOLLY.

Born 20 September, 1801. Died 18 October, 1889.

Twice Mayor of this City.

Councillor HANDEL COSSHAM, J.P., M.P.
Born 31 March, 1824. Died 23 April, 1890.

Twice Mayor of this City.

Alderman WILLIAM CRUCKNELL
JOLLY, J.P.

Born 16 September, 1826. Died
22 January, 1904.

Mayor of this City.

Alderman JOHN RICKETTS, J.P.

Born 5 December, 1837. Died 13 July,
1899.

Mayor of this City.

"As members of the City Council they rendered distinguished service, devoting both time and ability to municipal affairs, and in connection with various other public bodies served well the cause of philanthropy and progress."

In the course of a brief address Mr. Maclean said that, although the names were written in brass before them, he was sure they were even more deeply engraved in the fleshy tablets of the hearts of the citizens who recollected their services.

Civic service was one which was rendered not only to their brethren, but to God the Father, whom they acknowledged, and these men, whose memory they commemorated there that day, had passed through the gates of a rich usefulness, as he liked to think, to another service in another city, where everything was as it should be, and which was a copy to them of what they should strive to make their communal life here below. Their communal life should be a truly religious life, for all true service ranked equal with God.

The service was conducted by the Rev. J. McDowell, and, after the unveiling, the Rev. J. Edwin Odgers preached a memorial sermon, of which we hope to give some report next week. In the evening the Rev. A. N. Blatchford gave the first of a series of special lectures, his subject being "A Real Free Church." The Revs. W. Copeland Bowie, L. P. Jicks, J. Harwood, J. C. Street, and J. Page Hopps are to give the other lectures of the course.

A TEMPERANCE SPEECH.

MR. FRED MADDISON, M.P., was the chief speaker at a meeting in the Royal Victoria Hall, Waterloo-road, organised by the National Unitarian Temperance Association and the London Auxiliary U.K. Alliance, on Friday evening, October 19.

In the course of his speech, Mr. Maddison said that from the personal standpoint he was on solid ground. Total abstinence need never be apologised for; teetotallers were not martyrs; they had made no sacrifice; they had a good thing, and they wanted to share it. In times past, as a newspaper compositor, he had worked under bad conditions but had stood the strain and stress better than his mates who had indulged in alcohol. He did not place a too great reliance on legislative efforts. If he could influence one man to sign the pledge he would do more real good than by his vote in Parliament. Individuals were the backbone of all reform movements. Only as a Temperance atmosphere was created in the constituencies could legislation be possible. He was a convinced believer in the old-fashioned method of individual, personal abstinence. Health required no intoxicants; conviviality and enjoyment required none; men were happy and healthy without them. Teetotallers were not "kill-joys"—they wanted to raise the national ideals. They wanted the money spent in drink expended on something else—books, pictures, furniture, clothing, &c. They wanted men to be discontented with the conditions of their lives. The drinker and the drunkard retarded social progress and lowered the national ideals. A total abstainer was a better citizen, a better soldier in the army of progress, a better father, a better unit of the community of the world. From an economic point of view, drinking was bad. No man gives less to labour than he who drinks most. Expenditure on alcohol meant less for labour than expenditure on other things. Board of Trade returns contained no sentiment, and they taught

him that the brewing trade only paid 7 per cent. of its receipts in wages for labour. Parliament looked upon the Temperance Question, as on all questions, in the broadest possible way. In the words of the Royal Commission Report, the drink trade had "degraded the nation." Except for that Parliament would not interfere at all. "It would result in national degradation"—therefore it was a national question and Parliament must interfere.

Parliament had promised a Bill for next Session to cope with this gigantic evil, and a quarrel had arisen in the Temperance ranks over its suggested clauses. The idea particularly objected to was called "Disinterested Management," and some very unfair things had been said. He was not concerned as to whether a licence was held under present conditions or under any scheme of management proposals so long as the public had the control and option of refusal. He had seen the suggested proposals of the measure about to be introduced, and he could say that they included a restoration of the powers formerly held by the justices, a time limit, and other things the Temperance party had been praying for. And the supreme control of licences was to be placed in the hands of the people. If the people are endowed with this power, he thought all other details might safely be left.

The meeting, over which the Rev. F. Allen presided, was well attended. Selections of music were rendered by the orchestra before the proceedings began, and during the evening solos were sung by several friends, and part songs by an augmented choir of the Stamford-street Temperance Society.

UNITARIAN WORK IN SCOTLAND.

A CONFERENCE of ministers and delegates of Unitarian Churches in Scotland was held at St. Vincent-street, Glasgow, on Monday, Oct. 22. Each of the churches was represented by the minister and one lay delegate, the Scottish Unitarian Association by Mr. J. G. Davidson, and the McQuaker Trustees by Rev. James Harwood, Mr. Ion Pritchard, and Rev. W. Copeland Bowie.

Brief reports of the Churches at Aberdeen, Dundee, Edinburgh, Glasgow (St. Vincent-street and Ross-street), Kilmarnock, and Kirkcaldy were submitted by the representatives. Among the topics considered at the Conference were the following:—The interchange of pulpits among ministers, special services and lectures, missionary methods in reaching the people, the circulation of books and tracts, the provision of a Unitarian Van for work in the towns and villages of Scotland.

The Conference was organised by the McQuaker Trustees, who are entrusted with the duty of assisting and maintaining and diffusing the principles of Unitarian Christianity in Scotland. The Rev. James Harwood, chairman of the Scottish Committee of the British and Foreign Unitarian Association, presided, and the following took part in the proceedings:—Revs. R. B. Drummond, James Forrest, E

T. Russell, Charles Sneddon, Alex. Webster, Henry Williamson, Dr. John Barlow, Messrs. J. G. Davidson, W. Horton, W. Kirkhope, W. F. McRobb, Peter Munro, J. Smeaton, Miss M. D. Strachan, Rev. W. Copeland Bowie, and Mr. Ion Pritchard.

The chairman said that the various practical proposals would receive the careful attention of the British and Foreign Unitarian Association, and it was hoped that as a result of the Conference more "Forward Movement" work would be undertaken by Unitarians in Scotland. It transpired that the committee of the Scottish Unitarian Association had resolved to dispose of the Clerk's-lane Church, Kilmarnock. Rev. W. Wilson had resigned the ministry there, and is now studying at Manchester College, Oxford. The present church, formerly orthodox, has seating accommodation for 650, it is situated in a very unsuitable locality, and it is in need of extensive and costly repairs. It is thought that it may be possible to sell the property, to pay off the mortgage, and to make a substantial contribution towards the erection of a building in another part of the town where the present small congregation could meet together for worship, and where there will be room for growth. At a meeting held at Kilmarnock on Saturday, October 20, thirty adults expressed a strong desire for the continuance of the services. The McQuaker Trustees have arranged for pulpit supplies for a brief period pending developments. The future of the movement will largely depend upon the earnestness and devotion of the Unitarians of Kilmarnock.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Birmingham: Church of the Messiah.—The anniversary services in connection with the Sunday-schools and Home Mission were held on Sunday, Oct. 14, when two sermons were preached by the Rev. H. Enfield Dowson, who referred to the fact that in that church was his first ministerial charge 43 years ago. There were large congregations, among those present being quite a number of friends still attached to the church who were there when Mr. Dowson first came. The annual meeting of subscribers and friends of the Sunday-schools and Home Mission was held on the following evening, Oct. 15, the chair being taken by Councillor Hy. J. Sayer, the Lord Mayor elect. Reports of the work being done in the Sunday-schools were read by Miss Prime, the morning superintendent of the girls' school, and Mr. John Chamberlain, the morning superintendent of the boys school. The hon. treasurer, Mr. T. W. Ryland, after reading his statement of accounts for the year, made the pleasing announcement that a legacy amounting to about £400 had been left to the Sunday-schools. The Home Missionary, Mr. W. J. B. Tranter, read his annual report of the work accomplished by the mission during the year, and in reply to his question, "Had the mission justified its existence?" cited the case of a family of five persons helped to Canada (one of whom was present in the meeting), all of whom had done well, the three boys owning their own farms of 300 acres, and the two girls being well married. It was very gratifying to the officers to see so many past workers in the Sunday-schools. There were about two or three hundred persons present.

Bury St. Edmunds (Appointment).—The Rev. J. M. Connell has been appointed minister of Churchgate-street Chapel, and will begin his work there on Sunday, Nov. 4.

Exeter.—The first autumn lecture under the auspices of George's Guild was given on the 16th inst. by Mr. C. J. Tait, F.R.I.B.A., on "Donatello, Andrea del Sarto, and Michelangelo." A crowded audience listened attentively for an hour and a half to an exposition of the ideals and life-work of the trio of unforgettable Florentines, which was illustrated by a number of exquisite lantern slides. The chair was taken by Mr. Wm. Payne. The Guild, of which the Rev. T. W. Chignell is president, has arranged a varied programme of monthly lectures throughout the winter.

Halifax.—The annual choir services at Northgate-end Chapel was conducted on Sunday by the Rev. J. Hanson Green, of Lydgate. There was special music by the choir and other friends under the direction of Mr. A. Wilson. The collection was £4 14s. 2½d.

Harvest Services.—We have further reports of harvest thanksgiving services at Belfast, First Church (Rev. Alfred Hall, of Norwich, October 14, with Sunday-school services); Blackpool, South Shore (Rev. J. E. Manning, October 21); Malton (Rev. J. S. Mathers, October 14, followed by Monday evening lecture on "Ruskin and Social Reform," by the Rev. John Ellis).

Hinkley.—On Wednesday week the Rev. W. G. Tarrant lectured on the Bible to an appreciative audience of about 200. This was the first of a series of four Wednesday lectures, in which the Revs. J. Page Hopps, W. Copeland Bowie, and J. C. Street are also taking part.

Liverpool: Garston (Welcome Meeting).—A meeting was held on Monday, October 22, in the iron chapel, St. Mary's-road, to welcome Mr. Douglas Hoole, as minister. Alderman Bowring presided, supported by Revs. J. C. Odgers, H. D. Roberts, J. C. Hirst, T. Cole (Congregational), and R. F. Whiteside (Primitive Methodist). The Revs. R. P. Farley, H. W. Hawkes, C. Craddock were also present. Mr. Bowring welcomed Mr. Hoole on behalf of the Liverpool District Missionary Association, and was followed by the Revs. J. C. Odgers, H. D. Roberts and J. C. Hirst, Mr. Watson and Mr. Boyle, who welcomed Mr. Hoole into the fellowship of the Liverpool ministry. The Rev. Thomas Cole spoke feelingly of the assistance received in his student days from Dr. Vance Smith, and of the valuable writings of Dr. Channing and Dr. Martineau. He assured Mr. Hoole that no theological differences should impair their friendly co-operation. Mr. R. F. Whiteside, while regretting the departure of Mr. Hoole from the Primitive Methodist denomination, believed him to be a man of sincere conviction, and wished him success in his new mission at Garston. Mr. Hoole, who was very cordially received, thanked the meeting for its kindly expressions of friendship to himself, and assured his hearers that his feelings were too large for adequate expression. He had been but three weeks with them, and already they had cheered him with their earnestness and devotion. The meeting, in the course of which the Gateacre Chapel choir sang three anthems, closed with the Doxology.

London: Islington.—The bazaar in aid of the funds of the Unity Church Preston Memorial Building, was held at Myddelton Hall on Thursday, Friday, and Saturday, Oct. 18-20. Lady Durning-Lawrence was the opener on the first day, when the chair was occupied by Sir Edwin Durning Lawrence, and on the platform were Miss Preston, Mrs. W. Wooding, Miss Mildred Bartram (hon. sec. of the bazaar), the Revs. E. Savell Hicks and Henry Gow, Mr. Alfred Wilson, and Mr. F. Leyden Sargent (treasurer and secretary of Unity Church). It was a matter for congratulation that Mr. Stanton W. Preston was also present. The chairman in his opening address expressed the great pleasure it gave him to be there, and he referred to his long friendship with the late Mr. Joseph T. Preston and the family, and the close connection of his own circle with Unity Church. He wished that when the site for the church was acquired his brother (the late Sir J. C. Lawrence), as treasurer, could have seen his way to the purchase of all the vacant land then unoccupied by houses and owned by a florist; but now the ground was built over and its acquisition impossible. The extension of the school buildings was necessary, and had been entered upon, and must be seen through to the end; As the last of the elder Lawrences, he felt it a great pleasure to do all he could to forward the memorial. The Rev. E. Savell Hicks, in the

course of his remarks, mentioned that at the outset he went to Sir Edwin for advice upon the scheme, and was very glad that it met with his approval, which was shown by his heading the subscription list with £100. The Rev. Henry Gow and other speakers urged the cause of the bazaar and memorial fund. On Friday, the opener was Mrs. W. Blake Odgers, and on Saturday, Mrs. Hahnemann Epps; the chairmen for the two days being, respectively, Mr. John Harrison and Mr. Harold Wade. The supporters were Mrs. Wallace Bruce, the Rev. W. G. Tarrant, Mr. S. T. Johnson, the Rev. F. W. Stanley, and Mr. H. G. Chancellor. The sum realised by the bazaar amounted to nearly £300, which was considered satisfactory, although considerably below the £500 hoped for. The report of the bazaar would not be complete without mention being made of three presentations that took place. On Saturday, Mrs. Hahnemann Epps, on behalf of several friends of the Church, presented the Rev. E. Savell Hicks with a framed photographic enlargement from a Bolton portrait of himself, which had presided, during the bazaar, over the Art Stall. On Saturday evening, Mr. Hicks, on behalf of some Church friends, begged Miss Mildred Bartram's acceptance of a framed proof engraving, after McWhirter. Both pictures were grateful recognitions of indefatigable services rendered by the president and secretary of the bazaar. A domestic touch was given to Friday's proceedings, when Mrs. W. Blake Odgers, on behalf of the subscribers, charmingly presented Baby Hicks with a handsome rocking-horse, from one of the stalls. Upon his being placed in the saddle, Miss Alice Odgers, who was attending as Quick-Sketch Artist, made a rapid drawing of baby and steed to the delight of his parents. Throughout the bazaar a cheerful and kindly spirit prevailed, increased by the generous and practical interest shown by friends from neighbouring churches, which augurs well for the future prosperity of the church.

North Cheshire Unitarian Sunday School Union.—The annual meeting was held at Oldham on Saturday, October 20, and was attended by about 130 persons. The committee met in the afternoon to transact necessary business, the retiring president, Mrs. Dowson, presiding. After tea, the meeting was held in the large schoolroom. The president for the ensuing year, Rev. B. C. Constable, occupied the chair, and delivered a presidential address. The minutes of the last annual meeting were read and confirmed and the reports of the treasurer and hon. secretary were read and adopted. The report of the treasurer showed an increased balance in hand. The report of the secretary was more interesting than usual, as it marked the completion of 20 years' service in that capacity, and the meeting passed a special resolution congratulating him on the fact and thanking him for the generous and devoted way in which he had served the Union for 20 years. Miss Dorman was elected vice-president of the Union and Messrs. F. Hepworth and A. Slater were re-elected treasurer and hon. secretary respectively. A resolution of regret at the recent death of Rev. H. Kelsey White was passed, with one of sympathy with Rev. W. F. Turland in his serious illness. Rev. W. Harrison introduced for discussion, "Shall the Union arrange for examinations in our Schools?" A good discussion followed, the result being that five of the schools expressed their willingness to again co-operate in an examination scheme. Hearty votes of thanks were accorded to the opener, to the Oldham friends for their arrangements, and to the president. Among the other ministers present were Revs. H. E. Dowson, J. A. Pearson, A. R. Andrea, H. Bodell Smith, W. G. Price, J. E. Stead, E. Gwilym Evans, and H. E. Perry. Several musical items were given during the evening, and the Benediction closed an interesting and successful gathering.

Portsmouth, High street.—The last survivor—or nearly so—of John Pounds' pupils at the Ragged School, which the old cobbler founded in St. Mary's-street, Portsmouth, has just passed away in the person of Mrs. Ann Shill, of 31, Highbury-street, at the age of 76 years. In the historical picture of Mr. Sheaf—himself a local shoemaker—Mrs. Shill is shown as a girl nine years old, with her arm round her sister's neck. Like her old teacher, Mrs. Shill also helped to bring up several young children

and give them a start in life, in as far as her means would allow her to do.

Suffolk Village Mission: Bedford.—Sunday, October 21, was the thirteenth anniversary of the founding of this Mission, and the Rev. Frederick Summers, of London, was the special preacher. Afternoon and evening large congregations came together from the adjoining villages, and filled the Bedford Chapel on both occasions. The annual tea meeting was held on Monday evening. Miss Tagart presided, and was supported by Mrs. Briddall and Miss Hill (of the Central Postal Mission), Revs. F. Summers, W. Birks, and R. Newell. The room was well filled, and the meeting was thoroughly enjoyed. Mr. Newell gave a hearty welcome to new members, and indicated the programme of the winter's work. In conjunction with the anniversary services a special seven days' mission was conducted by Mr. Summers, consisting of house-to-house visitation with tract distribution, and special religious services in the evenings. In each of the three parishes, Bedford, Monk Scham, and Worlingworth, the people appreciated both the visits and the services, and there is no doubt that much good was done.

FRIENDS in and about London are reminded that not only those who have received personal invitations, but all who are able and glad to be present, will be cordially welcomed to the farewell reception to Dr. Crothers at Essex Hall on Tuesday evening. He is to give an address at a quarter to nine.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 28.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLEY.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. S. M. CROTHERS, D.D. Citizen Sunday.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A. Evening: "The Religious and Moral Significance of Shakespeare's 'The Tempest.'"
Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Rev. T. E. M. EDWARDS.
Ilford Assembly Room, Broadway, 6.30, Mr. R. W. KITTLE, LL.B.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Mr. GEORGE WARD.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Green, Sunday School Anniversary, 11.15, Rev. C. ROPER, B.A.; 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. T. ELLIOT.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. JAMES HARWOOD, B.A.
Wimbledon, Smaller Worpole Hall, 7, Rev. A. A. CHARLESWORTH.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. W. COPELAND BOWIE: Evening, "Why I am a Unitarian."
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Church, The Hall, Lytham-road, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. W. G. TARRANT, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. W. ROSLING.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-bridge, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House.

CARFARNAVALE, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE,
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM. Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

BERESFORD HOUSE SCHOOL, UPPERTON ROAD, EASTBOURNE. Recognised by the Board of Education. Boarding and Day School for Girls. Sound education on modern lines. Special attention paid to physical development under one of Mrs. CONN's assistants. Illustrated prospectus upon application. Head Mistresses: Miss SPEAKMAN and Miss BEAUMONT, B.A., London. Half Term, November 6th.

MARRIAGE.

DUNBAR—STEIB.—On October 18th, at the Unitarian Church, Hackney, by the Rev. Henry Rawlings, M.A., John, eldest son of the late James Dunbar, of Dufftown, Banffshire, N.B., to Florence, third daughter of the late William Steib, of Hackney.

DEATHS.

TAYLOR.—On October 22nd, at Worthing, Edward Dyson, second son of the late Thomas Zombe Taylor, of Starston Place, Norfolk, aged 63.

IN MEMORIAM.

In Loving Remembrance of the Rev. SAMUEL JENKINSON, who died October 17th, 1905, aged 61 years. Also ELIZA, devoted wife of above, who died October 26th, 1905, aged 60 years. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



"Really wholesome Confectionery."
Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

JUST PUBLISHED.

Cloth, Fcap. 8vo, gilt top, 1s. net, postage 1d.

THE MAKING OF RELIGION.The Essex Hall Lecture for 1906.
BY SAMUEL M. CROTHERS, D.D.

Cloth, Cr. 4to, 1s. net, postage 2d.

THE TEACHING OF THE TWELVE APOSTLES FOR ENGLISH READERSA Translation with Introduction
and Notes.

BY JAMES EDWIN ODGERS, M.A., D.D.

BOOK ROOM, ESSEX HALL, Essex-st., Strand, W.C.

NOW READY FOR NOVEMBER.**"YOUNG DAYS."**Our Young People's Own Illustrated
Magazine. 31st Year.

Edited by Rev. J. J. WRIGHT, F.R.S.L.

PRICE ONE PENNY MONTHLY.

One Copy post free for a year from the Publishers for 1s. 6d.

MONTHLY NOTES

FOR

ALL WHO TAKE SUNDAY CLASSES,
Whether in their Homes or in Sunday School.
Edited by Rev. CHARLES ROPER, B.A.**PUBLISHED MONTHLY, PRICE ONE HALFPENNY**
Yearly Subscription, Post Free, 1s.

LONDON:

THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.**A PERFORMANCE OF****"His Excellency the Governor"**

will be given in aid of the

BOSTON CONFERENCE FUND,under the direction of Mr. Herbert Lawford,
at the
King's Hall, King Street, Covent Garden,
on

WEDNESDAY, NOVEMBER 21st, at 8.30 p.m.

The following Ladies and Gentlemen will
take part:—Miss Adelaide Dresser, Miss A.
Wylie, Mr. Walter B. Odgers, Mr. Herman
Erkine, Miss Janet Oram, Mr. Herbert Law-
ford, Mr. W. Ellis Reynolds, Mr. L. E. Norman,
Mr. E. G. Oram.

Admission by Ticket only.

Prices: Stalls, numbered and reserved, 5/-;
Stalls, reserved unnumbered, 2/6; Balcony, 1/-.Under no circumstances whatever will any
money be taken at the doors.Tickets can be obtained through members
of the Laymen's Club and Women's Social
Club, or fromW. FITCHETT WURTZBURG,
3, Lawn-road, Hampstead, N.W.**FOURTH CITY MUTUAL BENEFIT
BUILDING SOCIETY,**

2, Coleman Street, London.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice,
3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

Board and Residence.**BOURNEMOUTH.**—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade,
Dune south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. Pocock.**ST. LEONARDS-ON-SEA.**—"Cran-
stock," 59, Warrior-square. First-class
BOARD AND RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.**LANGLEY HOUSE, DAWLISH,
DEVON.**—BOARD AND RESIDENCE
for Ladies. Beautiful country. Sea and
moorland. Bracing climate. Special advan-
tages for girls requiring a change. Home com-
forts and genial companionship. Prospectus
from MISS NANCY JONES.**SEAFORD, SUSSEX.**—Furnished
Apartments facing the sea; highly
recommended; moderate terms.—Mrs. CHAM-
BERLAIN, 5, Claremont-terrace.**NEWQUAY, CORNWALL.**—APART-
MENTS, or would Let Furnished. Sea
view.—Mrs. VICKERS, Hazel Mount, Bay View
Terrace.**HIGHGATE.**—UPPER PART of a
lady's beautiful modern house TO LET.
Four large unfurnished rooms, one fitted as
kitchen; large garden. Pleasant, open situ-
ation. Rent £48.—Address, A. K., INQUIRER
Office, 3, Essex-street, Strand.**RHOS-ON-SEA, COLWYN BAY.**—
HOUSE (7 rooms) TO LET, Furnished,
with or without attendance; or Apartments.
Moderate Winter terms.—Apply, Rev. C. J
STREET, 64, Crescent-road, Sheffield.**HAMPSTEAD** (best part).—
INVALID or PAYING GUEST
offered pleasant Home by lady and daughter.
Private suite, with board, if desired. Excellent
house, nice garden, gravel soil. Near Heath,
stations. Medical reference.—St. Martin's,
Thurlow-road, Rosslyn-hill.**THACKERAY HOTEL**

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.This large and well-appointed TEMPERANCE
HOTEL has Passenger Lifts, Electric Light
throughout. Bathrooms on every Floor; Spacious
Dining, Drawing, Writing, Reading, Billiard and
Smoking Rooms. Heated throughout. Bed-
rooms from 2s. 6d. to 5s. 6d. Full Tariff and
Testimonials on application. Inclusive charge
for Bedroom, Attendance, Table d'Hôte Breakfast
and Dinner, from 8s. 6d. to 10s. 6d. per day.
Telegraphic Address: "Thackeray," London.**EATON'S TEMPERANCE HOTEL,**
22, Gifford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d.
Breakfast and Tea from 1s. Patronized re-
peatedly by many visitors during the 30 years
of its existence.**"UNITY."**—Magazine for Unitarian
Propaganda. Adopted by churches
with or without local page. Issued for last
Sunday in each previous month. One copy
post free, 1d.—1s. 6d. a year; 9d. per dozen;
3s. 6d. per 100; extra charge local page.—
Address to EDITOR, Ivy House, Mottram,
Manchester.**PULPIT SUPPLY.**—Rev. FRANCIS
WOOD, 16, Edna-street, Crumpsall, Man-
chester.**E. NORMAN REED & CO.,****Artists in Stained & Leaded Glass**

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

**Situations,
VACANT AND WANTED**

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.**S**ITUATION required as COM-
PANION-HELP or any position of
trust. Good dressmaker.—"M., 13, Lifford-
road, Coldharbour-lane, Camberwell.**MINISTER'S DAUGHTER SEEKS**
EMPLOYMENT, Mission preferred.
Experience: teaching, nursing (district and
private), dispensing, shorthand, typewriting.
London Matriculation.—ESTHER, INQUIRER
Office, 3, Essex-street, W.C.**L**ADY COMPANION or NURSE.
—Housekeeper, excellent needlewoman.
Five years' reference.—Apply, Miss HERBERT,
12, Lawn-road, Fish Ponds, Bristol.**H**HEAD CLERK, CASHIER, or as
TRAVELLER.—Advertiser (29), well
known in Unitarian circles, earnestly seeks re-
engagement. Highest references as to ability
and personal character.—Address, E. G., 103,
Offmoor-road, Kidderminster.**W**ANTED. — Salaried SUPERIN-
TENDENT for Girls' Sunday School
in Birmingham. Duties, to superintend morn-
ing and afternoon school; to visit scholars in
their homes; to conduct class of teachers.—
Apply, stating age, qualifications, and salary
required, to T., INQUIRER Office, 3, Essex-street,
Strand, W.C.**G**ENTLEMAN'S Daughter, 20, well-
educated, experienced with children,
desires appointment (Derbyshire or Midlands
preferred) in good family, as MOTHER'S
HELP. Must be treated as member of family;
salary £18.—A., INQUIRER Office, 3, Essex-
street, W.C.**BETHLEHEM UNITARIAN
CHURCH, NEWCHURCH.**The Pulpit at the above Church is now
VACANT.—Applications to the Correspond-
ing Secretary, GEORGE HOWORTH, 65, Burnley-
road, Waterfoot, nr. Manchester.**Terms for Advertisements.**Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Prop-
rietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lamb Conduit-street, W.C. Manchester
(Wholesale). JOHN HEYWOOD, Deansgate—Saturday,
October 27, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3358.
NEW SERIES, No. 462.]

LONDON, SATURDAY, NOVEMBER 3, 1906.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK...	713
LEADER:—	
Farewell to Dr. Crothers ...	720
ARTICLES:—	
England Beyond Seas ...	714
The Bath Memorial ...	717
A Triangular Debate ...	718
Musings by a Minister—XLVII. ...	718
Essays in Restatement.—XXI. ...	719
Christian Science in America ...	724
MEETINGS:—	
Farewells: At the Laymen's Club ...	720
At Essex Church... ...	722
At Essex Hall ...	722
British and Foreign Unitarian Association ...	723
CORRESPONDENCE:—	
Isolated Churches—Carlisle ...	725
A Church for the Solitary ...	725
"John Pounds" Cottage ...	725
Coal Mining Profits ...	726
A Warning ...	726
LITERATURE:—	
Books New and Old ...	715
A Swiss View of New England ...	716
THE CHILDREN'S COLUMN ...	719
NEWS FROM THE CHURCHES ...	726

NOTES OF THE WEEK.

[ANOTHER holiday sermon, on "Niagara," by the late Rev. R. A. Armstrong, we hope to publish in next week's INQUIRER.

THE address to Mr. S. S. Tayler on his retirement from the hon. secretaryship of the Stamford-street Sunday School, which he has held for thirty-two years, is to be presented after morning service to-morrow (Sunday), on occasion of the Sunday School Anniversary. It is hoped that all who have signed the address may be able to be present at the service.

MR. F. J. M. STRATTON, B.A., of Cambridge, University Smith's Prizeman, 1906, and Isaac Newton student, 1905, has been elected to a Drosier Fellowship at Caius College. This means, we understand, six years; to be devoted to astronomical research; and we congratulate not only Mr. Stratton on this fresh distinction, but all the friends who are interested in our Cambridge services, for which Mr. Stratton has once more undertaken to act as secretary.

THE opening of the Committee stage of the Education Bill in the House of Lords has not been very promising. In spite of the Primate's warning that he would not support "wrecking" amendments, we have seen him and the Bishops generally supporting an addition to Clause I. to the effect that all option as to providing religious teaching is taken from the communities affected. Henceforth religious

teaching must be arranged for every school day—if the amendment is accepted by the Commons. Meanwhile we are curious to know what kind of religious teaching is thus to be provided, and there the crux will come. On Clause II. a proposal to compel local authorities to take over "voluntary" schools led on Tuesday evening to a confused scene, the only clear point being that such a proposal, involving as it does serious financial burdens on the ratepayers, is beyond the constitutional power of the Upper House to make.

ON Wednesday the Lords pursued their amending policy still further, the Archbishop of Canterbury and his friends being determined to get denominationalism well established and endowed. It would be tedious to enter into detail on the many suggestions made, not without further confusion, by one peer and another. The general effect of the changes made and foreshadowed is evident from the fact that a special meeting of the Evangelical Free Church Council has been called for Monday next to "demonstrate" against them. Our sympathy is certainly much more with the Nonconformists than with the Clericals, but we should remind both parties that this is not a sectarian but a national question. The plain citizen is not edified by this scramble for denominational advantage, and is disposed to cry, "a plague o' both your houses." If a strong voice could be heard in the Legislature warning off these partisans and spoilers it would be widely welcome.

THE National Anti-Sweating League has been holding a successful three days' conference on the Minimum Wage at the Guildhall. The first session was opened by the Lord Mayor, attended by his mace bearer, and the chairmen were successively Sir Charles Dilke, M.P., Mr. George Barnes, M.P., and the Earl of Dunraven. Sir Charles has had charge of the Minimum Wage Bill, which has been introduced into the House of Commons; Mr. Barnes represents the Independent Labour Party, of which he is one of the original members, and the Earl was chairman of that House of Lords Committee on Sweating which inquired into the subject nearly twenty years ago.

A GOOD deal has happened in the interval. The great strike of dock labourers, with its cry of the "docker's tanner," was followed by the miners' strike, when the thought of the "living wage" had so much to do with turning popular sympathy in the men's direction. The term

"sweating" is usually confined to "sub-contract" or "home" work, and very largely affects women, though men are also its victims. But gross underpayment of labour is not confined to industries which are technically sweated industries, and the whole question of the necessary minimum of wage is before the country. Another thing has happened, and one which is likely to have great effect on a people like the English, who always distrust any truth which is also new. Our Australasian colonies have introduced a legal minimum, and, as it is claimed, with most beneficial results.

UNDER such circumstances as these, the Anti-Sweating League has held its first conference, and sums up its deliberations with the following resolution:—

"That this Conference welcomes the formation of the National Anti-Sweating League, heartily endorses the policy of securing by legislative action a Minimum Wage in the Sweated Industries, and pledges itself to forward that policy by every means in its power."

THE Conference represented both a strong movement for bringing the question within the sphere of practical politics, and a serious effort to enlighten and inform the country on the issues involved. The proceedings are to be published, and there will be further and more convenient opportunity of dealing with the various papers and discussions. Among those who read papers were Mr. J. A. Hobson and Mr. Sidney Webb, who dealt with the economic problems. The Hon. Bernard Wise and Mr. Pember Reeves described the Australasian experiments, remarking that it was not necessary at this time of day to prove the advantage of a minimum wage, but merely to persuade the country. Other branches were dealt with by Miss Gertrude Tuckwell, Miss Clementina Black, Mr. Stephen Walsh, and Mr. Chiozza Money, M.P.

DR. ELIZABETH BLACKWELL, who is now in her eighty-sixth year, and was the first woman to take a medical degree and enter the profession (she graduated at Geneva, N.Y., in 1849, and afterwards studied in Paris and London), paid a visit this summer to her relatives in America, after an interval of 37 years. While she was there, her sister, Dr. Emily Blackwell, with whom she established the first infirmary and dispensary under the direction of women doctors in New York in 1857, celebrated (on October 8) her eightieth birthday. Dr. Elizabeth returned last Saturday to her home at Hastings. The two sisters are

natives of Bristol, but went as children with their parents to America. The younger sister has spent the whole of her working life in America; the elder settled in this country again in 1869. It is a story of noble courage and consecration to the highest service which Dr. Elizabeth Blackwell has told in her volume of autobiographical sketches, "Pioneer Work in opening the Medical Profession to Women," published eleven years ago. Another little book of hers, "Counsel to Parents on the Moral Education of their Children in Relation to Sex," which rapidly went through several editions, was another piece of admirable pioneer work, by which she earned the gratitude of large numbers, to whom she had thus spoken a sorely needed word.

A LITTLE book of an exceptionally interesting nature is about to be printed which will contain addresses from different parts of Russia and various classes of Russians in reply to the British Memorial to the late Duma. The delegation from this country has not been allowed to go to Russia to present its Address. Under the circumstances this was perhaps not to be expected or even hoped for. It is hard, no doubt, to have to stand aside unable to do anything for the Russian people in their struggle for freedom, but in the affairs of nations it is specially true that each must work out his own salvation. The Russian people have the sympathy of the friends of freedom and justice here and elsewhere, and they know it—as knowledge grows they come to know it more and more, and the assurance of this fellow-feeling, of what the peasants finely call their "English brethren," will itself strengthen them for the fight.

NOVEMBER 24 is the date now arranged for the simultaneous publication in this country and America of the first volume of the "Dictionary of Christ and the Gospels," edited by Dr. James Hastings, and Dr. J. A. Selbie. Messrs. T. & T. Clark are the publishers, and the dictionary will be completed in two large volumes, similar in size to Hastings' "Dictionary of the Bible." It is, however, a work quite distinct from that dictionary. The articles are all new. They are written by new men, and with a new purpose. It is, first of all, a *preacher's* dictionary. Its authors are preachers. First, they are scholars—for without scholarship the work would be worthless. But they are scholars who know how much more it needs to be a preacher.

AN HISTORY of the three Methodist organisations which are shortly to be united is said to be in preparation and to have received the sanction of the joint committee.

MR. W. P. HARTLEY has made an offer to add one-third to any increase in the Primitive Methodist African Mission Fund.

TO CORRESPONDENTS:—Letters, &c., A. W. B., B. B., E. B., W. H. D., H. G., A. H., A. A. L., C. P., H. D. R., C. H. T.

ENGLAND BEYOND SEAS.

IN allowing the implication borne by this title, I trust I shall not be repeating a mistake made by a dark-skinned African while looking at the dusky bronze statue of Van Riebeck which stands gazing up one of the main streets of Cape Town, with the sea at his back. Having looked at the blackened figure for some moments, the coloured observer turned to a friend and said with deep satisfaction: "I never knew before that this great man was of our folk." We are apt to read our own predilections into the things we see, when outward signs seem to confirm them. And yet if the "City of Cape Town" (as it is officially designated) represents the Cape as London represents English life and thought, and British South Africa is only a larger Cape, we may legitimately regard this vast Colony, or group of Colonies, as a greater England beyond the sea.

I was not prepared for this deduction. I had supposed that our distant Colonies holding life under new conditions would have developed a new civilisation and initiated a new era. As it is, you are much farther from England not only in Brittany across the English Channel, but even in Wales across the Severn, than you are in Cape Colony. Now it may be that it is the very greatness of England that prevents Colonial expansion upon original lines. It is curious to be so far away from England and yet be so constantly under the shadow of England. You ask a longshoreman how the harbour lies, and he replies: "looking straight toward England," and not in terms of the compass. You look at the shops and see that articles of English manufacture everywhere abound. You glance over the papers and find that news of minutest interest are daily cabled from England. English magazines predominate on the tables in the libraries, while the shelves are stocked with English works. South African writers, of whom there are but few, publish in England and first appeal to the English public, who decide the good or evil fortune of a literary work. It is unfortunate that South African Art and South African Music should be so largely imported and that in intellectual and artistic matters the Cape ranks only among English "dependencies abroad."

And yet so much meets the eye to belie the derivative and imported mental life of the community. The skies are most un-English in their clearness and crystalline brightness. The air is rare and pure and resonant, with the disadvantage that every sound is magnified and distant noises sound close at hand, while the natural configuration of the background of mountain, forming a section of an amphitheatre turn Cape Town into a huge whispering-gallery. The flora is magnificently alien, and the variety and loveliness of the blooms one meets in the bush, simply bewilder the beholder, while they charm and enchant him. The birds wear strange plumage, and call to each other in unfamiliar cries. All the nations of the earth have come together to make up the population. From the most unpromising black to the purest Circassian white lie all shades and gradations of human colour, ringing the changes

on red and brown and yellow. The diversity of tongue testifies to the cosmopolitan nature of the inhabitants, but enhances the value of their common acquired English speech. Even the Dutch seem more concerned with the doings of England than of the Netherlands, though they have reason to regard with mixed feelings that small sea-girt isle, whose people will never let them alone, but insist on adopting them into the family and sharing the heirlooms. In adopting the English government, they adopt Oxford and Cambridge and London, with Fleet-street and the Royal Academy of Art and Music somewhere in their train—and that is an important factor for the future evolution of the country. The Dutch Reformed Churches may hug their old traditions and pretend to ignore the Higher Criticism and the Social Problem, but in these matters both Holland and England are making raids upon their mental territory, and their subjection is only a matter of time. Exclusive modes of thought are favoured by the separation of races, and the welding together of diverse racial elements must tend to a fuller as well as a freer life. It is the privilege of England to be offered the opportunity of presiding over this fusion of materials so varied and discordant, and nurture the child of its old age to a status of independence and self-reliance. The greatest benefit England could confer upon the Cape is to make itself unnecessary to it, help it to find a life of its own, fresh, vigorous and new, a life in accord with the bounties of Nature, and in glad harmony with the bright and sunny clime. A Colony that can produce a flora which equals in variety and beauty that of the whole of Europe, will not be lacking in other resources of utilitarian and æsthetic worth. The author of "Plants and their Ways in South Africa," writes:—"South Africa, with its wealth of beautiful flowers, can well dispense with introduced flowers, except the roses and violets which were lacking—and how they do thrive!"—which reads like a parable. The exquisite fragrance of the modest English violet, and the tender and refined beauty of the beloved English rose symbolise those very qualities which South Africa has most need of receiving from us. We have sent thorns and bristles enough—aggression and devouring enterprise, the results of which are too apparent in the general depression that weighs down the land; let us now send roses and violets, the refinement, the courtesy, the ripe wisdom, the tender sympathy, due from a people of vaster and wider experience to a younger folk. "We were lacking in roses and violets, until England sent them to us—and now how they thrive among us!"

Cape Town.

J. TYSSUL DAVIS.

It will be seen from the report of the British and Foreign Unitarian Association Council meeting that the Rev. T. P. Spedding gave a very interesting address on the Unitarian Van Mission. He had with him some picture post-cards, showing the van in all its glory, "Unitarian Van" clearly to be read on its front and side, and larger still upon the front—"Truth, Liberty, and Religion."

BOOKS NEW AND OLD.

I DOUBT whether many people read the poetry of George Herbert now; but he will continue to have his lovers, and his name is not likely to be forgotten so long as the Church retains its honour for sainthood. It was a sainthood of a peculiarly English type, without the stormy emotions or the dramatic self-sacrifices of men of more passionate blood—quiet, restrained, marked by delicacy rather than by strength of feeling, but with its own power and charm.

The reign of James I. was hardly the time when we should look for the practice of holiness. The splendours of the Elizabethan age had passed away. New problems of government and religion were pressing upon men's minds. The Church had broken definitely with Rome, but Papal intrigue was busy at work, while High Churchmen of the type of Laud encouraged an attitude of embittered hostility to the Puritanism of the common people. The Civil War was about to re-cast the forms of national life and to set the problems of the next two hundred years. It was the day of the intrepid leader, the skilful plotter, the unscrupulous advocate in politics—of the controversialist, the pamphleteer, the ecclesiastical lawyer in religion. But in this din of contending factions it is possible for us to keep company with a little group of men who, in different ways, had given their hearts to the beauty of holiness and left the gauds and ambitions of this world for "the sweetness of Jesus."² Such were Dr. John Donne, the Dean of St. Paul's; Richard Crashaw, the ardent mystical poet; Nicholas Ferrar, of Little Gidding; George Herbert, of Bemerton. And yet Herbert was in many respects the product of his age: He was a noble and a gentleman. He was bred in the atmosphere of the University and the Court. In the humblest offices he was never without an air of distinction and refinement, which, if in part it was the work of grace, was also the fruit of good breeding and sensitive taste:

George Herbert was born in Montgomery Castle, the ancestral home, in 1593. When he was three years old his father died, and shortly afterwards his mother moved to Oxford in order to supervise the education of her eldest son, Edward, the Lord Herbert of Cherbury, who has told the story of his life in a book which Horace Walpole has described as "perhaps the most extraordinary account that ever was given seriously by a wise man of himself." Magdalen Herbert was a woman of no ordinary gifts, and her rare charm and sweetness of manner won for her troops of friends among the most distinguished in the land. George owed much to her deep piety and her sincere veneration for holy things: It was of her, in the gracious evening of her life, that Donne wrote the beautiful lines:—

"No spring nor summer-beauty has such grace

As I have seen in an autumnal face."

The brilliant boy passed through Westminster School and Trinity College, Cambridge. He became a fellow in 1615, and in 1620 he was elected to the office of Public Orator to the University, and

apparently the world lay at his feet: But it is not Herbert the elegant Latin scholar, writing complimentary letters to the King and his Chancellor, a favoured person at Court, with a fashionable career open before him, but the poor country parson of Bemerton who is of interest to posterity. That he felt the attraction of political life and cultivated society strongly for a time, there can be no doubt; but it is a strange misreading of the deeper motives of a life, which was never without its fervent spiritual aspirations and a tender reverence for the beauty of sacred things, which can discover nothing but the fruit of frustrated ambition in the piety of his later years. "The activity and sweetness that marked his pastoral life at Bemerton," says Mr. Shorthouse, "amidst ever-increasing weakness and approaching death, were not the result of disappointed political hopes. Such years do not follow on such a youth, and such fruit is not grown on such a stock. Those verses, which have been called with singular infelicity 'the enigmatical history of a difficult resignation,' are in fact the spiritual instinct of a human life consecrated to God amid the pleasures, the temptations, the pains of this world's courts and cities."

It was in 1630 that he was presented, through the influence of his kinsman the Earl of Pembroke, to the small living of Fulston St. Peters and Bemerton, near Salisbury, with the cure of three hundred poor souls—a higher privilege, as he had come to regard it, than anything else which the world had to offer him. He found the parsonage house in an almost ruinous condition, and the little church so dirty and neglected as to be quite unfit for its sacred uses. His first work was to restore it, and in arrangement and simple adornment to make it suitable for the beautiful ritual of Christian devotion. Then, quietly and patiently, he set himself to inspire his parishioners with a sense of the reality of heavenly things, teaching them to weave the influence of sacred seasons and the services of religion into their daily thought and toil. Daily, at ten and four, he read prayers in the church, and, as Izaak Walton tells us, he "brought most of his parishioners, and many gentlemen in the neighbourhood, constantly to make a part of his congregation twice a day; and some of the meaner sort of his parish did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Herbert's saint's-bell rung to prayers." That these quiet and holy labours had in them no element of difficult resignation we have the evidence of his own words:—"I now look back on my aspiring thoughts and think myself more happy than if I had attain'd what then I so ambitiously thirsted for. And I can now behold the Court with an impartial eye, and see plainly that it is made up of frauds and titles and flattery, and many other such empty, imaginary, painted pleasures; pleasures that are so empty as not to satisfy when they are enjoyed: but in God and His service is a fullness of all joy, and pleasure, and no satiety."

A few days before his death, in 1633—for this apostolical ministry was destined to last barely three short years—he gave a commission to a friend by his bedside in the following terms: "Sir, I pray deliver

this little book to my dear brother Farrer, and tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of Jesus my Master: in whose service I have now found perfect freedom. Desire him to read it; and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not let him burn it; for I and it are less than the least of God's mercies." This little book was the manuscript of "The Temple; or, Sacred Poems and Private Ejaculations," the volume of verse upon which the fame of George Herbert as a poet rests. Next to the purity and sweetness of his own life, it is his most precious legacy to the world. It is hardly possible, except by the happy expedient of leisurely reading, to gain any idea of its quaintness and of the personal intimacy of its devotional feeling. "Herbert speaks to God," says Richard Baxter, "like a man that really believeth in God, and whose business in the world is most with God: heart-work and heaven-work make up his book." It is a collection of poems, all of them brief, some of them hardly more than an ejaculation of praise or need; but most of the moods of the soul in its experience of religion find expression. Now it is the note of exultant joy which is struck:—

"Let all the world in ev'ry corner sing
My God and King."

Now it is the confession of the power of some secret sin to frustrate the grace of God:—

"Lord, with what care hast Thou begirt
us round!

Parents first season us; then school-masters

Deliver us to laws; they send us bound
To rules of reason, holy messengers,
Pulpits and Sundayes, sorrow dogging
sinne,

Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises;
Blessings beforehand, tyes of grateful-
nesse,

The sound of glorie ringing in our eares,
Without, our shame; within, our con-
sciences;

Angels and grace, eternall hopes and
fears.

Yet all these fences and their whole array
One cunning bosome-sin blows quite
away."

At other times we listen to the confession or the plaintive yearning of his own heart:

"Come, Lord, my head doth burn, my
heart is sick,

While Thou dost ever, ever stay;

Thy long deferrings wound me to the
quick,

My spirit gaspeth night and day;

O show Thyself to me

Or take me up to Thee."

Or, again, it is quiet joy in the sense of restored mercy and peace:

"And now in age I bud again,

After so many deaths I live and write;

I once more smell the dew and rain,

And relish versing: O my onely Light,

It cannot be

That I am he

On whom Thy tempests fell all night:

These are Thy wonders, Lord of Love."²

George Herbert is not a poet of rich and powerful imagination; and his love for the curiosities of expression interferes in some degree with the simplicity of his diction. But he has the gift of winning affection, and of being companionable in the intimacies of feeling where most companions are an intrusion. He can give substance and beauty to evanescent emotions in a way which few men have been able to do, and by the alchemy of his verse change the coarser desires of our hearts into the fine gold of love and prayer. Like the psalmist, he drew from the deep wells of his own experience; and his poetry will live because it is so intensely personal, the autobiography of a most sensitive and beautiful soul. W. H. D.

A SWISS VIEW OF NEW ENGLAND.*

HERR PFARRER ALFRED ALTHERR, of Basel, President of the Swiss Verein für freies Christentum, a stalwart champion of reform in its early days, and a correspondent of the British and Foreign Unitarian Association, was invited two years ago to lecture in Boston, at the Unitarian Anniversary Meetings on Religious Literature in Switzerland. He made use of the occasion to see as much of the Eastern States as his time of leave would permit, kept his eyes wide open and his pen at work during the whole of his journey, and on his return published a selection of his letters home:

The resulting book, which, with an appendix on Helen Keller, reaches to 240 pp. 8vo., is pleasant and interesting from cover to cover. The author has just the right equipment for his task—a power of keen and quiet observation, wide and perceptive sympathy, patience, humour, and the art of making friends. His judgments are ripe, modest, and fearless, and piquantly flavoured with the prepossessions of a formed and strong character. He is perfectly well aware of his own little deviations from a strictly judicial attitude, and willing to share your smile at them, but not in the least ashamed of them. Besides all this, he has an easy style, not without wit, can present a portrait or suggest an atmosphere in few words, tells his stories well, and, above all, has the knack of hitting on interesting things wherever he goes:

For instance, the second line in the book introduces two married couples, Scotch people returning from Venice, with whom the Herr Pfarrer shares a compartment from Basel to Paris. Before long we find him singing German folk-songs with one of them, who had studied at Heidelberg. They talk, and the singer turns out to be an old acquaintance of Dr. Martineau, and full of information about Channing and Theodore Parker. Now Theodore Parker is the author's hero, whose biography he has written. What could be happier? "We quickly made friends," and set up community of goods at luncheon-time. In the next stage our Pfarrer comes across an agent of the gambling-hell at Monaco, whose business it is to travel about in express trains, and stimulate the gambling fever by losing at rouge et noir. Then he remarks on the masses of mistletoe in

the trees that line the railway. At first he took them for birds' nests, but was enlightened by a professor of Natural Science at the Sorbonne, who receives a salary of 18,000 fr., abhors the clergy, and regards Jesus as a myth. By the time this interesting person has explained his views, the masts of Havre are in sight; but before Herr Altherr reaches his ship he has a political discussion with an old out-porter, and receives the confidences of a young man whose heart is torn asunder by love of the ocean and love of Angélie.

Such incidents, in recording which the author unconsciously reveals his own kindness, enliven the whole journey. We have also an abundance of humorous reflection, and many terse dicta on such topics as American dwellings, cemeteries, statues, schools, President Roosevelt, the English language, Yankee abstinence (somewhat ruefully dwelt on), the negro question, chivalry towards women, and much more. The Swiss pastor finds fellow-countrymen everywhere, and makes us almost as glad to meet them as he was. The second generation, however, repudiate their Swiss nationality—"No, sir, American." Here is a little story which serves as a tailpiece to chapter x.:—"Of course they have cremation in America; they had it before we did, and it is continually increasing. When I called at the office of the *Amerikanische Schweizer-Zeitung*, in the oldest part of New York, I found in the narrow room, amid piled-up layers of paper, a fellow-countryman called Siebenmann at work. 'Do you manage the whole work of that big newspaper alone?' I asked. 'Oh, no, Herr Pfarrer,' he laughed, 'there are five of us, and three of them are here in this room.' I turned round, for I supposed the invisible two must be writing somewhere behind the paper mountains, but all my hunting failed to unearth them. 'Two of the five are here,' said Herr Siebenmann, and lifted the lids from two brass vessels, which I had supposed to contain tobacco or something of that sort. 'Look, these are our two departed colleagues.' In each jar was a little heap of ashes, with small porous bones."²

The necessity of personally delivering a present from a ninety-year-old father in the old country to a son on the Hudson takes Pfarrer Altherr to the great Edison works, where his old schoolfellow John Krüsi had been the inventor's right hand. We have a vivid description of the place. The author's connection with "dear old Krüsi" opens the doors of the inaccessible magician himself. As he stood in the waiting room at Orange the visitor imagined that he had strayed into a lunatic asylum, such an extraordinary mixture of voices and instruments, holding forth in oration, solo, chorus and symphony, came in hurly-burly through the window: phonographs were being tested. Edison claimed the phonograph as his greatest achievement, and was confident that he would eventually produce an instrument so perfect as to reproduce, with absolute truth, every instrument in a great orchestra. He put forward, not as a wild poet's dream, but as the project of a practical business man, the good time to come, when the inhabitants of lonely islands and hidden mountain hamlets shall listen entranced to the preacher in Westminster Abbey, the

singer in Paris or St. Petersburg, the concert in New York or Tokio. The very first utterance of the very first phonograph, it seems, was Edison's rendering of the immortal lines which begin, "Mary had a little lamb."

The main theme of the book is what happened at Boston—the Anniversary Meetings and Emerson Memorial meetings, with all the encounters, new acquaintances, excursions and visits, and the reflections they aroused. "I am surprised to find that whenever I have come across Unitarians hitherto, it is never Parker, but always W. E. Channing, who predominates as their real leader. A monument to Channing has just been completed in a beautiful site, opposite the Arlington Church, where he once preached, whereas Parker's seems still to linger in the remote distance. The present central rendezvous of the Unitarians is called specially Channing Hall, whereas the Parker Memorial is a house where the Benevolent Fraternity Society is lodged, and contains all sorts of rooms for religious gatherings, libraries, evening-schools, charities, and the like. But I admit that the modest house, dedicated to all good works, is appropriately associated with the greatest preacher of practical love to God and man." The votary makes his pilgrimage to the shrine at Lexington, and relates every incident—down to the "salmon and potatoes, cakes and strawberries, icewater and coffee: quite American," which the "Rev. Staples" gave him for lunch, and the formal introduction to the maid-servant, which surprised this democratic Schweizer very much. But relic-hunting, he concludes, "is somewhat foolish and pitiable. Nothing really comes of it. On the other hand," the mother of friend Wendte here in Boston, a fine delicate little woman of eighty-one years, who once kept school near Parker, knew him quite well personally and tells of him with flashing eyes—that is something."

We have the delegate's greeting from the little republic to the great one given in full, and a summary of his lecture on "The Origin of Growth of the Liberal Churches in Switzerland." We also have a diary of the meetings, full of known names and familiar emotions, and giving a delightful impression of American Unitarianism. Among the special characteristics of the sermons and addresses delivered at Boston Pfarrer Altherr remarks: (1) An absence of any narrow glorification of party, as if everybody who wished to pass for a free-thinking and cultured man must be a Unitarian. (2) Much self-criticism; this is not confined to New England. (3) The reiterated reminder that free thought in religious subjects does not of itself constitute goodness, let alone Christianity. (4) The insistence that the outward prosperity, unless balanced by inner striving, is a danger to character: the springs of life are in the heart. (5) The large numbers of Unitarians who had come over, through conviction, from other denominations, and the broadening movement among the orthodox of which this is symptomatic.

The account of the great day ends (*παρά προσδοκίαν*) somewhat with the following note, which I quote in support of what I last wrote in the INQUIRER. "Einen gerechten Abscheu hat man hier vor dem Spucken; In the railway-station at Phila-

* Eine Amerikafahrt in Zwanzig Briefen, von Alfred Altherr (Hubert & Co., Frauenfeld).

delphia it costs according to announcement 500 dollars, in Boston 100 dollars, which seems enough. But the practical American does not merely forbid, he helps at the same time. Cuspidors (*i.e.* spittoons) are everywhere to be found. In the rooms where the meetings are held there is one by the side of every chair."

Besides a report of the great Emerson festival, and the pious sight-seeing which it entails, we have tributes to Garrison and to Longfellow, whom our author greatly admires—though he does not know after what character, in what novel, by what writer the steamer "Priscilla" has been named! And, apart altogether from this ready-made interest, the book is thoroughly readable, without a single dull page. It may be cordially recommended to every reader of German.

E. W. LUMMIS.

THE BATH MEMORIAL.

WE noted last week the unveiling in Trim-street Chapel, Bath, on Sunday, October 21, of the memorial brass to five Mayors of Bath, Sir Jerom Murch, Thomas Jolly, Handel Cossham, J.P., M.P., William Crucknell Jolly, J.P., and John Ricketts, J.P., who had been worshippers in that chapel. A memorial sermon was preached on that occasion by the Rev. J. Edwin Odgers, M.A., D.D., a native of Bath, whose father, the late Rev. W. J. Odgers, was minister of Trim-street Chapel 1853-1874.

"Citizen of no mean city" (Acts xxi. 39), was the text Dr. Odgers took for his sermon,* and speaking first, in a reminiscent vein, he said that was a day of public memorial, but who could prevent its being one of private and personal reminiscence at the same time? To himself the occasion brought back memories associated with his early life, which he trusted as long as he lived he should always cherish. How many of the scenes of that early life of his grouped themselves around that chapel as its natural centre! There he sat as a schoolboy under his father's ministry, there it was his privilege to know four of the men whom that tablet unveiled commemorated, and there he knew others who took their places in the portrait gallery of memory and whose figures would never be erased. He knew where they sat, those quiet, venerable presences, visiting the House of God from week to week. His first feeling was one of deep gratitude. He realised as never before the value of the ties that bind, or may bind, age and youth, that link together generations of living men. He remembered that chapel before it was as now, for soon after 1853 all but the external walls were changed, and he believed the pulpit in which he stood was the only piece of wood-work that remained of the old chapel which was built in 1795, when it replaced the older chapel in Frog-lane (now New Bond-street), built in 1692. He thought of those who were to him little more than pictures—Miss Prime, a venerable lady who seemed to have walked out of the Bath of the previous century and used to enter with her footman bearing her books behind her; Mrs. Davenport, sister of the then Archbishop of Canterbury (Dr. Longley)

and one of the most sweet and venerable old ladies he had ever known; the two Watsons and others who found it worth while to be kind to a boy, and to enable him to see, perhaps as few have seen, the beauty of the face in a ripe age. He thought of others like James Jeffery and Charles Moore, who helped him more than any others, perhaps, to a love of antiquity on the one side, and a love of nature on the other. He thought of many gone; he thought of two or three living. When he spoke of those whose names were particularly in their minds that day, what should he say, for he felt in face of the very memory of these men that he was a boy again, and diffident in speaking of those who were to him as his venerable elders. Jerom Murch, spared far beyond the ordinary span of life, knitted together the generations as none other. He was minister of that chapel when his (the preacher's) mother, as a young woman, came to Bath every season with her uncle and aunt; he was his father's friend. He remembered that he once heard Mr. Murch preach in that pulpit. After he laid down the ministry he became the treasurer, and the devoted servant of that congregation.

Dr. Odgers spoke further of Sir Jerom as one of the Hibbert Trustees, by whom such great service had been done, especially in gaining recognition for the science of Comparative Religion, through the series of Hibbert Lectures. Then he spoke of the Jollys, father and son, and of John Ricketts, whom he had also known. Of Handel Cossham he could only speak from the testimony of others, but he heard from friends what a stimulating and magnetic personality he was. There was one thing which he particularly liked about him, and that was that as a "gotten on" man he was unrestingly desirous of bringing on and up other people with him. He was a man who had a passion for making people understand what he thought, and what he hoped for, and what he believed. Unresting, he seemed to have thrown himself out of private business into public life with a zest and a hunger that was never satisfied, and all through, from the time that he took up municipal and Parliamentary life, to the day in which he was smitten down, never to recover, within the walls of the House of Commons, there was about him that kind of desire and regret which Theodore Parker put into the touching words, "The worst of it is that I am in a hurry and God is not." They still wanted that kind of man, who burned to make his fellows see what he saw. Those five names represented an active connection between that chapel and public life. That was true, but he would not have what had been called the denominational conceit to say that it was because they were members of that chapel that they loved their neighbour and served him. He took it that they were not exceptions, but they were types, and he took it that in the worship of that place they found a stimulus to the service of God and of their neighbours. He had heard it said that the Unitarians shared so much public work because they believed in works, as if it were their misfortune, if not their fault. But it was, perhaps, for the same reason that Unitarians had been called the most over-represented re-

ligious body in the country. Their denomination did not employ all their energies, and urged them, rather than discouraged them, to take up the wider sphere and the larger life. Indeed, as a minister of religion he had been rather concerned to maintain that the gospel of good citizenship was not the only gospel that the age required, and that the fact that the man attended the Town Council on Wednesday and the Hospital Board on Friday, did not constitute any valid reason why he should not attend public worship on Sunday.

Those tablets commemorated the honourable continuity of social service and public work in connection with a body that was continuous, that was, historically, always alive. That was a thing the importance of which they could hardly overrate in these days. There was no such thing—though it was apt to be forgotten—for a people with a history, no such thing for a commercial and industrial state, as a policy of "clean slate" and unlimited experiment. They had to take up things as they were, and the improvements had to come from the devotion of those who, without revolution and without a dead stop, would see the thing bettering itself as it went along, and that was the interpretation which he would put on those words of Professor Henry Jones on the coming of Socialism—"The beginning and need of the present duty, the thing we have, above all, to insist on is this: that we must moralise our social relations as they stand." There was no such school for men who meant to make things better, who meant to bring the Kingdom of Heaven where they were, as the working of the continuous municipal life of an English community. It was a school which English people had, and which other people had not, and for lack of which ideal constitutions framed by geniuses had failed, not from lack of ability or devotion, but from the absence of the insight as to the conditions of joining what ought to be with what is, and of helpers and subordinates trained in the practical school of local administration.

Having spoken further of the ideal of public service, of municipal corporations as schools of social usefulness, and the strengthening of the sense of public duty, above all party and sectarian claims, which had followed the creation of the first School Boards, and the first County Councils, Dr. Odgers concluded by quoting the following lines, which had been familiar to him, as he said, since the days when at King Edward's School they used to essay to turn them into Latin verse:—

"What constitutes a state?

Not high-raised battlements or laboured mound,

Thick wall or moated gate: : : :

No, men, high-minded men,

Men who their duties know,

But know their rights, and knowing dare maintain.

These constitute a state.

And sovereign Law, that with collected will,

Sits empress, crowning good, repressing ill."

"A MAN who has no fear of hell for himself should not talk about it very much."—*Methodist Times*.

*We are indebted to the *Bath Herald* of Monday, Oct. 22, for this report.

A TRIANGULAR DEBATE.

"Is the Bible, the Church, or the Conscience the final authority?" was the subject of debate at the Young Men's Christian Association, Liverpool, on Monday evening, October 15, between an Anglican, the Vicar of St. Brides, a Roman Catholic, Father Day, S.J., and a Unitarian, the Minister of Hope-street Church.

Some impressions of such an interesting occurrence may possess, it has been suggested, a certain value.

In the first place, though no public announcement of the meeting was made, the audience, at first overflowing a hall seating over 300, went near to filling the large hall, which will hold 900. There would be six to seven hundred people present. It was an audience, too, quite magnificent in its tone and bearing. No point made by a speaker fell on dull, irresponsive ears: though the fact of the meeting itself, coupled with the brilliant and bold thought of its originators, the officers of the Literary and Debating Society, was the really significant feature of a notable evening. Not often in such circumstances is the heretic compelled to pick up his watch from the table in order to convey to an applauding audience that his speaking time is being seriously curtailed. No vote was taken at the end. It is quite certain that if it had been, "the Bible," not "the Conscience," would have had it. Yet it was a sign of the times that the Secretary of the Y.M.C.A., speaking a few words after the three disputants, himself confessed to the difficulty of coming to a decision on the matter.

Of the debate itself not much can be said. In the twenty minutes allowed to each cause, only the barest exposition could be given. And this brevity bore most hardly upon the advocate of "the Man." (For some unexplained reason, the Y.M.C.A. authorities would not allow for "the Conscience" the proposed emendation of "the Man.") Upon him devolved the somewhat ungracious and thankless task of criticising the stupendous claims advanced for the other two. It is quite possible he did not make the real but limited function of the conscience as final arbiter as clear as might be. Some of the audience seemed to understand him as meaning that each individual man was presumed to be the sole author and maker of Truth: and, as modest men, they were aghast at the responsibility fastened upon them.

The "final authority," said the Rev. Bernard Jackson, "was the Bible in itself, interpreted by the Church. Without the Church we could not know nor understand the will of God. There were three conditions of authority that must be fulfilled: there must be (1) Divine Power, (2) the authority must be beyond the reach of contamination, (3) it must possess a complete knowledge of human life. The Bible evidenced all three conditions. The second statement was rather staggering, and also the argument for it. The Church is in the world, and may be contaminated; the Conscience is in this wicked world of men, and may be contaminated; the Bible is untouched,

being a Book with the Divine Power behind, by external soiling of its purity.

Mr. Jackson is a young man, only 26, though already a vicar, is able, persuasive, earnest, a good speaker, of the ecclesiastical type: and he very favourably impressed us all by his transparent sincerity of speech, and, as we should judge, of life. Playfully twitted on his innocence of Biblical criticism, he admitted to being through two Honour Schools of Theology at Cambridge. And this is the university which, as Father Day remarked, has in the Rev. Arthur Wright, Vice-President of Queens', the author of "St. Luke's Gospel in Greek." In reply, Mr. Jackson said he would not trouble his audience with the "dryness" of Biblical criticism: only 2 Peter had been touched by it; Irenaeus testified to the Four Gospels: St. John's Gospel was quite safe: and, apparently, all was well.

This champion of the Bible is a refined and pleasing product of English public school and University life. But if he is a type of Cambridge Evangelicalism, those friends of liberal thought who think their work is done, and who consequently do not care to support the founding of new centres of an open spiritual faith, are likely to be sharply undeceived.

Father Day—one of the sons of Mr. Justice Day, who are in the Catholic priesthood—advanced the theory of various "spheres." There is (1) the sphere of Divine veracity, and so arrives the absolute veracity of God's word; (2) the sphere of Disposition, where Reason disposes to Faith, and in which motives and credentials are weighed by natural arguments; (3) the sphere of Authority rightly directing the man who has weighed the arguments and been convinced of this authority. This authority, the Church, tells the man what to believe: and what not to believe. It is (a) a safe, (b) a complete, (c) an universal guide. Revelation and tradition are the vehicles of truth: and the Church possesses the infallible authority of the teacher. Father Day was much milder than might have been expected on the dangers and apparent inconsistencies of the Bible, when not interpreted by the infallible Church. He marshalled few of Fénelon's masterly objections to the Bible on its face value.

The champion of "the Man" said religion had not been defined. He would quote with approval, and make his own, a definition from a sermon of Father Day's, preached in St. Helens: "Religion was simply a mutual bond of union between Almighty God and Man: it was a reciprocal relation of mind, and heart, and life, between Almighty God and His creature. . . . Religion was a reciprocal relation, and a mutual exchange of ideas and thoughts and affections between the Father in heaven and the child on earth."

But Father Day would accept no inferences of final authority from this. He had only spoken of religion from the "moral" side.

We may presume that each disputant was left in the position he had come sincerely to defend. Upon the audience the result would perhaps be similar: for there was no opportunity of getting

into close grip. The champions were only roaring defiance. But the presentation—able, as was generally admitted—of three different aspects of a great problem, in a public assembly: delivered, as was also freely acknowledged, in a courteous manner, could not fail of right effect.

It must have been a trial to devout Catholics to hear an unsparing dissection of the methods of Councils, whether Trent or Vatican, and an unfolding of the conflicts of individual judgment which led to dogma: not excluding the dogma of Papal Infallibility. But the few voices raised in dissent or horror were at once calmed by the suggestion that all this might be left to Father Day to deal with. This "ornament of a historic society" freely admitted the badnesses of Councils and of Popes; but asked whether the Church which had lived through and in spite of it all, was not all she professed to be. He denied that the Church was a "mere registering machine": but essayed no explanation of his brother Jesuit Perroné's candid opinion of the Vatican Council: "All was ready (beforehand), and nothing was wanting, but the solemn proclamation of July 18, 1870."

The chairman, the Rev. D. P. Macpherson, once minister in succession to Hugh Stowell Brown, at Myrtle-street Chapel, and now an Anglican curate, suggested as *final authority*—Jesus Christ:

It was a rare occasion, and a remarkable meeting.

H. D. R.

MUSINGS.

BY A MINISTER.

XLVII.

ZEAL, in the Greek of the New Testament, has a good sense and a bad, but more frequently a bad. It appears in the same lists with strife and faction, tumult and disorder. It is a name for jealousy; "zealous" in one place is "jealous" in another. If sometimes it is emulation, it is more often envy. And, if a good meaning occasionally goes with it, yet zeal is never spoken of as a gift, or a grace, or a fruit of the spirit. From these higher categories it is absent. Even the good sense is more than once qualified. There is a zeal "for God" which is not "according to knowledge," and, when the apostle would speak of his own former zeal, he cannot keep back the bitter thought that it had made him a persecutor and nothing more. The very derivation of the word is against it. It is "a boiling over." It is fervidness rather than fervour. It is born of excitement. It is a spirit of eagerness, fitful and irregular, bubbling up and dying down, like the spirit of a crowd. It goes with numbers, feeds upon applause, calls loudly for witnesses: "Come with me, and see." It is an eagerness that we catch one from another. Alone we can do little; with other eyes upon us, much. Sometimes it is purely official. We hold some position which obliges us to show interest; professional ardour comes to our help; with change of position interest changes also. Sometimes it is partial and one-sided, and fastens upon that which is not really vital to the cause or purpose in hand. "I was exceedingly

zealous," says our apostle, "for the traditions of my fathers." He does not say it boastfully, rather with a feeling of shame that the traditions of men had once been more to him than the commandments of God. And sometimes it is strongly militant, loves fighting for fighting's sake, party-spirit in religion, as in politics. How easily zeal may become irreligious by becoming intemperate is shown by the word "zealot" which has grown out of it—a name now of more than doubtful repute.

Apart from its fitfulness and narrowness and leaning towards excess, zeal is a mixed passion into which private feeling often obtrudes itself. There is an element of anger in it, even of vindictiveness. It would call down fire from heaven. It is charged with protest and challenge, and flares out in destructive reform. Its driving is the driving of Jehu, barren in positive result when the blow is struck, and the driver's force is spent.

The virtue which New Testament writers commend in place of zeal is described by a term which has almost passed out of use. It is the virtue of "continuance." Continuance is zeal controlled, yet sustained—zeal which is held in, holds on, and holds out. It is energy exalted by faith, sweetened by charity, softened by humility, subdued by patience. It is to patient continuance that eternal life is promised at the last.

We deplore the fluctuations of religious activity, and wonder at the cause. We are hot and cold by turns, we know not why; starts of enterprise are followed by fits of apathy, we know not how. To special appeals and new sensations we respond; that which is out of the common sets us on fire—for a time. Authority and responsibility and the sense of influence quicken us into sudden action. If we may take the lead, we are all aglow; out of office we are out of sympathy with work and workers alike. Perhaps what we really want is, not more zeal, but less, with more of that commonplace quality of steady devotion which in secular matters is called perseverance. In business-life we do not look for ebullitions of force to carry us on. A continuous effort of will, we know by experience, is better than occasional outbursts of agitation. This capacity for going on taking pains is the soul of religion, as of business. It was continuance in well doing that made the Christian life, with its plodding consistency, a marvel to those who knew only the moods and crazes of religious zeal. It had no secondary motives; it was not spasmodic; it was not kept up by artificial stimulation. It was earnestness as distinct from eagerness, without variableness, because without vanity.

THE venerable Professor Albert Réville, of Paris, whose vigorous address at the International Council meeting last year at Geneva many of us had the privilege of hearing, has passed away at the age of eighty. A memorial notice will appear next week.

No poet ever yet has made, or ever can make, the most of human life, even poetically, who has not regarded it as standing on the threshold of an invisible world, as supported by Divine foundations.—*J. C. Shairp.*

ESSAYS IN RE-INSTATEMENT.

XXI.—HOLY DAYS.

THERE are at least three passages in St. Paul's Epistles which seem to leave the observance of one day above another quite open, and the argument of these passages, taken together, is so strong that in the opinion of many scholars it is doubtful whether in early times Christians were under any obligation to keep any day holy.

A word may be said about the Jewish Sabbath. It commemorated the rest which followed God's work of creation, and the rest which followed Israel's bondage in Egypt. It was a day of abstinence from work—not from harmless amusement—and also a day of holy assembly. When it began to be observed cannot exactly be said. There is little reference to it in the Historical Books and in the earlier Prophets, but during the Exile the later prophets spoke of sabbath-breaking as one of the most grievous of national sins, and after the Return its observance became one of the foremost duties of religion.

As to Christ's own attitude towards the Sabbath there can be no doubt. He speaks of it on no less than nine occasions, loses no opportunity of rescuing it from the hard and fast rules of rabbinical interpretation, and pierces through the whole outer covering of tradition to the inner core and essence of the first intention. In famous words, which clear the whole question, he declares that man was not made for the Sabbath.

But he said also that the Sabbath was made for man. Nor did he attempt to unmake it. As a day of rest and prayer and meditation; of communion with God and nature and man—in the synagogue, in the corn-field, in the home—he himself regarded and used it.

Of the dawn of the Christian Sunday little is known. In the Acts of the Apostles, and once in St. Paul, it is described as the First Day. In the Book of the Revelation it is spoken of as the Lord's Day. In writers of the second century references to this day as the accepted day of Christian worship are frequent. At last, in the fourth century, the observance of the day was secured throughout the Empire by imperial decree.

It is open, then, to anyone to take his stand on the broad, open ground of Christian liberty, and to refuse to be judged in respect of a Sabbath day, or any day. But, if he is conscious of mortal weakness, he will be glad to have the support of definite times for definite duties in religious life as much as in secular life. The question of Sunday observance is a question of religious discipline, and also of religious expediency. It is expedient for us that amid the occupations, distractions, and isolations of our weekly life there should be at least one recurring day to recall us to ourselves, to one another, and to God. It is the principle, not the day, that is all-important.

If thou bearest thy cross willingly, it will bar thee. If thou bearest it unwillingly, thou increasest thy load, and yet thou must bear it.—*Thomas à Kempis.*

THE CHILDREN'S COLUMN.

FOR the last three weeks I have told you in this column about something that was heroic. It is a part of our life that moves us very deeply. We feel that they are the noblest who can suffer bravely and patiently. And we know that in our own lives, in little things, we must begin to learn that great lesson. If you have to do a difficult thing, or have some pain to bear, you know it is right to go steadily on, and accept the task or the burden patiently and bravely; and if you do not fail, you are very glad and thankful afterwards. And whenever you have spoken some brave word of truth that cost you something, a great gladness comes into your heart, and a new strength to hold fast to what is right and good. You know, without anyone telling you, that that is the true way of life.

We have not to choose pain and difficulty, we have to choose always to do the right, and if that brings pain and difficulty with it, we understand that they must be bravely faced and borne; they are discipline which help to form noble character. And there is nothing in the whole world worth so much as that. They help us to grow up in the true way.

More than fifty years ago, at the time of the uprising of the people of Italy and their great struggle for freedom and the unity of their nation, Ugo Bassi was a brave preacher who sided with the people, and was not afraid himself to die for the good cause. In a poem, "The Disciples," which tells about him and other of the heroes of that time, there is an account of a sermon which Ugo once preached to the poor sufferers in a hospital in Rome. To help them to feel how noble it was to suffer quietly and patiently, he used the beautiful picture of the Vine. He reminded them how Jesus had compared himself and his disciples to the vine and its branches. The Master had shown them in his own life the meaning of faithful suffering, and as they followed him, they shared in the same true life. Now, the vine, if it is to bear good fruit, is not allowed to run wild, but is bound down, just as we are, in the strict way of duty, and all the idle tendrils and branches are pruned away. So all its strength goes into the beautiful fruit, and it helps to make the gladness of the world. And when its fruit is all gathered, and it is left bare and alone through the dark winter days, it still is patient, and from season to season does its appointed work.

"It endures in long, lone steadfastness
The winter through, and next year
blossoms again;
Not bitter for the torment undergone,
Nor barren for the fulness yielded up;
As fair and fruitful towards the sacrifice,
As if no touch had ever come to it,
But the soft airs of heaven and dews of
earth—

And so fulfils itself in love once more."
That is the parable which helped them to see that God has a good purpose even in pain. By learning to endure we come to understand better what He intends us to be, and how we may help, even in little things, to make life strong and beautiful and good;

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 3, 1906.

FAREWELL TO DR. CROTHERS.

AFTER a visit of six months to this country, preaching during May and June at the Old Meeting Church, in Birmingham, and during September and October at Essex Church, Kensington, in exchange with their respective ministers, the Rev. S. M. CROTHERS, D.D., has this week started for home, to return to his own congregation of the First Church in Cambridge, Mass. While in this country Dr. CROTHERS has thrown himself most heartily into the life of our churches, and has done far more for us than was implied simply in the two pulpit exchanges which were the immediate occasion of his visit. He gave this year's Essex Hall Lecture, on "The Making of Religion," now published, and preached at the Midland Ministers' Meeting at Evesham, the Annual Meeting of the Southern Association at Newport, I.W., and on other special occasions, including the opening of the Hall of the new Church at Aberdeen. He took part in the Summer Session for Sunday School Teachers at Manchester College, Oxford, in July, and in October preached in the College Chapel. He read a paper at the London Unitarian Ministers' Meeting and during the last few weeks has lectured at Norwich, Leicester, Bolton, Gee Cross, Sheffield, Liverpool, Glasgow, and Newcastle. He had come, not as a stranger, but as one whose presence at the International meetings in London five years ago, was vividly remembered, and one who more recently found a new way to our hearts, by his delightful children's fairy tale, and those volumes of essays, "The Gentle Reader," and "The Pardoner's Wallet." On every ground it was impossible that he should be as a stranger in our midst, and he himself repeatedly bore witness to the home-feeling that he found in the fellowship of our churches. That was perfectly natural, for at the farewell meeting at Essex Church, Mr. WALLACE BRUCE told how he and Dr. CROTHERS had discovered that their ancestors in the old days of the conflict with episcopal tyranny in Scotland must have fought side

by side, and were obliged at the same time to take refuge in the North of Ireland. The BRUCES stayed there, while from some CARRUTHERS who passed over to America, Dr. CROTHERS was descended; and on the far Pacific slope he had extended his views of religion from the old Presbyterianism to the wider thought of Unitarianism, as the BRUCES had done in the North of Ireland. And that night they two were met at Essex Church, which stood for a still wider freedom of spiritual faith.

During these last days, Dr. CROTHERS, and in a less degree Mrs. CROTHERS, and the members of their family, have been subjected to a perfect orgy of farewells. On Friday week there was the dinner of the London Laymen's Club, on Monday the farewell at Essex Church, and on Tuesday at a reception given by the Committee of the British and Foreign Unitarian Association at Essex Hall, while on Wednesday Dr. CROTHERS went to Birmingham again for one more farewell. On Friday (we write in faith before the event) they sailed from Liverpool by the White Star s.s. *Cymric*, for Boston. May it be for them as happy a home-coming as it has been for us a delightful visit.

We often have the pleasure of welcoming our kindred of the Liberal Faith from across the Atlantic, and are happy in the constant interchange of such fellowship; but not often do we receive the impression of a new and inspiring personality, and a rare grace, beyond the power of words adequately to describe, such as we have found in Dr. CROTHERS. Our thoughts have gone back to the visit paid to this country twenty-four years ago, by the late Dr. JAMES FREEMAN CLARKE. There, again, was the same winning grace of character, though in him it was in a beautiful old age. And we like to remember that these two, in different periods, at the beginning of their ministry, faced the problems of the great West, and trusted, not without reason, to the strength of their own manhood, and a single-hearted faith, to bear a brave testimony under those difficult conditions to spiritual truth and righteousness; and then, in later years, ministered in New England, with gifts of the highest culture fully matured, and an ample response from those most influential in the best life of that community.

Dr. CROTHERS is very far from being an old man yet, and we cannot think that he will ever grow old, for there is about him that brightness of perennial youth, which a frame finely compact, and an eager mind and heart bent on the highest service, and at home among beautiful and pure ideals, must retain to the end. We like to think of him as the "Happy Warrior" of the rising dawn of a new day, with wide horizon and the keen fresh air of liberty, with eager thought and the quick perceptions of pure spiritual insight, with generous ardour, and at the same time the finest humour,

which is close akin to tenderness, champion of truth and justice, of large sympathies, rejoicing always in the widest human fellowship. WORDSWORTH has told us of "The Happy Warrior" and what we find in him:

"It is the generous Spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his boyish thought:
Whose high endeavours are an inward light
That makes the path before him always bright."

We have rejoiced in that brightness, which our friend has carried with him, wherever he has gone in our midst. We are the better for his visit, and shall cherish the memory of it till he comes again: We see more clearly what our religious life and work ought to be, and have more confidence that such work can be well and worthily done:

Of what was said at all those farewell meetings we can only attempt to record a part.

AT THE LAYMEN'S CLUB.

ON Friday week Dr. Crothers was the guest of the Laymen's Club at the Inns of Court Hotel, and after dinner gave an address on "Unitarian Laymen and their work in America." There were, he said, two great types of church organisation, that of the Catholic and the Established Church of England, and that of the Protestant, the Puritan and the modern Liberal. According to the former the clergy were essentially the Church, in the latter it was the whole body of the people who were the Church, and the minister was simply one member set apart for certain work, not different from others, except in special training, and the time given him to do the work which all wished to be done. And it was a remarkable fact that the great ages of the Christian Church had been ages when that was the real spirit of the Church. Even in the old Catholic Church, the men who directed it into new lines were for the most part men who had their training in secular lines of work. The first Apostles had been fishermen and other such, and among the Fathers, Augustine was a philosopher first, and Ambrose was a leading lawyer before he was made bishop. They were in touch with the secular life of their own time. And so the greatest of the Protestant Reformers, John Calvin, was not an ordained minister. He had written books of law, and was filled with the new thought of his own time before he was called to the care of the Church in Geneva. The ideal of their own movement was one in which the very best thought and purpose of the generation was expressed through the Church, which must be kept not in the line of the ecclesiastics, but of the people. It was their business to provide such leadership as they needed from among themselves; That was the spirit which they as Unitarians, in America, were proud to have inherited from English Puritanism. In the beginning of their churches the men were imbued with that

spirit which, about the same time, was exhibited in the writings of John Milton. He had precisely the ideal of the Liberal Church, which they were now trying to build up, absolutely free from ecclesiasticism, of the people, not the priest. His was a splendid plea for that sort of Reformation, when the man in the street, the man in the ship, the layman, must resume the ill-deputed care of religion into his own hands, put his thought into it, and make his best thought felt. That was the spirit the first Puritans took over into America. There was never a people more full of religion, and more averse to priestcraft. The men of the *Mayflower* came to establish a religious commonwealth, but they brought no preacher with them. They had the Governor for their minister, and had their preaching and services at first without any separate ministerial officer. And the men of the next settlement at Salem and Boston were filled with the same idea. They did have ministers in time, but in that intensely religious community it was almost a hundred years before the ministers were allowed to take part in a marriage, which till then was performed by the civil authority. So strongly did they hold to the ideal that the people themselves are the Church. On that theory their old Unitarian Churches were founded, the theory of the Church as a body of citizens interested in the higher spiritual life of mankind, banded together for that work. The history of their community in New England showed that the strength of the churches had been in the lay element.

At the time of the Unitarian controversy, while the inner circle of the Church held to the orthodox ideals, the parish, or general body of the people, became Unitarian, and it was decided by the Courts that the real continuity of the Church lay with the parish, and not with the minister and communicants. So the body of laymen took the matter into their own hands, sometimes in spite of the minister, sometimes under his leadership. The periods of advance were always those when the churches were infused with the spirit of their own time, and worked for some needed reform of that time. The first Unitarian Church of New England illustrated that. King's Chapel, in Boston, was originally an Episcopal Church. Then came the reform which they celebrated on the Fourth of July, when the people took the matter of government into their own hands. It then became necessary to make changes in the liturgy at King's Chapel, and when the references to George III. were removed they at the same time dropped out the Trinity. That ferment of the spirit followed which led to a remarkable change in many of their churches, and brought them from the Puritan to the Unitarian name. It was something very largely human, led by persons not ordained ministers, but men of other callings, in the old University of Harvard, in the teaching of the professors, and then in the blossoming of their literature, in Emerson, Whittier, Holmes, Lowell—names associated with the liberal movement in thought. It was so remarkable that in histories of American

literature they had chapters dealing with that period headed "The Unitarian Movement in Literature." Its spirit was expressed in Longfellow's description of his Theologian from the Cambridge Divinity School:—

"Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverent feet the earth he trod,
Nor banished nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as is the love of God,
And ample as the needs of man."

The Unitarian was part of the larger Transcendental movement of thought, and it was a happy fact that in that movement, starting from what they called the lay element, entirely unecclesiastical, they had a few men, among the ministers of the churches, intellectually and spiritually abreast of that current of thought, men like Channing and Parker, who were representative of that great free human movement. And when they spoke of the business men in that movement, the best thing that was done was at the beginning of Parker's career, when he was regarded by his clerical brethren as dangerous. At that moment, so critical for Unitarianism, when it was to be decided whether it should still lead the advance of thought, a body of business men met in Boston, and after discussing ways and means, resolved "That Theodore Parker shall be heard in Boston," and formed a new congregation for him there. And so Parker came to be safely canonised among the Unitarian saints. It was the rallying of the enlightened and courageous laymen of Boston which prevented the triumph of reaction. After that came another great human movement which reacted on Unitarianism and saved it again from sterility—the tremendous struggle for the emancipation of the slaves in the South. It threatened the moral life of the churches with the danger of compromise, for the business of the North was largely identified with the interests of the South, but happily in the majority of their churches conscience triumphed, and no amount of higher criticism did so much to break down the old orthodox ideas as that identification with the Anti-slavery cause. The great work of Starr King, who went as Unitarian minister to San Francisco at the time of the breaking out of the Civil War, and by his passionate eloquence practically saved California for the Union, gave to Unitarianism a position there such as it had nowhere else. He identified the Church with the great living interest of the day, and his name is memorable in California, before all others, for enlightened patriotism. After the great struggle of the war came a period of exhaustion and seeming decay, and again it was the laymen who lifted the churches on to a higher plane. The impulse came from the National Conference and the Laymen's Clubs. It was through the action of the Unitarian Club at Boston that the building of their present noble Unitarian headquarters was initiated, and for the younger men they had the Channing Club and others. The present development which seemed to him to have most promise in it was that

which was organising their churches so as to be identified with the social life of the community. In his own parish at Cambridge they had a Social Service Committee. It was left entirely free to do any kind of good work, and its business was to study scientifically the state of the community, to get into touch with the best work that was being done, and never to duplicate by a separate society what was already being done in a larger undenominational way, but to go in and help that. They would ask, for instance, how their Church could best help the Associated Charities of Cambridge. Recently there had been a coal strike, and the first impulse was to raise a sum of money and give it to the poor. But the Social Service Committee spent several evenings considering the situation, and called in expert advice as to how they could best use their collective strength in that emergency. They were advised not to give all that money away, but to use it to furnish a new worker to the Associated Charities for six months. By that means they did more good in the long run, and received the thanks of the Charities of the city for doing what no other Church had done. That was how they tried to take their place in the life of the community. One Sunday morning they had left a little card in the pews, to find out what people were doing in any social work, and they found that in that congregation 49 different societies were represented, and that 42 of their members were on the official boards of those institutions. And now they got these people to tell their needs to the congregation, to enlist more help. After morning service they had another hour, when they invited those who had any help for the grievances of society to tell the congregation what they might do in the way of practical good work. And the men of the congregation, as a whole, stayed for that second hour to discuss ways and means for social salvation. That was the present line of enthusiasm in their Church.

In conclusion, Dr. Crothers said they had in their American life fearful problems: there was the race question, and trusts, and the enormous emigration of untrained citizens from Europe. And he thought all the churches had of late made a radical departure from old methods in throwing aside sectarianism, and banding together for great causes, in common citizenship. In Cambridge they had an association of all the Protestant Churches, which met, without regard to denominational affiliation, to use the forces of the Church as a unity to work for common special ends. That was a movement that was going to be felt in their American life. At the heart of the nation, in spite of the great Trusts, there was a tremendous struggle for the Puritan type of character and life. President Roosevelt was the best type of the new American, preaching simplicity of life and justice. It was that ideal side of his character which was now the secret of his popularity and strength. During the next twenty-five years he believed the whole tone of life would be changed by the splendid efforts of such men, making for the regeneration of business and politics and social life, from

evils, which in the immediate past had overclouded the American democracy. They could not say anything about the evils of American life half as energetic as people over there were saying. The reason why they heard so much about the evils was that they were being remorselessly investigated and held up to the scorn of the people. Light must be let into the dark places, and that would show them the way out.

The President of the Club, Mr. HAROLD WADE, Mr. HERBERT LAWFORD, and the Rev. W. COPELAND BOWIE having earlier in the evening spoken in warm appreciation of Dr. Crothers' visit, and with the heartiest good wishes in bidding him farewell, urged at the same time the need of vigorous support for the Boston Conference Fund, which Dr. Herbert Smith was prevented by illness from further prosecuting; and Dr. Crothers subsequently added a warm endorsement of that plea, saying that it was of the greatest importance that a large delegation should attend the Conference next year, to secure its international character. They hoped to make it a notable gathering, in which not only Unitarian but other Liberal Churches in America would take part, and that it would mark an epoch in their religious life.

AT ESSEX CHURCH.

Dr. Crothers' last services at Essex Church fell on Citizen Sunday, and his sermons were on themes suggested by the day. Some account of them we shall hope to give next week.

On Monday evening a congregational soiree was held in the schoolroom to bid farewell to Dr. and Mrs. Crothers and their family.

Mr. W. WALLACE BRUCE presided, and paid a warm tribute to Dr. Crothers as an eloquent preacher and a charming personality. Of what he further said as to close affinities between his own family and that of Dr. Crothers we have already spoken. He asked Dr. Crothers to take back a message to the churches on the other side of the Atlantic of friendship and sympathy in their common efforts after freedom.

Mrs. FREESTON then presented to Mrs. Crothers a beautiful bouquet as a token of friendship from the ladies of the congregation. Miss M. Bruce made a gift to Miss Crothers from the younger members, and Mr Bruce said they were asking Dr. Crothers to accept as a memento of his visit an album of views of the church; but this was not yet forthcoming as some of the negatives were in Mr. Freeston's keeping, and it must wait his return and be sent afterwards.

The Rev. V. D. DAVIS added words of gratitude and appreciation on behalf of brother ministers in London.

Dr. CROTHERS gratefully acknowledged the gifts, and said that he could not tell them what those six months had meant to him, in enlarging his understanding of England and English people, and particularly of Unitarian English people. It had shown him how little the two nations, so closely allied, really knew of each other. The America of which they heard in the newspapers was not the real America, it was not that which the American meant

when he sang to the same tune as their "God Save the King,"

"My country, 'tis of thee,
Sweet land of liberty."

It was not the country of Trusts, of the eager scramble for wealth, which they saw when they first landed. New York was not America at all, but a great seething caldron, the entrance through which the new millions came, the great unassimilated multitudes, of all nationalities, who had still to learn the English language and the history of republican institutions. There was room for them all in the country, and there they must look for the true America. There the people were living simple, God-fearing lives, with very little bustle, perhaps with not quite enough of it—a great conservative, rural population: That which united the two countries, and particularly their own household of faith in the two countries, was the ideal struggle to make that country into one great national power, of order, law, and righteousness. It was yet in the making, continually in the making. That was what the people who were working for religion and education had in view. The term Yankee was often used, and wrongly used, of Americans as a whole. He did not know what it meant, but its origin was probably Indian. It was used by the Dutch of New York to describe the Puritans of New England, and it was to them, whatever it meant, that it strictly applied. The typical Yankee was one with the typical English Nonconformist. If they went back to the politics of the sixteenth and seventeenth century they would find him there described as the typical Puritan, even to the twang in his speech. In the great turmoil and confusion of races in America that sturdy Nonconformist Puritan type increased and multiplied. It spread away across the Hudson, clear across to the Pacific, till the one dominant strain in the North was associated with the whole country. And they who were not Yankees were glad to be absorbed into that conquering strain. And it was just that same type of religion which Essex Church represented. Their history had been the same, passing from the old Calvinism to the Arian, and then the frankly Unitarian position. The more he had been about in England the more had he been impressed by that identity of type. There had been the same intellectual and spiritual development, and the more they knew of one another, the more would they be conscious of that union. Their differences were not in essentials. In conclusion, he thanked them for the unmeasured hospitality which had been shown to them. As a family of seven they could best put their feeling into the words of their small boy of four, who had written home in a brief letter: "I like England and I like America." The memories they took back would be a delight to them all their days.

Dr. Crothers added a word as to the International meeting in Boston next year. He remembered the first meeting in London, five years ago, as the most inspiring time of his life, and he had got so much good from his experience in coming to England that he wanted as many Eng-

lish ministers as possible to have the opportunity of coming to the Boston meeting. It would be an opportunity of seeing them at their best, and not their own little body alone, but kindred bodies throughout the country. They wanted as many as possible, both of ministers and laymen, to be there.

AT ESSEX HALL.

Over the Farewell meeting at Essex Hall on Tuesday evening Mr. OSWALD NETTLEFOLD, Treasurer of the British and Foreign Unitarian Association, presided. The President wrote greatly regretting his unavoidable absence, and a hundred other letters of regret had been received. There was, in spite of the inclement evening, a very good attendance.

The CHAIRMAN said their word to Dr. Crothers should be not "Good-bye," but *Auf Wiedersehen*. Dr. W. BLAKE ODGERS, K.C., and Mr. C. F. PEARSON, the ex-President, joined in expressions of admiration and gratitude.

Dr. CROTHERS, in response, said that better even than dying and coming to life again to read one's obituary, was simply to go from home and spend six months in England, to so get the obituaries fresh, and have a happy time remembering all the pleasant things said about one. Of course he didn't believe them all; but it was very pleasant. He thought there was no place where a minister was more sure of having his words do what he wished them to do than in England. It was hard for him to think that it was not quite six months since he came. At the end of that time he could no longer say *you*, but only *we*, and he could hardly think of their Unitarian churches as belonging to two nations, but—as in fact they did—to one great English-speaking community round the world. He had found in going about that the same things he felt like saying in America he felt like saying here, with a little different emphasis, perhaps, in different circumstances, but essentially their religious work and opportunity was the same. The one thing that came to him more and more was the fact that their Unitarian churches were really entering on a new and very much larger opportunity than they had ever had before. For them as truly as for the Orthodox, the old things were passing away. They often talked, and sometimes thought, that it was only the orthodox churches that had changed and broadened; and they sometimes talked in a way rather offensive to their orthodox friends about "their coming to us," as if a long time ago the Unitarian churches had somehow found the final truth in regard to religion, the larger and better way, and the whole evolution of the time was towards that position. That, he thought, was not true. The Unitarianism of the venerated fathers of the faith, the particular type of thought and feeling they represented, had passed away just as that of their opponents had. What they had really received from them, their really great inheritance was liberty to take the next step, the freedom for which they contended. That was what gave them their great advantage in meeting the thought and the difficulties of the present time. A

century ago orthodoxy and dissent were altogether individualistic, concerning persons who could live altogether apart from society. Now the whole trend of feeling and thought was towards the idea of solidarity of the race, that no man could be saved alone, no man could find truth alone. What did that mean for them? The high churchmen of the Establishment, in whom they saw something very vital, whatever their failure intellectually, had a certain idea of the solidarity of society, and were working with all classes to build up a great spiritual institution. They, as Unitarians, without giving up their inheritance, rather emphasising it, had now the opportunity to get hold of the Catholic ideal, the spiritual counterpart of the social ideal of the time. The ideal of the church, in America, and he thought here also, Unitarians had minimised, the idea of organised religion, because they had had to fight against a kind of organisation inimical to freedom of thought. They must now emphasise the organisation of the individual church, and the group of churches of their own order, and the larger group of all the churches of Christendom, not of the old ecclesiasticism and priesthood, but the fascinating problem for them as ministers and members was really to show the possibility of an efficient, fruitful organisation of intelligence, freedom, and the humane principles of life, and make their churches full of just that spirit. They saw absolutely no contradiction between the ideals of men like Martineau and Channing, who disliked the narrower type of denominationalism and sectarianism, and would not be bound by sectarian bonds, and the spirit of those who wanted an efficient brotherhood, to bring the churches together and make them work together, not on narrow, but the broadest lines. That was the most encouraging thing in their churches both here and in America, that those most loyal to the ideal of perfect spiritual and intellectual liberty were the persons most active in the attempt to make the Churches efficient organs of the spiritual life. For himself, he should go back greatly encouraged by what he had seen in this country; and speaking, in conclusion, of his own country, he asked them if they did not like every American, yet to believe in America, as to-day, as in the past, representative not of the mere haste for wealth, but of the things for which they also cared the most, and above all of a very deep ideal purpose. In both countries it was the great multitude of quiet people who were working to build up the same ideals, to make a nation based on liberty and justice, moving steadily and slowly, too slowly, it might be, yet always moving towards those great ideals which made the real worth of human life. Everywhere it was the people, comparatively unknown, who in the end were influential, and were really typical of the nation; and they ought to know each other and believe in each other. If those visits of ministers on either side, who came and found the same conditions in both countries, meant anything, they meant simply that unity of the spirit,

which after all was the essential thing for them all. In saying farewell, it was with the hope and deep desire that they might see each other soon again.

Two admirable photographs of Dr. Crothers, taken in Birmingham this summer by Messrs. H. J. Whitlock & Sons (11, New-street), will be welcomed, we feel sure, by friends in many parts of the country, who have felt the stimulus of his lectures and addresses, and the rare charm of his presence. The photographs are of cabinet size, on a dark bevelled mount (10 in. by 7 in.), price 2s. each, postage 2d. It is difficult to choose between the two. One likes to look straight into the eyes of the full face picture, but the side face is also very fine, and we have heard it preferred to the other. *Both* is the best choice that friends can make! Order direct from Birmingham.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held at Essex Hall on Tuesday afternoon, Mr. C. F. Pearson, the ex-President, in the absence of the President, Mr. Grosvenor Talbot, being in the chair. The other members present were Rev. F. Allen, Mrs. Aspland, Mrs. Bartram, Mr. Ronald Bartram, Miss Brock, Miss Burkitt, Mr. Capleton, Mr. H. G. Chancellor, Mr. H. Chatfield Clarke, Miss Clephan, Rev. V. D. Davis, Rev. E. S. Hicks, Mr. H. B. Lawford, Mr. B. Lewis, Mr. I. S. Lister, Mr. W. Long, Mrs. W. G. Mace, Mr. D. Martineau, Rev. H. W. Perris, Rev. W. C. Pope, Miss Marian Pritchard, Mr. Ion Pritchard, Rev. H. Rawlings, Rev. C. Roper, Mrs. H. Rutt, Rev. L. Scott, Miss E. Sharpe, Rev. T. P. Spedding, Mr. Stannus, Rev. W. G. Tarrant, Miss Tayler, Rev. E. Turland, Mr. Tyssen, Mr. Harold Wade, Mr. J. C. Warren, and the Secretary (the Rev. W. Copeland Bowie).

Mr. PEARSON, in taking the chair, explained that the President greatly regretted his inability to be present, but he was claimed at Leeds by the marriage of his daughter.

The minutes of the last meeting of the Council, on March 28, were read and confirmed.

The Secretary read the report of the executive committee, which will be printed in full in next week's INQUIRER. The report included a record of losses through the death of members of the Association:—Mr. William Colfox of Bridport, Dr. Cameron of Liverpool, Mr. A. Curren Briggs of Leeds, Mrs. George Buckton of Oxford, Mr. A. M. Bose of Calcutta, Rev. J. C. Woods of Adelaide, and also of Professor Albert Réville of Paris. A resolution of commemoration and of sympathy with the relatives, moved by Mr. A. D. Tyssen and seconded by Mr. Ion Pritchard, was passed in reverent silence.

Mr. PRITCHARD spoke especially of Mr. Colfox's constant interest in the work of the Association and the welfare of our churches generally, and of their close connection with Mr. Bose, through the administration of the Indian Famine Fund of six years ago:

Questions on matters referred to in the report followed: Mr. LEWIS suggested that the Foreign Committee ought now to be known as "Foreign and Colonial." Mr. CAPLETON gave some interesting particulars, which he had received, as to the Unitarian Society in Japan: At their Sunday meetings, he said, they had an attendance of about 400, with two or three addresses each day, but no hymns and little music.

Mr. TURLAND spoke hopefully of the Hobart congregation, and urged special attention to the churches in Wales. He pleaded also for Welsh services in London: Miss SHARPE urged that more might be done for the study of the Bible. Mr. TARRANT said he did not think people generally knew how much help for that study was provided by the publications especially of the Sunday School Association. He agreed that much admirable help was also furnished by others.

THE UNITARIAN VAN.

The Rev. T. P. SPEDDING then gave an address on the Unitarian Van Mission. He was glad that matter should be noticed by the Council. What he offered was a digest of the full report to be published shortly by the Committee of the Missionary Conference, who had directed the Mission. During the past summer the van had been 163 days on the road, and 139 evening meetings had been held, besides a few other meetings in the dinner-hour at mill gates, and for children before the adult meetings. The attendance had been very gratifying. As regards figures, their estimate on one occasion at Todmorden had been since called in question, but he wished to say that several times the visiting ministers had protested that Mr. Talbot's estimate was below rather than over the mark, and he had been very careful in his reckoning. The total attendance of adults they estimated at 20,000, not counting children and youths; the actual total of their counting was 24,612. There were bound to be discrepancies in such reckoning, but he believed they were under the mark. They made the mistake of going on rather too late in the season, or their average would have been higher. It worked out as 176 per meeting. Of the 139 meetings, 63 fell below 100, 28 under 50; but it must be remembered that some were in villages. They had over 50 with more than 250, and 5 of 900 and upwards: The Mission was conducted by twenty-two ministers pledged to it from the beginning, and all along others came in to help, so that altogether fifty were associated with it, some attending many times. Mr. Ceredig Jones and his choir rendered specially valuable help. They were grateful to the Association for their grant of £10 and a mass of literature, which had been very widely used and appreciated. The questions asked at the meetings were mostly of a very orthodox kind; only one or two were hostile to religion. He felt the great importance of counteracting the deadening influence of such teaching as that of *Nunquam* among the people, and he believed they could do much good in that direction. In their addresses they had never of set purpose been controversial, though always ready to answer questions. In this the people had shown

the utmost eagerness, but the meetings had never become a wrangle.

As to cost, they had spent during the summer about £250. The actual expenses of twenty-two weeks in the field had been £94—something over £4 a week, 11s. 7d. a day. Other expenses of organisation, general equipment, &c., brought the total daily average cost to 15s. 7½d.; but after this first year's experience that would be reduced, and he hoped it would not in future prove to be more than 11s. a day. Their first donation of £150 from "Friend B." they might now say was from Mrs. Bayle Bernard. Less than a hundred other subscribers had furnished £117, and the earnings of the Van brought the total income up to £291. They only once had a set collection, but they had two little boxes for donations in the Van, which, when more attention was called to them during the last fortnight, produced £4 10s. They had now £35 in hand towards next year's campaign; but they wanted a great deal more help, for the work was to be greatly extended. Sir John Brunner and Sir E. Durning-Lawrence had promised them a second Van, and they hoped to have four for next summer, and needed an income of £500. They recognised that it was a great opportunity, a much-needed work of propagandism, but not of proselytism. The effect on their own ministers had been most remarkable, and he believed it would be so in other parts of the country also. They were following up the summer's work, and, especially in Yorkshire, were hopeful of permanent results. In Manchester they were planning a winter campaign. Their visitors' book contained 883 names, the majority of whom were doubtless Unitarians. They had heard of nine districts in various parts of the country where a Van was wanted. In the development of that work he thought it would be best for the Vans to belong to one society. It certainly would save waste. They were trusting that the Association would give them generous support.

The Rev. W. C. POPE moved, and Mr. WILLIAM LONG seconded, a resolution, which, as slightly modified on the suggestion of the Rev. W. G. Tarrant, ran as follows:—

"That the Rev. T. P. Spedding be heartily congratulated upon his report, and that it be referred to the Executive Committee to take into consideration, and, in consultation with those immediately concerned, to devise means for carrying on the Unitarian Van movement in an effective and efficient way, so that full advantage may be taken of the opportunities which now present themselves in all parts of the country for Unitarian missionary work."

Mr. LONG told of his own experience at an early meeting in the neighbourhood of Warrington, and how he had been impressed by the opportunity the van afforded of getting into touch with the working people. He had been doubtful as to the Mission when it was first proposed, but he now believed it could do great good. What they wanted was more Mr. Speddings.

Mr. DAVID MARTINEAU expressed hearty sympathy with the work, and gratitude to Mr. Spedding for having initiated it. He had seen a similar result, in its effect on the ministers, at the beginning of their Mission at Bermondsey. As to that new

Mission, no doubt the money would be found. A greater difficulty would be the men, if they got four Vans. They would have to develop the talent of their young laymen.

Miss CLEPHAN also expressed great interest in the Mission. It had not got to make Unitarians; they were there already. It had to show the people that they were Unitarians. She was inclined to think that they would do better without chapels, and should stay out in the open.

The Rev. H. RAWLINGS spoke of the special needs of London, and thought that in some outlying districts the Van would do better service than some of their new movements in halls and churches.

The resolution was unanimously passed.

THE EDUCATION BILL.

Mr. RONALD BARTRAM then moved:—

"That this meeting urges the members of the Association throughout the country to watch carefully the action of the bishops and the peers in the House of Lords in respect to the Education Bill, and to co-operate with their fellow-citizens in resisting every attempt to impose theological tests upon teachers or to place the cost of denominational religious teaching upon public funds."

This was seconded by Miss CLEPHAN, supported by Miss BROCK, and passed.

This concluded the business of the Council.

CHRISTIAN SCIENCE IN AMERICA.

By GEO. CROSWELL CRESSEY, D.D.

A FEW words may not be untimely concerning the prosperous condition of so-called Christian Science in the United States, to which reference was made in a recent article in *THE INQUIRER*.

First of all, we must regret the tendency—in America, at least—to designate indiscriminately all theories which assert the ability of mind to control matter as Christian Science.

There are in the United States many adherents of "Mental Health" or "Metaphysical Healing" who are not followers of Mrs. Eddy, and have no use whatever for the text-book "Science and Health"—a work apparently occupying an equal place with the Bible in the Christian Scientist services of worship and instruction. These believers in mental health, though they form occasionally religious societies of their own, are for the most part in churches of various denominations, many of them in liberal congregations, and many also directly connected with no religious organisation. In general, they may be said to bear the same relation to Christian Scientists as liberal to so-called evangelical Christians. They are broad in fellowship, recognising Christian Science as embodying truth, while they deprecate the narrowness of its spirit. The followers of the latter, on the other hand, will affiliate in no way with believers in Mental Health, nor, indeed, with any religious organisation; in fact, they seem to neglect no opportunity to assert that Mrs. Eddy's precepts are the sole source and expression of the supreme power of mind or spirit.

It is obvious, of course, that, whatever

cures may be effected by Christian Scientist or metaphysical healer, the working principle is the same, and that the exercise of this principle, though we may not be able to define its possibilities, requirements, or limitations, is independent of any narrow adherence to personal leadership or dogmatic mysticism. In no branch of human thought, in truth—unless it be in the attempted metaphysics of some physical scientists—can be found more undeniable bondage to words and phrases which are beyond definition and intelligible explanation.

There are several causes of the growth and prosperity of this latest sect of Christendom—and "sect" it is in the full and literal meaning of the term. First, it flourishes through the truth it contains—and, I may add, often conceals. It is a striking illustration of the fact, apparent in all Christian history, that a small foundation of truth will support a vast fabric of error, and that this same truth held as a profound conviction will exert more influence than a logical system containing far more truth held as a mere theory or even as a belief.

Another reason for its success lies in its convenience as a refuge from materialism. It is thus a sort of protest against the materialistic spirit of the age, and to this extent it may have our sympathy. The path to an extreme is easier to many minds than the road of calm reason. To some one extreme seems the only refuge from the other.

A third cause is found in the reaction against rigid orthodoxy. I have known many no longer able to accept evangelical doctrine, who have sought escape in the mists of "science," as it is boastfully called. Especially it claims to explain the miracles of the New Testament with no violation of physical law, since this has ceased to exist for it, theoretically; and with its capacity to read symbolism into any passage of scripture it may free itself easily from any inharmonious doctrine.

The last of the principal causes is one of the most efficient—satisfaction in combining the spiritual and physical, the clergyman and physician. There is a peculiar pleasure in finding in one's religion a cure for all physical ill. It may be stigmatised as an appeal to selfishness, yet it is legitimate enough if it were justified by experience. I regret to add, however, that it is a common observation that Christian Science teachings do not seem to deepen human sympathy, or tend to visible effort in philanthropy.

The rambling, inconsistent, and often unintelligible maxims of Christian Science can hardly be termed a philosophy of life; yet, so far as it may be regarded as such, its character is well illustrated by its treatment of the problem of evil. It essays to shunt the whole question by denying the existence of matter, pain, and disease; at the same time it brings it back in the lump in the form of illusion and error, which, being universal, have all the effects of reality. Why this illusion and error should be imposed on mankind it does not deign to offer the slightest explanation.

The movement is still young, and its final developments are to come. Mrs.

Eddy, by her shrewd prohibition of the sermon in public service, and, for the most part, of all comment on "Science and Health," has prevented, thus far, division and party in the organisation. Whether this will continue, and what will be the ultimate fate of the movement, are questions of the future.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

ISOLATED CHURCHES.—CARLISLE.

SIR,—The Leeds Conference discussion on missionary enterprise is most stimulating reading, and makes one doubly regret an enforced absence. I wish, with your permission, to emphasise one or two points which arose during the Conference. My predecessor in the ministry at Carlisle, Mr. Travers, spoke of the "grave wrong" of establishing an outpost like this, and said that without adequate support from the main body of the army it was a "forlorn hope."

Mr. Travers is largely right. It is a grave wrong to place the responsibility of maintaining a rather costly structure, and of paying the salary of a settled minister upon a group of working people, even when aided by a £50 grant from the B. & F. U. A., and the independence of such a congregation is "a forlorn hope" indeed, so long as that policy is continued. The reasons for this are plain. In such a community business acumen and capacity for responsible leadership are often lacking, and the minister, who should be a shepherd of souls, finds half his time absorbed in devising expedients for extracting reluctant pence from the pockets of his people. The spectre of a deficit haunts him; and, if the people think, it haunts them likewise, and the result is that the higher ministry of the church is lost sight of in a sordid struggle for mere existence. I confess that rather than demean my ideal of the ministry by becoming a professional beggar I would prefer to earn my living at some lay occupation, and give the rest of my time to the service of religion.

A great burden of responsibility rests upon those who organise new churches such as this at Carlisle. At first, of course, there was much enthusiasm, and many handsome subscriptions from outside. In recent years these have largely fallen away—for people tire of giving to a cause whose work they are not familiar with—and the church has suffered grievous losses by the deaths of Mr. and Mrs. Arlosh and Mr. David Ainsworth. At this moment the congregation is straining every nerve to avoid a deficit of £30 on the current year's balance sheet. Next year the threatened deficit will be twice this sum. These are mere trifles to a wealthy church, but to a church consciously battling for existence they represent a crushing burden. Add to this our chilling isolation (we are over fifty miles from our nearest neighbours), and the fact that we are anathematised by the clergy of this cathedral city, and your readers will be able, in part, to understand

why two or three years' work here is calculated to break down the strength of the strongest. Two courses are open to us as a denomination:—

(1) To recognise that places like Carlisle are "a forlorn hope," and give up. Such a course is worthy of children and of cowards. Where there are eighty or ninety people willing to be called by the Unitarian name, and more children seeking instruction in the Sunday school, it would be to our lasting shame to haul down the flag.

(2) We must therefore organise our missionary forces in such a way that adequate support can be given to such stations as these. In the absence of such an organisation I am compelled to appeal for aid to all who have at any time been interested in our particular movement at Carlisle; but for my part I would rather see a central board, representative of all our churches, endowed with power to administer all missionary funds, to place men in suitable centres, and to guarantee their salaries, receiving from the missions such contributions as they can afford. I am convinced that this can be done without in the least degree violating our rightly prized freedom; and until something like it is done I can see no end to the sordid struggle which is sapping the spiritual life of some of our poorer churches.

But, meanwhile, shall we follow the policy of "concentration" or of "diffusion"?

We are in duty bound to do both. Our duty is not primarily to found churches, but to spread abroad religious truth and reverent freedom. There is no need to talk of lopping off the little old congregations, or the struggling new ones. The entire question is one for comprehensive and sympathetic administration by a representative board, who should utilise the local unions for building up self-supporting churches, the van missions for breaking new ground and scattering the seed broadcast, and a supplementary circuit and itinerant ministry for meeting the needs of small groups of worshippers where the geographical and other conditions lend themselves to this type of oversight.

But first we must get our representative missionary board. If our newly awakened zeal should lead us to that it will produce a permanent benefit. Meanwhile, I beg of our rich friends not to condemn us who go out into the wilderness to spiritual inefficiency and actual physical want.

ALBERT THORNHILL.

Carlisle, Oct. 30, 1906.

A CHURCH FOR THE SOLITARY.

SIR,—During the last few weeks the successive issues of the INQUIRER have been singularly full of enthusiastic reports and plans of work in our churches and colleges. A most courageous and hopeful spirit pervades both. Yet, amongst all that is being done in town and country I see no reference to the isolated members of our community, whom necessity drives into out of the way spots.

There is splendid work being done by the Postal Mission to meet the needs of outsiders, but in what way are our ministers and laymen striving to keep staunch members who have drifted far from the ministrations of our churches?

For six years I have only been within reach of an Unitarian church on three Sundays in the year. I am somewhat more fortunately placed now in having the opportunity at intervals of about three months. How many people under such circumstances, from sheer loneliness of spirit, would seek the beauty of the Established Church, or the hearty fellowship of Wesleyan, Congregational, or Methodist Chapel?

As a descendant of a Huguenot on one side and an ejected minister on the other, loyalty to my forefathers and the memory of earlier teachings in some of our finest churches have kept me staunch. I am speaking for those others less fortunate than myself in having no strong bias.

Who cares if we lonely folk accept what our neighbours offer of spiritual comfort? When the stress of daily life causes our spirits to fail there is no minister or church to revive us. No one apparently needs us scattered atoms in the Unitarian community. With all your great enthusiasm can nothing be done for us? So little would make a difference. The right hand of fellowship stretched out through the post would give us fresh heart not to desert the church which has cost so many sacrifices. I can only keep in touch with this church life by reading the INQUIRER each week, and it leaves a sore feeling of being outside all the strenuous work. Members of the Established Church can read their prayer book at stated hours and worship in spirit with thousands of others. The freedom of our churches does not permit of one form of worship for all, but would it not be possible for the isolated folk to adopt one, frequently changed if desired, that they may worship together in spirit?

In the name of all such I ask who will minister to us?

K. H. SMITH.

Southwold, Suffolk.

[What our correspondent says only points once more to the need of organising such a "Church for the Unattached" as Mr. Bowie wrote of in the INQUIRER of January 7, 1905, describing the work of the "Unitarian Church of All Souls," organised by Mr. Channing Brown of Littleton, Mass. The minister of such a church would offer to send out every week by post a leaflet or sermon to all the scattered members, and they might agree also to use some common book of prayer, while he could offer by letter the ministry of sympathy wherever there was special need. Such a church, of course, would require an income to cover the cost of literature and postage, and the members ought all to subscribe. We have an impression that an offer of the kind was made by the district minister in Yorkshire. Perhaps we shall hear more of it in his next Provincial Letter.—ED. INQ.]

"JOHN POUNDS" COTTAGE.

8, NETLEY TERRACE, SOUTHSEA.

SIR,—Will you kindly allow me to call attention to the pressing needs of the "John Pounds" Cottage, a home in which destitute girls, and some others, are assisted to enter domestic service.

During the last two years our work has increased so much that our six beds have been insufficient, and delay in admitting

suitable applicants has been unavoidable. Since the end of March, 22 girls have been placed in situations, and the greater number are doing well, so far this year we have only had two apparent failures. These girls usually come to us without one garment fit for service, and we find that it is impossible to provide a respectable outfit, including box, for less than £4 16s.

During the summer and autumn months we receive little clothing, and were it not that many ladies have been good enough to join our Clothing Guild, and to send us old garments, we could not have carried on the work. Already, since March, £70 has been spent in outfitting; of this the girls themselves have repaid £31 11s. 6d., which is cheering evidence that they realise in a measure that our object is to help them to help themselves, not to pauperise them. Our expenditure last year amounted to £198 1s. 10½d., our yearly subscriptions were £73 11s. 6d., and donations £94 8s.

The great distress in Portsmouth, arising from want of work, makes us particularly busy now, and we look forward to the winter with much anxiety, begging our friends to help us with necessary means to give these poor girls the chance of becoming useful, self-respecting women, instead of being, which is, alas, often the case, a disgrace to our twentieth century Christianity.

MARY ROGERS,
Hon. Sec.

COAL MINING PROFITS.

SIR,—Perhaps the following data, based on Board of Trade and other official documents, will interest your correspondent and those who imagine that owners of coal mines or royalties gain huge profits at the expense of the workers.

RICHARD SIMON.

1886-1900. Tons of coal raised, 2,802,395,000; value at pit's mouth, £953,477,000; average, 6s. 9-65d. per ton. Paid in wages, £642,386,000; average, 4s. 7-01d. per ton. Average weekly wage per man and boy, the year round, 26s. 11d. Mining royalties are estimated by the Board of Trade to have averaged sixpence per ton during the above period. The Inland Revenue returns put them at 5½d. They have probably increased somewhat since then.

Owners' profits, spread over a period of 31 years, which is the average length of mining leases, are estimated at not more than 6d. per ton, which is equal to a dividend of 5 per cent. on the capital invested; but as 2 per cent. should be deducted for sinking fund, the actual return is only 3 per cent. Miners' wages being generally regulated by sliding scales based on past profits, are often low when prices are high, and high when prices are low.

A WARNING.

SIR,—Will you allow me to warn your readers, especially ministers and missionaries, against a man named J. L. Saunders, who has associated himself for a short time with the Bell-street Mission and then absconded with funds belonging to the Mission in his possession. I give this warning, especially as I anticipate that he may attempt to establish a connection with some other mission.

SYDNEY H. STREET.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Bath.—On Sunday evening the Rev. W. Copeland Bowie gave the second of the special course of lectures, his subject being: "Why I am a Unitarian." Mr. Blatchford's lecture on the previous Sunday has led to a correspondence in the *Bath Herald*, under the heading "A Real Free Church," particularly as to why Unitarians are excluded from the Evangelical Free Church Council.

Birmingham: Small Heath.—The November calendar of Waverley-road Church (Minister, Rev. William C. Hall) announces the formation of two new institutions. On the first Sunday of last month what for the present will be styled the Men's Morning Meeting, was started. The meetings are held each Sunday an hour before morning service. After hymn and prayer, a short paper on some social, religious, or kindred subject is read, followed by free discussion. It is thought that this society will satisfy the need in the district for something a little distinct from the ordinary adult classes. On November 7th a monthly Wednesday Evening Service will be inaugurated. A liturgical form of worship compiled by the minister will be used; and he will at each service deliver a discourse intended primarily for senior scholars of the Sunday School and junior members of the church. The congregation as a whole, from whom the minister has received for some time past requests for an occasional week-night sermon, will be invited to join in the worship; and an attendance at least equal to that of an ordinary Sunday service is confidently expected.

Bradford.—On Oct. 25 a bazaar and fête were opened in the Channing Hall, in aid of the funds of Chapel Lane Chapel. Recent much-needed repairs have been carried out to the chapel property at Wilsden, and to meet the cost of this and of other exceptional expenses, an effort was made to raise a sum of £300. The opening ceremony was very largely attended, Mr. F. R. Pesel presiding. Sir E. Durning-Lawrence opened the bazaar, and spoke of the Chapel Lane Chapel as one of the historic churches of the Unitarian denomination. He referred to the fact that in 1662, in consequence of the Act of Uniformity, the vicar of Bradford was ejected from his church and was sent forth into the wilderness. This was really the foundation of that church, though it was ten years later that the members of the congregation secured permission to meet in the library of the house in which Sir Francis Sharp-Powell resides. Then in 1689, Parliament having awakened to the duty of granting religious freedom, the church secured a preaching licence. The first chapel on that site was built in 1719. Such a history was one for pride on the part of the congregation. They of the Unitarian faith believed they had a message to the world that no one else preached. On the motion of Mr. L. Badland, seconded by Mr. C. H. Ellis, thanks were accorded to Sir E. Durning-Lawrence and to the chairman for their services, and the Chairman, in responding, mentioned that he had been attending the services of the chapel for exactly fifty years. The bazaar was reopened on Friday, October 26, by Mr. Grosvenor Talbot, of Leeds, president of the British and Foreign Unitarian Association. The Rev. E. Ceredig Jones presided. Saturday, the 27th, was the children's day, and a very large audience assembled to witness the opening ceremony. Master Frank Badland, a son of one of the wardens, occupied the chair, and after his neat opening speech, eight little girls dressed in white, each representing a flower, recited a verse each, and then all said one verse together, in which they declared the bazaar open. This was followed by the presentation of purses of money, amounting to nearly £9, collected by the children. That night it was found that the gross results for the three days amounted to £266, which, by subsequent sales, has been increased to £285.

Brighton.—The anniversary services at Christ Church, New-road, were conducted by the Rev. Edgar Daplyn on Sunday, October 21, and on the following evening the annual congregational meeting was held. Mr. Daplyn was warmly thanked for his services, and the Rev. Priestley Prime gave a hopeful address on the condition and future of the church. It was, he said, progressing in all departments of church

work. Not only was the average attendance at church increasing, but the interest people were taking in the church was increasing. It was growing more and more as a centre of worship, of social service, without the attraction of entertainments, of music, dancing, and so on. Entertainments were good things in their place; but he held that their place in church life came after the congregation had been drawn together, not as a means of drawing them together. The reproach of not taking keen interest in social questions could not be laid against Christ Church. Sunday after Sunday they had dealt with such topics; they never hesitated to attempt to apply the glorious truths of Christianity to everyday affairs. They could best express their love of God by their service to man. God was not a jealous God, but a God of love. He proposed to examine our social institutions and methods of life, and to see how they bore the survey that came from a religious standpoint—that of a man trying to be in touch with God. The Revs. E. Daplyn and J. Felstead, and Mr. Wilmthurst also spoke. Mr. W. Slatter, in a retrospect in the *New road Monthly*, tells of the origin of the congregation from a protest on the subject of universal salvation, which led to other doctrinal questionings. "I think," he writes, "the first place of meeting for worship was in a disused carpenter's shop in Jew-street, Church-street, Brighton, under the leadership of Mr. Stevens for some years. Their next place of worship was in Cavendish-street, from which they removed to the present beautiful building in New-road. This building was erected under the auspices of Dr. Morrel, a Greek scholar. The building is Greek in all its proportions. The ministers who succeeded Dr. Morrel during the last seventy-seven years were Mr. Mallison, Mr. Ainslie, Mr. Dobson, Mr. Hood, Mr. Livens, and our present highly esteemed minister, Mr. Priestley Prime."

Flagg.—Harvest Festival services were held at this little High Peak hamlet on Sunday last, the preacher being the Rev. G. Street, of Buxton. Mr. Street has a week evening-class here of between thirty and forty young people; and, in addition, he is just starting a second class in the neighbouring village of Pomeroy. Here the proprietor of the village inn, has given the free use of a room, and a working-man in the village has volunteered to play the harmonium.

Halifax.—The 48th annual tea and entertainment was held on Saturday, Oct. 27. After tea Mr. Arnold H. Wadsworth was in the chair, and the report was read, showing a small increase in membership, and nine prizes were distributed to members for reciting at the monthly meetings. The Rev. H. Fisher Short, in a few words, strongly encouraged the young people to adhere to total abstinence. A musical cantata, entitled "New Year's Eve," was very well done by the members.

London: Ilford.—On Oct. 27 a combined social evening and general meeting was held in the Broadway Assembly Room, and was in every way a success. Mr. Walter D. Welford was re-elected hon. secretary and Mr. E. R. Fyson hon. treasurer. The committee was also appointed. It was decided that the church should be known as the "Ilford Unitarian Christian Church," and the rules, consisting of three only, were adopted. The time of meeting was altered from 6.30 to 7 p.m. The reports of the Secretary and Treasurer respectively were deemed eminently satisfactory. Every effort is being made to obtain a plot of ground upon which to build, as the Hon. Secretary stated in his report, "a little chapel of our own, tin, iron, or whatever you may choose to call it, but (and oh, such a big but) our own." A land fund has been started; some of the ladies are moving in the matter, and various schemes are being mooted. The plot of land chosen is in a splendid position, £300 freehold, and of ample size. The usual votes of thanks to the officers were passed, one to the Provincial Assembly for their kind assistance, and a special one to the Rev. T. E. M. Edwards.

Manchester: Upper Brook-street.—The annual Parents' Party was held last week, when there was a good attendance of parents and elder scholars. There was a good programme of music, and addresses were given by the Revs. C. Peach, W. Holmshaw, Councillor Pritchard, J.P., and Mr. A. Dugdale, jun.

Walsley: Bolton.—Saturday afternoon last saw the realisation of a long-felt want in connection with Walsley Unitarian Chapel. For some time past the Sunday-school has been

inadequate for the demands made upon it both on Sundays and for social functions, and about twelve months ago it was decided to enlarge it. This was done last summer, and the new building was opened on Saturday by Mrs. Haslam, of White Bank, Bolton. With the object of raising part of £300 still required to free the building from debt, the opening ceremony was followed by a bazaar. Mrs. Haslam, in declaring the school open, referred to the visits she paid to the different chapels in the district and the changes of the last 50 years. She said that the most valuable help that could be given to children was that towards character-forming, and it seemed to her that there was nothing more powerful in that direction than the personality of the Sunday-school teacher and the friendships fostered between the teacher and the class. She was followed by Mr. D. Healey, the Rev. Morgan Jones, Mr. Andrews Crompton, and the Rev. W. Harris. Mr. L. Cropper moved a vote of thanks to Mrs. Haslam, which was seconded by Mr. J. B. Gass, who also presented Mrs. Haslam with a handsomely framed photograph of the chapel and school, as a memento of the occasion. On behalf of Mrs. Farrar, of Sharples, the Rev. E. E. Jenkins presented the trustees of the chapel with a beautiful oil painting of Yearnsdale Holmes with the "preacher's rock," where their nonconforming ancestors used to meet under cover of night before the days of religious liberty, and to worship their God in their own simple way. Mr. Jenkins expressed their deep gratitude to Mrs. Farrar for her valuable gift. On Monday, October 29, the bazaar was re-opened by Mrs. Cooper, of Eagle Brow. Mr. John Lawson presided. The proceeds of the bazaar realised about £160.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 4.

Acton, Crofield-road, 11.15 and 7.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. H. S. PERRIS, M.A.; 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11, Rev. STOFFORD A. BROOKE, M.A., LL.D.; 6.30, Rev. A. GOLLAND, M.A.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 6.30, Dr. BIMAL GHOSH, M.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. ARTHUR HURN.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15, Rev. W. WOODING, B.A.; 7, Rev. Dr. MUMMERY.
 Stratford Unitarian Church, 11, Supply; 6.30, Mr. W. H. SCOFFHAM.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. A. FARQUHARSON.
 Wood Green, Unity Church, 11, Rev. Dr. MUMMERY; 7, Rev. W. WOODING, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. L. P. JACKS, M.A., "Features of the Growing Liberal Faith."
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 Bournemouth, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. ALFRED HALL, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
 OXFORD, Manchester College, 11.30 and 8.30, Rev. Dr. HUNTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNEITY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTOWELL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. E. JENKINS, of Walmley.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. G. E. ALLEN.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House.

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. R. BALMFORTH.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 13d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS. KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

HEAD CLERK, CASHIER, or as TRAVELLER.—Advertiser (29), well known in Unitarian circles, earnestly seeks re-engagement. Highest references as to ability and personal character.—Address, E. G., 103, Offmoor-road, Kidderminster.

WANTED. — Salaried SUPERINTENDENT for Girls' Sunday School in Birmingham. Duties, to superintend morning and afternoon school; to visit scholars in their homes; to conduct class of teachers.—Apply, stating age, qualifications, and salary required, to T., INQUIRER Office, 3, Essex-street, Strand, W.C.

BETHLEHEM UNITARIAN CHURCH, NEWCHURCH.

The Pulpit at the above Church is now VACANT.—Applications to the Corresponding Secretary, GEORGE HOWORTH, 65, Burnley-road, Waterfoot, nr. Manchester.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, F.S.I.
 ALEXANDER W. LAWRENCE, F.S.I.
 F. H. A. HARGREAVE, F.S.I.
 MISS ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

MARRIAGES.

COURTAULD—HOLLAND.—On October 25th, at Wimbledon, John Sewell, third son of the late Sydney Courtauld, of Booking Place, Braintree, to Henrietta Barbara, only daughter of Arthur Holland, of Holmhurst, Wimbledon.

SCOTT—MINTURN.—On October 30th, at the house of her mother, 129, East Twenty First-street, New York, Mildred, youngest daughter of the late Robert Bowne Minturn, of New York, to Arthur Hugh Scott, third son of Russell Scott, of Shoreham, Kent.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Wholly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

NEW PUBLICATIONS.

Cloth, Fcap. 8vo, gilt top, 1s. net, postage 1d.
THE MAKING OF RELIGION.
 The Essex Hall Lecture for 1906.
 By SAMUEL M. CROTHERS, D.D.

Cloth, Cr. 4to, 1s. net, postage 2d.
THE TEACHING OF THE TWELVE APOSTLES FOR ENGLISH READERS
 A Translation with Introduction and Notes.
 By JAMES EDWIN ODGERS, M.A., D.D.

Cloth, Cr. 8vo, 188 pp., 2s. net, postage 3d.
THE RELIGION OF NATURE AND OF HUMAN EXPERIENCE.
 By W. J. JUPP.

Cloth, Cr. 8vo, 233 pp., 1s. 6d. net, postage 3d.
THE BIBLE—WHAT IT IS AND IS NOT.
 THIRD EDITION.
 By JOSEPH WOOD.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.

NEW BOOK BY MISS F. E. COOKE.

THE Children's Hour

The Volume consists of 26 Stories or Addresses to Children, some of which have appeared in the Children's Column of *The Inquirer*.

Cloth 1s. net. Postage 2d.

LONDON:
 THE SUNDAY SCHOOL ASSOCIATION,
 Essex Hall, Essex Street, Strand, W.C.

LIVERPOOL:
 THE BOOKSELLERS' CO., 70, Lord St.

JOHN PAGE HOPPS' MONTHLY.
THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

Contents for NOVEMBER.

Little Portland Street Discourses:—

- I. How Man makes God.
 - II. The Problems of Thought and Matter, Consciousness and Force.
- The Deep Church.
 A Layman's Prayer.
 Obscurantists.
 A People at School.
 The South African Frost.
 Mr. Haldane's War Speeches,
 Britons Abroad.
 Notes by the Way.
 Notes on Books, &c.

F. R. HENDERSON, 16, Paternoster-row,
 and all Booksellers.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,
 2, Coleman Street, London.
 TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice,
 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

J. HIGHAM, Manager.

A GARDEN EVER IN BLOOM

is easily and cheaply obtained by planting
HARDY PERENNIAL FLOWER ROOTS,
 which I supply at Lowest Prices.
 The following Collections are given as a sample:—
 12 Hardy Plants in 12 choice varieties, 3s.
 12 Hardy Plants in 12 choice varieties, one
 for flowering each month of the year, 4s.
 100 Hardy Plants in 100 choice varieties, 21s.
 All packed and carriage paid for cash with order.
 Cash returned in full if you are dissatisfied and
 return plants.

Illustrated List Free to All,
 mentioning this publication.
 H. B. POLLARD, F.R.H.S., Market Grower,
 EVESHAM.

HORSHAM FREE CHRISTIAN CHURCH.—The ANNUAL SALE OF WORK will be held on Thursday, Nov. 29th, 1906, at 3.30 p.m. In view of extensive repairs needed in the fabric of the church, a special effort to raise funds is being made this year, and contributions of articles for the Sale will be thankfully received by Mrs. MARTEN, 13, Richmond-road, Horsham.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL.—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

BOURNEMOUTH.—"Clovelly," Shaftesbury-road.—Miss Cox, FURNISHED APARTMENTS. Terms moderate.

WANTED, PAYING GUEST (Lady), by one who has a Healthy, Roomy Home. Private Garden. Also a capable GENERAL SERVANT; or two Sisters able to do the work in return for free home only.—Z, 19, De Burgh Hill, Dover.

KINGSLEY HOTEL

(TEMPERANCE),
 HART ST., BLOOMSBURY SQUARE, LONDON.
 Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

E. NORMAN REED & CO.,
 Artists in Stained & Leaded Glass
 13, LISLE STREET,
 NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
 AND BOARDING SCHOOL FOR GIRLS,
 HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
 ABERYSTWYTH.
 Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.

BERESFORD HOUSE SCHOOL,
 UPPERTON ROAD, EASTBOURNE.
 Recognised by the Board of Education.
 Boarding and Day School for Girls. Sound education on modern lines. Special attention paid to physical development under one of Mrs. CONN's assistants. Illustrated prospectus upon application. Head Mistresses: Miss SPEAKMAN and Miss BEAUMONT, B.A., London. Half Term, November 6th.

CHANTRY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

HEADMISTRESS, Miss ESTHER CASE, (Certificated Student of Girton College, Cambridge. Classical Tripos).
 SECOND MISTRESS, Miss ESTERBROOK HICKS, B.Sc. London.
 A few Boarders received.

WILLASTON SCHOOL, NANTWICH
 An Unsectarian Public School.

Next ENTRANCE and FOUNDATION SCHOLARSHIP EXAMINATION, December 4th and 5th.—For particulars apply to the HEADMASTER.

PULPIT SUPPLY.—Rev. C. E. PIKE, F.R.Hist.S., 100, King Henry's-road, Hampstead, N.W.

PULPIT SUPPLY.—Rev. FRANCIS WOOD, 16, Edna-street, Crumpsall, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	3	6	

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.
 Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6
 Situations Vacant and Wanted,
 20 words, 1s.; every 6 words after, 4d.
 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lamb's Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday, November 3, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3359.
NEW SERIES, No. 463.]

LONDON, SATURDAY, NOVEMBER 10, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	729
LEADER:—	
The Congo Infamy...	736
ARTICLES:—	
In the Crow's Nest...	732
Essays in Restatement.—XXII...	734
Niagara...	737
PROVINCIAL LETTER:—Yorkshire...	741
MEETINGS:—	
North Midland Association...	731
Blackfriars Mission and Stamford Street Chapel...	738
British and Foreign Unitarian Association...	739
CORRESPONDENCE:—	
A Word of Farewell...	732
The "New Theology" and Unitarians...	732
Coal Mining Profits...	732
Permanent Care of the Feeble-Minded...	732
OBITUARY:—	
Professor Albert Réville...	734
Mrs. John Grundy...	735
Mr. Thomas Sly...	735
POETRY:—	
Laid Aside...	738
THE CHILDREN'S COLUMN...	735
NEWS FROM THE CHURCHES...	742

NOTES OF THE WEEK.

ONE other holiday sermon of the Rev. R. A. Armstrong's we still have, on "Iceland," which we shall hope to publish a fortnight hence, in addition to that on "Niagara" which appears this week.

THE report of the Executive Committee to the Council of the British and Foreign Unitarian Association will be found in our present issue. The proceedings of the council meeting on Oct. 30 we reported last week.

THE Rev. F. K. Freeston is safe home again, after his visit to America, and his two months' preaching at Cambridge, Mass., in exchange with Dr. Crothers. He landed on Wednesday of last week at Liverpool, after a rough passage, and is to preach at Essex Church to-morrow (Sunday) both morning and evening. We gather from various notices in the *Christian Register* that Mr. Freeston's presence in America was greatly appreciated by our kindred of the Liberal Faith over there. Noting a sermon of his at a meeting of the Young People's Religious Union, the *Register*, referring to his approaching return home, says: "Mr. Freeston will take back with him the affection and esteem of a large number of new friends and acquaintances on this side of the water." And the Rev. F. L. Phalen, of Fairhaven, Mass., writes to us in a similar strain, saying how invaluable are such ministerial exchanges for a better mutual understanding and encourage-

ment, adding the hope that many English brethren will come over next year for the International meeting at Boston. Before Mr. Freeston left Cambridge a dinner in his honour was given by the Parish Club, when farewells were said to him by the president, Dr. Edward Hall, President Eliot, of Harvard University, and others. References to two sermons of Mr. Freeston's on "Symbolism in Religion" gave rise to an animated discussion, in which President Eliot and Mr. Freeston spoke from opposite points of view.

THE Evangelical Free Church demonstration on Monday left no room for doubt as to the strong feeling roused by the amendments to the Education Bill in the House of Lords. The noticeable features of the occasion included the growing exasperation and resentment resulting from the anomalous constitution of the Upper House and a plain declaration that Mr. Birrell's Bill itself was almost more than Nonconformists could endure by way of compromise. In regard to the former point some rather foolish talk took place, the suggestion being made that five hundred Liberal Peers should be created in order to pass the original Bill; but, probably, some of our friends will, on reflection, consider such a price too high for such a commodity. A more serious factor emerged in the hint that, after all, the "secular solution" will be found necessary. We do not think that policy will be adopted for some considerable time; but the tactics pursued by the Bishops and their supporters will assuredly drive public opinion in that direction.

It is not an inviting task to thread the mazes of debate in the Upper House, and most readers will, no doubt, be satisfied to seize upon the chief alterations made in the Bill. These can be briefly summarised, though their implications are very wide and deep. The first clause has been amended so as to compel local authorities throughout the country to give religious instruction on every school-day and within school hours. The second gave authorities the option of taking over existing voluntary schools; this option has been taken away, and the authorities now "shall, if required by the owners," continue such a school—provision being made for negotiations as to terms and for appeal to the Board of Education as to suitability of buildings. As to clause 3 it is instructive to notice that the Duke of Devonshire and other Unionist peers defeated a proposal to grant "facilities" to give denominational instruction in all schools whether "provided" or "non-provided"; but,

in spite of this rebuff, the Bishops and clerical party have pressed hard in the direction indicated.

THUS the "facilities" are to be granted in "provided" schools in rural parishes with only one school; and, as regards "non-provided" schools "extended facilities" are to be granted for denominational instruction on all five mornings in the week. Clause 4 in the original form permitted such instruction if eighty per cent. of the parents expressed a desire for it. This requirement has been altered to a bare majority (though a considerable number of Unionist peers opposed this change), and, instead of being permissive, the clause is made mandatory by substituting "shall" for "may." In general it may be said the policy of the Lords has been to weaken local authorities and to bind them in denominational bonds from the outset.

ON Wednesday Clause 4 was passed in its altered form, one of the more serious alterations being one that compels the education authorities to permit teachers on the regular staff of a school to give denominational instruction where it is to be provided. It does not require very keen vision to detect here a grave peril to the liberty of teachers, innocent as the alteration looks. This clause has, however, been a troublesome one from the first, and we cannot wonder that it emerges from the Lords in a questionable shape. Critics say that, as it now stands, any single Dissenting parent may, in many districts, block the very "facilities" the Bishops are so eager to secure.

AT the opening of the French autumnal session for the despatch of public business, M. Clemenceau, the new Prime Minister, expounded at length the policy of his Government. He is in favour of the maintenance of peace, and of the alliances and tried friendships with Russia and this country. The general declaration of peace principles will be received with a sense of lively satisfaction, though hardly with surprise. M. Clemenceau does not, however, offer any prospect of furthering the disarmament movement at the next Hague Congress, and his policy will not pacify the anti-militarist party in France. One bold and ingenious step he does announce. Martial law is to be abolished, and military offences are to be tried by the ordinary courts, and thus, it is hoped, life in the Army may be rendered compatible with the rights of man. It is fitting that General Picquart, who knows as well as any man living the ways of military courts,

should now have a hand in abolishing them:

M. CLEMENCEAU's announcements on home politics are interesting as showing how far the minister, whose mission it is to combat socialism, is prepared to go in social legislation. *The Times* correspondent hails the policy as a bulwark against socialism. *The Times* leader writer seems to dread it as socialism under another name, and the telegraphic summary of the speech is perhaps hardly full enough to justify us in saying that it is neither the one nor the other. But it is what in this country would be regarded as pretty advanced Radicalism: The outstanding feature of the programme is the Old Age Pensions Bill, which has passed the Chamber of Deputies and now goes to the Senate. If, as is probable, it is enacted in something like its present form, it will be in some respects more generous in its terms than the German law. Then there is to be a Ten Hours Bill, Trade Union legislation, and, what may be of more interest to readers of *THE INQUIRER*, a proposal for making French railway trains keep better time. This is to be done by a further extensive nationalising of the western lines. We notice also proposals for graduated income tax; and both the French Chamber and the French Government mean not only talk, but prompt action in these directions:

MRS. PRISCILLA McLAREN, who was John Bright's sister, died at Edinburgh on Monday, in her ninety-second year. Born at Rochdale in 1815, it was in 1848 that she married the late Duncan McLaren, whom she survived for twenty-one years. In early life she had been taken by Elizabeth Fry on her visits among the female prisoners at Newgate, and was in close touch with the Anti-Slavery and Anti-Corn Law movements. One of the earliest champions of Women's Suffrage, she was at the time of her death President of the Edinburgh Society. With Dr. Agnes McLaren she took a prominent part in the agitation for the admission of women as medical students in Edinburgh University. One of her two surviving sons, Sir Charles McLaren, and his son, Mr. Henry Duncan McLaren, are both in Parliament.

THE spirit in which Dr. Stubbs will enter upon his new charge as Bishop of Truro finds expression in the following passage of a letter he has addressed to his old friend and fellow-townsmen, the Rev. H. Epworth Thompson, Wesleyan Chairman of the Devonport and Plymouth District, who had written to congratulate him on his appointment:—"If I know anything of my own heart, I honestly believe that I have no more earnest desire than to live in brotherly communion and fellowship with all who love the Lord Jesus Christ in sincerity, be they who they may, and to foster, as far as I may be able, a spirit of Christian unity, amid whatever diversity of outward form, among all classes in Cornwall. Let us work together—let us pray together for this."

THE question of the choice of lessons in the public services is one which at one

time or another troubles most Nonconformist ministers, and that the laity are not altogether indifferent about it is proved by the criticisms they occasionally make on the portion of Scripture read in their hearing. It used to be the practice of the Wesleyan ministers, or many of them, to read the lessons appointed for the day in the Church of England Prayer-book. But when these proved to be unsuitable, a minister looked for his lessons elsewhere. A new Lectionary for the use of Wesleyan preachers has just been compiled, based on the "three years' system." During a three years' ministry a preacher will read to his congregation nearly all the New Testament—in the first year reading Mark's Gospel with the Epistles of St. Peter and St. James; in the second year Luke and the letters of St. Paul; in the third year Matthew and the Johannine writings. A three years' course from the Old Testament accompanies these readings from the New. As the *Methodist Times* expresses a hope that ministers and local preachers will give the new system a trial, we may judge that there is no intention on the part of Conference to issue any general order upon the subject, and the use or partial use of the Lectionary will be within a minister's own discretion:

It having been decided to establish a Yorkshire Unitarian Club, "to promote social intercourse among men connected with the Unitarian Churches of Yorkshire, and to further the interests of liberal religious thought," a meeting is to be held in the Priestley Hall, at Mill Hill Chapel, Leeds, on Saturday, Nov. 24, to consider the details of the scheme. The chair will be taken at 3.30 by Mr. Henry Lupton, President of the Yorkshire Unitarian Union. It is proposed to hold three or four meetings during the year, and to begin each meeting with dinner or tea at not more than 1s. 6d. per head. After the ordinary business, subjects of general interest to the churches and the club are to be introduced for discussion. We are informed that as at present decided, the membership will be drawn from Leeds, Bradford, Halifax, Pudsey, Huddersfield, Dewsbury, Lydgate, Idle, Wakefield, Pepperhill, and Elland. It is desired that all classes of the Unitarian community within the area of the club shall join. Sunday-school teachers, elder scholars, and members of the congregations are asked to attend the meeting. It is hoped that the club will be established on a basis that shall satisfy (within reasonable limits), the requirements of all. Information will be given, and personal invitations to attend the meeting issued, to inquirers up to the 17th inst., by Mr. A. Simpson, 17, Parkfield Mount, Beeston, Leeds.

THE Warden of Mansfield House, Caning Town, is making an appeal not for money but for men, for men who will be ready to live there, to spend their days there, or, if professionally occupied or engaged in business during the day, yet to spend evenings and week-ends. The intercourse with the inmates of the Settlement should be congenial, and the opportunities for social service are numerous and extensive: "There is," as Mr. Cubbon

says, "ample scope here for the largest ingenuity, enterprise, and experience in citizenship and social service. But if any man is unwilling to join our brotherhood from a feeling of unfitness due either to inexperience or any other cause, we hope that he will not allow that hindrance to remain operative, for some of the most effective and helpful workers in the Settlement have been those who entered on the work with diffidence." That strikes us as having an application much broader than its first reference to Settlement work. We cannot wish Mansfield House or any good work for humanity a better wish than that they may get the workers they want, and, above all, that they may get the strong, diffident men:

THE destruction of Selby Abbey Church by fire on October 20 was a national loss, for it was not only a very noble building, but the only one of its kind which had survived in Yorkshire the earlier destruction of the Abbeys. This calamity is the subject of the Rev. C. Hargrove's sermon in the November *Mill Hill Pulpit*.—

"A few days ago I walked with a sad little crowd as of mourners by a grave in the narrow south aisle which is all that is left of the Abbey Church of Selby still roofed over and free of ruin and safe from danger of falling stone or beam. From the Western Doorway to the East Wall the floor was heaped with blackened timbers, the ruin of the fallen roof and burnt furniture of the Church. Bare to the sky rose on either hand arches above arches supporting the clerestory and the walls on which the beams had rested to uphold the double roof. Column and wall were everywhere smoked by the flames, and where the fire had burned the hottest the stone was chipped and showed as raw flesh from which the skin had been torn by torture. Beneath the tower lay five great bells fallen and broken, while other three, caught in the iron rafters rest insecurely above. Benches and pulpit and stalls and choir screen and altar were all gone, only here and there a rare fragment left as memoranda to recall to mind what they were so few days ago. Almost alone uninjured the Western window showed against the sunset the dying Christ who looked from his Cross over the unbroken length of devastated nave and choir to the window, little injured, which, after ancient fashion, records his descent from David. The organ consumed in the fierceness of the heat had sunk as it were into the ground, and now at the wonted hour of evensong there was no congregation save of onlookers come from far and near to view the scene of ruin, and no sound broke the stillness of desolation save the low tones of men and women chastened by the view of so great a calamity. Without one saw the roofless walls and broken windows, the exterior skeleton of a dead church, and on the tower the four clock faces recorded as if epitaphs of a sepulchral monument the hour and minute at which they had shared the doom of the ancient Abbey."

Though the Abbey Church may be rebuilt with all the means that wealth can command the past glory can never be restored. What is the significance of the history of such a venerable church, should be read in Mr. Hargrove's sermon

NORTH MIDLAND ASSOCIATION.

ANNUAL MEETINGS:

A FINE spirit of fellowship and goodwill marked the annual meetings of the North Midland Presbyterian and Unitarian Association, which were held this year at Derby, on Monday and Tuesday last, November 5 and 6. The Friar Gate congregation rose handsomely to the occasion, and held a delightful conversation of welcome to the officers, ministers, and delegates on Monday evening. The Friar Gate school premises were literally "as fresh as paint," having been recently cleaned, decorated, and added to on a considerable scale. Mr. S. D. Hall, a warden of the church, offered the welcome to the Association, and the Rev. J. M. Lloyd Thomas replied: During the evening an excellent programme of vocal and instrumental music was rendered and refreshments were served.

On the followday day (Tuesday) sterner work had to be faced, and after a meeting of the general committee, followed by a meeting of the governing body, the annual business meeting was held at 11.30 a.m. under the chairmanship of the president of the Association, Alderman W. Moss, J.P., of Loughborough. The secretary called the roll.

The Committee's annual report gave an account of the new movement at Coalville in the furtherance of which an earnest and determined spirit had been shown, and went on to refer to the refusal of the Lincoln Trustees to open the chapel for public worship until the income from endowments accumulated such a sum as would pay off a debt contracted for repairs and alterations. This means that the chapel will probably remain closed for some four or five years—a state of things the Committee profoundly deplored but were unable to prevent. This was all the more regrettable having regard to the work done by the Association for Lincoln, in securing an appointment of new trustees. As there was now no worshipping congregation at the Chapel, the name was omitted from the District list of Churches for the time being. The report also mentioned that the Committee, impressed by the gravity of our social problems, had issued a circular on the subject to the Churches, and that the response had been most gratifying. The Lay Preachers' Union, which was again offered the cordial thanks of the Association, now comprised no less than seventeen members, and was in a flourishing condition. The Hon. Treasurer, Mr. B. Dowson, in presenting the statement of accounts, said that the financial support given to the Association, could not be considered satisfactory. It betokened a want of interest on the part of the congregations in the work of the Association: The subscription lists and collections were gradually falling off. Some action ought to be immediately taken to revive the decaying interest and bring the work of the Association more prominently before the constituent churches.

On the motion of the President, seconded by the Rev Lang Buckland, the reports were adopted. The Association welcomed into its fellowship the following

ministers:—The Revs. Hugon S. Tayler, M.A.; A. Hermann Thomas, M.A., F. Heming Vaughan, B.A.; and Ellison A. Voysey, M.A. The president, vice-president, treasurer, secretary, and auditor were re-elected and the new committee was appointed. After a lunch at the Royal Hotel the Association re-assembled at 2.30 p.m. in conference. At the opening of the meeting, a hearty welcome was given to the representative of the National Conference (Mr. J. Harrop White), and a letter was read from the Secretary of The British and Foreign Unitarian Association. The Rev. A. Hermann Thomas then read an extremely able paper on "POLITICS AND THE PULPIT."

The subject, he said, divided itself into two questions: Is it lawful? Is it expedient? As regards the lawfulness of treating politics from the pulpit, no one would deny that in our churches, with their tradition of freedom, each minister was at liberty to choose his own subjects. He might find that his conclusions clashed with the ideas of his congregation, and that his so-called freedom shrank to very small dimensions, but in theory he held his position in order to give of his best, and what might be his best was for him alone to decide. On wider grounds, the question resolved itself into one of fidelity to conscience. The minister was a prophet, finding and speaking his own revelation, which it would be disloyalty to withhold. The prophets of old uttered an intensely political message. On great matters which affected the well-being and morality of people, the pulpit was expected to take a lead without fear or favour. In the next place, politics could not be regarded as divorced from religion, for there was no clear dividing line between religion, commerce, politics, and many other movements of thought and action. Religion was the spirit which should direct them all. As regards the second question, is it expedient? the word expedient must be taken in the sense in which St. Paul meant it, "All things are lawful, but all things edify not." Any course was inexpedient which did not produce the spiritual good for which it was adopted. In practice the preaching of politics was attended with grave dangers. Though conscience was divine in its nature, it was largely human in its expression, and might be frankly criticised when it consistently carried the same party colours. It was a mistake to utter one's temporary judgments on practical questions of the day with the same emphasis as the great principles of conduct and religion which had been proved by generations of devout lives. The only escape was to take politics in its widest sense and vigorously exclude all party feeling. Party politics in the pulpit did not convince the majority of the congregation who already agreed with them, nor did they convince the two or three dissentients who had come to church primarily to worship. The more a minister considered the question, looking to the precious opportunity given to him by the time for his discourse, the more he would be inclined to endorse the words of the Apostle: "All things are lawful, but not all things are expedient."

The paper was followed by an unusually

good discussion, which was opened by Mr. F. Robinson, of Nottingham. He was followed by Mr. Jackson, who spoke as one detached from the Christian Churches and as a representative of the Labour movement. The Rev. Ellison A. Voysey and Mr. B. Dowson strongly supported the reader of the paper, and emphasised the inexpediency of introducing politics into the pulpit. The Rev. Lloyd Thomas submitted a different view, urging that much depended on one's definition of politics, and that every worthy subject of great human urgency, if approached in a right spirit, was a fitting theme for the pulpit. Mr. Goacher (of Coalville) supported this view, which was powerfully reinforced by Mr. J. Harrop White in a stirring speech. Miss M. C. Gittins dwelt on the teaching function of the pulpit, and said that if congregations were educated in an atmosphere of steady social purpose there would arise no difficulty on the emergence of some great national or social crisis.

The Rev. A. Hermann Thomas replied, correcting some misapprehensions, and again distinguishing between what was lawful for the pulpit, and what, having regard to the highest interests of the congregation, was expedient. A very cordial vote of thanks to Mr. Hermann Thomas was unanimously passed.

In the evening, at 7 p.m., the public worship was conducted by the Rev. Ellison A. Voysey, assisted by the Rev. Hugon S. Tayler. The annual sermon was preached by the Rev. Dr. James Drummond from the text 2 Cor. iii. 15, 16, his subject being "The Interpretation of the Scriptures."

The whole series of meetings maintained a high level of interest and helpfulness throughout, and compared favourably with any of the annual meetings held in recent years.

THE officers of the North and East Lancashire Unitarian Mission have issued an appeal on behalf of the new movement at Blackburn, inaugurated last year by the Rev. C. Travers, of Preston, and some of the neighbouring ministers. There appears now to be really good hope of a prosperous issue, if sufficient support is given at the outset, and the Mission ask for a fund of £75 for two years for that purpose. Subscriptions may be sent to Mr. David Healey, J.P., The Brooklands, Heywood. Friends interested in Blackburn, who have not seen the appeal, should send for it to the Rev. R. T. Herford at Stand.

THE appeal of the Yorkshire Unitarian Union for the last £100 of the cost of the new church at West Bowling, Bradford, advertised this week, is one for which we must hope for a speedy response. The congregation, as we recently reported, have entered upon their new home in an earnest and determined spirit, and there is prospect of good work of religious upbuilding being done.

TO CORRESPONDENTS:—Letters, &c., H. E. D., W. H. D., L. A. E., J. F., A. H., P. M. H., R. T. H., A. A. L., F. B. M., A. E. O'C., C. P., J. R., T. H. R., L. T., A. W.

CORRESPONDENCE.

A WORD OF FAREWELL.

SIR,—The rule in regard to children that they should be "seen and not heard" does not apply to Unitarian ministers. They must be seen and heard, both in season and out of season. In looking over the pages of *THE INQUIRER* it occurs to me that my name has recently occurred more than is in accordance with the fitness of things; and yet I must ask space for another word. I want to thank the many friends in various parts of the country for their kindness to their American friends.

In the six months in which we have been in Great Britain we have found so much goodwill that it is hard to say farewell. May 1, through *THE INQUIRER*, express the hope that next year we may have the opportunity of seeing a great many of our friends in Boston—the more the merrier!

SAMUEL M. CROTHERS.

Birmingham, Nov. 1, 1906.

THE "NEW THEOLOGY" AND UNITARIANS.

SIR,—Have you observed a curious and not entirely beautiful tendency on the part of certain "New Theology" men to differentiate Unitarianism from it, and to present Unitarianism as a sort of dry, materialistic Deism? This may be only want of knowledge, but I am sorry to think there is knowing intention in it.

Here, for instance, in the *Daily News*, is the report of a discourse by the Rev. E. W. Lewis, minister of the Clapham Congregational Church, who classes Unitarians as Deists who believe that God created the world (Genesis fashion) from without, and who deny the immanence of God in the Human Race. Of course, the opposite is the truth, though let it be cheerfully admitted that Unitarians (in common with Congregationalists) have, in these latter days, come into possession of a larger spiritual heritage.

A very bad case is that of the two ministers of the Anerley Congregational Church. In their monthly paper they printed a communication from Mr. R. J. Campbell on the person of Jesus, in which he said: "The Church has been right in insisting all along that Jesus was very God. . . . But what the creed-makers did not see was that what they asserted about Jesus was also true of all mankind." This naturally led me to say that Mr. Campbell's statement was a Unitarian statement, inasmuch as it classed Christ as God with all mankind—that is to say, as manifesting God. Attacking this, the ministers of the Anerley Church, in their magazine, say: "Mr. Campbell writes, 'The Church has been right in insisting that Jesus was very God.' And again, 'Jesus was really and truly God.' . . . Have you ever come across a single Unitarian who would admit anything of the kind?" These men also forget that what Mr. Campbell asserted of Jesus he asserted of all mankind. This tremendous addition to Mr. Campbell's statement is painfully suppressed by the Anerley men. As Mr. Campbell puts it, every Unitarian would probably agree—that in any sense in which

Jesus was God we all are so. It is, in fact, a simple assertion of the Immanence of God in all things—a great uniting thought.

In the effort to differentiate their Unitarianism from ours, it is evident that there is going to be a good deal of anxious manipulation on the part of the "New Theology" men; but it is to be hoped that quotations will at least be kept honest.

November 11.

J. PAGE HOPPS.

COAL MINING PROFITS.

SIR,—Allow me just to say with regard to Mr. Simon's figures that value at the pit's mouth is not the only fact we want. What is being obtained for the coal when sold by the colliery proprietor? In the same district, where the pit-brow man's wages are 3s. 4d. per day, never more than five days work, sometimes in the summer two or three days weekly only, coal is sold at 16s. to 18s. for household use, carted straight from the collieries at 10s. 6d. in large quantities to gas works, at 10s. in large quantities to steamers, with low railway rates as the distances are short.

Under these circumstances, for employers to allow men who have worked for them all the week, and have no other work to go to, to leave at the end of the week with 16s. 8d. as a maximum, often less, on which to support wife and family, is to directly contribute to the serious evils of the social state, physical deterioration, slumdom, drink, pauperism, and a shortened existence. They cannot evade this responsibility, whether the result is indifference, or simply the supposed necessities of business.

It is healthy to see that the effect of public opinion now leads to minimising profits made out of labour; not so long ago the boasts were quite of another kind.

I might add that the mining royalties in the district referred to (South Lancashire) are, I am informed, 8d. and 9d. per ton.

RICHARD ROBINSON.

PERMANENT CARE OF THE FEEBLE-MINDED.

THE LANCASHIRE AND CHESHIRE INCORPORATED SOCIETY.

SIR,—At about this time of the year you have generally allowed me a little space in your paper to ask our friends to help us to provide presents for our Christmas Tree. This year we are in greater need than ever—our family is so big. We have over a hundred boys and girls to find presents for. They vary in age from five years old to eighteen, so that we can do with a considerable variety of gifts. Toys for the little ones are most acceptable; they need not be very expensive—that goes without saying; but we should like to have them all in good condition; and we should be glad of any mechanical toys—they give great pleasure. So do picture-books, especially coloured ones. For the girls, dolls never come amiss, and even some of the boys like them. For the bigger children small articles of dress are very welcome—pocket-handkerchiefs, neckties, ribbons, gloves; or, for the girls little sewing cases. We should be very grateful, too, for pictures for our walls. They should be framed neatly and strongly.

We have not nearly enough for our new schools, and the children do think so much of pictures on their walls. I hope your readers will not think I am very greedy in my requests. I am sure they would not mind my making them if they could see our children. We have a great deal to do with our money, and it is not easy to make it buy all that we need. Clothes and boots and other things that are very necessary for the boys and girls, but very uninteresting to them, have a first claim on our attention. We have had a great deal of kind help, but, in the nature of things, we must always be "asking for more."

May I also mention that we have on hand a number of dolls' clothes horses, which our children have made in the course of their lessons on manual work. They are nice little models, and we will send one to anyone for sixpence. They would please any little girl. We hope that by-and-bye we may be able to supply other models. I shall have the pleasure, shortly of sending you our new annual report. I hope you will find it interesting reading. I must not take up any more of your valuable space. It will give me great pleasure if any of your readers will respond to my request and send me parcels or single toys at any time between now and the end of the first week in December:

MARY DENDY,

Hon. Sec.

13, Clarence-road, Withington,
Manchester, October 8.

IN THE CROW'S NEST.

I was awakened by a splash of blood-red light on my white wall, though my window looked west. It was the first beam that over-topped Muottas Muraigl, flung back by an autumnal larch-wood, that clings to an almost sheer face of rock below Piz Padella. But that was three weeks ago, and since then the snow has come and gone, and deadened the glow of our larches. Sombre they stand, dusky-brown, against the sombre green of their companion pines. In contrast with the pure blue and white of the sky, and the indescribable tints of near and distant mountains, they are still beautiful, and the sun draws out of them the subtlest colour-music. For the sun of summer is still with us; but his daily course is shorter and shorter, and the evenings grow chill, and I have had to bring out my old rug.

It is a friend true and tried. Well do I remember when I bought it in the Cornmarket the week before Henley, in my last year at Oxford. I had got through the paper-work for Lit. Hum., and was polishing up rusty places for the *viva-voce*, when the tempter appeared. Never was Abaddon more welcome! I had coached him through his Greats a year ago, and he now wore a bachelor's gown in some school or other—at Henley, as it happened—so that he was a sight for sore eyes. Moreover, he was the most perfect comrade you can imagine for cell or fell—a naturalist, a bookman, a lover of old plays and rustic legends—Isaak Walton and Charles Lamb in one. We had walked hundreds of miles, and turned over thousands of dusty tomes together, tracked the Scholar Gipsy through all his haunts, and ransacked every old bookshop within twenty miles of Isis.

"Come out of this," quoth he; "what is the sense of fagging yourself silly? You are sure of your First, anyhow"—oh! sanguine tempter!—"and a bit of holiday will put you in trim for your *viva*." I yielded, and on the fatal day could give my smiling questioner no really satisfactory information about the policy of the Delphic oracle, though what I did impart seemed to please him, for he continued to smile. And when the List came out—but that is another story.

I wanted to see the Southern cathedrals, and the distance did not leave time for walking. My friend could not bicycle. So we chartered (horresco referens) a huge tandem tricycle—this was in the days of Jowett and solid tyres, my children. I was to steer, and Abaddon to navigate, with due regard to the well-known maxim, *Of two hills choose the least*. As we intended to bivouac I bought a new invention called a pyjama sleeping-suit and a shawl rug. With this equipment strapped on my handle-bar, I bestrode, in flannels and blazer, the fore-part of the machine; the tempter, in similar gear, but clad in darker flannels, got up behind me, and forth we pedalled in the cool of the evening. We passed Bessle's Lea, the estate of the Lenthalls. If the Abaddon of Charles's day had not stood for his king, the crop-headed Parliament would not have seized most of his land and given it to their Speaker, and everything from that hedge to the other side Frilford would have fallen to my comrade. At Frilford we supped, and then made forward through Wantage, after which we did not meet a soul—except a hedgehog, which we nearly ran over. We reached White Horse Hill, pushed our chariot up its wearying slopes, dived through the fosse, surmounted the vallum, and stabled in the fine old Roman Camp called Uffington Castle.

The rug was warm, the foot of the vallum a kindly pillow, but I had hardly closed my eyes before "the heavens rang with shouting of the larks." What a nuisance they were! I hated them as bitterly as I learned, a year or two later, to hate the bawling nightingales which kept me awake at the R.N.A. in Hampshire—the French Professor threw boots at them—"for sweetest things turn sourest by their deeds." I slept at last, and awoke at six. Abaddon was already astir. He led me all over the horse, and the little hill opposite (Dragon's Hill, is it?), and told me all the legends of both. Then we mounted, rode across the flat camp and out at the Prætorian Gate, down the grass-grown Rudge Way, across the road to Lambourn, and on to Wayland Smith's cave. Anybody who has read "Kenilworth," and "Puck of Pook's Hill," and a monograph on cromlechs, can imagine some of the things I listened to here; when the discourse ended, we were both parching with thirst. We ought to have regained the Lambourn road, but a nearer track set off in a similar direction, and we trusted ourselves to its seduction. It was pleasant to sail away down-hill, and delightful to spy the smoke of a cottage chimney, which promised water or milk. We dismounted, knocked, waited, knocked again—in vain. At last we entered. On the floor lay a child, listlessly sick. By the fire sat a woman, stupefied with grief, with another

child, white and rigid, stretched on her lap. We roused her, not without difficulty, and heard her story. Her husband, a farm-labourer, earned nine shillings a week, and they had six children. Last night, on coming from work, he had walked seven miles to fetch the parish doctor, but had been referred to another doctor, who lived seven miles off in the other direction. He had returned, set out again, found his man, come back, had breakfast, and gone off to another day's work. That was hours ago, and no doctor had appeared; and the child—she bent over it again, and our questions fell on deaf ears. She may have heard us promise to send a doctor from Lambourn; she gave no sign. We drank some milk, left money, and set off with all speed. Suddenly the road ended in a pasture, and before us was a thick wood. We bore to the left, dragged our unwieldy machine up a grassy hill, over a ditch, through a hedge, across a ploughed field, and in the end reached a cart-road; but it was covered with loose stones, and so deeply rutted that riding was impossible. We made our way through the fields by the side of it, riding zig-zag from gate to gate, until at last the rough road became a little less rough, and we could use it. We reached Up Lambourn, but there was no doctor there, so on we sped to Church Lambourn, and in the very last house of that long village lived Dr. K. He was at home, and very kindly agreed to set off at once to the help of our cottagers. But the child, as we afterwards learned, had already passed away.

Mrs. K. insisted on offering hospitality, and while we were being royally entertained Abaddon and she discovered many friends in common. It was afternoon before we departed for Hungerford, en route for Salisbury. We must arrive in time to visit a shop or two, to make ourselves decent for the morrow, which would be Sunday. Of all evil roads that ever I rode or trod, the vilest are those that traverse Salisbury Plain! We made slow headway, and when we reached Old Sarum—where we must needs linger a little—it was already dusk. We lost our way, and found ourselves ploughing along, out of all bearings, in dense darkness. Suddenly we were splashing over crank and ankle in water, and our lamps gave us to know that we were fording the Avon. Here was a clue. A path by the river was, luckily, wide enough for our tricycle; at one o'clock on Sunday morning we rang at the door of the White Hart.

The only tailor whom we could induce—some seven hours later—to open his shop provided me with a pair of lavender canvas trousers with a flowery pattern, and a slate-coloured holland coat, the sole ready-made garments in his stock which were within inches of fitting me. They were at least clean, and my flannels were impossible; so, in this gay attire, surmounted by a tennis-hat, and accompanied by a friend whose garb was only a shade more conventional, I went to service in Salisbury Cathedral. The next time I attended service there I was a guest in the Theological College, and Abaddon came round in a cassock to collect alms.

We camped that night in Stonehenge—as yet inviolate. I shall never forget the

old, worn, lonely majesty of that mysterious heap against the sky-line, amid the bare plain. Constables, barbed wire, and booking-offices are as much in keeping with it as roundabouts and cocoanut-shies. They may be needed to preserve the stones (which have lasted fairly well without such guardianship), but they destroy Stonehenge. You know, of course, the big sloping stone in the inner ring? I made a chair-back of it, and, wrapped in my rug, slept the sleep of the just. But not long. What grim form it was that stole out from among the ghostly stones I do not remember—dreams are soon forgotten—perhaps an old Pictish priest with dripping knife. It seized my hair, pulled my head forwards, and dropped it back against my stone pillow again and again. I awoke, and once more my head was lifted and dropped. A row of hard, black beetles, with rounded backs, was making some ritual procession across the stone. As each insect reached the place where my head rested, it scorned to turn aside, but simply humped itself underneath and crawled on, letting the burden slip down over its tail. There were other beetles about besides these. I sprang up, and was out of my night-gear in a twinkling, Abaddon likewise. We shook the things well, but could not be sure that nothing still lurked in the flapping folds. Next moment the astonished stars looked down on two gymnosophists riding a tandem tricycle on Salisbury Plain at midnight. "Such sight in England ne'er had been, and ne'er again shall be." We reached the road and pursued it to the friendly shelter of a beech grove. Beeches are the cosiest of trees. There we resumed our night array, and slept in the greatest comfort till cock-crow.

Our next halting-place was Bournemouth. At Christchurch something serious went wrong with the machine. After seeing the Abbey and paying for repairs and for a meal, we compared financial notes and found that we possessed one halfpenny in cash and a penny stamp. Ignominiously turned back at a toll-bridge, we still succeeded in reaching Bournemouth, and remained there in pawn at a Temperance Hotel—unable to shave, to buy a paper, to go on the pier, and shunning all public places for fear of acquaintances. In sequestered chimes we discussed the great typographical problem, "Who was Bercula?" and quarrelled to pass the time. We had lost our chance of seeing Exeter, for one of us wanted to meet someone—"a friend," he said—at Henley; so back we went through the New Forest, over roads patched in places with tree-trunks and brushwood, to Southampton, Winchester, Basingstoke, and Reading. The G.W.R. contrived to lose our machine between Reading and Oxford—I have known them to lose a ten-ton rolling mill for six weeks—and we had only one glimpse of the "friend," who was just getting into somebody else's Canadian canoe.

My rug has been with me since then on many windy islands—Bute, Lindisfarne, Coquet, Man, Tresco; it covered me on the eve of ordination; and I have shaken confetti out of it in a reserved compartment. Without me it has been over the Atlantic and the Rocky Mountains, has cruised on the Pacific, seen the Great

Lakes and the big cities of the States. When I came to Davos I left it behind, and when the others joined me they left it in the train. I had given up hope of regaining it, when, one morning, as I entered my study, there it lay on the table! No label, packing, explanation, or fee! Such incidents are rare in all places, and in Switzerland quite amazing. The sight of it set the leaves of memory fluttering like my *Hibbert* on this breezy balcony.

E. W. LUMMIS.

ESSAYS IN RESTATEMENT.

XXII.—HOLY PLACES.

THAT which most angered Christ, in the Cleansing of the Temple, was the endeavour to blend the spirit of prayer, which is devotion, with the spirit of merchandise, which is self-seeking. There was but a low partition-wall between the worship of the Temple and its trade. The confusion had grown out of small encroachments and small concessions. Christian parallels would not be hard to find—cases in which the Church, by abuse of privilege, has made use of the world, and the world, in its struggle for wealth, has made use of the Church. Mammon has always been able to set up his market side by side with the house of prayer, and after a time it is difficult to find the dividing line, until the reforming hand is raised, and the voice is heard of one who has the courage to say, "Take these things hence."

As with days, so with places; some would say that to think of one place as holier than another is superstition. The bricks-and-mortar argument is one with which we are all familiar. Inasmuch as holiness is a spiritual quality, the objection may be allowed; but to think of a place as hallowed is not quite the same thing, and need not be superstitious. It may be doubted whether we should be able to realise Divine Presence at all, if God were thought of as equally present everywhere. It has been said that the Holy of Holies was only like any other empty room. Shall we say, therefore, that every empty room helped the Jew to feel his way to the spiritual worship of the unseen God? Say what we may, life is full of consecrations. All things are common, until love has glorified, or death has sanctified them. As long as we have human affections, we shall go on importing into times and places, and dead senseless matter, those things which by nature they cannot have. We may even say that worship in spirit and in truth is, in our present state, almost impossible. It would mean the shutting out of everything material and external—all accessories, music and form and colour and sign and symbolism of every kind—the things which are not in themselves spiritual. The spirit of Christ, on the other hand, is a spirit of reverence strongly imaginative, strongly conscious of the interpenetration of matter by spirit, strongly affected by association, reading parables in nature, but recognising also the helpfulness of art. Was it superstition in him to assume that the Temple could not at the same time be the house of prayer and the house of merchandise?

B.

PROFESSOR ALBERT RÉVILLE.*

THE lamented death of Professor Albert Réville removes from the field of liberal religion and scholarship in France a venerable and distinguished personality, faithful through a long life of devoted labour to the sacred principle of "freedom by the truth." Born near Dieppe, November 4, 1826, he had very nearly completed his eightieth year. He came of a family that had long served the cause of Liberal Protestantism. His father held the pastorate in the village of Luneray in the department of the Lower Seine for many years; there, too, his brother Henri discharged the same duty; and there he himself also, after a brief ministry at Nîmes on completing his theological studies at Geneva, for a short time occupied the pulpit. The breadth of his early culture may be inferred from the translations from English and German which proceeded from his active pen in 1849 and 1851, when he became pastor of the Reformed Walloon Church in Rotterdam. In the Dutch city at the mouth of the Rhine there was a certain cosmopolitan element which suited his broad and comprehensive genius. Here he could survey with a lofty detachment of view the movements of thought in different countries, and appropriate the best in each for the religious training of the young in his own church. Here he produced essay after essay in the wide field of religious history, which marked him out at once as the laborious student, the skilful expositor, and the generous and sympathetic interpreter of different forms of spiritual life. He did not, perhaps, possess the exquisite grace or the mocking irony of his elder contemporary Renan; but he was entirely free from his affectations. Every line that he wrote was instinct with sincerity; he never played with faith; he was too loyal to great issues to prefer artistry to truth. His critical study of the Gospel according to Matthew gained him the Doctor's degree at Leiden in 1862, while his admirable volumes on Theodore Parker and the Doctrine of the Deity of Christ made him well known in this country. He could enter into the many-sided activity of the great American preacher; he sympathised profoundly with his passion for liberty; he truly designated him as the representative of the prophetic spirit; and he ranged himself unreservedly on the side of his Christian Theism. In this religion he found a union of simple—almost sober—doctrine with a great wealth of applications to individual and social life; and, with his feet firmly planted on the inmost facts of enduring religious experience, he could face without fear the passing fashions of materialist philosophy.

The time was at hand when he, too, would be tried. The bitter destiny of France in the hour of her humiliation before Germany moved his deepest soul. He could no longer remain absent from her soil; he, too, must take his share, however modest, in the great work of social and moral reconstruction by which her national life should be renewed. So in 1872 he prepared to return to France. "I am,"

* Many of the biographical details of this notice were kindly placed in my hands by Miss L. Toulmin Smith, Librarian of Manchester College.—J.E.C.

he said, in his farewell sermon to his beloved people at Rotterdam, "and I wish to continue to be, a Christian, a Protestant, a member and minister of the Reformed Church." To that purpose he remained faithful to the end. He seemed to himself like the citizen called to enrol himself in the day of his country's peril; he was but a unit, but it was of units, he said, that the regiment is made up, and each one must go where duty bade. He was, of course, no stranger in his native land. He had repeatedly attended the gatherings of French Protestant Liberals, and his constant contributions to journals and reviews had made his name widely known outside the limits of the Reformed Church. When M. Jules Ferry resolved in 1880 to found a chair for the History of Religions at the Collège de France, his choice for the first Professor fell without hesitation on M. Réville. The scholar-pastor accepted it from him as a great trust. "He told me," he said afterwards, "that I was to be absolutely free"; and this freedom carried with it high responsibilities. His habits of industry, his wide outlook, his skill in exposition, his lucidity of thought, now stood him in good stead. His name will not, indeed, be associated with fresh contributions to the theory of religion, its origin and evolution, like those of Max Müller, Tylor, or W. Robertson Smith, nor was he a scholar in many tongues, like Tiele or Sayce; but he had gifts of co-ordination and insight which enabled him to marshal complicated series of facts with singular clearness, and he was never afraid that by recognising the achievements of religious development elsewhere he could be disloyal to the Teacher whom he continuously served. Volume after volume of studies in the lower religions represented the earlier fruits of his labours. In 1889 he added to his other functions the presidency of the section of the "Sciences Religieuses" in the great "École des Hautes Études," to which English organisation can as yet show nothing comparable. His last—and, in some respects, his most important—work, "Jésus de Nazareth," published in 1897, had formed the basis of courses of lectures in his College chair. It embraced a careful survey of the historical antecedents of the Gospel and a critical study of the life of Jesus. Here, once more, there was no straining after effect, just as there was no parade of learning. The style was simple, calm, sincere. But the frankness with which Jesus was depicted in the midst of the hopes and beliefs of his age gave force to his final judgment. Well acquainted with both English and German researches, he could not, with Dr. Martineau, save Jesus from entanglement in unrealised expectations by declaring that he repudiated instead of accepting the Messianic title at Caesarea Philippi (ii. 168, of the new second edition). But that did not prevent him from also recognising as "one of the most remarkable traits of this incomparable physiognomy the marvellous conviction, the unalterable serenity, with which he predicted not his personal success, but the triumph of the religious intuitions in which his pure heart enabled him to discern eternal truths. His work properly so called, his indisputable work, is to have introduced into the human conscience an ideal of

higher faith and morals, faith and morals bound together; an ideal of desire trusting in the divine purpose, of tenderness, of active pity, of religious sincerity, of unshakable fidelity to duty; an ideal where the terrifying nebula to which reason, with no other aid than itself, must give the name of God, is resolved for the heart which it attracts into rays of infinite love; an ideal which lends itself, with an elasticity too little noticed, to the successive evolutions and needs of human societies."

As a Hibbert Lecturer, M. Réville was welcomed in this country in 1884. He cherished the friendship of Dr. Martineau and Dr. Charles Beard. In France he was the distinguished leader not only of his own group of liberals in the Reformed Church, but also of the scholars who were devoting themselves to the rising study of the history of religions. He was interested in the establishment of the Musée Guimet, founded with such far-reaching labour by M. Emile Guimet in 1879 at Lyons; and he helped to make the arrangements with the Government by which it was transferred to Paris and became a national institution in 1888. When the Congress of the History of Religions held its first meeting in Paris during the great Exhibition of 1900, he was at once called to the President's chair, and every visitor immediately felt the grace of his welcome, the wisdom of his guidance, and the sympathetic courtesy with which he ensured the general harmony. Seated with his friend, Professor Holtzmann, at Basel, in 1904, in the conduct of the New Testament section, at the second meeting of the Congress, he presented, by the side of the massive scholarship and genial vigour of the German type, the dignity and refinement of the French. The lofty forehead, the clearly chiselled features, the delicate precision of speech, the restrained force behind the tranquil calm, showed the thinker who was also a man of affairs, the student who was no stranger to the practical demands of life. It was with a last message of devotion to the great cause of liberal religion that he sent his son, Professor Jean Réville, two weeks ago, from his dying bed to bear his greetings of hope and cheer to his assembled brethren in the ministry at Jarnac. He is called away to higher service at a grave crisis in the history of French Protestantism. May his spirit still live and work through those on whom devolves the heavy task of maintaining the energies of the Free Churches under the difficulties which the impending changes must involve. J.E.C.

M. Albert Réville was a man who not only became a venerated savant in historical and comparative religion, but who possessed in a strong degree the sense of citizenship and duty to his country. Happy as had been the life in Rotterdam, whither he took his Swiss bride from Geneva, where his children were born, and where lasting ties of friendship were formed, the war of 1870-71 with Germany awoke in him other feelings which called imperatively for satisfaction. He was a staunch republican, and held that it was the duty of a Frenchman to be in his native land to give what help he might in the hour of difficulty and trial. In 1872,

therefore, returning to Dieppe, he built a house about two miles from the town, at Neuville, where he settled among his own people, taking an active interest in politics, canvassing for republican candidates in the contests with reactionaries. He himself was elected to some small local offices, and took part among his neighbours in furthering the welfare of the town. Neuville became the centre of charming family re-unions in later years; it opened its expansive walls to the members of a large family connection, and hither the host and his wife gathered together not only those nearest and dearest to them, but many a passing friend. The house stands on the side of a steep ridge, sheltered from the north, along a more gentle slope of which the master had laid out a skilfully planned garden; from the windows the valley, the ancient river bed of geologic times, in the embouchure of which, broadening out, lies old Dieppe, all come into view. Here among his walks and shaded alleys, or in the fruitful orchard, M. Réville, an early riser, worked several hours every day at his garden for pleasure and health.

His pen was hardly ever idle. Keeping in touch with his beloved Dieppe, for some years he contributed regularly to the local paper, until forced to give it up but a few months ago by increasing ill-health. Always ready in the cause of truth and justice, he took a moderate part in the Dreyfus controversy from the beginning. I well remember during a visit to Paris the excitement of his coming in to his son-in-law, Professor Paul Meyer, with the *Aurore* in his hand, in which Zola had just launched upon the astonished public his fateful challenge of the French authorities, "J'accuse" (January 13, 1898). M. Réville printed a set of papers on the Dreyfus affair in the *Siecle*, afterwards issued as a pamphlet, entitled, "Les Etapes d'un Intellectuel" (1898), a delightful piece of quiet reasoning which showed, as Mr. F. C. Conybeare believed, "how, little by little, the truth forced itself into his mind," but intended, as I think, for an object lesson.

M. Réville possessed that art of conversation which is endowed with sympathy for the point of view of others. This made his companionship a privilege, whether as cicerone to the Musée Guimet or elsewhere, or as explaining to a surprised visitor on first meeting the inward likeness between the Liberal French Christians and English Unitarians. Mme. Réville's quiet salon in Paris, during the years of health, has been the natural resort of many eminent liberal thinkers and literary men of all nations, where English were always welcome.

The spirit of steady work possessed the Professor, in spite of weakness, till the last. He lectured at the Collège de France from November, 1905, to May, 1906, on "King Henry VIII. and his Wives" (Reformation in England), discourses which were only composed since the previous July. They are now appearing month by month in the *Revue Bleue*, but the faltering pen has dropped its task for ever. It is a melancholy satisfaction to offer this little tribute in memory of a good and upright man of great kindness and brave heart, whose name should not be forgotten in England. L. TOULMIN SMITH.

MRS. JOHN GRUNDY.

THE Bank-street congregation at Bury has lost a life-long member through the death of Mrs. John Grundy, of Summerseat House, who passed away at midnight on Saturday last, at the advanced age of 90. Three generations of her family had been connected with Bank-street Chapel. Her grandfather, Richard Hamer, worked as a boy for Messrs. Peel & Yates, and rose to be manager of the works, ultimately renting the Summerseat Cotton Mills from Sir Robert Peel, and (nearly a hundred years ago) acquiring the estate. Her husband, the late John Grundy, was solicitor to the East Lancashire Railway Company, and played an important part in the political life of Bury. He died twenty-six years ago, and his widow has since lived a retired life at Summerseat. She took a deep interest in the welfare of the congregation, and her loss will be deeply felt. It was she who gave the present manse for the use of the minister.

MR. THOMAS SLY.

THE congregation of the Abbey Chapel, Tavistock, has sustained a severe loss, by the sudden death, on Nov. 5, of its secretary, Mr. Thomas Sly, at the age of 57. For nearly ten years he had held the secretaryship with the devotion and ability which marked all the other activities in connection with the congregation in which he took part. He assisted in the Sunday-school and Band of Hope, and whether the circumstances were bright or depressing, worked steadily and unflinchingly. He was an enthusiastic and convinced Unitarian, and helped to make Unitarianism respected in his town by his teaching and his life. He was associated with the Abbey Chapel all his life; his aged father, who also has been a lifelong member, is still connected. Mr. Sly carried on business as a sawyer, and in recent years took over a restaurant business which had hitherto belonged to his father. He was an exceedingly modest and retiring man, and was always ready to prefer others to himself. Yet he was honoured and trusted by his fellow-townsmen. He was for many years chairman of the School Board, and was the vice-chairman of the local Educational Committee. He was an ardent politician, and was secretary of the Liberal Association. He was also colour-sergeant of the Volunteer Corps of his district. He leaves a widow, three daughters, and two sons. Conscious almost to the last moment, his last words were to his children gathered round him: "Be good men and women."

THE CHILDREN'S COLUMN.

I HOPED to tell you this week something about the new little book by your old friend, Miss F. E. Cooke, "The Children's Hour," in which more than twenty of her Children's Columns are collected together. The book is published by the Sunday School Association, and costs a shilling (and 2d. more for postage), and I am sure you will like to have it. But this is all I can say about it now.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 10, 1906.

THE CONGO INFAMY.

WHOEVER has the honour of his country and of the Christian name at heart should procure and seriously study the terrible indictment of the KING of the BELGIANS and his infamous exploitation of what in strange irony is called the Congo Free State, just published by Mr. E. D. MOREL.* Since the report of King LEOPOLD's Commission last year, and the debate upon it in February in the Belgian House of Representatives,† the appalling truth has been forced upon many unwilling minds. For years Mr. MOREL and others have been steadfastly at work, seeking to compel public attention, but the facts were so horrible, and sordid interests involved on the other side so powerful and so persistent in misrepresentation, that the process of conviction has been very slow. When in 1902 Mr. MOREL published an earlier work on "Affairs of West Africa" the *Times* wrote: "If Mr. Morel is accurately informed there is hardly a condition of its (the Congo State's) charter that it has not broken, nor a law of common humanity which it has not flouted. The sufferings of which the picture was given to the world in 'Uncle Tom's Cabin' are as nothing to those which Mr. MOREL represents to be the habitual accompaniment of the acquisition of rubber and ivory by the Belgian companies." And in the *Daily Chronicle* (December 20, 1902) Sir HARRY JOHNSTON wrote: "Mr. MOREL's indictment is one of the most terrible things ever written, if true." Now, after the official inquiry and the accumulated evidence of four more years, Sir HARRY JOHNSTON writes an introductory chapter to Mr. MOREL's new book, which sets forth in detail the whole case, and reproduces much of the utterly damning

evidence. From intimate knowledge of West African affairs and particularly of the Congo, of which he was one of the early explorers, Sir HARRY JOHNSTON speaks with authority, and he now unhesitatingly admits that Mr. MOREL is right. This is how he records the effect upon his mind of the Commission's Report:—"Whether the report was published exactly as sent in by the Commissioners is open to question. But taking it in the form in which it received the imprimatur of King LEOPOLD himself, it was a sufficient justification of the accusations levelled at the Congo Free State by Mr. MOREL, by various British missionaries and travellers, and by Swedes, Frenchmen, and Italians. But in one's desire to judge as charitably as possible a man who might have been misled, one saw that a logical corollary to the publication of this report would be an attempt made by King LEOPOLD to sweep away a system which has been one of the most shocking—one of the few shocking—results of white intervention in Negro Africa. A year has passed since the publication of this report, and creditable testimony tends rather to show that the evils complained of in Congo territories have been intensified, while the direct utterances of the KING of the BELGIANS on the subject of his work on the Congo are deplorable in their sardonic indifference to the real condition of the natives of the great African dominion which Europe entrusted to his charge."

Twenty-one years ago, after the West African Conference at Berlin, King LEOPOLD, as head of the International Association of the Congo, was entrusted with the administration of that territory, equal in extent to the greater part of Europe, and undertook the task with professions of the most humane and benevolent intent. The natives were to be civilised by opening up their country to enlightened commerce. They were to be protected from oppression and injustice, and freedom of trade was to be maintained. So the KING was hailed as the generous inaugurator of a great civilising and humanitarian work. The actual result, as stated by the Marquis of LANSDOWNE in the House of Lords last July, has been "Bondage under the most barbarous and inhuman conditions, and maintained for mercenary motives of the most selfish character."

Mr. MOREL tells the whole detestable story of how the KING claimed, and has so far successfully maintained, his personal right, as practically autocratic Sovereign of that vast country, and owner of its wealth; of the shameless hypocrisy of his public professions, and the enormous profits secured, especially from the rubber trade, not by legitimate means, but by the cruellest extortion from a virtually enslaved people, accompanied

by horrors of brutality, the sickening details of which must be gathered from Mr. MOREL's pages. It has been a stupendous crime against humanity, revolting in its cynicism, appalling, as it must now be, since the facts are undeniable, to the conscience of the enlightened nations of Europe. The system instituted by King LEOPOLD has been brutalising to all the instruments employed. "No one," says Mr. MOREL, "who has probed deep down into this cesspool of iniquity and naked human passions, or who understands the working of the monstrous growth which civilisation has allowed to spring up in Central Africa, blames the agents of the system, but the system itself. The miserable tools are to be pitied—brutes as many of them are, the *déclassés*, the failures, the off-scourings of Europe. It is the beneficiaries that should be pilloried, the modern slavers of Africa who sit at home and pocket the dividends." And he quotes a Belgian writer as saying: "The slave-trade has been re-established for the benefit of King LEOPOLD and twenty rich families in Belgium." It has been a practical enslavement of the whole people, and the KING's enormous profits have been derived "directly or indirectly from the unspeakable oppression, misery, and partial extermination of the native of Central Africa."

Let it be remembered that Great Britain, with other Powers, is directly responsible for having entrusted the KING of the BELGIANS with his benevolent mission. Every condition of the agreement of 1885 has been broken, and it is now clearly for the Powers who gave King LEOPOLD his commission, to make an end of the infamous system of oppression for private gain which has been suffered to usurp the place of government. Sir HARRY JOHNSTON makes it clear that the people of Belgium should be dissociated from the odium with which their KING is now regarded by educated people in Europe, Africa and America, but feels that they could not undertake the proper government of the Congo. What he urges is that an International Conference should once more be summoned to meet at Berlin, the Hague, or Paris, for the remodelling of the Congo State by its original creators. And Mr. MOREL points out steps which might immediately be taken by this country to vindicate our rights and the principles of humane government—steps which would probably lead the other Powers to consent at once to the desired International Conference.

Our purpose in this article is simply to induce our readers to listen to Mr. MOREL's plea, and to realise the dreadful facts, and the shame in which, so long as nothing decisive is done, we cannot escape our share of complicity.

* "Red Rubber: The Story of the Rubber Slave Trade Flourishing on the Congo in the Year of Grace 1906." By E. D. MOREL. With an Introduction by Sir HARRY H. JOHNSTON, G.C.M.G., K.C.B. (Fisher Unwin. 2s. 6d. net. In cloth, 3s. 6d. net.)

† See the Official Report of the Five Days' Debate, translated by E. D. MOREL. Published by the Congo Reform Association, 4, Old Hall-street, Liverpool. (1s.)

NIAGARA.

A SERMON AFTER HOLIDAY.*

BY RICHARD A. ARMSTRONG, B.A.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluja, for the Lord God omnipotent reigneth,"—REV. xix. 6.

WHEN I have returned to you after making holiday in some new region of God's fair earth, it has been my habit to try to set before you, in the most pictorial words I could command, some scene which has impressed itself on my mind or heart by its beauty or sublimity and brought me messages of the might or love of God. In that broad new world from which I have just returned I have seen, as I have already told you, innumerable objects full of instruction and of inspiration. Of many of these I shall doubtless have much to say as time goes on. But I have looked upon one scene which stands out alone, and ever must stand out alone, in memory. I have seen Niagara; I have heard the voice of many waters, the voice of mighty thunders, saying "Alleluja: for the Lord God omnipotent reigneth."

But the hard thing is that I am impotent to describe Niagara to you, and therefore impotent to convey to you with any vividness the reverberant message of its mighty cataracts. Niagara is, I suppose, the spectacle most sublime, most powerful to sway imagination, which it is given to human eyes on earth to see. But human tongue cannot describe it. Human artist cannot paint it. The most faithful photograph cannot reproduce it. No man can ever know it, ever understand it, ever interpret it, ever conceive it, ever flash its grandeur on him in imagination, unless its tumbling waters have been before his vision, the roar of its rejoicing has filled his ears, and he has breathed the cold and humid air whose currents its tumult has directed.

All that words can do with Niagara is to make of it, not a picture, but some sort of diagram; to give the statistics of its measurements and tonnage, and so leave these to make what poor impression they may on those who hear.

I was told by a multitude that I should be disappointed with my first sight of the famous Falls. God knows it was not so. At the first glance I knew that this was a new thing in life for me, an impression which thenceforth could never be forgotten, but would work in me all my days as one of the witnesses to the wonder and marvel of God.

You have heard the diagrammatic and statistical language which passes as descriptive of Niagara. I only repeat some little of this poor talk of lines and figures, because it is essential for the things which I want to say next to you, and which are to constitute my sermon.

A great jagged curve—on the whole and roughly semicircular—in total length a mile or so, but broken in the midst by the northern corner of a wooded islet which overhangs; this is the verge over which the waters fall. They fall, it is true, no great height, only some hundred and fifty

or sixty feet. But when you go home, look at the map of North America. See what a space is occupied by Lakes Superior and Michigan and Huron and Erie: I suppose you could put the whole of the British Isles into those four lakes with huge spaces of water over. And all that volume of waters, those great inland seas, narrow themselves into the hurtling rapids above Niagara, and then over that verge they tumble to swell and leap and foam in the reaches of river below. Over the verge the water stands sheer up for twenty feet. Away down some three miles from the base the vast stream so hurries and swelters that it stands up thirty feet higher at the centre than at the shore. The water passing over the Horseshoe Fall alone has been estimated at fifteen hundred million cubic feet a minute, which would yield more than two billion tons in every hour of all the days in all the centuries.

Let me take you to the brow of the cliff on the Canadian side, within a few feet of the western edge of that larger section of the whole which is known as the Horseshoe Fall. What is the spectacle that meets one's eye? Away on the right the great waters of the upper river rushing to their fate. For a moment almost a calm as the waters reach a spot where the channel widens out a little to give them space. And then the solid thickness of twenty feet of water—twenty feet in thickness, fifteen hundred yards in length—hurled down the precipice to the narrower gorge below. And how looks the sheet as it makes that leap? Nearest to me in the sunshine a bright and sunny lilac, then a great breadth of green, greener than greenest grass. But below and beyond—where it foams the most—creamiest white, till the central reaches of the fall are hidden from view altogether. Hidden; and how? By the great heaped-up pile of waters that seems to stand a solid mountain fronting the Fall itself. Water all, but veiled in eternal mist of spray—the whole mountain, but the rebound of the waters from above striking the waters below and hurled by the concussion a hundred feet into the air—a solid mountain of water, for ever impenetrable by the eye, in every new minute built up from new supplies, yet hiding for ever to those who stand upon the shore the central reaches of the Fall. And then on beyond again, lucent green and shining white, breadth after breadth of the Fall itself, the wooded islet, and then breadth after breadth of the Fall again.

The impression of mass, of force, of power that one receives is, I have said, beyond the conveyance of speech. Stand minute by minute, hour by hour, beside these Falls, gaze on them from above, float out to them from below on the brave little steamboat that confronts them without fear, pass down on to the shelving, slippery rocks that lie inside the waters, between them and the cliff itself, and there grows and grows upon you a sense of a power there manifested, a power not of man, not of the waters themselves, but of some unseen presence commanding the whole, sustaining it, res raining it, guiding it from the Great Lakes on its way to the Atlantic Ocean, which perhaps no other spectacle in nature—save a storm at sea—can impress with like vivid intensity upon the mind. In your ear rings the voice

of the many waters, the voice of mighty thunders, saying: "Alleluja, for the Lord God omnipotent reigneth." Omnipotent, yes, for even we, say the mighty waters, are but the creatures of His will. Reigneth, yes, for every inch of our course is by Him commanded, every leap and bound of our rejoicing is of His almighty ordering.

Reducing this force and energy of the Niagara Falls to terms of human traffic, they say that it would suffice, if converted into motive power, to keep all the mills and factories of the American continent in motion—all the mills and factories which the American people will ever need, however much in their great prosperity they may increase and multiply in the land. It is the most concentrated and tremendous exhibition of physical force—this Niagara Fall—which God has set before men on the face of this little planet.

And yet it is the *exhibition* only of the force that is there peculiar. There is the same force carried in the bosom of those waters before and after that wild and prodigious leap which concentrates our attention when we think of them, the same force not only in the grim and deadly rapids immediately above and below, but also in the still waters of the Great Lakes which do not yet suspect the fate that lies before them. What is new in Niagara Falls is not the forces that are in the waters, but that sudden change in the balance of forces which gives rise to the stupendous phenomena, whence they draw their great renown.

Force impresses itself on the eye and ear only when *changes* of its disposition are taking place. But force is always there, even when equilibrium is perfect, and all is motionless. For equilibrium means nothing else than that force is balanced against force, so that neither can overcome the other, like two schoolboys each pushing his comrade, yet neither able to prevail. Each one of us bears on every square inch of his body a weight of fifteen pounds of air; but because the pressure in one direction is balanced by an equal pressure exactly opposite, we go about our daily business carrying on our shoulders this tremendous weight, pressed on every side by this prodigious force, unconscious and unoppressed. There are depths of the Atlantic Ocean which no plummet has ever sounded, and on every square inch of that league-deep bottom is reared a column of water whose weight is many tons. Yet tender creatures live their day there undisturbed, the ocean water within balances the ocean without, and all the superincumbent seas have not power so much as to begin to crush them.

And so in like manner all through this outspread universe of God's. It is here and there, now and again, that to sense of ear and eye the mighty forces which He wields reveal themselves. Here and there only, now and then alone. For only when they are not in equilibrium, not balancing each other, does their pageant paint itself for our vision or their chorused chant ring out: "Alleluja, for the Lord God omnipotent reigneth!" And when we meet with still and silent nature, we are not in like manner conscious of the giant forces which are involved even in the rearing of a daisy blossom above the

* Preached in Hope Street Church, Liverpool, on Sunday morning, Oct. 25, 1891.

sward or the ripple on the face of the pond when the gnat has touched its surface:

No man can see a meteor flash across the sky, or the lightning rend the clouds, or Vesuvius burst into lurid flame, or the avalanche thunder to the valley, or Niagara fling its stupendous weight of waters down the steep without thrilling to the sense of a present power, whether he call it God, or Nature, or Physical Energy, or by any strange name whatsoever, before which the physical force of man is impotent as a reed shaken in the wind. Then and there God wakes us to His presence, though till then we have been slumbering. But we want so to tend and train the finer qualities of the inner man that also in the still and steadfast balance of natural forces by which we are surrounded in common places and on common days we shall feel the thrill of God, and know in our hearts the Divine might which cradles us from first to last. The balanced pull of globe on globe by which the planet holds its ordered place needs God no less than the flight of some meteoric fragment across the heavens: And the steady pressure of the contents of Loch Lomond on its rocky bottom needs God no less than the hurling of a myriad cataracts from the brow of Niagara cliff.

And it is in the moral world as in the physical. Often the forces that show the most and that sound the most are not therefore truly in the sight of God most potent. They that seem to win the world with a rush are not necessarily doing God and man most service. There are others whose whole strength is given to resisting some force of evil, and so the sole result of their labour is to keep the world at balance, and men passing them by think they are doing nothing. To estimate the toils of men and the power in them you must count not only how many paces the world has gone forward by their high service, but also how many paces the world would have gone back but for their devotion: If sometimes we, friends and lovers of truth, of liberty, of religion, to adopt the noble triad of good words which is engraved on the dedication-stone of our new buildings at Oxford—if sometimes we feel as if neither we nor our fathers had been able to do much for the world, let us reflect that no man knows what headway priestcraft and bigotry and superstition might have made in these latter times if our tongues had been content with silence and our pens had not been wielded. To make the world more pure and holy that is indeed high service; it is service not less high, though very much less conspicuous, to keep it from falling back from what purity and holiness it has attained;

Yet, after all, philosophise as we may, in the spiritual world, and the physical, too, it is the forces that make swift change, the forces exhibited in the passing from one stage of equilibrium to another, that quicken the imagination and make the heart beat faster in recognition that God is there. A Garibaldi winning liberty for Italy, a Lincoln wiping out the stain of slavery, a Cobden setting free the currents of commerce, a Luther enfranchising the souls of all the Teutonic world, these are forces great, visible, striking, and we cry out that God was in these men. They impress us because they moved the world. And other men as strong, as

brave, as pure, who yet worked less conspicuously, cannot kindle us to so high an inspiration. And in like manner Nature, not in equipoise, but in mighty movement, most quickens our pulse and wins us to recognition of the God omnipotent who reigns, pouring the waters from the mountainside or stirring them up to tempestuous tumult on the face of the great deep. And so once more I would to God that I could give you the look and feel and touch of the monarch cataract of our world, or that any orator or artist or poet could; for then I know you would hear, in the noise of those clashing torrents, now hurled to the base of the cliff, then leaping in their strength from the cauldron towards the skies, the mighty psalm of praise in which for ten thousand years they have never paused: "Alleluja, for the Lord God omnipotent reigneth!" Amen;

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

PRESENTATION TO MR. S. S. TAYLER.

ON the occasion of the sixty-third anniversary of the Sunday School, celebrated last Sunday, November 4, an event of great interest to past and present teachers took place at the close of the morning service. In April last Mr. S. S. Tayler retired from the hon. secretaryship of the school, which he had held for thirty-two years, and on Sunday an illuminated address signed by one hundred past and present teachers and officers of the Sunday School was presented to him. The Rev. W. L. Tucker, on behalf of former ministers and teachers, alluded to Mr. Tayler's long connection with Stamford-street, and asked his acceptance of the Address as a slight token of the esteem in which he was held by all. Among the signatures to the Address are the Rev. T. L. Marshall, Mrs. Spears, Rev. T. Dunkerley, Rev. Copeland and Mrs. Bowie, Rev. Wm. Jellie (of Auckland, N.Z.), Mr. C. F. Pearson, Mr. Percy Preston, Mr. A. H. Biggs, Mr. Roby Waterall, Miss Annie Preston, Miss M. Bridgett, Mr. W. H. Abraham, Mr. George Callow, and Mr. Councillor J. Welch.

Mr. Tayler, in reply, referred to his long connection with Stamford Street Chapel and School, and emphasised the fact that the scholars who had passed through the school had been trained in a free faith, unhampered by the dogmas taught in orthodox schools.

The terms of the Address were as follows:—

"DEAR MR. TAYLER,—Your retirement from the office of secretary of the Sunday School at Stamford-street, after thirty-one years of faithful and devoted service, cannot be allowed to pass without expressing to you the high appreciation and sincere gratitude of the numerous band of teachers and workers who in days gone by and at the present time have had their lives enriched by your generous encouragement and unfailing sympathy.

Municipal Government, Working Men's Clubs, Charitable Societies, Unitarian Organisations, and many other public objects have occupied much of your time and thought during your long and honoured life, and have received from you unselfish and unstinted service. In the midst of many engagements, care for the little

children has always been a conspicuous feature of your work. The progress of the Sunday School at Stamford-street has been to you a subject of warm personal interest. To help to make the lives of the children brighter and sweeter has been with you a supreme aim; you have laboured in the faith that as people grow wiser and better the world will become more like a Kingdom of Heaven upon earth.

"We hope that in your old age you will be cheered by the knowledge that you have lived and worked for the good of others. Many of those whose names are appended to this address owe to you a great debt of gratitude for stimulus and sympathy in their life and work."

Mr. Tayler's written reply was as follows:—

"My word of reply is to heartily thank you for your kind recognition of my humble services.

"There is nothing so really good and valuable as the sympathy and approval of one's brethren. God shines, if we only would try and see it, in all His works, but He speaks through the voices of men.

"That the Stamford Street Sunday School should change its secretary is not an everyday event. Mr. W. N. Green started in 1843, and helped for thirty-one years. Thirty-two years ago by his death the office was vacant, and I took it up temporarily.

"I deem it a great privilege to have been able to give some assistance to your valuable and important work.

"To feed the growing intelligence of the young minds with knowledge, and interest them in the grander and higher side of their natures is a first step to bring them in touch with the more matured thoughts from the pulpit.

"In retiring from work, it is gratifying to feel that it will not cease, but continue in the hands of one who has youth and energy to watch and make the most of all coming opportunities.

"To curb selfishness and to give time and energy to helping others in the promotion of their well-being is really the most profitable path to travel in this little bit of never-ceasing time allotted to us.

"Pray accept the thanks and blessing of your old co-worker, and the trust that your careers may be full of joyfulness and brightness."

LAI D ASIDE:

Lying waiting, listening ever
To the busy stream of life;
Lying watching, sharing never
Its tempestuous joy and strife;
Lying, stifling down the yearning
In the world's keen race to run;
Lying waiting, slowly learning
The short prayer "Thy will be done."
Lying waiting, till the shadows
Of earth's changing clouds shall pass,
They will pass as in the meadows
Moving softly o'er the grass;
God perchance to such is teaching
More than they can know or guess,
Giving their souls time for reaching
After truth and holiness.
Father, help them in the hollow
Of Thy hand in trust to lie,
While their spirits rise and follow
Christ, until their self-will die!

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

REPORT OF THE COMMITTEE.

SINCE the date of the annual meeting of the Association in June, the Executive Committee have held three meetings, and various sub-committees have met eleven times. There are now twenty-four members of committee, nearly all of whom serve on two or more sub-committees. Each sub-committee has its own chairman, and the appointments for 1906-7 are as follows:—Finance, Mr. Ion Pritchard; Home Mission Work, Rev. Charles Roper; Foreign Mission Work, Rev. V. D. Davis; Publications, Rev. W. G. Tarrant; Scottish Work, Rev. James Harwood; Civil Rights and Trusts, Dr. W. Blake Odgers; General Purposes and Meetings, Rev. F. W. Stanley. Secretaries of congregations and of district societies are reminded that applications involving expenditure are first considered and reported upon by one of the sub-committees before any action is taken by the Executive Committee; and it is necessary, therefore, that correspondence should reach the Secretary ten days before the second Wednesday in the month, the date on which the Executive Committee meet.

FINANCE.

The income for the nine months ending September 30, 1906, was as follows:—Subscriptions, £3,748; collections, £109; investments, £1,025; book-room department, £1,116; special income, £64; making in all, £6,062. The expenditure for the same period was as follows:—Home and foreign grants, £3,213; publications, £1,016; meetings, £83; salaries of book-room and office staff, £619; office expenses, £137; making in all, £5,068. The balance in hand at the beginning of October has since been expended in grants to churches and in the payment of accounts for printing.

There are a few unpaid subscriptions to receive, but the chief remaining source of income for the current year is the Association Sunday Collections in November. It is to be hoped that other pressing claims will not prevent a generous response to the appeal made to the churches by the Committee. Unitarians who give liberally to missionary work are usually the most generous in the support of their own churches. Congregations which give nothing outside often end in giving little inside. There are still a few congregations which have not yet had a collection on behalf of the missionary activities of the Association; perhaps this year they will "take a thought and mend."

The stability of the Association rests chiefly upon the subscription list; and, unfortunately, the losses by death have been very serious of late. Upwards of £300 in annual subscriptions have in this way been lost during recent months; and the discontinuance of several special subscriptions, promised for three or four years, will involve a further loss of upwards of £500. The Committee can only point to the work they are doing, and make their appeal to Unitarians throughout the country to make good these losses, so that there may be no curtailment of useful work.

The donations this year have so far only reached £13. A legacy of £100 has been received from the executors of the late Miss Caroline Teschemacher, of London; and £200 from the estate of the late Dr. John Cameron of Liverpool. It is gratifying to find the members of the Association thus remembering its work when making their wills.

PUBLICATIONS.

There has been great activity of late in the publication department. The following new books have been issued since the last meeting of the Council:—"The Religion of Nature and of Human Experience," by Rev. W. J. Jupp; "The Making of Religion," by Rev. S. M. Crothers; "The Teaching of the Twelve Apostles," a translation with introduction and notes by Rev. J. Edwin Odgers; "A Short Unitarian History," by Rev. F. B. Mott; "Memorable Unitarians," a series of brief biographies; also new editions of "The Bible, what it is and is not," by Rev. Joseph Wood; "God and the Soul," by the late Rev. R. A. Armstrong; and a fourth edition of "The First Three Gospels, their Origin and Relations," by Rev. J. Estlin Carpenter. Twenty-four sermons by Unitarian ministers have now been issued; they can be had separately or bound in two volumes, each containing twelve sermons. Of the new series of Unitarian tracts fifty numbers have been published, and there are others to follow. Several of the tracts are reprints of old favourites, the demand for which still continues; others by English and American writers are published for the first time. The paper, printing, and general "get-up" of the new series are an improvement upon previous series issued by the Association. The Committee are prepared from time to time to make free grants of copies of these tracts to ministers and congregations, so that inquirers may obtain information respecting the religious beliefs and teachings of Unitarians. There are also probably not a few people connected with our churches, particularly young men and women, who would gain instruction and enlightenment by reading some of the tracts. Several of them are brief and written in simple language, others are more elaborate and scholarly. The first twenty-four tracts have been issued also in two volumes, under the titles of "What do Unitarians Believe and Teach?" and "The Religion and Theology of Unitarians." The Pocket Almanac and the Year Book for 1907 are now in course of preparation, and additions or corrections should be forwarded to Essex Hall without delay.

The Committee have pleasure in announcing that they will publish in January, in two volumes, the sermons by Dr. Martineau, "Endeavours after the Christian Life." The books will be added to the series of Sixpenny Reprints. Dr. Channing's discourses, "The Perfect Life," will also be published shortly in the same series. The sales of publications, so far as the general public are concerned, have increased; and when ministers and secretaries of congregations take a little trouble the sales among Unitarians are increased.

Since the meeting of the Council in March grants of 2,459 books and 50,599 tracts have been made to libraries, ministers,

congregations, postal missions, and private individuals in Great Britain and Ireland, to the value of £285; while 1,258 books and 10,786 tracts, to the value of £88, have been distributed in response to applications from foreign countries. It is interesting to report that among the applicants were fifty-four ministers of so-called "orthodox" churches.

HOME MISSION WORK.

In addition to the grants for the year 1906, already reported to the Council, the following have been voted towards the salaries of ministers:—Aberdare (Highland-Place) at the rate of £25, Blackburn up to £75 on the appointment of a minister, Bradford (West Bowling) £50, Chorlton and Urmston £60, Darlington £60, Peckham £45, Plymouth £35, Portsmouth £40, Wolverhampton £65. For pulpit supplies the following grants have been made:—Ansdell £10, Darlington £10, Devonport £10, Newport (Mon.) £12, Ravara £10, Seven Kings (Ilford) £10, Wimbledon £15. For special services and lectures:—Bath £12, Baintree £10, Canterbury £12, Cardiff £5, Carlisle £5, Doncaster £10, Douglas £10, Hollymount £10, Ipswich £10, Loughborough £2, Norwich £10, Oldbury £2, Scarborough £5, Southend £10, Walthamstow £5, Windermere £10, Yarmouth £5. Several of these grants are for services and lectures organised by the district societies. Assistance has also been promised for missionary work which the Manchester District Association and the Western Union have in contemplation. For new church buildings, repairs and alterations to existing buildings, and other purposes:—Ashton £100, Attercliffe up to £50, Belfast (York-street) £30, Bradford (West Bowling) £100, Chatham £10, Fails-worth (Manchester) last £50, Glenarm £10, Islington (London) £50, Knutsford £20, Rawtenstall £10, Southampton £20, Walmsley £50 when £950 raised. The circumstances vary greatly, but in every case the committee insist on the congregations contributing generously from their own resources before appealing to the public for aid.

Taking advantage of the visit of Dr. Crothers, the committee made arrangements for him to deliver week-evening lectures during October at Leicester, Norwich, Bolton, Gee Cross, Sheffield, Liverpool, Glasgow, and Newcastle-on-Tyne. The lectures were largely attended and evoked deep interest. The committee are sorry that they were unable, owing to his numerous engagements, to arrange for Dr. Crothers to visit other towns up and down the country. He will carry with him on his return to America the gratitude and good wishes of a large circle of friends in England and Scotland.

Twenty other places have been visited by special preachers provided by the Association, and arrangements are in progress for lectures and special services in different parts of the country. Whenever possible, the committee prefer that arrangements should be made by the district and local societies, and they are always ready to consider recommendations or suggestions which come to them through these societies.

The efforts now being made to form Unitarian congregations at Blackburn, Newport (Mon.), and Wimbledon have met

with a hearty response; and if only an earnest, active, capable missionary minister were settled at each of these places there is every prospect of establishing, in due course, a self-supporting congregation.

The Unitarian services at Cambridge for the summer term ended in June, and were opened for the autumn term on October 14, when Rev. John Page Hopps was the preacher. Several of those who took a deep interest in the services have left Cambridge, but happily their places have been taken by fresh comers. In a great University city these services may well have a deep and far-reaching influence on the young men and women who attend them, and the Committee believe they are justified in incurring the expenditure involved in carrying them on.

Rev. T. P. Spedding will submit a report to the Council of the work of the Unitarian Van Mission which extended from May to October. One hundred and forty meetings were held in Lancashire and Yorkshire, with an estimated total attendance of 25,000 people. The Committee made a small grant of money towards the expenses, and supplied 13,490 Unitarian tracts for distribution among inquirers. It is evident that there is a great field for Unitarian propaganda all over the country, and the Committee have under consideration the question of how they can best assist this new movement, so that full advantage may be taken of the opportunities for missionary work which now present themselves.

SCOTTISH WORK.

With the view of further assisting in maintaining and diffusing the principles of Unitarian Christianity in Scotland, a conference of ministers and delegates of congregations was held at Glasgow on October 22. All the churches were represented at the meeting, and various suggestions were made respecting new methods of missionary work, which will receive the attention of the McQuaker trustees. A strong desire was expressed that a Unitarian Van should be utilised in Scotland; as there were hundreds of towns and villages in which the message of Unitarianism had never yet been delivered.

Special services were held at several of the churches; Dr. Crothers preached at Aberdeen and lectured at Glasgow; Dr. Carpenter preached and lectured in connection with the opening of the new handsome church building at Aberdeen in September. Sunday services and week-evening theological lectures will be delivered at Aberdeen, Dundee, and Kirkcaldy in November by Rev. C. J. Street, of Sheffield, Rev. H. Gow, of London, and Rev. H. D. Roberts, of Liverpool. Arrangements will probably be made for a further course after Christmas at other churches in Scotland. Rev. E. T. Russell has arranged to deliver a short course of Unitarian lectures at Govan, and other places in the neighbourhood of Glasgow.

The Committee of the Scottish Unitarian Association have decided to sell the church property in Clerk's-lane, Kilmarnock. The building is far too large, it is in want of extensive and costly repairs, and is situated in an unsuitable part of the town. Rev. William Wilson has resigned his ministry there, but pulpit supplies will be provided by the McQuaker trustees for a time,

pending further developments. It is hoped that the price obtained for the Clerk's-lane property may enable the Scottish Association to pay off the mortgage of £600, and leave a substantial balance which, if the congregation shows signs of life and progress, may be applied to the erection of a new hall or church.

The Postal Mission work in Scotland is under the general superintendence of Rev. Alex. Webster. He recently prepared a valuable tract, "The Revolt against Calvinism within the Scotch Churches," which the McQuaker trustees published. This tract, and a large number of other tracts have been widely circulated. Mr. Webster has received many interesting communications from correspondents in all parts of Scotland. Ministers, congregations, public libraries, and religious inquirers have been supplied with Unitarian literature from Essex Hall in response to applications which have been received.

COLONIAL AND FOREIGN WORK.

There are at the present time four students, aided by the Association, who are studying at Manchester College, Oxford, in preparation for religious work in their own countries—Mr. F. Sinclair (New Zealand), Mr. C. Raffay (Hungary), Mr. S. Haldar (India), Mr. R. Nagai (Japan). Arrangements are under consideration by which students from abroad will be better able to utilise their vacations in gaining a knowledge of the practical work of our churches and missions.

The new Unitarian Church at Wellington, New Zealand, under the ministry of the Rev. W. Tudor Jones, continues to make excellent progress; it has already become a great power for good in the community. The attendance in the evening often reaches four hundred people. At Hobart, Tasmania, the little group of Unitarians meet regularly for worship, and it is believed that if a minister were appointed a self-supporting Unitarian Church could be established in the course of a few years.

The Liberal Protestants of France are busily organising their forces in view of the legal changes that have recently taken place, by which State aid is withdrawn from their churches. In response to an application for help, supported by Professor Bonet-Maury and Professor Jean Reville, a grant of £100 was made to assist the poorer churches in the mountainous district of the Cevennes, the home, to a large extent, of the liberal religious movement in France.

The missionary work which the Association has carried on for several years in India proceeds on much the same lines. The demand for Unitarian literature continues unabated. At Allahabad, Bombay, Calcutta, and Madras, earnest capable workers attend to the correspondence and supply applicants with literature from Essex Hall. Mr. Chakrabarti is now organising postal mission work in Assam and the Khasi Hills districts. Pundit Sastri's admirable address at Benares on "Theism in India" has been published as a tract, also a brief statement of the religious principles of the Brahmo Samaj. A translation of the late Rev. R. A. Armstrong's book, "God and the Soul," into Urdu (the literary language of the Mohammedans of India) is in course of

preparation. It is hoped to translate and publish two or three Unitarian tracts for widespread circulation among educated and thoughtful people in Japan.

There are opportunities for Unitarian missionary work in all parts of the world. Few weeks pass without inquiries coming to Essex Hall from lands far remote from England from people who are seeking a larger, deeper, truer religious faith than is contained in the dogmas and ecclesiasticism of "orthodox" churches. The Committee, by means of literature and in other ways endeavour to meet the needs of these earnest seekers after truth.

MEETINGS AND DEPUTATIONS.

Through the courtesy of the minister and congregation at Mill Hill, Leeds, supported by the committee of the Yorkshire Union, the Autumnal Meetings of the Association were held at Leeds on October 19 and 20. The meetings were interesting and helpful, excellent addresses were delivered, an earnest spirit prevailed, and the papers on the missionary work read at the Conference were thoroughly practical and suggestive. At Bradford there was a large attendance at the opening religious service of the new Unitarian Church at West Bowling, of which the Rev. William Rosling is the minister. The public meeting in the evening was also largely attended, and there were evidences of an awakened spirit of devotion and zeal which should quicken the life and work of our churches and societies throughout Yorkshire.

The Association was represented at the annual meetings of the Eastern Union, the Manchester District Association, the London and South Eastern Counties Provincial Assembly, the Southern Association, the South East Wales Society, the Western Union; at the opening of new church buildings at Attercliffe, Capel-y-fadfa, and Pontypridd; also at the bi-centenary meetings of the church at Rotherham, and at several important congregational gatherings.

The Association was represented at the anniversary meetings of the Swiss Verein at Chur, by the Rev. E. W. Lummis. These opportunities for the interchange of thought among Liberal religious workers in other lands are greatly prized by the Committee.

Preparations are now in progress for the meetings of the International Council of Unitarian and other Liberal religious thinkers and workers at Boston, U.S.A., next September. In America, a representative committee are making arrangements for the reception of delegates, and it is expected that a large number will attend from Great Britain and Ireland. Information respecting the order of proceedings and the cost of the journey will be published soon.

Dr. Herbert Smith, owing to illness from which he is happily recovering, will not be able to give so much time and attention to the appeal for funds as he had hoped, but the Laymen's Club, in co-operation with the Foreign Mission Sub-Committee of the Association will attend to the work so enthusiastically initiated by Dr. Herbert Smith, who will continue the Treasurer-ship. A statement will shortly be issued with an appeal for additional funds so as

to secure the attendance of as large a number of ministers as possible. It is gratifying to learn that several members of our churches hope to be present at the International meetings at Boston.

DECEASED MEMBERS.

It is with deep regret that the Committee report the death of honoured members of the Association. Mr. William Colfox, of Bridport, was one of the most generous supporters of the Association, for many years the largest annual subscriber, and at all times ready to give the most careful attention to any scheme of Unitarian missionary work which was submitted to him. As long as his health permitted, he regularly attended the anniversary meetings in London. Dr. John Cameron, of Liverpool, Mr. A. Currer Briggs, of Leeds, Mrs. George Buckton, of Oxford, were liberal subscribers to the Association, and generous supporters of our churches and societies. In the death of Mr. A. M. Bose, of Calcutta, the leading layman of the Sadharan Brahma Samaj, the Rev. J. C. Woods, the founder of the Unitarian Church at Adelaide, and Dr. Albert Réville, the distinguished professor of the History of Religion at the College of France, the Committee have to mourn the loss of faithful and noble men who rendered invaluable services to pure religion in the spirit of perfect freedom. To the relatives and friends of the deceased, the Committee desire to tender their respectful sympathy.

PROVINCIAL LETTER.

YORKSHIRE.

SIR,—Your correspondence columns last week contained two very pathetic letters. One was headed "Isolated Churches," the other "A Church for the Solitary." My sympathy is with the writers of both these letters. They state our problem in Yorkshire. I could tell the tale of more than one congregation in the country which suffers from exactly the same cause as that at Carlisle, so touchingly described by its energetic minister—*isolation*. We do our best to overcome the difficulty. We endeavour, by grants of money, by correspondence, and by visitation, to help them to realise that they have a vital connection with a larger body—the Church of the Liberal Faith. But when we have said and done all, they remain in their separate localities a feeble band of earnest folk who, for conscience sake, maintain their religious fellowship apart from the popular churches, refuse to go the easy way, and deny themselves social advantages because they cannot pretend what they do not believe. They excite our sympathy and admiration for their loyalty and veracity in these times of indifference and easy compromise.

As for the plea for "A Church for the Solitary," you will remember that I referred in my letter, a year ago, to the attempt I had made to organise such a church. At considerable expense I had sought, by advertising and other methods, to discover those in Yorkshire who are similarly situated to your correspondent from Suffolk. The result was most un-

satisfactory. The advertisements and letters which appeared in the denominational and local papers did not bring more than half-a-dozen replies. With these solitary souls I keep up regular communication. No doubt there are thousands, living in places remote from our churches, who would welcome this ministry if we could but get into touch with them. We can only establish such contact, I am now convinced, through such agencies as the Postal and Van Missions. I again renew the offer to minister, by the written and printed word, and by personal visitation to such isolated liberal thinkers in Yorkshire, who will let me know of their existence and need.

Your full report of the recent autumnal meetings of the British and Foreign Unitarian Association, and the Sunday School Association, held at Leeds and Bradford, gave your readers an account of some of the most important doings in this district. We were glad to welcome the deputation from London and representatives of our churches from distant parts. The meetings were well attended, considering that the time for their arrangement was so brief. The speeches at the public meeting and at the conferences were excellent in tone and quality. Our visitors were favourably impressed, and we were greatly encouraged by the inspiring meetings.

By far the most important event that has occurred in recent years in connection with the Unitarian movement in Yorkshire, has been the opening of the new church at Broadway-avenue, Bradford. It is only about nine months since Rev. W. Rosling resigned his pastorate of the Ryan-street Congregational Church, on account of the intolerable strain put upon him by those who sought to limit his freedom to utter the truth as it was revealed to him. On his resignation some forty members of the congregation also seceded. Both minister and people went out into the wilderness without, at the time, clear prospect of the promised land. Their great determination was that they would be free to welcome truth, as it was revealed to them, and to worship God without mental reservations. They soon found that they were in hearty accord with our position. They held services under the leadership of their revered pastor in hired halls under serious disadvantages. They gathered the children together and formed a Sunday-school. They made such progress as a church that it was imperative that a religious home should be provided for them before the winter. With astonishing rapidity a church building has been erected and the cost all but raised, and on October 20 it was dedicated to the worship of God and the service of man. The crowded assembly, which participated in the ceremony, was a sign of the new enthusiasm which is coming into our work in Yorkshire.

When we think of our achievements since the century opened, we have good cause for encouragement. The united effort for the County Bazaar realised over £4,000 for mission and propagandist work. A new church has been built at Selby to take the place of the old dilapidated meeting-house. A new congregation has been established at Attercliffe, Sheffield, and a school-church built at a cost of £1,800; and the new church at Broadway-

avenue, Bradford, cost £1,300. All this shows that the old spirit of loyalty to our cause still exists, and will be responsive to the call for sacrifice in the interest of the promotion of truth and religion.

We are on the forward way. We have recently made tentative efforts at Barnsley and Harrogate. Barnsley, with a population of 40,000, seemed to offer a fair field for our gospel. It is midway between Leeds and Sheffield, and, if a church could be established there, it would be a good meeting-ground for the members of our churches in these two important centres. Services have been regularly held there on Sunday evenings during the last twelve months. The results have not been as good as we could wish, but we have gathered a nucleus of thoughtful earnest and reverent people who appreciate our message, and who yet might develop into a church.

At Harrogate the recent summer services have discovered a number of resident Unitarians. These and the visitors have appreciated the opportunity of meeting in the fellowship of worship. Some of the residents desire to associate for lectures and social intercourse during the winter months, and they would like to have services arranged next summer. There is good prospect that, if a suitable building could be provided, a church could be established at Harrogate. There is a resident population of nearly 30,000. Unitarians from Liverpool, Manchester, Leeds, and other places take up residence there. And there is a constant flow of visitors from all parts of the country during the summer months. A combined effort to establish a congregation at Harrogate would in my opinion be a worthy enterprise which would be justified by results.

Some of the most successful of the meetings of the Van Mission were in the towns and villages of Yorkshire, and the missionaries have with one accord given glowing reports of their experience. At Skipton, Bingley, Shipley, and Heckmond-wike audiences of from 500 to 1,000, composed chiefly of men, gathered night after night, and listened with reverent and respectful attention to our message. The questions put at the close of the address were of immense value. They revealed to the missionaries what men in the churches and in the streets were thinking about religion. They convinced me at all events that there are at least three classes of people who need what we have to give—(1) those who are still held in the meshes of the old orthodoxy, who regard the Bible as an oracle, who are living in a sixteenth-century world, and whose views of God and man and man's destiny belong to that old time. These need enlightenment on the results of Biblical criticism; they need the Gospel of the Dignity of Human Nature and the larger thought of God—these for their soul's peace, and as a stimulus to worthy endeavour. (2) A second class which needs our message is composed of those who are vainly trying to put the new thought into the old symbols, and to remain in the orthodox folds after having discarded the orthodox thought. We have to plead with them to be sincere. They need the Gospel of Veracity. It is a degradation of their manhood to repeat creeds and to sing hymns in the solemn act of worship which

in their heart of hearts they disbelieve. There are multitudes in this position in every community. They cannot be truly happy in a religious fellowship where they are compelled to make mental reservation. It is our duty to show them that with us there is freedom to grow without loss of faith: (3) A third class, which is an ever-increasing class, is composed of those who are imbued with the new ideas which come from modern investigation. They cannot reconcile these new ideas with dogmatic theology. The language of the churches is foreign to their everyday thinking. Religion, as presented by the churches, with its anthropomorphism, doctrines of atonement and redemption, and its acceptance of the miraculous, &c., is unreal. They vote religion, therefore, a sham and a delusion. They have got out of touch with the churches and forsaken the habit of worship. Yet, for the most part, they are good men and true who have the interest and well-being of their fellow-men at heart, and are actively engaged in work for social betterment. These men would be helped by the presentation of a reasonable Gospel such as we can give. It is our duty to go out to them, in a frank and open manner, and share with them that which has been to us an inspiration and a strength.

I believe the Van Mission has done effective service in this direction already. It is our purpose in Yorkshire to go over the ground again, and invite such as care to hear our Gospel to meet us in public halls. Arrangements with that in view are in hand, as a start, at one or two places where the Van Mission was most successful—e.g., Skipton and Shipley. We begin a course of lectures at Skipton on November 20.

It would be good to contemplate the founding of churches in such places as these. We shall do so, no doubt, if our experiments show satisfactory results. But in all new enterprises we must be careful to avoid mistakes such as have been made in the past. We must be careful to avoid the multiplication of weak and struggling churches which are an irksome burden to the central organisation. Whilst, therefore, there may not be any marked increase in church extension, there still may be a gathering of little groups of people in many places who, by our literature and such personal service as we can render, shall be helped to larger thought and better life.

JOHN ELLIS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackpool: South Shore.—At the annual meeting of the congregation held October 29 it was decided *nem. com.* that the name of the building be "The Unitarian Free Church."

Dover.—On October 30 and 31, a most successful sale of work was held in Adrian-street Church vestry, in connection with the Ladies' Sewing Guild, under the able management of Mrs. Edward Marsh.

Hinckley.—On Wednesday evening, October 31, the Rev. W. Copeland Bowie delivered the third lecture of the series at the Great Meeting. Mr. Bowie's discourse was exceedingly interesting, and was listened to with keen interest, by a very good congregation. Colonel

E. C. Atkins, J.P., took the chair, and the minister of the church took the introductory service.

Hull (Memorial).—A brass tablet framed in marble subscribed by the members of the Hull Literary Club was unveiled last Saturday afternoon at the Park-street Church, in memory of Mr. Donald Wilson, B.A. Oxon., who was for many years the valued secretary of the club. Mr. Hubert Johnson, president of the club, in unveiling the tablet, spoke warmly of what Mr. Wilson had done for the club during the eleven or more years of his membership, for seven of which he had been one of the hon. secretaries. They were often conscious that he carried on his work under great difficulty, but yet Mr. Wilson never permitted himself to be disheartened. It was given to few to possess such a brave and generous personality, so full of courtesy, cheerfulness, tolerance, kindness, and sympathy, combined with true manliness and unflinching fidelity to his high ideals which made him a type of a true Christian gentleman. Mr. S. Harris, on behalf of the trustees of the church, in accepting the tablet, said that Mr. Donald Wilson had been a member of that congregation from his very birth. There were boys and girls who would never forget the lessons they had learned from him.

London: Bermondsey.—Mr. Jesse Hipperston, who is now in charge of the Port-road Church, appeals for two more teachers for the Sunday-school, and also for help for Saturday evening concerts. He asks whether any musical friends will volunteer either to take part in a programme or to come down with a small party and occupy the whole evening?

London: Blackfriars Mission and Stamford-street Chapel.—Friends of the above mission will be pleased to hear that Mr. James Welch, an ardent worker for many years, was again returned a member of the Southwark Borough Council in the Progressive interest after a keen contest.

London: Brixton.—On Tuesday, November 6, a concert and operetta were given in the Effra-road school-room in aid of the Brixton Cot at Winifred House. In spite of the very heavy rain, the room was well filled. The first part was contributed by Miss J. Epps, Mr. John Harrison, Mr. Clark, and Mr. Appleby. The operetta which followed, entitled "The Enchanted Glen," had been prepared by the girls' club under the direction of the Misses Abraham and Hopkins, with the assistance of Miss Jarvis. The accompaniment was played by Miss Hilda Stanley (piano), Miss A. de Negri and Mr. F. de Negri (violins), scenic help being rendered by Messrs. Abraham, Harris, and Watts. Twenty-six children took part, and all acquitted themselves very well, the singing of some of the solos being especially good. The acting and general efficiency of the performers reflected great credit upon the teachers who trained them. The Social and Literary Union commenced its season on October 3 with a soirée, which was well attended, and furnished with a capital programme. A very animated discussion arose on "The State Maintenance of Children," introduced by Mrs. Raphael, on October 17, and on the 31st Mr. Martinelli read a most interesting paper on "Shakespeare—an Interpretation."

London: Mansford-street.—The thirty ninth annual meeting of past and present scholars, teachers, and workers of the Spicer-street and Mansford-street Missions was held on Wednesday evening. The schoolroom was decorated with evergreens and cut flowers, kindly provided by Lady Durning-Lawrence, Mrs. Crompton Jones, and Mr. E. B. Squire. The Rev. Gordon Cooper, on behalf of the present teachers and scholars, gave a hearty welcome to the visitors, among whom were his predecessor, the Rev. John Ellis, and Miss Upton. There was a large attendance of old and present scholars, teachers, and workers, and a most enjoyable evening was spent.

London: Peckham.—A social meeting of the Avondale road congregation was held on Tuesday, the 6th inst., to welcome the Rev. George Critchley, B.A., to a six months' tenure of the pulpit of this church. Though the attendance was affected by the exceedingly inclement weather, a pleasant and profitable evening was spent by those present in the interchange of views regarding a more systematic prosecution of the work. Mr. Critchley emphasised the need for loyal support from every member of the congregation.

Manchester: Moss Side.—On Saturday last, November 3, a soirée was held, to which all members and friends had received an anonymous invitation. During the evening the Rev. A. Cunliffe Fox, who presided, in a short speech announced that the soirée was the outcome of a wish of the church treasurer, Mr. Wm. Taylor, to celebrate his sixtieth birthday in this way. The news was received with loud cheers and congratulations to Mr. and Mrs. Taylor. Mr. Taylor made a suitable reply.

Portsmouth: St. Thomas-street.—There was a large gathering of Foresters in the General Baptist Chapel on Sunday week, when the district treasurer, Brother T. Bond, minister of the chapel, preached a special sermon, and a collection was made for the Albert Cottages.

Southend-on-Sea.—The first anniversary of the settlement of Mr. Delta Evans as minister of the Unitarian Church was happily signalled last Sunday evening by the opening of a new organ. The ceremony took place before service, and the organ was opened by Mr. W. J. Noel, of Stratford, in the regretted absence of Mr. John Harrison through indisposition. Mr. Evans stated that through the generosity of London friends, added to the proceeds of the bazaar of May, the organ was opened free of debt. Mr. Harrison, who had taken the kindest practical interest in their purchase, had promised to come down and give a recital on some other occasion. Having opened the organ, Mr. Noel gave a brief recital, and the service then proceeded. In the course of his sermon Mr. Evans spoke of his experiences during the past year as minister of the church, and the earnest purpose and good-hope with which he entered on the new period of service, and then dwelt upon the power of music in religious worship.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 11.

Acton, Croftfield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Bermondsey, Port-road, 7, Mr. JESSE HIPPERSTON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP, 3, Open Conference, The Rector of Sanderstead on "The Religion of Every Day"; 7, ERNEST J. MOORE, "The New Commandment."
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON. Morning Communion.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. WOODS PERRIS, and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 Rev. H. RAWLINGS, M.A.; 7, Rev. H. W. PERRIS.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. W. COPELAND BOWIE.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Rev. L. JENKINS JONES.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

"Highly wholesome Confectionery" *Lancet*

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11, Rev. L. JENKINS JONES, and 6.30.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. T. ELLIOT.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. H. S. PERRIS, M.A.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. JAMES HARWOOD, B.A.; Evening Subject, "Christ our Leader, not our Substitute."
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. A. HERMANN THOMAS, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50; St. George's Hall, 6.30, Rev. V. D. DAVIS, B.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HOBHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11, Rev. T. LLOYD JONES; 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-rd., Sefton-park, 11, Rev. H. D. ROBERTS; 6.30, Rev. C. J. OGDERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
 OXFORD, Manchester College, 11.30 and 8.30, Rev. DR. HUNTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11, Mr. C. T. DODD; 6.30, Mr. F. L. DODD.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. J. TYSSUL DAVIS, B.A.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A LADY wishes for an engagement as COMPANION or HOUSEKEEPER. Highest references.—L. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

WEST BOWLING NEW CHURCH.

READERS of The INQUIRER will recollect that in January last the Rev. W. ROSLING and between 50 and 60 of his people seceded from Ryan-street Congregational Church, West Bowling, Bradford, and formed themselves into a Unitarian Church. They were unable to secure suitable rooms in which to conduct services and carry on Sunday School work.

The Yorkshire U.U. came to their aid, purchasing a site for a new Church at a cost of £250. An appeal to Yorkshire Unitarians realised the sum of £798. The British and Foreign generously granted £100, which, with £50 given by Sir Ed. Durning-Lawrence at the opening ceremony, and £12 from outside friends, brings the total to £1,210.

The entire cost of the new Church amounts to about £1,310, which leaves a deficit of £100.

We now appeal with confidence to the wider circle of friends reached by The INQUIRER to enable us to clear this debt.

Subscriptions may be sent to

Mr. HENRY LUPTON,
 Lyndhurst, Headingley, Leeds;

Mr. G. E. VERITY,
 High Bank, Roundhay, Leeds;

or to the Rev. W. ROSLING,
 201, Parkside-road, Bradford.

HORSHAM FREE CHRISTIAN CHURCH.—The ANNUAL SALE OF WORK will be held on Thursday, Nov. 29th, 1906, at 3.30 p.m. In view of extensive repairs needed in the fabric of the church, a special effort to raise funds is being made this year, and contributions of articles for the Sale will be thankfully received by Mrs. MARTEN, 13, Richmond-road, Horsham.

BIRTH.

BRETT.—On October 30th, at Cleveland, Transvaal, to Alfred Jefferson and Annie Brett (née Hankinson), a son.

MARRIAGE.

MCLACHLAN—TAYLOR.—On the 5th inst., at Upper Brook-street Free Church, Manchester, by the Revs. C. Peach and H. J. Rossington, M.A., Rev. H. McLachlan, M.A., B.D., of Leeds, to Mary Jane, second daughter of the late John Taylor, of Long-sight.

DEATHS.

GRUNDY.—At Summerseat House, on Saturday, November 3rd, Helen, relict of the late John Grundy, Esq., of Summerseat, near Bury, in her 91st year.

NOAR.—On October 28th, at Carrington, Cheshire, Alexander Noar, aged 65 years. Interred at Dean Row Chapel, October 30th.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

NEWQUAY, CORNWALL—APARTMENTS, or would Let Furnished. Sea view.—Mrs. VICKERS, Hazel Mount, Bay View Terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

BOURNEMOUTH.—"Clovelly," Shaftesbury-road.—Miss Cox, FURNISHED APARTMENTS. Terms moderate.

WANTED, PAYING GUEST (Lady), by one who has a Healthy, Roomy Home. Private Garden. Also a capable GENERAL SERVANT; or two Sisters able to do the work in return for free home only.—Z, 19, De Burgh Hill, Dover.

HAMPSTEAD (best part).—INVALID or PAYING GUEST offered pleasant Home by lady and daughter. Private suite, with board, if desired. Excellent house, nice garden, gravel soil. Near Heath, stations. Medical reference.—St. Martin's, Thurlow-road, Rosslyn-hill.

HAMPSTEAD (Nr. Rosslyn Hill Chapel).—Very comfortable HOME. Few Ladies received; reasonable terms; references.—"Guest," c/o BELLIS, Stationer, Downshire-hill, Hampstead.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
 Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
 TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
 LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.



A genuine high-class beverage of absolute purity, having the greatest strength and the finest flavour. Made under ideal conditions of labour in an English Factory, amidst pure and healthful surroundings, and where the health and well being of the workers receive the constant care of the firm.

NEW BOOK BY MISS F. E. COOKE.

THE Children's Hour

The Volume consists of 26 Stories or Addresses to Children, some of which have appeared in the Children's Column of *The Inquirer*.

Cloth 1s. net. Postage 2d.

LONDON:
THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

LIVERPOOL:
THE BOOKSELLERS' CO., 70, Lord St.

Books of the Liberal Faith.

PEOPLE'S EDITIONS 6D. EACH, POSTAGE 3D.

God and the Soul: Essay on Fundamental Religion.

BY RICHARD A. ARMSTRONG, B.A.

The Passing and the Permanent in Religion.

BY MINOT J. SAVAGE, D.D.

The Reformation of the Sixteenth Century in its Relation to Modern Thought & Knowledge.

BY CHARLES BEARD, B.A., LL.D.

The Soul: Its Sorrows and its Aspirations.

BY FRANCIS WILLIAM NEWMAN.

With Memoir and Introduction by
CHARLES B. UPTON, B.A., B.Sc.

The First Three Gospels: Their Origin and Relations. Fourth Edition. With a new Chapter on the Historical Value of the Gospels, and Index.

BY J. ESTLIN CARPENTER, M.A., D.Litt.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.

Pp. 778, Portrait and Memoir, 8vo, Cloth, 2/6 post free.
COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

. Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

PULPIT SUPPLY.—Rev. C. E. PIKE, F.R.Hist.S., 100, King Henry's-road, Hampstead, N.W.

FOURTH CITY MUTUAL BENEFIT

BUILDING SOCIETY,
2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice, 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

J. HIGHAM, Manager.

A GARDEN EVER IN BLOOM

is easily and cheaply obtained by planting

HARDY PERENNIAL FLOWER ROOTS,

which I supply at Lowest Prices.

The following Collections are given as a sample:—

12 Hardy Plants in 12 choice varieties, 3s.

12 Hardy Plants in 12 choice varieties, one

for flowering each month of the year, 4s.

100 Hardy Plants in 100 choice varieties, 21s.

All packed and carriage paid for cash with order.

Cash returned in full if you are dissatisfied and return plants.

Illustrated List Free to All,

mentioning this publication.

H. B. POLLARD, F.R.H.S., Market Grower,

EVESHAM.

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.

Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.

Miss CECIL GRADWELL, ALEXANDER W. LAW-

F. H. A. HARDCASTLE, RENCE.

F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent.

Monthly Repayment, including Principal,

Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other

Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to

purchase houses for their own occupation.

Prospectus free.

CHARLES A. PRICE, Manager.

BETHLEHEM UNITARIAN CHURCH, NEWCHURCH.

The Pulpit at the above Church is now VACANT.—Applications to the Corresponding Secretary, GEORGE HOWORTH, 65, Burnley-road, Waterfoot, nr. Manchester.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS,
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Preparation
for London Matriculation, Trinity
College, and Associated Board of Musicians,
Heathly situation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

**WAVERLEY SCHOOL, 24, HAMIL-
TON ROAD, SHERWOOD RISE,
NOTTINGHAM.**

Preparatory to the Public Schools.

Head Master, Mr. H. T. FACON, B.A.

Prospectus on application. BOARDERS
received. Reference kindly permitted to
the Rev. Frank K. Freeston, Essex House,
Campden-hill, W.

**CHANCERY MOUNT SCHOOL FOR
GIRLS, BISHOP'S STORTFORD.**

HEADMISTRESS, Miss ESTHER CASE,
(Certificated Student of Girton College, Cam-
bridge. Classical Tripos).

SECOND MISTRESS, Miss ESTERBROOK
HICKS, B.Sc. London.

A few Boarders received.

WILLASTON SCHOOL, NANTWICH
An Unsectarian Public School.

Next ENTRANCE and FOUNDATION
SCHOLARSHIP EXAMINATION, Dec-
ember 4th and 5th.—For particulars apply to
the HEADMASTER.

ALL Letters for Rev. J. E. ODGERS
and Family should, until further notice,
be addressed, not to Oxford, but to care of
A. W. Odgers, Esq., 11, Bridge-st., Evesham.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0 0
HALF-PAGE ...	...	3	0 0
PER COLUMN ...	...	2	0 0
INCH IN COLUMN ...	...	0	3 6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Prop-
rietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 28, Lamb's Conduit-street, W.C. Manchester
(Wholesale) JOHN HEYWOOD, Deansgate—Saturday,
November 10, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3360.
NEW SERIES, No. 464.]

LONDON, SATURDAY, NOVEMBER 17, 1906.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK...	745
LEADERS :—	
Mr. Birrell's Reply...	752
French Protestant Union...	752
ARTICLES :—	
Musings by a Minister—XLVIII.	750
Suggestions on "Restatement"...	750
PROVINCIAL LETTER :—	
Eastern Counties ...	756
MEETINGS :—	
Chester Welcome Meeting ...	754
A Glasgow Jubilee...	754
North Lancashire and Westmoreland Unitarian Association ...	757
CORRESPONDENCE :—	
The Welsh Unitarian Movement in Lon- don (1895-1900) ...	746
The "New Theology" and Unitarians...	755
The Van Mission ...	755
Association Sunday ...	755
Yorkshire Mission Churches ...	755
Temperance Sunday ...	756
Coal Mining Profits ...	756
LITERATURE :—	
The Teaching of the Apostles ...	747
Jewish Literature ...	747
Robert Owen ...	747
Napoleon ...	748
Articles in the Reviews ...	749
OBITUARY :—Mrs. F. Nettlefold ...	750
POETRY :—In Memoriam ...	750
Unity ...	751

NOTES OF THE WEEK.

ON Thursday the Rev. S. A. Steinthal, of Manchester, happily celebrated his eightieth birthday, and friends throughout the country will join, as we do, in the heartiest congratulations on that occasion. The members of the Provincial Assembly of Lancashire and Cheshire, and of the Widows' Fund, presented addresses of congratulation and warm tribute to Mr. Steinthal for his long and faithful services, on the afternoon of that day. The time has rendered it impossible for us to report the occasion this week, and we were not allowed to print the addresses beforehand, but we hope for a full report next week. In our present issue will be found a tribute to another of our veterans, who wears the crown not merely of eighty, but of ninety years, the Rev. J. K. Montgomery, of Chester.

THE Treasurer of the British and Foreign Unitarian Association reminds us of the opportunity afforded by "Association Sunday" for generous support not only from the congregations throughout the country, where collections will be held, but from other friends, out of reach of the churches, on that particular Sunday, who may send their donations direct to Essex Hall. There never was a time when the work of the Association in the furtherance of liberal religious thought and life was more needed, both at home and abroad, or (we think we may say) was

more vigorously and effectively carried on. But the extent of the work must always depend on the maintenance of a sufficient income.

AMONG the recipients of honours last week on the King's birthday were two of our friends, who received knighthood. Sir William Henry Talbot, for many years town clerk of Manchester, and a prominent member of the old Strangeways church, has a name honoured in his sons as well as in his own person. Mr. Hugo Talbot, town clerk of Brighton, is known to Southern provincials, while his brother, Mr. Edward Talbot, as joint-secretary of the Unitarian Home Missionary College, has a wide repute in the North. Sir Arthur Worthington Biggs is chairman of the committee of our Wandsworth church, and one of his sons, too, Mr. A. H. Biggs, is known far and wide for benevolent activity in the Sunday-school and mission field. Sir Arthur, who comes of a stock long associated with Liberalism, is vice-chairman of the political committee of the National Liberal Club.

COURTLY functions and discussions on other matters have interfered with the Education debate in the House of Lords this week, and a great number of amendments are still to be considered. The most important of the subjects recently dealt with is that of the position of teachers in regard to religious instruction. On the one hand it is urged, by the Bishops and their friends, that to engage a man to teach without ascertaining that he is competent would be futile. On the other hand it is maintained that no teacher competent to give ordinary instruction should suffer disabilities through his declining to give theological instruction. Obviously, there is most probability of refusal in cases where definitely denominational teaching is to be offered; and, while some difficulty must still exist, even in regard to Cowper-Temple teaching, the worst contingencies can be best escaped by leaving distinct formularies out of the school curriculum. This, however, is precisely what the clerical party decline to contemplate. The most important event of the week, in this connection, has been Mr. Birrell's declaration that the Peers' Bill, as he calls it, cannot possibly be accepted. We refer to this speech on another page.

THE awkward position of a "National Church" that cannot trust the representatives of the nation was illustrated this week. At a meeting of Convocation

on Tuesday, the Archbishop of Canterbury asked for and obtained a joint committee to advise him as to the procedure he should adopt in connection with the "Ritual" difficulty. It may be remembered that the recent Royal Commission, in making its Report, recommended the King to issue "Letters of Business" authorising Convocation to consider the conclusions of the Report. The Archbishop believes that "lawlessness" is not so rife in the Church as would seem from the Report, but, nevertheless, some action seems to be necessary. The Ornaments Rubric is appealed to on both sides, and a statement is clearly desirable of "not what leaders of the Church said in 1662, but what we think and mean in 1906." By all means; but nothing can be law in this land without the sanction of Parliament, and nobody wants to ask that body to discuss the propriety of vestments and ceremonies and censings and so forth—least of all does Parliament want to be asked. The subject is adjourned till February, and one is curious to see how the knot will be untied, or cut.

DR. W. BLAKE ODGERS, K.C., is to lecture on Monday evening on "Shakespeare's Mother," at the new Acton Unitarian Church, Creffield-road (near the Haberdashers' School for Girls). The lecture is at 8.15. Another Monday lecture (on December 17) is to be given at the same place by the Rev. P. H. Wicksteed on "The Social Problem and the Churches."

IN the November number of the *Christian Freeman* Mr. A. W. Blundell, of Liverpool, completes his series of interesting lessons on Martin Luther, which began in the previous number. In preparing these notes Mr. Blundell acknowledges his special indebtedness to the works of Dr. Charles Beard. To earlier numbers of the *Freeman* he contributed similar notes on Wiclif, Knox, Calvin, and Servetus. Such lessons on great lives and the history of religion are of the greatest value.

THE recently published annual report of the Local Government Board contains many matters of interest, and amongst them we may draw the attention of our readers to the new regulations with regard to the boarding-out of pauper children. For certain classes of children this has been recognised as the best possible form of support. There have been several obstacles to so full an adoption of the system as was desirable. One of these lay in the difficulty of securing sufficient local committees, with women who were

able and willing to devote time to the necessary supervision. Miss Mason, the chief inspector of boarded-out children, has addressed numerous meetings this past year, and, as a result, has got several new committees started. But there is still room in this connection for very useful, if unexciting, public service. Two difficulties which have arisen from official regulations have now been relaxed. Hitherto the guardians had been prevented from paying more than 4s. a week for each child, and this did not pay the foster parents. The limit has now been raised to 5s. Then, further, under the old regulation the local committee had to pay out money to the foster parents before they received it. To some committees this proved a difficulty, and the regulation, which was unnecessary, has now been rescinded.

In the same report there is a description (by Mr. Herve, the Inspector for Norfolk and Suffolk) of the recently completed scheme by the Norwich Guardians of Cottage Homes for their children. There are still too many children in workhouses in some parts of the country, but the process of withdrawing them from so unsuitable an environment continues. Take this Norwich plan as an instance. They have different types of Homes, ranging from those capable of containing 40 boys (or girls) down to the cottage which accommodates a family group of 10 children. In connection with these there is a Receiving and Probationary Home, and here it is intended that the children shall be brought in the first instance, thus avoiding even the most temporary contact with the workhouse.

THE WELSH UNITARIAN MOVEMENT IN LONDON (1895-1900).

SIR,—At the last half-yearly meeting of the Council of the British and Foreign Unitarian Association the Rev. Ephraim Turland, referring to the need of a Welsh Unitarian Church in London, spoke of “the last Welsh movement” as having been “carried on somewhat expensively,” or words to that effect. Either Mr. Turland has been deliberately misinformed, or else he is labouring under some delusion. When the full history of the Welsh Unitarian movement in London (1895-1900) comes to be written, as possibly it will be some day, I venture to think that it will make a readable and interesting chapter in the annals of London Unitarianism, and will probably serve as an eye-opener even to Unitarians themselves. In the meantime, perhaps, you will kindly allow me space to put a few facts before your readers, so as to remove any misapprehension to which Mr. Turland’s remarks may have given rise.

In June, 1894, a letter in reference to my work among the Welsh community in London appeared in the *INQUIRER*, of which a copy was forwarded to me, presumably by the writer. Before that I knew practically nothing of Unitarianism as a denomination, and had never heard of the existence of such a paper as the *INQUIRER*. Early in the following year, entirely alone, I began to organise a movement on the lines suggested in the In-

QUIRER letter: It was not called Unitarian, and I had not the remotest intention of calling it by that name. It was not long, however, before I realised what it all meant; many preachers in the Welsh chapels thundered against my audacity; declaring that it was nothing but a Unitarian movement in disguise, and was intended simply to poison the minds of young Welshmen with infidelity and atheism, and so on. The prejudice that was stirred against me and my little movement was incredibly bitter. Had I known before what a thorough Unitarian I was, and had been for years, perhaps my difficulties would not have been so great. After a long and persistent effort through circulars, paragraphs in the newspapers, and in other ways, I managed at last to get a few people together—they were practically all Unitarians from South Wales. We met on a Sunday afternoon at 63, City-road, by the kindness of Mr. and Mrs. Carlier. Subsequently for a time the meetings were held alternately at my house in Finsbury Park. Six months later we secured a suitable room in Wellington Hall, Islington, where meetings were held regularly every Sunday evening for six months. Then, through the kindness of Miss Emily Sharpe, we met at No. 5, Farnival-street, Holborn, where the services were held for about two years. For the room in Islington we paid five shillings a Sunday, which the collection usually covered. Every penny of the expense incurred in the first stages of the organisation came out of my own pocket, and at least for two years I conducted the services almost entirely myself. Gradually however, I gathered around me a most helpful lot of intelligent and earnest young men, so that before the end of three years the movement had connected with it at least six young men who used to take an occasional service—two schoolmasters, two medicos, one draper’s assistant, and one printer’s reader. They did not all preach their own sermons, it is true, but each one did his best, and a spirit of harmony and mutual helpfulness always pervaded our services. Nor do I think the record a bad one. After three years the services were held in the Council Room at Essex Hall, for which we paid ten shillings or ten and sixpence a Sunday. Here the congregation averaged about thirty-five.

It was not until the movement was two years old that we applied for assistance to any body outside our own circle, and then we had a grant of £5, either from the British and Foreign Unitarian Association or from the London District Unitarian Society, I forget which. Then, during the last two years of the movement’s existence one or two grants of a similar amount were again received. I do not know how much, as I had then little to do with the financial arrangements. If anyone imagines that I am writing this in glorification of myself, as it is but humanly natural for some people to do, my answer is that Mr. Turland’s observations are practically a challenge to me, and as I initiated the movement absolutely of my own accord, I consider that I am under an obligation to none but the few friends who assisted me in the later stages of the work, therefore crave for no glory and want nobody’s thanks. On the other hand, I consider that

it is due to myself to remove any idea of extravagance which Mr. Turland’s words are calculated to produce in the minds of those who heard them. If there was any extravagance at all in carrying on the work of the Welsh Unitarian movement it was not until the fourth or fifth year of history, when some of the responsible friends began to develop symptoms of what appeared to me an unhealthy ambition to secure the expensive service of ministerial students from Oxford, rather than make the best of the less elaborate though probably equally effective preaching of practical laymen. Hence the appearance of signs of decline!

If the movement of which I speak had received the encouragement and support it deserved, I have no hesitation in saying that there would have been a strong Welsh Unitarian church in London at the present moment. But since I began about five years ago to do a little lay preaching among our churches in various parts of the country, and to come in contact here and there with members of the ministerial fraternity, it has gradually dawned upon me that as the promoters and leaders of the movement were but “mere laymen,” we were regarded by ministers generally with a tinge of professional suspicion. I may be wrong in my conclusion; I hope I am. But I think the time has come when we lay workers should speak out plainly on these matters, and should not be afraid to describe things denominational just as we find them. I must add, however, that throughout my connection with the Welsh movement I had every possible encouragement and personal sympathy from the Rev. W. Copeland Bowie, the Rev. W. G. Tarrant (then editor of the *INQUIRER*), the late Rev. Robert Spears (as editor of the *Christian Life*), the Revs. T. Lloyd Jones (Liverpool), Ceredig Jones (Bradford), Hathren Davies, William James, and especially R. J. Jones, Aberdare. With these and perhaps one or two other exceptions, we were looked upon by the ministerial fraternity generally with something worse than cold indifference.

D. DELTA EVANS.

62, Leigh-road, Westcliff-on-Sea, Nov. 13.

THE Rev. T. P. Spedding tells us this week of the gift of a third Van, to be devoted to the Mission in the London district. We are glad to hear also of a further gift of £150 from Mrs. Bayle Bernard, who gave the first Unitarian Van.

FRIENDS in London will remember the performance of “His Excellency the Governor” at the King’s Hall, King-street, Covent Garden, on Wednesday evening, and its good object of helping on the Boston Conference Fund of 1907.

WORKERS’ AID SOCIETY.—The secretary reminds the members that their contributions should be sent to her by the end of this month or early in December. The society is for the purpose of sending useful garments to the Nursing Home at Winifred House, or to some of the London missions in poor districts. Any information will be given with pleasure by the Hon. Sec. Mrs. Goodwyn Barmby, Mount Pleasant, Sidmouth.

LITERATURE.

THE TEACHING OF THE APOSTLES.*

MORE than thirty years ago Bishop Bryennius discovered in a monastic library in Constantinople, a manuscript containing a short treatise or Manual entitled, "Teaching of the Twelve Apostles." Some years after the discovery he published an edition of the Manual, and it has since been edited by many scholars in Germany, France, and England. Several of the English editions of the text have been accompanied by translations; but the English layman, who does not read Greek, hesitates to purchase an edition of a book in that language, even if he is provided at the same time with a translation. In the summer session of University Extension Lectures in Oxford, in 1905, the Rev. J. E. Odgers, Hibbert Lecturer in Ecclesiastical History in Manchester College, gave two lectures on this extremely interesting and important manual; and now, at the request of the British and Foreign Unitarian Association, he has put his lectures into the form of Introduction and Notes to an English Translation, and the Association has brought the little book out at a price that places it within everyone's reach.

Though lost for so many years, and only brought to light again so recently, there can be no doubt that this little manual was widely known and used in the early Church. In some ways it was superseded by the later, so called, "Apostolic Canons," which date from the third or fourth century, and in which a very considerable part of the "Teaching of the Apostles" is embedded. As Christian doctrine developed, the very simple ethics and theology of the "Teaching" was found insufficient, and the little book dropped out of use. Most persons would find it entirely inadequate to the needs of their religious life at the present day, and it cannot be said to contain even the elements of the vast schemes of theology of the Eastern, Western, or Protestant Churches. But there is a directness about it, and a primitive simplicity that carries us back to a vigorous, out-spoken movement, such as we find in the Gospels and the Book of Acts.

There can be no doubt that the traditional form of "The Teaching of the Apostles," if not the earliest written form, is anterior to our Book of Acts, and even to the Gospels as we now have them. It is referred to in Acts ii. 42:—"They were steadfast in the teaching of the apostles and in the fellowship, in the breaking of bread and in the prayers."

The indications of a later date all have the appearance of additions to the original work. There are clear signs of growth within the book itself, and Dr. Odgers carefully analyses it, and points out the additions to the first and simplest form. This growth was inevitable in works handed down first for some time by tradition, and then again for centuries by transcription. The oral teaching would certainly grow as all oral teaching does; and even after it was committed to writing, marginal notes would creep into

the text, and additions would be made by intelligent scribes. Simple and direct as the teaching is, there is in the form which the text finally reached a certain modification of what one may call some of the more wholesale and impracticable Christian maxims. In place, for example, of exhortations to a universal love of all mankind alike (which can only be possible if we eliminate all personal feeling, and leave only a general desire of the universal welfare) we find, "Thou shalt hate no man, but some thou shalt reprove, for some thou shalt pray, and some thou shalt love more than thine own life."

The second part of the Manual, which Mr. Odgers calls "The Church Directory," gives short instructions for Baptisms, Fasting and Prayer, the Eucharist (which is a thanksgiving for life as revealed to us through Jesus, not for the death or sacrifice of Jesus—a communion of all the members of the Church with one another, not a communion of the individual with Christ), thanksgiving after the Eucharist, ordinances concerning itinerant preachers, public worship, the choice of Bishops and Deacons, &c.

For the interesting directions concerning these things we must refer our readers to the book itself. The modest sum of one shilling and three halfpence will cover the cost of the book and postage.

F. H. J.

JEWISH LITERATURE.*

THIS little book is a sign of the times; for it shows that modern Judaism is coming out of its seclusion and claiming its place in the open field of the world's thought and life. The Jewish Encyclopædia, recently completed, was an elaborate exposition of all that Judaism has done during its long history; but the great size of that work must prevent it from being more than a book of reference, chiefly for experts. It could never be popular. Mr. Abrahams, one of the editors of the "Jewish Quarterly Review," has ventured on the experiment of a popular hand-book of Jewish literature, intended not for the scholar but for the general reader. Light to hold, easy to read, small in cost, and very well written, his book has all the advantages that are desired in a popular book, except one, and that is a subject likely to attract. The literature dealt with is that of the Judaism since the fall of the Temple in A.D. 70, down to the time of Moses Mendelssohn. Thus all the Bible, both Old and New Testaments, is excluded. Very wisely, for several reasons. But the literature that is dealt with is practically unknown to the general reader; and usually, it neither has any interest for him, nor awakens any desire to learn about it. Amongst Christians it is not likely that Mr. Abrahams will at first find many readers. None the less, it is all to the good that the attempt should be made to awaken such an interest and desire. And it could hardly be made with more skill than is done in this little book. None but a Jew could do it at all; and Mr. Abrahams knows his way about the subject, although he might disclaim the rank of an original authority. He has given a thoroughly good outline, a bird's-eye view

* A Short History of Jewish Literature. I. Abrahams. (Fisher Unwin. 2s. 6d. net.)

of the territory to be explored, which will be of great use to those who set out for the first time to explore it; and no less to those who merely wish to see what that unknown territory is like, and what it produces. The preface holds out the welcome promise of a more elaborate treatment of the same subject in a larger work that is in preparation. It is really wonderful how much Mr. Abrahams has managed to pack into the small compass of the present work. It is not merely a catalogue of names and dates, but contains some amount of critical appreciation of the several writers and their works. It is intended for English readers, and the references given to larger works are only to such as exist in an English form.

It would serve no useful purpose to give a general sketch of the contents of the book. I have indicated its object; and, with a hearty admiration for its merits, I wish it all success in its attempt to popularise the great literature of the Jews.

R. T. HERFORD.

ROBERT OWEN.

IF justification be needed for an excellent book, Mr. Podmore can find it in two facts. He has been able to make use of a large collection of Owen's letters which had been previously unknown; and which had, indeed, lain hid in a lumber-room for more than a generation, until, thanks to Owen's old friend, the late G. J. Holyoake, they were presented recently to the Co-operative Union at Manchester. These letters, to judge from Mr. Podmore's use of them, throw fresh and valuable light on the character of Owen. This biography must be considered timely on a second ground. It is now more than twenty years since the life by Lloyd Jones was written. During that period thought has undergone great changes, and the newer doctrines of society are well represented by the author of this book. The new biography is, in fact, more than a biography, it is a critical estimate by a twentieth century Fabian of one of the forerunners of socialism in the great era of individualism. Lloyd Jones and Mr. Podmore are men of different and complementary temperaments; but they both represent the social milieu in which they have worked. One most important part of the history of great men is to be found in the impression they make on successive generations. The two lives of Owen illustrate the mode of his appeal at different epochs.

The present "Life" is full and instructive, and contains, in addition to the chapters which are strictly biographical, an epitome of the social history for the period of Owen's life, from 1771 to 1858. The story of his early days is told largely in his own words, and enables us to follow his fortunes from the time when, as a boy of ten, he took the night coach from Shrewsbury to London, and shortly after reached Mr. McGuffog's drapery establishment at Stamford. We must not follow the boy through these years, which were, as were all the years of life, marked by industry

* "The Teaching of the Twelve Apostles for English Readers." By James Edwin Odgers, M.A. (London: Philip Green, 1906. Price 1s.)

* "Robert Owen: A Biography." With 44 illustrations, two photogravures, eight facsimiles. By Frank Podmore. (Hutchinson & Co. 2 vols., 24s. net.)

and high moral quality. The readings in Burleigh Park at 4 o'clock in summer mornings laid the foundation of his large if miscellaneous knowledge, but we shall not halt till we reach Scotland, where, in "January, 1800, Robert Owen entered upon his kingdom." The mills of New Lanark became for many years famous throughout the country, and in the ears even of foreign potentates. The story has been often told, but is always worth telling again. Owen had faith and humanity. In spite of these qualities, or by virtue of them, he built up an immense business and made a large fortune. But his theories were not shared by his partners. "Perish the cotton trade" rather than it "shall be upheld by the sacrifice of everything valuable in life." With these views it is not strange that the partnership was dissolved. It throws some light on Owen's character that his next partners were men so dissimilar as William Allen and Jeremy Bentham. The mills at New Lanark were not only cotton mills, they were schools for the formation of character. The record of the infant schools is well told, and Owen's indebtedness to Lancaster and others abundantly emphasised. The dancing and music and moral geography may all be followed in these pages, and especially in the most illustrative and instructive illustrations. In connection with the cotton mills we notice one of the most ingenious of Mr. Podmore's theories. Owen was regarded by his contemporaries as a good man of business, and until the present has been cited as a great captain of industry. This view is now contested. Owen's fortune was "accident of the time . . . when capital had an extraordinary monopoly value." Certainly, in later years, his schemes for social reconstruction did always not show him as a "good business man," and the contrast between the supposed practical genius of New Lanark, and the lack of capacity which marked New Harmony, has always been a difficult problem. Mr. Podmore cuts the knot by denying the practical genius. This is but one of the shrewd explanations for which we have to thank the author.

A brief mention must suffice of the chapters in which the communistic experiments at New Harmony, Orbiston, and Queenwood are chronicled. They all failed, and the causes of the failure, which are not recondite, are unsparingly analysed. The one clear light which irradiates the record is the character of Owen himself, his high moral purpose, his unrestricted sacrifice and devotion. These qualities explain the love and veneration with which he was so generally esteemed by the men with whom he came in contact, and Mr. Podmore is not stinted in his appreciation. Sympathy with the man goes with a rather narrow criticism of his schemes. This is one of the points where I cannot entirely agree with the author. The schemes did fail, and it is well to have the causes exposed. But the tremendously significant fact is that the experiments were made at all. They witnessed to the rising of a new consciousness in the hearts of men, and Owen is entitled to our admiration for perceiving this. Men were feeling after a new and larger social intercourse, some more satisfying intercourse, and one which should lift them above the grinding individual-

ism which then did duty for political economy and religion. Nor is it enough to say that the experiments failed. Mr. Podmore's record is sufficient to show that before they failed they proved to be a promised land of fraternity to many individuals. I think that while their value as experiments is justly estimated their value as ideas needs to be more clearly marked.

Owen's ambition, however, was not exhausted in becoming a rich cotton master, or a founder of communities, or a reformer of the currency, or in finding a solution for unemployment, or in any particular activity. He would comprehend the whole range of life and destiny by establishing a New Moral World, based on the proposition that man's character is formed for him, not by him. The proposition is enforced by woodcuts in Owen's "Essays on the Formation of Human Character," two of which are reproduced (p. 112). They leave us doubtful whether the drunken turmoils of one picture are not preferable to the smug comfort of the other. These pictures are in themselves an ample refutation of Owen's theory as Owen held it. Mr. Podmore supplements his woodcuts by valuable critical work, and especially serves the reader by pointing out, what Owen did not sufficiently recognise, viz., that heredity is certainly as important as education. This introduces us to the general judgment of Owen which these volumes reflect. He was (perhaps without knowing it) a disciple of Rousseau, and as such he took superficial views of society. He ignored the stubbornness of human nature.

Enough has been said to indicate that Mr. Podmore's attitude is severely judicial, and this is so unlike the tone of biography to which we are accustomed as to be a little disconcerting. It is a natural weakness to wish the author to take one side or the other. For the most part Mr. Podmore declines to take a side, and accordingly the writing, while never dull, is somewhat hard. One chapter (xxi.), "The Holy War," which relates the battle waged by the Church against the Owenite propaganda, stands out as by far the most piquant in the book, and this is so partly because the writer allows himself to be a trifle impatient of the things he disapproves; he is frankly with us in our dislike of Mr. Brindley and the Bishop of Exeter.

We pass by the story of Owen's later days, of the old man's failing powers, of his spiritualistic seances, his conversation with the (deceased) Duke of Kent; and follow him as he returns at the last, dauntless as ever, to the little Welsh town which he had not seen for more than seventy years, and where at length he passed from the home of his childhood to the silent land. Whatever the place which is ultimately to be accorded to him in history, whether or not he "rose to the highest," two thoughts abide with us as we lay down these volumes. Owen exercised in a striking degree the rare faculty of inspiring men. He animated his followers to the quest of the communal life with "something of the religious recklessness" and "what is the worth of an ideal which does not drive men at least to attempt the impossible." Owen's "impossible" has not become possible for us, but it has made things possible which would still have remained beyond our reach but for

the hopes of this man who was never forlorn. Beyond all, the man stands before us in these pages, and that, I suppose, is the test of a biography. He was not flawless; obstinacy, single vision, lack of humility are noted as shadows in the portrait. But there was also in him a "spirit of unwearied loving kindness, and the strong simplicity which was able to keep its regard fixed on the highest issues of life and character."

A word of praise must be added for the illustrations which so largely increase our enjoyment of the work. Besides the numerous portraits of Owen, there are such pictures as "Old Women and the Bugaboo," or "Protestantism versus Socialism," which present a whole aspect of social history in the mid nineteenth century.

B. KIRKMAN GRAY.

NAPOLÉON.*

THIS volume of the Cambridge history is devoted to the momentous years 1799 to 1815. In some respects it surpasses the volumes issued previously in the minute detail of its treatment, but the critical issues involved in this short and exciting period for the whole of the political history of Modern Europe make this necessary. The material is all grouped round the name of the Colossus who for a few years held Europe in the hollow of his hand, and gave his name to one of the chief eras of transition. If readers expect to find in this collection of elaborate essays by specialists anything in the nature of a continuous biography of Napoleon they will be disappointed. For that they must turn to the brilliant life by Dr. J. Holland Rose. It may be viewed rather as an exhaustive commentary to be kept at hand by students who wish to study special aspects of the political situation, of law or finance in detail. Perhaps it is necessary still to warn the general reader against the error of regarding Napoleon exclusively as the military scourge of the nations, who left only the red ruin of war in his train. He combined with his insatiable lust of conquest the gifts of a great constructive statesman, and his name may be coupled with that of Theodosius for the grandeur of conception which inspired his legal reforms. It is not too much to say that the later movement for the unification of Italy was based largely upon the foundations which he had laid. For this aspect of Napoleon's activity the chapter in the present volume on "The Codes," by Mr. H. A. L. Fisher should be studied, and also the section on "The French Dependencies," by the same writer. "The French rule," says Mr. Fisher, "gave a more serious and practical bent to the Italian intellect. Special schools were instituted for music, agriculture, engineering. *Lycées* in the French style were planned in every department; at Milan, Bologna, and Venice academies of art were erected which were to elect a commission *dell' ornato*, charged with the duty of embellishing cities; military education became quite as serious, and far more scientific than it had been elsewhere, even in Prussia; and the study of military history experi-

*"The Cambridge Modern History." Vol. IX. Napoleon. (Cambridge, at the University Press. 16s. net.)

enced a renaissance. The effect of the army upon the country was profound and far-reaching. It helped to obliterate provincial and social distinctions; it provided a career for talent; it roused the rich from their lethargy, and formed an admirable school for patriotism; it restored to the Italians their self-respect."

In view of the present ecclesiastical situation in France the chapter on the Concordats by Mr. L. G. Wickham-Legg is of special interest. In his negotiations with the papacy in order to subordinate the deeply seated Catholicism of the people and the dominance of the clergy to his aims, Napoleon lavished all the arts of his astute diplomacy. It may be doubted, however, whether he was not in many respects outwitted. The Concordat, which was published on April 18, 1802, of immense practical importance as it was at the moment for the stability of his own position, hardly contained the securities for a satisfactory national settlement which he supposed. "Experience was to show," as Mr. Wickham-Legg remarks, "that in some ways its effect was the reverse of what Bonaparte intended. He had hoped that the clergy would revive its old loyalty to the Government, and resist all encroachments of the papal power. He did not see that, by putting the parish priests absolutely into the hands of the bishops he gave the latter an army which might some day be used against him; and that, by depriving the bishops of their lands, he deprived them, now that they had lost their self-taxing powers, of the moderating influence they had been able to exercise over the Government of the *ancien régime*, and reduced them, in case of conflict with the civil power, to rely for support on their ancient rival, the Pope. The decay of Gallicanism and the rise of Ultramontanism in France during the nineteenth century is to be attributed in no small degree to the Revolution and to the Concordat of 1801." The bearing of these observations upon the present quarrel between Church and State in France is obvious. It is simply one illustration of the intimate relation between many of the living problems of European politics and the upheaval and resettlement, in which Napoleon was the dominant personal force.

W. H. D.

ARTICLES IN THE REVIEWS.

In this month's *Contemporary* M. Paul Sabatier follows up his July article with another on "The Religious Movement in France," in which he notes the effect of the Pope's uncompromising condemnation of the law of separation, in spite of the very different attitude of the majority of his French bishops, who had dared to be patriots as well as churchmen. For the moment the bishops have submitted to Papal authority, but the best men among French Catholics, and especially the cultured laity, feel that the Pope and his advisers have made a very grave mistake. They feel, says M. Sabatier, that the Church, as at present governed, is deserting them, but they do not mean to desert the true Church, and are upheld by their belief in a better future to which it must attain. M. Saba-

tier quotes from a striking appeal of a group of French Catholics to the Pope, which was published in the *Temps* of September 2. Quoting the Pope's reproach against his bishops—"They have acted as Frenchmen"—as having been, in fact, their highest eulogy, and affirming that the real France was in complete accord with them, the appellants ask the Pope to remember, while there is yet time, the great pity felt at this time for France by the bishops and the best of the faithful, "who understand that the concerns of Catholicism are with us bound up with the destinies of our great country and of a civilisation which will never deny the principles of the French Revolution, but which derives its origin from a more distant and a loftier source, from the Gospel and from the very heart of Christ." Whatever the immediate future may bring, this document, says M. Sabatier, will remain as a landmark in history for those who want to understand "what at the commencement of the twentieth century were the aspirations of the younger clergy of France." This article is followed by one on "Letters of Business," in which Canon Hensley Henson deals very faithfully with Convocation, and gives a most interesting account of its history and present position. He shows how very slight is the representative character of Convocation, and views "with grave misgivings any attempt on its part to meddle with the Canons and the Prayer Book, because its efforts as at present constituted would only be in a Romeward direction, which is alien to the character of the English people, and it has no real public opinion at its back, and so could only injure the real interests of the Church. "Our strength as a Church," says Canon Henson, "is to sit still. There are forces at work which, if but they be given time enough, will silently but surely correct the obscurantist tendencies which at the moment are dominant in the hierarchy." The article by Dr. Münsterberg on "Poor Relief in Berlin" should be also noted. The writer, who is President of the Berlin Poor-Law Board, corrects some mistakes in the otherwise admirable article by Miss Edith Sellars in the *Contemporary* of last December, and shows how ample and considerate is the provision made for the aged poor in his city.

Convocation and its present renewed activity is the subject of two articles in the *Nineteenth Century and After*. Mr. Herbert Paul, M.P., in the second of these, makes very light of its authority, and declares the duty of lay Churchmen at the present moment to be, through Parliament, and not through Convocation, to maintain the Protestant character of the Church of England. "The Oxford Movement," he concludes, "has spent itself, and the Bishops are walking in a dream." Professor G. Henslow has a brief article on "The True Darwinism," and Mr. Slade Butler writes again on "The Greek Mysteries and the Gospels."

The *Independent Review* concludes its notes on current events with one on the Church Congress, "remarkable for the large amount of attention given to matters social and political, and especially for the striking sermon by the Bishop of Bir-

mingham on 'The Church and Wealth,' " in which he pleaded that the Church must cease to be of the rich rather than of the poor, and return to a condition of things nearer to the intention of Christ. Such opinions, says the *Independent*, have been often expressed by Churchmen, "but they were made remarkable by the eager assent with which they were received, the emphasis and evident deliberation with which they were uttered, the wise and practical recommendations which accompanied them, and perhaps, above all, the position of Dr. Gore himself, a bishop who refuses to keep a carriage or live in a palace." In this number Mr. G. H. Wells writes on "Modern Socialism and the Family," and Dr. A. R. Wallace on "The Native Problem in South Africa and Elsewhere."

In the *Review of Reviews* there is an interview with General Miles on "The Negro Problem." Among the pictures one sees Selby Abbey both before and after the fire.

The Coming Day, the Rev. J. Page Hopps's monthly, is to be published after December next by Mr. Fifield, 44, Fleetstreet, E.C. The November number contains the sermon preached by Mr. Hopps at Cambridge on October 13, and also an unspoken sermon by "A Layman" on "A Deep Church," of which this is the conclusion:—

"It is well to begin with fear, lest we should fail; so the nerve grows hardened for battle. 'Fear makes brave men,' the Duke of Wellington said, in his curt, incisive fashion. The fear which our deep church will seek to cast out arises merely from want of practise. Charity knows no fear, and is a shield to faith, without which the votary is a coward, and thinks it is a terrible thing to fall into the hands of the living God! The man is a hound who is always in a state of tremor about his selfish salvation. He thinks of God as an infinite hangman, who would be certain to execute justice on His creatures (and why did He make them?) but for certain interposition. With these dreams of barbarous centuries and ignorant priests who never studied philosophy, the deep church will not concern itself. The old ruin will fall, without the help of human hands. Affirmationists in the Temple of the Highest, constructive in their efforts, may listen with joy and thanksgiving to a sweet and solemn anthem. It peals through the mighty fane with words of peace and good-will towards men. Stand we in reverence, looking up—never down where the corpses lie and where all is shattered—Look up to God and sing!"

THE congregation of the North Shore Unitarian Free Church, under the leadership of the Rev. Robert McGee, are making an earnest effort to clear their church of the last £300 of debt, which remains a discouraging burden on the progress of their work. With the help of generous friends they have recently cleared off £500, and the British and Foreign Unitarian Association has promised the last £20 of the remainder. May the Association very soon be called upon to pay!

MUSINGS.

BY A MINISTER.

XLVIII.

PUDENS, a young pastor whom I sometimes meet, is haunted by the word "hireling." "The hireling fleeth, because he is an hireling." He sees here a condemnation of himself. The hireling and the faithful pastor are opposed. In short, he is seriously doubtful whether he ought to be a paid minister.

"Freely ye have received, freely give." That seems to him to say all that need be said. In vain I quote apostolic sanction, and remind him that the feeder of the flock may eat of the milk of the flock. He is not convinced. Maintenance, he contends, is one thing, and remuneration another. To this I reply that, under the law of wages, remuneration is maintenance in more convenient form; that he who hires is as much in a state of dependence and indebtedness as he who is hired, and that this was in the apostle's mind when he asked, "Is it a great matter if we shall reap your carnal things?" He meets this by saying that in secular life there are services which cannot be measured in terms of money—the very thought of equivalent is an offence—much more ought ministrations in spiritual things to be regarded as beyond the range of money-valuation; devotion, to be devotion, must be gratuitous. And there our argument stands.

The difficulty would hardly, I think, arise, if the word "mercenary" were allowed to mean what it signifies, and no more. Like many another once colourless term it has become tinged with distrust of human motive. To serve for money is not necessarily to serve for money's sake. Ruskin leans to the ill construction when he says that the profession of the preacher is a mercenary profession. He says the same thing, it is true, of the professions of the judge, and of the soldier, and hopes that some day the three professions, as now ordered, will be entirely abolished. But is it not a fact of experience that no arrangement between two parties is so generally satisfactory as a mercenary arrangement? A fixed stipulation quickens and sustains the sense of obligation on each side. It defines duties and claims, whilst it also limits them. Confess it or not, as we like, it makes us more scrupulous, more conscientious. A precarious, indefinite position leads to petty complications, and sometimes to unworthy expedients, and a so-called labour of love is often the disguise of a proud delicacy which is not humble enough to be bound by conditions.

Nevertheless, I will not say that Pudens is altogether wrong. The Quakers, we know, draw the same distinction between maintenance and remuneration: They who preach the gospel may "live of the gospel," but to make a bargain beforehand, to be sure of so much a year, is with them to "hinder the gospel." It is a nice distinction. It is one of Barclay's Propositions in his *Apology* that ministry must be without hire, must not be a trade to get money by, that it is "lawful to receive only such Temporals (to wit, what may be needful for meat and clothing) as are given them freely and cordially by those to whom they have

communicated Spirituals." The flaw in the reasoning seems to be that in the pastoral charges of the Gospels the words "food" (τροφή) and "pay" (μισθός) are both used, and the former would certainly not supply all the wants of an itinerant ministry. It is easy to see what has been the effect in the past of a system of endowments and emoluments; it is not so easy to say what would be the effect in the future of unsystematic doles and pittance: Some of the worst ecclesiastical abuses would certainly have been avoided if Christian ministry had been made less lucrative; too many things have been done, and not in Crete alone, "for filthy lucre's sake." But, with the same experience of the past to guide us, we may say that ministerial mendicancy has its drawbacks also: It is not easily combined with efficiency. If patronage and preferment, and the prizes of high office, have been corrupting influences, they have also been attractions, without which much distinguished and fruitful service would never have been secured. The happy mean would possibly be the adoption of a graduated scale of approved payment, as in other fields of official career.

"Freely ye have received." It is an old objection that training for the ministry is not now freely received: It involves expensive preparation and a long period of unremunerative waiting. Common prudence demands, and common sense agrees, that the outlay should be taken into account and made good by those who expect it, and profit by it:

My own misgivings are deeper, I fear, than those which trouble Pudens. I sometimes wonder whether paid ministries may not be the chief bar to that fusion of divided churches which we all desire. Specialised and salaried functions of any kind produce a tenacious and pugnacious habit of mind. A professional spirit, once excited, magnifies and elaborates everything that is professionally distinctive: The lay mind is less combative, and religious bodies would probably gravitate into harmony, though not perhaps into unity, if ministers of religion did not make the lines of separation needlessly sharp, and offensively clear: I must ask Pudens whether we cannot have a round-table conference on the subject.

IN MEMORIAM.

Be joy still ours! For have we not together

In union sweet Life's dusty pathway trod?

Our married souls no dreadful doom can sever:

Love still is ours—that greatest gift of God!

Be joy still thine! For, in thy home supernal—

Where joy is crowned by joy, and new delights

And wonders new unfold—is bliss eternal; For ever Love abides in those clear heights.

Be joy still mine! For, answering to my yearning,

With magic brush doth memory paint for me

Thy face benignant, still upon me turning Its look of Love, and Peace, and Purity.

ALICE ARMSTRONG LUCAS:

OBITUARY.

MRS. FREDERICK NETTLEFOLD.

It is with deep regret that we record the death on Sunday last at Streatham-grove of Mrs. Frederick Nettlefold. She had been ill for many months, but the end came somewhat suddenly. Mrs. Nettlefold was sister to the late Mr. John Warren, and a brother and sister survive her. When in good health she took an active interest in Unitarian work, and was always ready by her presence and her purse to help our churches and missions. She was bright and eager in her advocacy of any movement in which she was interested, and the Women's Liberal Association and other organisations greatly appreciated her services. Those who have heard her read or speak in public know that she possessed considerable dramatic power of expression. A delightful companion, a steadfast friend, a generous benefactor, there are many who will keep her life and good deeds in grateful and affectionate remembrance. Those near and dear to her will miss her sorely, for she prized her home-life above everything else. Two sons and three daughters mourn a mother's death. Her husband's name is known and honoured among all our churches and societies, and there will go out to him the sincere sympathy of a wide circle of friends.

SUGGESTIONS ON "RESTATEMENT."

I.—HISTORY AND RELIGION.

In a recent essay in restatement with the above title (June 2) it was held that religious beliefs should not be based upon historical events. "Absolute truth can hardly be thought of in connection with probable evidence." Now if all that is meant by this is (to quote further) that religion must be free to reject what is "historically unassured" we agree. But when "spiritual intuition" is set up against historical beliefs as the source of religious faith there is a difficult position. And here let us premise that the point is not, as the writer seems to think, that faith cannot vouch for the truth of historical statements. It certainly cannot: But it must be maintained that our religious belief is partly, even largely, constituted by the views we hold of history. It has been well said that religion is essentially a doctrine of the world. Even Dr. Percy Gardner, who makes so much of psychology, is in agreement with this. All ideas about God are really ideas about the nature of the world. And our ideas about the nature of the world must rest upon what we believe about its courses and fortunes—its history. It would make all the difference to our attitude in religion if, e.g., we found that the life of Jesus and the story of his disciples were the ingenious contrivance of some deft literary artist of the second century, and must be simply dropped out, as Edwin Johnson wanted to drop certain centuries. We can never get free from the necessity to build upon concrete facts. Every Absolutist philosopher no less than every Pragmatist persuades himself that he does so. Have we never heard of the "dialectical idyll" in which Hegel is

said to have delineated the self-evolution of the Absolute on the shores of the Mediterranean? It is quite true that "Faith is a moral effort, and has nothing to do with the process by which conviction is formed." But this says nothing as to the objects and contents of faith. Faith in God must carry with it implications as to His government of the world. The attempt to get an object of faith *in vacuo* is useless. It is allied to the attempt to sever faith from reason and keep them in water-tight compartments. There is no secure and serene Olympia of faith where contingency has not to be reckoned with. Bishop Butler was right about "probability." If a man said that wherever he stood upon the earth it might give way under him, therefore he would never rest till he could stand on air, we should have a parallel to this distrust of historical religion. We must take the risk. Intuition and insight are of course the immediate form of our religious knowledge, but they are intuition of and insight into facts, histories, persons: Of course they are spiritual; but history is spiritual. Too often what men take for their intuitions are anæmic ghosts bred of isolation from the shocks and perils of actuality. No wonder the world is suspicious of them.

The logical outcome of non-historical religion is seen in the slippery slide into non-theistic ethicism: whose woe Mr. Chesterton has spoken. From this *cul de sac* of modern thinking we can be saved only by discovering the actual organic affiliations existing among men, by means of which their lives are ranged into an evolution that reveals God. For us, this means historic Christianity.

W. WHITAKER:

UNITY:

It is the hour, the hour of God,
And now is the time to be;
And all that travelled the endless road
Is touching the life in thee:

The waves of the universe meet
In the will of a human soul,
And the passions of ages beat
In reason that love makes whole.

The eyes of the stars are thine,
And thy very heart is theirs,
Hope far remote is near divine,
And darker with brighter shares:

Heaven is open to this earth,
The high and the low are kin;
The sun a brother is in birth,
With our homes and fires within:

The passing is making the ever,
The chance is a step of law,
And the fate that seems to sever
Obeys what the future saw:

ROLLO RUSSELL:

TO CORRESPONDENTS:—Letters, &c.,
L. G. A., H. E. D., W. J. J., H. B. L.,
H. M. L., C. P., R. M. R., A. T., J. M. L. T.,
S. S. T., C. W. W., J. H. W.

THE CHILDREN'S COLUMN.

I JUST mentioned to you last week the new little book by Miss Frances E. Cooke, "The Children's Hour,"* and said I was sure you would like to have it. The first and last pieces are New Year's addresses which have not been published before, and there are two others I am not sure about, but the other twenty-two have all appeared in our Children's Column; and perhaps you will remember that there are six more of her "columns" reprinted in that other little book of "Addresses to Children for use in Home and School," which was published six years ago by the Sunday School Association.

I am reminding you of this, because Miss Cooke is an invalid now, and cannot write any more children's columns for us, and her sister has to take care of her. It will, I know, be a great pleasure to them both to feel that you children are glad to have these little books, with the others she has written for you, and to know that you are thinking gratefully and lovingly of her in her illness. Look at the last page of this "Children's Hour," and you will see from the list that there are twenty-one little books which Miss Cooke has written, all for you children, and all telling of the lives of noble men and women: There are the stories of such great Englishmen as Latimer and William Tyndale and Sir Thomas More, and of those brave reformers Cobden and Lloyd Garrison, and of our own religious teachers and heroes, Theophilus Lindsey, Channing and Parker; then there is the beautiful life of Dorothea Dix and of St. Francis of Assisi, and the poet Whittier; these and others, all helping us to feel how brave and true and beautiful our human life may be. One of the books is called "In Goodly Company," and another "Noble Workers," each of them containing a number of short biographical sketches; and a rather larger book is the history of England, in Mr. Fisher Unwin's "Children's Study Series." As one thinks of all these books, and of how their inspiring story, so simply and beautifully told, has helped the children, and the elders too, in innumerable homes, to believe more in goodness and to be themselves more brave and true, one feels that it is a very rich harvest that she who wrote the books is reaping all the time from her years of patient and devoted work. And those who know her best know most surely, what all must feel who read her books, how beautiful and brave and unselfish a spirit has from the first inspired her work, worthy of that "Goodly Company."

Look at "The Children's Hour" and you will see that it is full of helpful things. In the chapter about Emerson's famous saying, "Hitch your wagon to a star," Miss Cooke tells about Michael Angelo, and in the last New Year's address, which is new to us, she speaks of him again. The address is on "Set thine house in order," and speaking about the religion men need in their daily lives Miss Cooke says:—

"One thing is certain, the more we try to do the right the more clearly do we hear the divine whisper in our souls. We all need a Gospel which shall teach us to

find God in our daily work, which shall make our daily pleasures holy, and show that he serves God best who most does his duty in the world:

"It is said that of old the great artist Michael Angelo took his copies from the common persons in the streets and wrought them out on the walls and ceilings of the Vatican, changing a beggar into a giant, and an ordinary woman who bore a basket of flowers on her arm into an angel. And the beggar and the flower girl stand there now in their lustrous beauty, speaking to travellers who wander thither from every part of the world. So out of the common daily events we may paint on the walls of our lives the fairest figures. Surely it is a glorious thing for us that when, at the ending of the old year* we want to set our house in order we can turn our thoughts to Christ, whose birth we celebrate this week, and can see how far the spirit of our lives resembles his. We have to look at no great ideal out of sight of our own every day lives, but at one who lived among simple homely people, and who carried his holy influence to the workshop and the marriage feast, and to all the ordinary events of life.

* * *

"Not long ago I was in a foreign city where stood a great cathedral, and the narrow street, and crowded little houses pressed up closely round it, and the busy ways of men and the noises of the town went on whilst the cathedral stood almost unnoticed, except four times an hour, when the bells high up in the tower rang out some sweet old tune. Then the children listened in their play, and the busy men and women who thronged the narrow streets turned their thoughts to the beautiful temple in their midst."

"So the thought of Christ's holy example should constantly break in upon us to influence our daily thoughts and deeds: If this were so we should have no need of prophet's words or New Year's bells to rouse us to a better life, for 'our house would always be in order.'"

Those are almost the last words of this little book. They will help to remind you how much worth your while it will be to get it, and to tell your friends about it, too.

With this month's number of *The World's Work and Play* Mr. Henry Norman, M.P. completes the eighth volume of this popular magazine and four years of admirable work. With his retirement from the editorship the magazine is to become entirely non-political in character, but will retain all the other features of illustration and practical information which have made it so welcome a visitor.

Good Housekeeping reaches this month the seventh number of its first volume (40, Whitefriars-street, E.C. 6d. monthly), and continues to furnish good and useful advice as well as wholesome amusement for those who aspire to be good householders. Note this month the articles on the "Punishment of Children," and "How to Manage a Little Garden in November."

* This Address was given on the last Sunday of the year in Christmas week. In the book, on p. 137, in the last line but one there is a misprint: *out* is printed instead of "our thoughts."

* Sunday School Association, Essex Hall, Essex Street, Strand, W.C. 1s. net. Postage, 2d.

The Inquirer.

ESTABLISHED 1842

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER ...	...	...	s. d.
PER HALF-YEAR...	...	...	1 8
PER YEAR...	...	...	3 4
			6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 17, 1906.

MR. BIRRELL'S REPLY.

THE speech delivered by Mr. BIRRELL at Bristol on Tuesday has doubtless attracted the attention of many of our readers. It deserves the attention of all who are interested in his particular subject, the Education Bill, and of all who believe in the principle of self-government. One of the chief complaints against the line taken by the Opposition Peers in regard to the Bill is that it impairs the force of local authority. Mr. BIRRELL does not exaggerate the danger of pursuing such a line. Men of ability will not be attracted to public service of the local councils if their discretion is to be perpetually hampered by cast-iron legislation. The frequent introduction of "shall," instead of "may," into the Bill vitally affects its character. The cause of this kind of alteration is not far to seek; indeed, it has been candidly admitted during the debates in the House of Lords. It arises from a rooted distrust of the Democracy. Instances are quoted of action by the local authority, which, for one reason or another, is objectionable to certain parties. As a matter of fact, we believe, instances of real hardship are very few—certainly not sufficient to justify penalising all the great self-governing bodies with mandatory regulations which destroy initiative and kill the interest necessary to produce effective public service. Mr. BIRRELL does well to expose the mistake of pursuing such a policy.

But he could hardly have possessed a mere tincture of the true democratic spirit, if he had not raised his vigorous protest against the whole procedure involved in the constitution and practice of the Upper House. Consisting of men in whose appointment as legislators the nation has no voice, it continually thwarts the endeavours of the House of Commons whenever the majority in that House happens to be Liberal. No matter how great that majority may be, its will is subject to the kind of obstruction manifested in the debates

of the House of Lords on the Education Bill. When we remember that one, and only one, section of the religious community is specially, and we may say strongly, if not formidably, represented in the Upper House, the anomaly becomes monstrous. The United Kingdom is not, and cannot be, a self-governing nation while the House of Lords remains where it is and what it is.

If grave constitutional issues are thus forced to the front, the fault is not theirs who have urged moderation on the Lords, lay and spiritual. In our medley of compromises we are a people little disposed to pursue the absolutely logical. Anomalies in theory are long tolerated among us, if substantial practical justice is secured. Mr. BIRRELL, we think, has reason on his side when he remonstrates that his Bill has not been met in the spirit in which it was offered. Even his opponents must admit that he gave ample evidence of a power to appreciate their case, and of a genuine desire to go as far as possible to conciliate them. Many of his friends believed, and still maintain, that he went too far in this direction. He wished to secure certain essential principles—full popular control of all schools maintained out of the public purse, freedom of all teachers from theological tests, and the provision of simple Bible teaching for the children generally, while affording opportunity in special cases for special types of doctrinal instruction. In regard to the first of these the Lords have seriously crippled the local authorities; in regard to the second they have insisted on amendments which, in "allowing" the ordinary teacher to give special doctrinal teaching, obviously "allow" the managers of schools to shut out all applicants but those of their own peculiar theological colour. As to the provision of "simple Bible teaching," Mr. BIRRELL speaks pathetically. As a practical man he sees clearly that to leave all religious teaching "to the churches," as we are often urged, is to trust to a very doubtful expedient. For his own part he would deeply regret what is called the "secular solution," although he acknowledges that many who supported him in this attitude in the House of Commons were less apprehensive as to that solution than he was. But all his conciliatory efforts have been fruitless; the Bill, as it will emerge from the Lords, will be a "Church" Bill, not a national one, and the "Government will have no use for such a Bill." The sole hope, a very faint one, that something good may survive the strife of parties over the measure, lies in the possible penitence of the Peers when reporting the Bill. Mr. BIRRELL's straightforward and manly statement may possibly affect them; if not, we can but anticipate a very serious struggle. If we understand the temper of the House

of Commons and of the constituencies, such a struggle will inevitably result in the tearing up of some amiable compromises, and a considerably worse plight for those who wish to teach their private creeds at public expense.

FRENCH PROTESTANT UNION.

In the INQUIRER of August 25 Professor JEAN RÉVILLE wrote on the "Situation of the Churches in France," and referring to the prospects of the Protestant churches, told of the renewed refusal of the extreme orthodox party at their synod, held at Montpellier in June, to agree to any possible terms of union with the liberal wing. This led to a decided movement of protest on the part of the moderate orthodox men of the Centre, who from the first had pleaded for union. As a result the Consistory of Jarnac, holding that moderate position, took the initiative in summoning a representative assembly of all the churches anxious to find a basis for union. This Assembly was held at Jarnac, which is a little town on the Charente, about sixty miles south-east of La Rochelle, on October 24 to 26, and realised more than all the expectations of the friends of union and peace. According to the last report that we have seen more than a hundred churches were represented by some 130 delegates, and many more, prevented by distance from being present, were in hearty accord with what was done.

Much earnest work had been done in preparation for this meeting. A group of moderate orthodox clergy, who met at Rouen in July, issued a declaration very similar to that originally offered by the liberals as a basis for union, with an earnest plea for the sinking of differences for the sake of the common cause of French Protestantism, and for the success of the meeting at Jarnac; while a similar plea was made in September by the Provincial Synod at Livron (Drome). When the Assembly met at Jarnac the proposed declaration of principles, which should be the basis of union, was in the hands of all the members, and had already received full consideration. It was passed unanimously, without discussion, by the Assembly, as we shall presently relate, but there was full discussion of the preliminary resolutions and of the statutes of the proposed National Union of the Reformed Churches of France. We shall print at the end of this article the resolutions, the preamble, and the Declaration of Principles, for the translation of which we are indebted to the Rev. A. E. O'CONNOR, of Torquay.

On the first day of the Assembly, M. WILFRED MONOD, a leader of the Moderates, presented on behalf of his Committee of Organisation an admirable report on the steps which had led up to that meeting, and the spirit of the proposals for union;

and in the order of the succeeding business, the proposed Statutes for the National Union of the Churches were considered before the vote was taken on the Declaration of Principles.

The Statutes declared that the National Union, to be formed in accordance with the laws of July 1, 1901, and December 9, 1905, should be known as the Union of the Reformed Churches, the affairs of which would be managed by a general representative assembly.

"Adopting the declaration of the Apostle Paul: 'The letter killeth but the Spirit giveth life,' the Union desires to group together those who have for their aim, not a dogmatic uniformity, but the triumph of truth, holiness, and love." Such was the second statute, and the third provided that membership should be open not only to those religious societies which accepted the actual Declaration of Principles, but to those also which declared their own principles to be broadly the same as those of the Union.

When the Assembly came on the last morning to deal with the Declaration of Principles, there was at one point a moment's hesitation as to whether there ought not to be some further discussion of its terms, but this was swept away by an impassioned and persuasive speech of CHARLES WAGNER's, which ended amid a scene of profound and indescribable emotion. Several liberal ministers, when the motion for the adoption of the Declaration was made, had urged that it should be at once accepted, without discussion, since the churches which sent them there had already earnestly considered its terms, and it was on the basis of that Declaration that they had met; but M. GOUNELLE, a moderate minister, objected that it might have the appearance of undue haste if the vote were taken at once. M. BERTRAND enforced the plea of his fellow liberals, and then M. WAGNER rose and added the final convincing word. In his own person, he said, and in his own religious experience, he had long since united those forces which in Protestantism had been in conflict, excluding one another, and which that day they were anxious to unite. Nurtured in orthodoxy, he had passed through other experiences of the inward life, but always to find the same Gospel, and, under the most diverse forms, the same inspiration. So he recognised that men who were equally good Christians were in conflict simply because they did not understand one another. He found the true reconciliation as he let their thoughts permeate his own soul. In the spirit of him who said: "I am the Truth," there was a wonderful power to reduce the most various fractions to a common denominator. They had come together, disciples of the one Saviour, the Crucified, they had the same passion for the Eternal, the living and ever present

God, the same faith in Him. They had come to that Assembly from the East and the West, from opposite poles of thought, as into a furnace where their substance would be tested by the fire, and they would be brought to union. In that crucible, where they were united in love and sorrow, there would be seen to be but one bright metal left, the pure gold of Christian communion. When lovers came to the altar to be married they did not begin to discuss the articles of the Civil Code, and had no need of advocates. They said simply "Yes," and their souls went into the one word. That was enough. And so it was with them that day. It was a happy union they were to complete and seal. Let them have confidence. The Invisible was in their midst, more powerful than all who were against them, Himself to preside at that union, a guarantee of its sincerity and permanence. Let them hear CHRIST saying to them: "My children, I am here. Do not fear; only believe!"

That is a very imperfect report of M. WAGNER's speech, but even a verbatim report, we are assured, could by no means reproduce its profound effect upon the Assembly. Moderates and liberals alike were moved to tears. M. GOUNELLE cried out, "The discussion is at an end"; and M. WILFRED MONOD, the leader of the Moderates, threw himself upon WAGNER's neck. The President addressing WAGNER said: "The Spirit of God moved in your heart, and at the same time in the hearts of the others, clearing all hindrances away"; and he then read the Declaration, the whole Assembly standing, and it was unanimously adopted. M. SCHULZ offered prayer, and the members united in singing LUTHER's hymn: "A mighty fortress is our God."

So the Union was effected, and after a brief recess the business of organisation was completed. The final resolution was an expression of gratitude for the happy issue of the meeting, and at the same time of sorrow that one part of the family of the Reformed had been absent from that festival of reconciliation. It offered to the brethren who had not felt able to be present the assurance that every word spoken and every act of the Assembly had one constant aim—to hasten the union of all French Protestants on the common ground of evangelic faith. The President ended his closing address with an expression of confidence that after that morning's profound experience of the Divine presence in their midst, God would give them strength to meet all criticisms, even the most unjust, to which they would doubtless be subjected, and to overcome all by love and charity.

The Assembly of Jarnac has secured that there shall at least be not more than two divisions of the old Church of the Huguenots, the ultra-orthodox and the free and progressive. Its members are pledged to work for ultimate unity.

THE RESOLUTIONS AT JARNAC.

RESOLUTIONS ADOPTED AT THE FIRST SITTING, ON THE READING OF THE REPORT OF THE COMMITTEE.

THE Representatives of the Reformed Churches assembled at Jarnac, placing themselves outside of and above party divisions,

Having heard the explanations of the Committee of Initiative, appointed at Rouen to prepare the present Assembly;

Having taken cognizance of the address unanimously voted by the Synod of the United Reformed Churches at Livron;

Express the hope that nothing shall any longer prevent them from working together for the building up of a spiritual edifice, open to all the children of the Reformation in France;

Declare that they are in agreement as to the necessity of giving, as a foundation, to this edifice, a religious Declaration, a Discipline, and a Programme of evangelization;

Finally, at the moment of setting to work, they humble themselves before God for their errors and their faults. They offer thanks to Him for their spiritual fellowship, and, full of confidence in the future, they hold out a brotherly hand, in the name of Jesus Christ, to all Christians outside the present assembly, who like them are resolved to maintain unshaken the two ancient pillars of Protestant religion: faith and liberty, liberty and faith.

RESOLUTIONS AND PREAMBLE ADOPTED CONJOINTLY, AND PLACED AT THE HEAD OF THE DECLARATION OF PRINCIPLES AND THE STATUTES.

Resolutions.

The members of the Assembly of Jarnac, desiring above all to accomplish a work of peace and brotherhood, and to render possible in the near future the rapprochement of the diverse elements of French Protestantism and their organization in one body,

Bearing in mind that, in the religious, political, and social crisis through which France is passing, God lays upon our Churches the duty of uniting together for common action,

Beseech all their brethren to hasten the convocation of a General Assembly, to be elected by the "Associations Cultuelles," such an assembly being desired by the immense majority of French Protestants, and having been formally decided both by the Synods of Reims and Montpellier and by the Liberal Assembly of Montpellier;

Expressly charge the committee appointed by the Jarnac Assembly to enter as early as possible into communication with the authorised representatives of existing groups, with a view to the prompt convocation of a General Assembly.

Preamble.

The members of the Assembly, in the desire and hope of preventing a permanent division among the Reformed Churches of France,

Full of confidence in the mercy and the promises of the Heavenly Father,

Decide to draw up a Declaration of Principles and a Draft of Statutes which

they submit to the General Assembly of the Reformed Churches.

In the meantime they propose and advise the Churches to unite at once, on the basis of this Declaration of Principles and of these Statutes. They instruct their Committee to take—on the request of the Churches—such steps as may follow from this decision.

But they solemnly declare that while provisionally adopting this constitution they do not claim to impose it on the Assembly to be convened, and that they desire to rally to a wider union voted by that Assembly and inspired by the same spirit.

DECLARATION OF PRINCIPLES.

The representatives of the Reformed Churches of France assembled at Jarnac, October 24 to 26, 1906, acting in the spirit of the resolutions adopted at Rouen on the 11th and 12th of July, convinced that in the present circumstances the Holy Spirit lays upon them responsibilities which they can no longer avoid ;

Feeling their personal unworthiness—having implored the grace of God and deliberated together in peace and brotherliness ;

Recognising in the Churches the existence of a genuine need of intellectual sincerity, and a more and more conscious aspiration towards a fraternal unity founded on common religious experiences and upheld by a common desire for moral repentance, spiritual awakening, theological renovation, and social action ;

Determined so far as they are concerned, and so far as it depends on them, to preserve intact the faith and the liberty which made the greatness of the Reformed Churches of France ;

Being resolved to close the era of useless controversy in order to call all disciples of the Master to activity in good deeds, to the awakening of the Churches, to the evangelization of our Country, to missionary work, to the emancipation of souls that are being lost, to war against all the strongholds of sin for the triumph of the Kingdom of God upon earth in justice, love, and holiness ;

In fellowship of spirit with the Reformed Churches of France which expressed their faith in the sixteenth century in the confession of La Rochelle, and in the nineteenth in the Declaration of 1872, and with all the Churches that are descended from the Reformation ;

Proclaim joyfully and with all their heart :

(1) Faith in Jesus Christ, "the Son of the living God," supreme gift of the Father to suffering and sinful Humanity, who, by his holy life, his teaching, his death on the cross, his resurrection and his abiding action on souls and in the world, saves to the uttermost all those who are brought through him into union with God, and lays upon them the duty of working for the building up of the City of justice and brotherhood ;

(2) The unique religious value of the Bible as a record of the progressive revelations of God ;

(3) The right and the duty, for believers and for Churches, of free inquiry according to the rules of scientific method, and of work for the reconciliation of modern thought with the Gospel ;

(4) The distinctly lay and popular character of religious associations, the brotherly co-operation in the parish of all ministers and laymen, each one placing at the service of the rest the gifts he has received ;

(5) The maintenance of the Presbyterian synodal system, which implies the religious, administrative, and financial autonomy of the parishes, and their solidarity as a confederation of Churches.

Finally, therefore, being bent above all on realising the union of hearts and wills, they invite all believers and Churches to join them, who desire to uphold and propagate the essential principles of the Gospel and of the Reformation.

CHESTER WELCOME MEETING AND PRESENTATION.

ON Monday evening, Nov. 5, meetings were held in Matthew Henry's Chapel to welcome the Rev. D. Jenkin Evans, the new minister, and his wife, and to do honour to the venerable pastor emeritus of the congregation, the Rev. J. K. Montgomery. Mr. Arthur Johnson presided at the welcome meeting, and he and Mrs. Maurice Williams and Mr. Oliver gave expression to the cordial welcome of the congregation and Sunday-school, while the Rev. J. R. Jones, of Aberdare, bore testimony to the good qualities of the new minister, whom he had known all his life. He had been Sunday-school teacher and choir leader, then minister and leader of the musical festival in his district, and had been made president of the South Wales Unitarian Association. He was a Welshman with unbounded enthusiasm for his work. The Rev. J. K. Montgomery, formerly for so many years minister of the chapel, and still resident in Chester, joined in the welcome, and the Rev. H. D. Roberts (another former minister), the Revs. H. F. Short, J. C. Street, and T. Lloyd Jones also added their good wishes, which Mr. Evans gratefully acknowledged.

The occasion was also taken on the same evening to make a presentation to the Rev. J. K. Montgomery on behalf of the South Cheshire District Association. This took place at a meeting in the school-room, over which Mr. Arthur Orrett presided. In addition to those already mentioned, the Revs. Dendy Agate, D. Davis, and G. Peglar were also present. The Rev. H. E. Haycock, another former minister, telegraphed his regret at being unable to be there.

The presentation, which was of an illuminated address (read by the Rev. H. F. Short) was made by the Rev. JAMES C. STREET. The address, which was in affectionate terms, bore a high tribute to the services rendered through long years by Mr. Montgomery to the cause of truth and education, of social progress and religion. Mr. Street, in making the presentation, spoke of his friendship of fifty years with Mr. Montgomery, which had begun when he first entered the ministry. Mr. Montgomery, he said, during his exceedingly long series of years had rendered great service both to God and man. During all those years he had kept clearly shining before him a keen and high sense of duty, and had set a

noble example to ministers much younger than himself. To wear the white flower of a blameless life for ninety years was only given to few of the sons of men. But Mr. Montgomery had worn it, and was wearing it to-day. To-day his hair was snowy with many winters, and his experience could look back upon very many phases of life, yet throughout them all he had gone clearly, honourably, and nobly forward, inspired with a love for sweetness, holiness, and truth.

The Rev. J. K. MONTGOMERY acknowledged the presentation with much feeling, and read a reply, in which he acknowledged the many blessings of his long life, and especially the exceeding kindness of his friends.

"Your address," he said, "has set up a high (but not too high) ideal even for a minister of the gospel of love and joy and peace, but the real does not often accord with the ideal, and I cannot conceal from myself that I have never more than come within sight of it. I am reminded that it is for us when we have done all, to say that we are unprofitable servants. We have but done that which was our duty: Happy for those who can say so much. Let me say in conclusion that I only hope I may be worthy of the blessings of which we speak and of the high ideal and affectionate appreciation of the life work and spirit which you so kindly say has been useful to others. It is reward enough that any sympathy in word or deed of mine has been helpful to any fellow-worshipper or fellow-worker. I have no desire or ambition other than being useful to and winning the regard and affection of those among whom I have lived and laboured. I end as I began by heartily thanking you for your affectionate address and for its closing desire that the last years of my life may be fuller of blessing and crowned when the end comes with the great 'well done, good and faithful servant'; nor can there be any higher prayer for any of you and for those to whom I trust your address may ever be the memorial of the long and strenuous life of your affectionate brother and fellow-worker, J. K. MONTGOMERY."

A vote of thanks to the chairman for presiding brought the meeting to a close.

A GLASGOW JUBILEE.

THE Glasgow Unitarian Church was founded in 1810 ; and the building in St. Vincent-street in which the congregation at present worships was opened in 1856, early in the ministry of the late Dr. Crosskey. In commemoration of the latter event, jubilee services and other meetings were held last month. A report sent at the time went astray, hence the lateness of this record. The special preachers were the Revs. Gertrud von Petzold, of Leicester ; Frank Walters, of Newcastle-on-Tyne ; and James Harwood, of London ; while on the fourth Sunday the minister of the church, the Rev. James Forrest, brought the series to a close. All the services were most helpful to the members of the church, and considerable interest was aroused outside our own community. The congregations, despite most unfavourable weather on three of the four Sundays, were large and enthusiastic, and many strangers were

present who had never before been inside the church.

Besides the Sunday services two other meetings were held that merit special notice. On the evening of Monday, October 22, a Jubilee Social meeting took place in the Queen's Rooms, at which about two hundred and fifty were present. On this occasion the congregation were delighted to have with them a large number of friends from the South, as well as ministers and representatives from nearly all the Scottish Unitarian churches. Dr. Barlow and Mr. Forrest received the members of the congregation and friends, and after tea the former, who presided, was accompanied to the platform by Miss Marian Pritchard (Aunt Amy), the Revs Dr. S. M. Crothers, Dr. John Hunter, James Harwood, R. B. Drummond, W. Copeland Bowie, J. Forrest, and Mr. Ion Pritchard. All the speakers heartily expressed their congratulations and good wishes on behalf of the church, the addresses by Drs. Hunter and Crothers, and Miss Pritchard being particularly helpful and inspiring. In every way the meeting was a signal success, and was a time of great refreshing to all. The following evening Dr. Crothers lectured in the church to a very large gathering. His subject was: "The Present Crisis in the Christian Church," and his treatment of it was a veritable inspiration and delight. For over an hour he held his audience spell-bound, and the uplifting influence of his wise and informing words, and gentle, cheery optimistic spirit, will long remain with all who had the privilege to listen to his clear convincing statement of the church's present duty and opportunity.

These Jubilee Celebrations have given the St. Vincent-street friends a splendid send-off on this season's work. Young and old have been enthused with hope and courage, and expect for long to reap a harvest of good in increased interest and earnestness among the members of the congregation, and an accession of numbers from among the many unattached liberal religionists in the city of Glasgow.

A CORRESPONDENT has sent us a cutting from the *Christian Herald* of Nov. 8, containing an article by the Rev. Dr. Leach, headed "Conversion of a Unitarian Minister." We were naturally interested to know who this was, but the article, which is written very much to edification of the orthodox readers of the *Christian Herald*, gives no name or date, and Dr. Leach must forgive us if we are sceptical as to the exact truth of the conversation held with the convert, as he has recorded it. For there is clue enough in the article for us to be able to identify Dr. Leach's man, and his "conversion" happened seven years ago. He was not originally a Unitarian, but was trained for the ministry, and for seven years was a minister of the United Methodist Free Church (beginning in 1875). Subsequently, as a Unitarian minister, he cannot be said to have been a success. If, as Dr. Leach says, this "able and well-read man" is now "a useful and able Congregational minister in Yorkshire," and "has done and is doing good service for Jesus Christ," we must all be glad of that.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE "NEW THEOLOGY" AND UNITARIANS.

SIR,—In the columns of THE INQUIRER and also of the *Daily News*, Mr. Page Hopps takes me to task, with a kind of bitter suavity, for some alleged statements in respect of Unitarianism. Mr. Hopps bases his attack on a short newspaper report of a necessarily long, argumentative, and somewhat abstruse sermon on the "Divine Immanence." If he had reflected for one moment he would have come to the conclusion that the chances were a thousand to one against such a report being reliable, adequate, or in any real way accurate. There is, as a matter of fact, absolutely no ground for the position he takes up with respect to myself, save in the defectiveness of the report in the columns of the *Daily News*. The question of Unitarianism came into my sermon simply as a passing side issue. I said that some people tried to damn the modern movement in theology by speaking of it as a "going over to Unitarianism"; and I said that such folk did not know what they were talking about. For them Unitarianism meant a denial of the divinity of Jesus; and I said that it was the old Unitarianism that denied the divinity of Jesus, and that modern Unitarianism did not; and then I said that so far from "going over" to the Unitarianism which denied the divinity of Jesus, the "new theology" asserted the Divine Immanence over against the deistic conception of God on the ground of which the denial of Christ's divinity was, and was necessarily, made.

Upon this subject I know what I am talking about, and am accustomed to speak with frankness and fairness; nothing could possibly be further from my mind, or, indeed, from the spirit of my ministry, than an attempt to disparage Unitarians or Unitarianism, or to differentiate between them and myself to their disadvantage.

And I know many men who share this spirit with me. It was, therefore, a matter of surprise and disappointment to me to find Mr. Page Hopps, on so questionable a provocation, leaping publicly into the arena, only to discover himself without an antagonist, stamping the dust and beating the air.

EDWARD W. LEWIS.
Clapham Congregational Church,
Grafton-square, S.W., November 12.

THE VAN MISSION.

A FURTHER DEVELOPMENT.

SIR,—I have pleasure in announcing that the Van Mission movement has this week received another splendid impetus. A van is promised for London and the South, and its donor will provide the whole cost of maintenance during the coming year. Three vans are thus secured and the working expenses of two of them are covered. The fourth van is still required. The only criticism of the policy of having four vans has arisen from a fear that it may be impossible to find men to

work them. It may assure those who fear that we are over-sanguine if I state that in our Committee the question of men has occasioned far less difficulty than that of finance. There were 50 volunteers this summer; and 80 men would suffice for all needs. If parts of Lancashire and Yorkshire can find 50 men, the rest of the country will easily find 30 others. In fact, I believe we could count beyond that number already.

Rochdale. THOS. P. SPEDDING.

ASSOCIATION SUNDAY.

SIR,—Will you allow me to call the attention of your readers to the collections which will be taken in a large number of churches on Sunday, November 18, on behalf of the British and Foreign Unitarian Association?

Circulars and letters have been issued to ministers and secretaries of congregations. Experience shows that when people are informed of the large and varied missionary work of the Association at home and abroad the collections are always larger.

The efficiency and extent of the work which the Association undertakes must always depend upon the loyal and generous support of ministers and congregations all over the country. The committee are grateful for the confidence shown in their work, and the help rendered in the past, and they trust that the amount collected this year will exceed those of previous years.

Unitarians living remote from any church and those who are prevented from attending the services, can send their contribution to Essex Hall, if they are not already on the list of subscribers to the Association. The work is national and international, and merits the generous support of all good Unitarians.

OSWALD NETTLEFOLD,
Treasurer,
Essex Hall, Essex-street, Strand, W.C.
November 14, 1906.

YORKSHIRE MISSION CHURCHES.

SIR,—In the provincial letter in your last issue Mr. Ellis refers to the present prospects of starting new congregations in Yorkshire, but wisely points out the undesirability of adding to the number of struggling churches which will be a perpetual burden to the Central Mission. Some fifty years ago (I have not got the exact dates) the missions at Pudsey and Dewsbury and Pepperhill were started, and it was then fondly hoped and believed that the two former at least would, in the course of a decade or two, become self-supporting. The other aided churches at Elland, Lydgate, Doncaster, Selby, and Malton were old Presbyterian foundations which the Mission has taken up and helps to keep alive by grants from its funds. They are, therefore, not churches which the Mission has started, so that it can scarcely be said to have failed with regard to them. Our church at Huddersfield stands in a different category. I can remember the time when it was regarded as one of our middle-class congregations, but it fell upon evil days, and was finally closed; but after a time was re-opened by the help

of generous friends in the hope that it might regain its former independence. It came, however, at length upon the Mission, and there, to all present appearances, it is likely to remain.

It was on Pudsey and Dewsbury, therefore, that the founders of the Mission staked their hopes of building up self-supporting churches. I know the inception of them both. I conducted services at each of them, as well as at Pepperhill and elsewhere, in my lay preaching days. I have watched their progress through the whole course of their history. But "hope deferred maketh the heart sick," and I imagine this had often been the feeling of the founders who have now passed away. Our missions in Yorkshire can scarcely be called a success. In fifty years we have not raised a single independent church. And yet at both the places I have specially named there have been congregations, I venture to say, even greater than in many of our churches which receive no outside grant, and which we should all of us be sorry to see closed.

Now, I think time and experience have both demonstrated that we cannot raise independent churches out of purely working class people. If there be not among them some well-to-do people or commercial men, some few at least above mere wage-earners, who are able and willing to give substantial aid, then the case is hopeless. Such churches are nowhere large enough to become independent. What is to be done? Are we to continue on the old lines in our mission efforts and start new congregations which, like the old ones, will be a chronic burden on the Central Mission? This is a question which asks for serious consideration. With our present experience, it seems to me foolish, to say the least, to multiply churches which do not contain any promise of future independence. It is easy to do the former, but it seems impossible to achieve the latter.

For some time past the North and East Lancashire Mission has been showing the way out of this difficulty. That Mission has been as successful as any in the country, but it has profited by experience, and it recognises the fact that it must do something more than start new congregations, if they are ever to become self-supporting. And so it has wisely adopted the plan of encouraging its dependent churches to exert themselves to raise sustentation funds by supplementing what they raise from the central fund. Take the case of Horwich, whose pulpit I am now supplying, as an example, and it is one of the youngest of its mission churches. It now possesses £1,400 as a sustentation fund, and in future will be able to pay its way with comparatively little aid from the parent Mission. Other churches in the district are pursuing the same policy, and it was declared at the late meetings of the B. and F.U.A. in Leeds, by one who knows that district well and the inception of that movement that it would be the salvation of those churches. Cannot Yorkshire attempt something on the same lines, and work out the salvation of its mission churches? If it cannot, or will not, then it need not attempt any new mission efforts, for they will be futile, like those that have gone before:

Leeds, November 11, 1906. JOHN FOX.

TEMPERANCE SUNDAY.

NOVEMBER 25, 1906.

MR. W. R. MARSHALL, Organising Secretary of the National Unitarian Temperance Association, writes from 31, Birkhall-road, Catford, S.E.:-

"As in previous years, I am anxious to gather up particulars of all the services held on this occasion. Already my list contains the names of over thirty of our churches where sermons on temperance will be delivered. Will those friends who have not yet sent in kindly forward particulars to me? I should be glad to receive any reports of services held. A full list will be prepared and published."

COAL MINING PROFITS.

SIR,—It would seem almost unnecessary to further controvert Mr. Robinson's figures, after the publication of the very conclusive official data sent you by Mr. Simon, but upon them Mr. Robinson founds such an astounding indictment of the employer that silence is impossible:

Mr. Robinson draws a distinction between "value at the pit's mouth" to which the Board of Trade figures relate, and "what is being obtained for the coal when sold by the colliery proprietor." The two are precisely the same, and though, for a small percentage of the output such prices as Mr. Robinson mentions may be obtained, the average for all qualities works out at a very much lower figure:

I will not discuss further Mr. Robinson's statements as to the direct responsibility of employers for the serious evils of the social state, or the effects of public opinion "in minimising the profits made out of labour." I merely wish to establish facts, and will therefore conclude by giving the average amount of royalty paid in Lancashire and Cheshire as given by the Royalties Commission (1889), namely, 6d. per ton.

F. EDWIN ARMSTRONG.

Bedworth, Nuneaton, Nov. 11.

SIR,—If you care to publish another letter on miners' wages, I will say, in reply to Mr. R. Robinson, that the figures I quoted were, of course, averages. As several members of a family often work together, the joint income of a family is usually, and probably, even in the districts referred to, a very comfortable one. Otherwise the men who only get 16s. 8d. a week would presumably soon migrate. The different prices for different qualities of coal can also be averaged. If an employer paid his men more than they earned he would soon find himself unable to pay them anything. But I know that Mr. Robinson will not be satisfied with mere facts. When he meets poverty or suffering, such as could not exist in the ideal world he seems to picture for himself, he hastens to throw the blame on someone, and landlords and capitalists are convenient and old-established bogies. I, on the other hand, regard landlords and capitalists as products of the natural selection by which Nature, or God in Nature, does the world's work. Their existence justifies them.

It is pleasant to dream of universal happiness, perpetual sunshine in man's life and in Nature, such as perhaps existed in the South Seas; but when we wake we

find ourselves in a real life, as it has been for millions of years, shackled in chains of circumstance which we did not make and cannot alter.

RICHARD SIMON.

PROVINCIAL LETTER.

EASTERN COUNTIES.

THE ministers in the Eastern Counties have started their work this winter with enthusiasm and confidence. They have a strong feeling that there is now an opportunity of making headway, if the congregations will only seize it. Unfortunately, the members of our congregations, independent as they are, cannot rid themselves altogether of that constitutional reserve which is the bane of the people in the East. Even in rousing times we see none of that *abandon* which is so characteristic of Lancashire. We seldom hear a hearty shout. We are in hope, however, that the congregations will "let go," and will support the special services that are being held to make known the truths which have been entrusted to us. We have, I fear, among us—as many of our churches have—those who are not eager for propaganda, and who would be overcome with shame if they made a proselyte. Like others, they have not perceived that the open-trust principle does not mean indifference to truth or feebleness in the proclamation of truth; and that it is only by being clear and emphatic in declaring what we know to be true, that we can prepare the way for that higher and purer religion, which we believe and trust will be preached when our lips are silent. What can be done in the Eastern Counties was shown by the splendid audience which gathered in the Octagon Chapel to listen to Dr Crothers when he re-delivered his Essex Hall lecture.

Special courses of services are being delivered at Braintree, Ipswich, Norwich, and Yarmouth: At Braintree Mr. Fuller has secured able help from outside in the following speakers:—Sir Thomas Fuller, K.C.M.G., Agent-General for Cape Colony; Mr. F. Maddison, M.P.; and the Rev. W. C. Bowie. At Norwich a great number of strangers—chiefly young and middle-aged men—were present at the opening sermon of the course last Sunday. For advertising these addresses we are indebted to the British and Foreign Unitarian Association.

It is a relief to the members of the Eastern Union Executive to hear that the Rev. J. M. Connell is settling as minister of Bury St. Edmunds. For seven years we have discussed the question of work there at every committee meeting we have held. Mr. Connell may be assured of a hearty welcome and continued support from us. His advent means the cessation of one of our woes. He has undertaken a hard task; he will have much to live down, for the services have been of a very spasmodic nature; but Mr. Connell has the character that will win respect for our church and cause there.

The church at Lynn is at present closed. Some of us are hopeful that it will be re-opened at the beginning of the year. An attempt is being made by the Eastern Union Executive to form a Lay Preachers'

Union, which will be of service not only to Lynn, but to our churches generally. We cannot always tell what preaching ability we have in our midst, and I trust that if this paragraph falls under the eye of anyone, whether in country or town, who feels that he can occasionally—even if only once or twice a year—take a service, he will at once write to me. Seeing what lay preachers do in other denominations, it will be lamentable if we cannot find strength enough to open and keep going one place of worship, however isolated.

We come to the important question raised by a correspondent in the columns of *THE INQUIRER* a fortnight ago. Can nothing be done for those Unitarians who live miles away from our churches? Is it not possible to form "a Church for the Solitary"? Mr. Ellis partly gave the answer to this question last week. It was Mr. Ellis's experience, announced some months ago, that made the ministers in the Eastern Counties decide that they would not be justified in incurring expense by advertising that they would be willing to supply isolated Unitarians with literature, sermons, and what other help they could. We learnt from Miss S. S. Dowson that the number of replies to her advertisements from those living in our district was not large. And this, notwithstanding the fact that Miss Dowson is one of the most able and diligent workers of the Postal Mission, and only last year wrote 609 letters to people of various trades and callings in 116 places in the British Isles. We are justly proud of this work, and rejoice that information and guidance are being thus given to many at a distance. But we regret that there do not appear to be those in the country districts of our own counties who could be formed into "a Church of the Unattached." If, however, there are half-a-dozen friends, who are prepared to be members of such a movement, the Eastern Union Executive would readily undertake this work. I shall be glad to receive names. We are hoping that one day a Van will arrive in our district, for we believe our villages contain many people who would rejoice to hear our message. A great field is open to us, and though we are only nine ministers, we would do our best to supply a missionary every night. We believe that the Van would be our easiest way of forming a Church of the Unattached. We have heard of the Van's triumphal procession through Lancashire and Yorkshire (those two counties have had so much wear and tear out of it that we think they ought to purchase and maintain it, and so make another Van possible), but—it may be that we do not read our reports as carefully as we should—are any definite steps being taken to link the people who hear us gladly with our denomination? Would it not be well to make known that the missionary would be pleased to receive names and addresses, and that they would endeavour to supply those desirous of learning more with literature and other help from time to time? There must be many men in lonely places who have time to think, and who are beset with religious difficulties, and

desire to worship God in a way that commends itself more to their conscience than the orthodox way.

Meanwhile, if we could discover the number of those in certain centres who are interested in a Liberal faith, something could be done. If at Lowestoft and Southwold, for instance, we found a dozen friends, the Revs. John and Wm. Birks, the Rev. R. Newell, and I would hold monthly or fortnightly services on some week evening. Here, again, we must ask some enthusiastic friend or friends to write to one of these ministers. At Felixstowe, with the support of Mrs. Manning Prentice, Mr. Tavener has made a beginning. He has lectured there; and a small committee has been formed to see whether religious services cannot be regularly held. It is proposed to hire a hall for Monday evenings, and if the size of the congregations does not justify the outlay, services will be held in the drawing-room of one of the members.

Some of your readers will wish to know what progress is being made with the Martineau Memorial. I must not anticipate the statement which will be sent to you in the course of a few days by Mrs. Mottram, the energetic treasurer of the Fund.

ALFRED HALL.

20, Mount Pleasant, Norwich.

NORTH LANCASHIRE AND WEST-MORELAND UNITARIAN ASSOCIATION.

THE annual meeting was held at Preston on Saturday, November 3. At the service in the afternoon in the Unitarian chapel the Rev. H. Enfield Dowson was the preacher, and after tea in the new schoolroom, of which about 120 people partook, the chair was taken for the annual meeting by the President, the Rev. J. CHANNING POLLARD, of Lancaster. He extended a cordial welcome to Mr. Dowson, and to Mr. Grosvenor Talbot, president of the British and Foreign Unitarian Association. A resolution of thanks to Mr. Talbot for his presence and to the Association was moved by the Rev. H. V. MILLS, of Kendal, and seconded by the Rev. C. TRAVERS, of Kendal. Mr. TALBOT, in responding, said that the Association in its work wished above all things not to encroach on the liberty of others, but to leave them free to do their own work. Without the freedom they inherited they would not have been where they were that day.

The Rev. R. McGEE, in moving a vote of thanks to Mr. Dowson, said he was one who had come from Congregationalism to Unitarianism. Their liberty was a great and glorious thing, and none could appreciate it more than those who had felt the need of it through being creed-bound, and those who felt the only liberty they had had, had been the liberty of silence and not the liberty of speech. In the Unitarian churches they had the liberty of speech; they had the open door, and feared nothing. Even Atheism they had a message for. It was astonishing the confusion that existed in the popular mind as to the meaning of Unitarianism, and many held aloof because they did not understand them. He thought they ought to have in them the spirit that would

lead them to go out, not necessarily with a van, but out in the streets to tell the people what they believed, not merely what their ism was, but to proclaim the great and grand conception of God, the common Father. They had a simpler, greater message for the people than their friends of the narrow, orthodox churches, and he asked whether they as an association could not organise some mission services in the poorer districts of their towns or do something to have a sand mission at Blackpool.

The resolution was seconded by the Rev. T. W. BUSHROD, and carried.

The Rev. H. E. DOWSON, in responding, said they wanted a revival in the pulpit and in the pew, and he agreed that they wanted to go out. They had been much too content to wait for the mountain to come to Mahomet, and now Mahomet must go to the mountain. He thought they had not made enough use of the women in their congregations. The mothers had more of the making of religion in this country than all the rest of the people put together. He believed a great call had come to the women of England, and thought that a great new move would have to be made in education before that question was settled. There could be no settlement of that question on compromise. He did not know whether they were religious people who would drive them to it, but there was nothing for it but the State taking in hand the secular education and leaving to the home and to the church that which was their function—religious education: Had they ever found that the religious disestablishment of the Church had destroyed the life of that Church? They did not want the State to give them their religion; they would find it for themselves. What they as Unitarians wanted to feel was that they had a duty of their own in their churches and Sunday schools to improve religion in the hearts of the young people. If this goal was made they could face with a brave heart secular instruction given by the State. In conclusion, he referred to Unitarianism as the grandest religion the human heart could desire.

In the course of the business which followed, Mr. Sutcliffe, of Chorley, was appointed president, and the other officers were re-elected. The report referred to the growth of the new church at Ansdell, and it was welcomed into the Association.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Belfast: Mountpottinger (Dedication of the New Sunday School).—The new school building given to the congregation by Sir Edwin and Lady Durning-Lawrence as a memorial of their niece, the late Mrs. Jenkin Davies, whose husband was formerly minister of the Church, was dedicated on Saturday afternoon, Nov. 10, in the presence of a large congregation. A handsome porch and a committee-room have also been provided at the church by the congregation and friends. In the school there is accommodation for about 150 children. In the course of the service, which took place in the church, the Rev. J. Worthington read a letter from Sir Edwin and Lady Durning-Lawrence, conveying the gift of the school to the Mountpottinger.

congregation, and expressing their earnest hope that the new rooms would prove a real and lasting benefit. They felt very strongly how deep had been Mrs. Davies's interest in the work at Mountpottinger, and they knew how warmly she had always been received by the friends there. Mr. Worthington expressed the hope that this generous gift, and the memory of Mrs. Davies, would stimulate the congregation to greater sacrifice and to more earnest work amongst the young people. For the new vestibule at the church they were largely indebted to the Misses Riddell, whose contributions amounted to within about £50 of the required sum. Another £50 was necessary to meet incidental expenses, and towards that the members of the congregation had given a share. They had also received a good portion of it from those connected with All Souls' Church, Elmwood, and other friends in Belfast and district. On that occasion he took the opportunity of thanking all who had come to their aid, and he trusted that the congregation might not be found unworthy of their confidence. Rev. Dr. Mellone then offered the dedicatory prayer, and Rev. W. H. Drummond gave an earnest address on the meaning of that dedication, in the course of which he said that he had known Mrs. Davies many years before she was associated with Mountpottinger congregation, and from what he had seen of her work and earnestness elsewhere he could enter very fully into all he had heard of what she had done there. Let them value their school for her sake, and let it always be fragrant with the memory of her gracious and womanly character. They were dedicating that day not only their new school, but also an addition to their church. That gave him occasion to remind them of the wider opportunities opened up for both the teachers in the Sunday-school and the congregation. Their church was placed in the midst of a teeming population. All around them there were human beings burdened with sorrow, groping their way in the darkness, and wanting the spiritual help and comfort they could give. They should be a light in that neighbourhood. There should be an earnest missionary spirit in their church, for they had not fulfilled their duty as a Christian congregation when they had simply looked after their own affairs. A selfish church was a contradiction in terms, because it was not animated by the spirit of Jesus Christ. As they took up their larger opportunities in that district, let them have the courage to forget themselves, and follow the example of their Saviour, who gave His life for the world. After the service tea was served in the new schoolroom to visitors and members of the congregation.

Bootle.—On Thursday, November 8, the Rev. J. M. and Mrs. Mills held their annual "At Home" to inaugurate the winter's work. Addresses on church affairs and prospects were delivered by the Revs. J. M. Mills and H. W. Hawkes and Messrs. F. K. Wilson, W. J. Pidgeon, and W. Dixon. Much pleasure was expressed at the presence of Mrs. Mills, who is now well on the way toward perfect recovery from her recent illness. It was announced that special efforts were being made to arouse interest in the borough with regard to such national evils as "Sweating," "Slum Problems," &c. The usual vote of thanks terminated an enjoyable and inspiring meeting.

Clydach Vale.—Anniversary meetings were held in the Unitarian Church on October 28 and 29, the preachers being on Sunday Rev. J. Davies, Allt-y-placa; Rev. J. Hathren Davies, Cefn Coed; on Monday evening, Rev. R. J. Jones, Aberdare, and Rev. D. G. Rees, Bridgend. The occasion was one of special rejoicing, as the congregation celebrated at the same time its achievement of freedom from debt. The chapel had been most artistically decorated for a harvest thanksgiving service, which was conducted by Rev. J. Davies on Sunday afternoon.

Croydon.—On Sunday, November 11, the Free Christian Church was attended by the Mayor, Aldermen and Councillors, together with the Recorder and Town Clerk. The newly-elected Mayor, Mr. H. Keatley Moore, being a member of the congregation, received and accepted an invitation to the morning service sent by the minister, Rev. W. J. Jupp, who preached an eloquent sermon appropriate to the occasion. Suitable anthems were well rendered by the choir, and hymns heartily sung by a full congregation completed a devotional and most impressive service.

Cullompton.—A letter of thanks, with a balance-sheet, has been issued by the Rev. J. Worthington and the officers of the Round Square Chapel to the subscribers to the Chapel Improvements Fund, which was initiated with a bazaar three years ago. The circular states that "the original design for various structural and sanitary improvements to the chapel buildings and for the addition of a boiler-house and offices, together with the provision of a suitable organ, was ultimately extended to the conversion of some recently unoccupied trust property into a dwelling-house. This house has now been let, with a garden, hitherto bringing in an annual rental of £1 5s., at the rate of £13 a year." The total receipts have amounted to £234 5s., and the payments to £224 7s. The balance in hand needs to be supplemented by a small further sum to meet the existing liabilities; and it is proposed to keep the fund open for the improved ventilation of the chapel and other purposes.

Gateshead.—On Nov. 8 and 9 a most successful bazaar was held in the Berwick Hall in aid of Unity Church. At the opening ceremony Mr. C. Carter, of Newcastle, took the chair, and after hymn and prayer the bazaar was formally opened by Mrs. John Pattinson, who, on the motion of the Rev. G. A. Ferguson, seconded by Mr. Christophers, and supported by the Rev. W. H. Lambelle, President of the District Association, was cordially thanked for her presence and support. Mr. Pattinson, who responded, took the opportunity to thank the congregation for the little souvenir they had recently presented to him and his wife on the occasion of their golden wedding.

Heywood.—On Sunday morning last the Corporation of Heywood attended divine service at the Unitarian Chapel with the Mayor, Councillor David Healey, J.P. The procession, which was a very large one, was led by the Heywood Unitarian Temperance Reed Band, followed by the Mayor with the minister and the Town Clerk, and accompanied by the chairman, councillors, and magistrates of the borough. The chapel was crowded, and the minister, the Rev. T. Bowen Evans, preached an appropriate sermon from the words: "And he by his wisdom delivered the city."

Hindley.—The old Presbyterian chapel has recently had an addition made to its numerous mural tablets erected from time to time in remembrance of several of its devoted workers. On Sunday evening last, after an appropriate sermon by the Rev. John Moore, from the text, "Other men laboured, and ye are entered into their labours," the senior trustee, Mr. Abraham Hurst, unveiled a tablet bearing the following inscription:—"To the Memory of John Jones, a member of this Chapel, for 38 years Acting Trustee, and for 26 years the Superintendent of the Sunday-school. By his fidelity, integrity, and devotion he won the esteem of his fellow-worshippers, the gratitude of his scholars, and the admiration of his friends. Born July 10th, 1826; Died, January 26th, 1906. This tablet was erected by members of the congregation, scholars of the school, and other friends."

Huddersfield.—The newly-elected Mayor, Ald. Balmforth, stated to the council of the borough that on principle he had courteously declined the invitation to attend the Parish Church on Sunday, and intended in his private capacity to attend the Unitarian Chapel, of which he was a member, where members of the council would also be very welcome. The ex-Mayor and other members of the council, the Town Clerk, and other officials were present with the Mayor, in response to this invitation, at the morning service on Sunday, at the Fitzwilliam-street Church, when the service was conducted by the Rev. John Ellis, the district minister, who preached a special and most appropriate sermon on the religious aspects of social and civic work. A collection taken on behalf of the fund for providing free breakfasts for necessitous school children amounted to £1.

Leicester: Free Christian Church.—The "Pleasant Wednesday Evenings for Women" are now in full swing, numbering 200 registered members. It is good to see the church once a week so full of working women, whose bright, homely faces are eloquent of the thorough enjoyment which these meetings afford to them. The members of the "Women's Friendly" are proud and grateful for the complete success of this new venture, which is so largely due to the brave self-denying efforts of their visiting com-

mittee. They will be glad to pass on the secret of their success to any other church willing to start a similar work.

London: Essex Church (Welcome Home).—A meeting of the Congregational Society was held on Wednesday evening in the school-room, when a very cordial welcome home was given to the Rev. F. K. Freeston, after his two months in America, where he was exchanging with Dr. Crothers, of Cambridge, Mass. There was a large gathering of friends. The room had a festive aspect, and some delightful music added greatly to the pleasure of the evening. Mr. W. Wallace Bruce, chairman of the Church Committee, who presided, and Mr. Edgar Worthington in terms of warm welcome expressed the pleasure of the congregation in having their minister back again, and congratulated him on having arrived home in such good condition. Mr. Freeston, in reply, gave a most interesting address, bearing witness to the exceeding kindness with which he had been received in Cambridge and Boston, and proceeding to give some of his impressions of New England and our churches over there. We shall not report the address, because we hope to have next week an article from Mr. Freeston himself on the subject.

London: Forest Gate.—The Rev. H. Woods Perris and Mrs. Perris opened the Literary and Social Union on Oct. 13 with a very successful "At Home" which was well attended. On Oct. 31, Mr. H. S. Perris delivered a rousing lecture on "Militarism in England," and on Nov. 9, Mr. W. H. Evans, with a short paper on "Disinterested Management as a Temperance Solution," initiated an animated discussion. In view of the number of new-comers, a change in the organisation of the society has been made this year so as to include some of the more enthusiastic as members of the committee, and there is every prospect of a most successful and profitable session.

London: Ilford.—Notwithstanding the absence through illness of several members the attendance numbered thirty-six last Sunday, when the Rev. L. Jenkins Jones, of Woolwich, preached at the Broadway Assembly Rooms on "A Modern View of Prayer." A sewing party has been formed by the ladies of the congregation, to prepare for a sale of work, which will probably be held a year hence, to provide the funds to meet the cost of building a permanent meeting-house.

South Cheshire and District Association and Sunday School Union.—The autumnal meetings were held at Newcastle (Staffs.) on Saturday, Nov. 3. Representatives were present from Shrewsbury, Chester, Congleton, Nantwich, and Crewe. The business meeting was held at 2.30 p.m., the Rev. J. C. Street in the chair. The Rev. D. Davis, of Nantwich, conducted a religious service at 3.15, preaching an able sermon on the text Rev. iii. 20. About fifty persons sat down to tea at 4.30. A conference was held at 5.30, when the Rev. H. Fisher Short (hon. sec.), gave an address on "A Plea for Systematic Instruction in our Sunday-schools." An animated discussion followed.

Stockport.—A rousing meeting was held in the Unitarian Church on Saturday, Nov. 3, one of a series arranged by the East Cheshire Christian Union in the churches of the district for the sake of closer fellowship and more devoted service of God and man. Colonel J. G. Johnson, V.D., presided, and addresses were given by the Revs. J. E. Manning, E. L. H. Thomas, J. H. Rossington, and B. C. Constable, minister of the church. As part of the same effort special services were held on the following Sunday.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really a solid and Confessionary Lancet

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 18.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Berrondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Mr. G. J. ALLEN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. H. S. PERRIS, M.A.; 3, Open Conference, Rev. H. S. PERRIS, M.A., "Patriotism, Armaments, and Christianity"; 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROGER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. V. D. DAVIS, B.A.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Dr. B. GHOSH.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15, Rev. W. WOODING, B.A., and 7.
 Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. GEORGE WARD, "Fire from the Altar"; solo by Miss MABEL ANTHONY, "A Clean Heart."
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. W. WOODING, B.A.
 Wood Green, Unity Church, 11, Rev. Dr. MUMMEY; 7, Rev. W. COPELAND BOWIE.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. JAMES C. STREET; Evening Subject, "The Church Universal."
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CERREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. GEORGE CRITCHLEY, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50; St. George's Hall, 6.30, Rev. W. C. POPE.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. J. A. PEARSON.
 LMCOSTER, Free Christian Church, 11 and 6.30, Mr. R. J. HALL, B.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. J. E. MANNING, M.A.
 LIVERPOOL, Ullet-rd., Sefton-park, 11 and 6.30, Rev. C. J. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVERS.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
 OXFORD, Manchester College, 11.30 and 8.30, Rev. Dr. HUNTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House.
 CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. J. TYSSUL DAVIS, B.A.

LEEDS.—HUNSLET UNITARIAN CHURCH.—Welcome Meeting to the Rev. HERBERT MCLACHLAN, M.A., B.D., the newly appointed Minister, on Saturday, Nov. 24th. Tea at 4.30. Public Meeting at 6.30.

ALL Letters for Rev. J. E. ODGERS and Family should, until further notice, be addressed, not to Oxford, but to care of A. W. Odgers, Esq., 11, Bridge-st., Evesham.

BETHLEHEM UNITARIAN CHURCH, NEWCHURCH.

The Pulpit at the above Church is now VACANT.—Applications to the Corresponding Secretary, GEORGE HOWORTH, 65, Burnley-road, Waterfoot, nr. Manchester.

SILVER WEDDING.

SHANKS—PEIRCE.—On November 16th, 1881, at the Unitarian Church, Stockport, by the Rev. James Black, M.A. William Rose Shanks (minister at Kings Lynn) to Annie, elder daughter of Peter and Alice Peirce, Stockport.

DEATHS.

BOYCE.—On November 5th, at Redland, Bristol, Harriet Acland, daughter of the late Henry Boyce, aged 61.

NETTLEFOLD.—On November 11th, at Streat-ham-grove, Norwood, Mary Catherine, the beloved wife of Frederick Nettlefold.

SQUIRE.—On November 9th, at Adney House, Minehead, Christina Squire, formerly of Great Yarmouth, and afterwards of Thurlow-road, Hampstead, in her 66th year.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL, ABERYSTWYTH. Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey. PRINCIPAL ... MISS MARLES-THOMAS.

CHANNY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

HEADMISTRESS, Miss ESTHER CASE, (Certificated Student of Girton College, Cambridge. Classical Tripos).

SECOND MISTRESS, Miss ESTERBROOK HICKS, B.Sc. London. A few Boarders received.

WILLASTON SCHOOL, NANTWICH. An Unsectarian Public School.

Next ENTRANCE and FOUNDATION SCHOLARSHIP EXAMINATION, December 4th and 5th.—For particulars apply to the HEADMASTER.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS. KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A LADY wishes for an engagement as a COMPANION or HOUSEKEEPER. Highest references.—L. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, for Lady in the Argentine, good GENERAL SERVANT, fond of children, and accustomed to farm life. Engagement for three years.—Apply to Miss E. G. HOLLAND, Niddry Lodge, Campden-hill, Kensington, W.

SITUATION required by Lady, 35, as COMPANION-HELP. Good needlewoman and housekeeper.—OXON, INQUIRER Office, 3, Essex-street, W.C.

DOCTOR'S DAUGHTER seeks position as COMPANION, NURSE, HOUSEKEEPER to Lady or Gentleman. Reader, amanuensis, active, kind, middle-aged; highest personal references.—D. MANNING, 225, Vauxhall Bridge-road, S.W.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P., Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A. Miss CECIL GRADWELL, ALEXANDER W. LAW-F. H. A. HARDCASTLE, RENCE. F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLOR.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., with rawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

Seasonable Gift Books.

BY THE

REV. W. G. TARRANT, B.A.

BEE SONGS

Second Edition.

"Graceful and sincere songs,"

T. P.'s Weekly.

"Freshness and sincerity of delight,"

Inquirer.

"Finished workmanship,"

Christian Life.

"Cannot fail to bring cheer to the reader."—Coming Day.

Bound in Art Cloth, Gilt,

ONE SHILLING net.

Daily Meditations.
Night unto Night.Roan, Gilt, One Shilling each;
Cloth, 6d.PHILIP GREEN, 5, ESSEX STREET,
STRAND, W.C.

(Or of the Auth. Wandsworth.)

Fcap. 8vo, cloth, gilt top, 1s. net, postage 1d.

THE MAKING OF RELIGION.

The Essex Hall Lecture for 1906.

BY

SAMUEL M. CROTHERS, D.D.

Author of "The Gentle Reader," "The
Pardoner's Wallet," "The Endless Life," &c.

"His whole argument goes to prove that religion is 'begotten, not made,' that it emerged from an unseen source like a tiny stream, and has swelled into a noble river with the accumulated experience of a hundred generations. The Lecture is almost an illustration of the theme; beginning with a simple illustration, there flow in under the magic of the speaker's chastened eloquence, tributaries of history, philosophy, poetry, ethics, and religion accumulating and swelling until it seems to sweep everything before it."—*Christian Life*.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.

The Sunday School Association.

STORIES OF THE

Early Italian Masters.

By KATHERINE F. LAWFORD.

With Fifteen Full-page Illustrations.

Cloth, 1s. 6d. net; Presentation Edition, gilt
edges, 2s. net. Postage 3d.

The *Spectator* says: "It is an attempt to kindle in young readers a love for Italian Art, and so gain for them a possession of inexhaustible richness."

The *Academy* says: "That children should be made familiar with good art, even in the nursery, is an axiom no one will now deny, though it is only of late years that it has been at all generally recognised. The little volume just issued with its taking title is certainly a step in the right direction. . . . The stories are told in a simple, straightforward manner, and the illustrations are well chosen."

London: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

A GARDEN EVER IN BLOOM

is easily and cheaply obtained by planting

HARDY PERENNIAL FLOWER ROOTS,

which I supply at Lowest Prices.

The following Collections are given as a sample:—
12 Hardy Plants in 12 choice varieties, 3s.
12 Hardy Plants in 12 choice varieties, one
for flowering each month of the year, 4s.
100 Hardy Plants in 100 choice varieties, 21s.
All packed and carriage paid for cash with order.
Cash returned in full if you are dissatisfied and
return plants.

Illustrated List Free to All,
mentioning this publication.H. B. POLLARD, F.R.H.S., Market Grower,
EVESHAM.

WEST BOWLING NEW CHURCH.

Owing to the generosity of friends, the whole of the debt has now been cleared.

The Committee of the Yorkshire Unitarian Union take this opportunity of thanking all who have so kindly helped them to bring this desirable result about.

HENRY LUPTON, *President*.G. E. VERITY, *Treasurer*.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. Billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

BOURNEMOUTH.—"Clovelly," Shaftesbury-road.—Miss COX, FURNISHED APARTMENTS. Terms moderate.

WANTED, PAYING GUEST (Lady), by one who has a Healthy, Roomy Home Private Garden. Also a capable GENERAL SERVANT; or two Sisters able to do the work in return for free home only.—Z, 19, De Burgh Hill, Dover.

HAMPSTEAD (Nr. Rosslyn Hill Chapel).—Very comfortable HOME. Few Ladies received; reasonable terms; references.—"Guest," c/o BELLIS, Stationer, Downshire-hill, Hampstead.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.
Telegraphic Address: "Bookcraft," London.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

UNITARIAN VAN MISSION.

Annual Meetings,
MEMORIAL HALL, MANCHESTER,
Wednesday, 28th November.

Business Meeting of Subscribers and Friends,
3 o'clock. Public Meeting, 7 o'clock.

FOURTH CITY MUTUAL BENEFIT
BUILDING SOCIETY,
2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice,
3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.
J. HIGHAM, Manager.

UNITARIAN CHURCH, FORT
ROAD, BERMONDSEY.

A PUBLIC MEETING will be held
TO WELCOME MR. JESSE HIPPERSON
AS MINISTER of the above Church on
TUESDAY, NOVEMBER 20TH, 1906.

The following Ministers are expected to be present and take part:—The Revs. W. G. Tarrant, B.A., F. W. Stanley, L. Jenkins Jones, A. J. Marchant, W. L. Tucker, M.A., G. Carter, F. Allen, T. E. M. Edwards, G. Callow, Esq., and other friends.

Chair to be taken at Eight o'clock by
J. HARRISON, Esq.

Tea at Seven o'clock.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

PULPIT SUPPLY.—Rev. C. E. PIKE
F.R.Hist.S., 100, King Henry's-road,
Hampstead, N.W.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series.
Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate—Saturday November 17, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3361.
NEW SERIES, No. 465.]

LONDON, SATURDAY, NOVEMBER 24, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	761
LEADER :—	
A Veteran's Praise...	768
ARTICLES :—	
Another Fire at Akureyri ...	763
Lessons from Iceland ...	763
From Old to New England ...	767
Advent Addresses ...	770
PROVINCIAL LETTER :—	
Northumberland and Durham ...	772
MEETINGS :—	
The Rev. S. A. Steinthal's Eightieth Birthday ...	768
Ministers' Benevolent Society ...	772
CORRESPONDENCE :—	
The "New Theology" and Unitarians...	765
The Education Bill and the Lords ...	766
Coal Mining Profits ...	766
LITERATURE :—	
The Emperor Julian ...	765
POETRY :—	
The Resurrection and the Life ...	767
THE CHILDREN'S COLUMN ...	767
NEWS FROM THE CHURCHES ...	773
OUR CALENDAR ...	775
ADVERTISEMENTS ...	775

NOTES OF THE WEEK.

THE Rev. Stopford A. Brooke is to preach at Rosslyn-hill Chapel, Hampstead, for six Sunday evenings, beginning on Sunday week, December 2. The service will be conducted by the Rev. Henry Gow, minister of the chapel.

THE article "From Old to New England," by the Rev. F. K. Freeston, leaves us with the hope of more for next week.

THE first annual meeting of the Unitarian Van Mission is to be held in the Memorial Hall, Manchester, on Wednesday next at 3 o'clock. At 7 a public meeting will be held in the interest of the Mission, the President of the Missionary Conference, the Rev. J. C. Pollard, of Lancaster, in the chair. A copy of the annual report, giving a full account of the first season's work, may be had on application to the Rev. T. P. Spedding, 91, Tweeddale-street, Rochdale.

TEMPERANCE SUNDAY is to be widely observed to-morrow throughout the churches. In this connection we are glad to take the opportunity of calling attention to a very admirable "Outline of the Temperance Question," recently published by Miss Catherine B. Drummond, of Oxford (Church of England Temperance Society, 4, The Sanctuary, Westminster, price 3d.). Its motto is a saying of Cobden's

"The temperance cause lies at the foundation of all social and political reform," and the outline furnishes a careful statement of the chief aspects of the question, to encourage further inquiry. "We possess now," the preface says, "an invaluable literature on the subject of the drink traffic—medical and scientific, social, historical, and political; and if this little pamphlet leads some to study these larger works, the aim of the writer will have been fulfilled."

MISS DRUMMOND'S "Outline" is divided into three parts: I. Alcohol and the Human Body; II. Alcohol and the Nation. In this part are chapters on expenditure, direct and indirect, and on the connection of drink with social problems. III. Alcohol and the State, with chapters on licensing legislation (referring to Sidney and Beatrice Webb's "History of Liquor Licensing in England"), compensation, and reform. The medical and scientific objections to the use of alcohol in drink are pointedly stated, and then in the second part the facts as to the enormous drink bill of the nation and its results are marshalled. The average annual expenditure of the people of the United Kingdom on intoxicating liquors during the past ten years is stated as £176,000,000, an expenditure very largely destructive even among "moderate drinkers," of the manhood and welfare of the nation, while as to the trade itself, which, of course, employs an enormous number of people, Miss Drummond says: "The drink trade gives nothing useful in return for money spent; it employs far fewer people in proportion to its capital than any of our larger trades, and it is a trade dangerous to all employed in it, the death-rate of brewers, publicans, and their servants being higher than that of people engaged in any other trade, even the so-called dangerous trades." To substantiate this statement figures are given from the Registrar-General's report. Then, as to the revenue from the trade, at least half of which, it is calculated, has to be paid back for the fruits of our drinking habits, see the quotations from Rowntree and Sherwell's "Temperance Problem and Social Reform" of the statements of Mr. Gladstone and Sir Stafford Northcote on the subject. "With a sober population, not wasting their earnings," said Gladstone, "I shall know where to obtain the revenue."

"FOR every pound spent on drink, it has been estimated that the country pays another pound for the damage done by drink, and thus the original bill is doubled." That is £176,000,000 a year twice over,

which might go to the making of a healthy, prosperous, and happy people! The bearing of this subject on questions of social reform is painfully familiar. Thus Miss Drummond quotes from Mr. J. S. Nettlefold, chairman of the Housing Committee of the Birmingham City Council: "Few people not immediately connected with, or intimately interested in housing reform and rescue work in the slums of our large cities realise to the full how great an effect the drink evil has on our social miseries, and therefore it is necessary to emphasise this branch of the housing problem."

WE trust that Miss Drummond's "Outline of the Temperance Question" will be widely read, and used as a basis for study and instruction. These are its concluding words:—"In bringing to a close this sketch of some aspects of the Temperance question there is one thing on which I wish to lay particular stress: the best weapon with which we can fight the drink traffic is knowledge. Whether working quietly amongst the victims of the traffic, or trying to influence the members of our own social circle, or taking part in temperance meetings, or working for legislative reform, without a careful study of the influence of our drinking habits, physical, social, and political, in the lives of the people, our work must be ineffective. No one listens to the arguments of an uninformed person, no one is really influenced by him, and only by the pressure of an enlightened public opinion can we expect any large and lasting measure of reform."

IN connection with Temperance Sunday, the organising secretary of the N.U.T.A., Mr. W. R. Marshall, 31, Birkhall-road, Catford, S.E., is anxious to issue a complete list of our churches in which temperance sermons are preached to-morrow; but that can only be done if friends throughout the country will send particulars to him.

THE Education debate in the House of Lords was varied this week by the introduction, and withdrawal, of an amendment by the Archbishop of Canterbury which was designed to set up State-aided schools pretty much on the lines of the "voluntary" schools as they existed before Mr. Balfour's Act of 1902. This remarkable proposal is about as pointed a criticism on that Act as well could be. Readers will remember that the Act originated in the outcry of managers of the schools referred to against the "intolerable strain" involved in maintaining their schools. To the gratified amazement of the clerical party Mr.

Balfour put the rates at their command, and all seemed rosy: But the inevitable claim for full public control followed, and now it is evident that the denominationalists deplore the "fatal gift" of their modern Constantine. The fact that the amendment was dropped as soon as it emerged into the light of discussion speaks volumes. For good or ill, the old system is dead and gone, and we must work out its bequests as best we can, in hope of clear emancipation some day.

THERE appears to be some ground for hope that, following the strong hints given by the Government, a more conciliatory attitude will be shown by the Opposition Peers, including the Bishops, when the Education Bill comes up for report next week. A deputation of moderate-minded Churchmen, of whom the editor of the *Spectator*, Mr. St. Loe Strachey, is representative, is to wait on the Archbishop of Canterbury with a view to mediating; and if such negotiations lead to a working agreement everyone, except extremists, will rejoice. We confess, however, that the prospects of anything but a temporary arrangement, which will have to be revised in a few years, seem to us to be still remote.

REFERENCE has been made in the discussion on the "New Theology" and Unitarianism to the view held by the late Rev. R. A. Armstrong. In this connection the Rev. T. J. Jenkins, of Hinckley, reminds us of a sermon preached by Mr. Armstrong, in Pembroke Chapel, Liverpool, on October 8, 1893, and published in the *Liverpool Pulpit* of that month. "The New Bible" was the subject of the sermon, in the course of which Mr. Armstrong spoke of the manifestation of God in the lives of such men as Mazzini, Lloyd Garrison, and Theodore Parker, and such devoted women as Frances Willard and Josephine Butler, and then went on:—

"And we look back across the centuries to him of Nazareth, the brightest son of man, and we see God in him. Yes, we, Unitarians as much as any others, see God in him; and some of us, as we sit at his feet and listen to the marvellous music of his word, use the term which has become so vulgarised by theological controversy, and we say that is an 'incarnation' of God. 'God in the flesh,' that is the phraseology which many use. Others of us express the same thing in language a little different. But the essential thing is that the Holy Spirit—the Living God—was there manifested through the flesh of man. And if 'Incarnation' be the term that best enshrines the truth of this mysterious relation, then God incarnates Himself in others also in degree. Nay; there is this Divine element, had we only spiritual skill to find it, in every child of man. You can draw no absolute line between the lowest and the highest."

WE quoted last week from the Annual Report of the Local Government Board. The following extract from the report of Mr. Preston-Thomas, the Inspector for Cornwall, illustrates in a striking way the dependence of pauperism on methods of industry:—"Much more serious, however,

is the destitution caused by miner's phthisis, which, especially during the last few years, has combined with other lung diseases to make the death-rate from such diseases among miners in Cornwall no less than eight or ten times the corresponding death-rate among colliers and ironstone miners elsewhere in this country. According to the special report of a Departmental Committee appointed by the late Home Secretary (Parliamentary Paper 2091 of 1904) most of this mortality has been due to the effects of working in mines in South Africa, although a substantial portion is attributable to work in Cornwall, the predisposing cause in both cases being the inhalation of stone dust produced by rock drills and blasting. The Departmental Committee, as well as a Commission which investigated the question in the Transvaal, came to the conclusion that the danger might be prevented if the dust were laid by jets of water during the mining operations. It is to be hoped that measures of this kind will be enforced in future. But, as regards mortality in the past, its effect on the pauperism of the Redruth Union is considerable. Returns show that at the present time no less than 83 widows are being supported by the rates in consequence of the death of their husbands from miner's phthisis, and that they have as many as 250 children dependent on them, the total number of persons pauperised owing to this special cause being thus 333."

It is interesting to learn that some Wesleyan preacher was recently interrupted before he had finished his sermon, was accused of talking politics, and reminded that he was not in a Labour church. We were not present on that historic occasion; but, in the absence of definite evidence, we are almost inclined to envy that too effective preacher. So many sermons are taken in good part because they are so remote from practical interests, because a man's politics and his commerce and his industrial pursuits are so securely out of reach; we naturally think, when we hear of opposition, that it was a case of unusual faithfulness on the part of the preacher, or of unusual sensitiveness in the hearer. Neither of these is a bad sign.

THE reference to a Labour church is a reminder of the evils of denominationalism: Every special thesis is supposed to have its own appropriate place; political, theological, economical dogmas have each to be kept within its own proper walls. Men were shocked the other day not so much that certain truths were admitted, and certain doctrines preached, but that they were spoken out of bounds, in a Congregational and not a Unitarian church. Somebody needs to insist not only on the Unity of God, but the unity and inexorableness of Truth.

THE Laymen's Club continues its beneficial activity in promoting good causes, while pursuing the path of social entertainment. On Wednesday the Club gave a dramatic entertainment at the King's Hall, Covent Garden, on behalf of the "Boston Fund"; and London

friends had the pleasure of enjoying the heartiest laughter as a means of assisting the deputation to the next International Council. The play, "His Excellency the Governor," though as dramatically thin as "the cause" was solid, was a mirthful success throughout, the parts being rendered with evident zest by a talented company, and the comedy (there was no tragedy in the plot) being received with evident appreciation by a large, though not crowded, audience. Where all acted so well, and at least half a dozen so remarkably well, it would be impossible to deal fairly without practically naming the whole cast. We must content ourselves with expressing what all who were present would feel—the debt owing to Mr. Herbert Lanford for producing the play, in addition to acting a part that brought tears, not of grief, to the eyes. We hope the performance will bring in a substantial addition to the fund.

MISS JENNETT HUMPHREYS, of 5, Oakgrove, Cricklewood, N.W., appeals for old boots and shoes for children big and little, not only for children of our own Sunday-schools, but for others of whom she gets to know in day school visiting and in Attendance Committees under the London County Council. "Week after week," she says, "parents are called up to give a reason why their children do not go to school when the law says they must; and week after week the answer is, 'They have no boots. And I am out of work. I cannot buy them any.' It is pitiful when this comes from a man, who scarcely likes to let the words leave his lips. And when the speaker is a widow! If some cast-off shoe leather could be sent to me here I should be glad in my heart."

A MINISTERS' Association in connection with the Methodist New Connexion has a circle for sociological study, this circle is announced as studying J. A. Hobson's "Problems of Poverty."

This month's *Cornhill* has a first article on "Shakespeare," by Canon Beeching, and Mr. E. S. P. Haynes writes on "Oxford and Cambridge—A Study in Types." Mr. Stanley Weyman's very interesting Reform Bill story "Chipping" is not yet finished, though it is already published as a separate book.

WITH the help of the Congregational Year Book for 1906, we were able last week to identify the Rev. Dr. Leach's Unitarian convert of seven years ago, of whom he had given an edifying account in the *Christian Herald*, but we are now informed that the minister in question is no longer in charge of a Congregational church in Yorkshire. It is not necessary for us to say any more on the subject.

THAT which ends in self is mortal; that alone which goes out of self into God lasts for ever.—F. W. Robertson.

TO CORRESPONDENTS:—Letters, &c., E. B., S. S. B., J. T. D., A. H., J. H., F. A. M., A. E. P., C. E. P., J. R., C. J. S., E. T., G. L. T., E. M. W.

ANOTHER FIRE AT AKUREYRI.

In this week, when we are publishing Mr. Armstrong's refreshing Iceland sermon, preached after his visit to that distant island in the summer of 1901, we hear from Mr. Matthias Jochumsson of another destructive fire at Akureyri. After the fire of December 19, 1901, Mr. Armstrong made an appeal, and we opened a fund by which we were able to send £123 3s. to Mr. Jochumsson (March 4, 1902) for the relief of the families rendered homeless and destitute in that little town of about 1,000 inhabitants, through the burning of the one hotel in the place and ten other houses.

Now Mr. Jochumsson tells us how, on the evening of October 18, fire again broke out in the northern quarter of Akureyri (Oddeyri), where a fine group of timber buildings had stood for the last four or five years. Mr. Jochumsson's own house stands on a hill overlooking this quarter, only five minutes' walk from the scene of the disaster. A westerly wind drove the fire straight down the street, and it was only checked when the wind happily changed, but after seven large buildings had been destroyed. They have fire engines now in Akureyri, but it is a new service, and the people, according to Mr. Jochumsson, showed little skill in fighting the tremendous conflagration. There is also telegraphic communication, which did not exist in 1902, and the King of Denmark telegraphed his sympathy, while the Government has encouraged the subscription opened for the relief of the sufferers.

The amount of property destroyed, and not covered by insurance (the rates of which are extremely high) has been estimated, Mr. Jochumsson states, by a committee of investigation at 40,000 crowns (about £2,000). We do not understand him to make any direct appeal for help, and without fuller information it is difficult for us to realise what the need is, and how far it has been already met; but undoubtedly a large number of poor working people were rendered homeless and destitute, and Mr. Armstrong's sermon will remind friends of the character of that people. If any of our readers are moved to send to Mr. Jochumsson gifts for the relief of the sufferers, they may be assured that he will administer such help in the best possible way. There are mails on November 28 and December 3.

THE Committee of the Peace Society 47, New Broad-street, E.C., are making a special appeal for funds. For some time the resources of the society have been subject to considerable strain because the work undertaken by it has grown considerably. Fresh agencies have been started, which have yielded most satisfactory results; enormous quantities of literature have been gratuitously distributed, especially in connection with Peace Sunday, so that the stock has been depleted, and new claims are continually rising. To replenish the stock of literature, and to meet the increasing demands for work, the committee very earnestly appeal for generous co-operation. To meet urgent necessities there is need for at least £1,200.

LESSONS FROM ICELAND.

A SERMON AFTER HOLIDAY.*

By RICHARD A. ARMSTRONG, B.A.

"And, behold, there are last which shall be first, and there are first which shall be last."—LUKE xiii. 30.

SINCE last I met you here in our church, I have travelled in a wonderful land. Bleak and bare, yet with a grand and noble beauty of her own, the Land of Ice, an island almost exactly the size of Ireland, stands boldly forth amid the wild Atlantic waves, the North-western sentinel of Europe. Hundreds of miles divide her from any continent. She lies at anchor there partly in the eastern, partly in the western hemisphere. With her mighty precipices, the islets round her coast, the sunken reefs, even to this day almost without lights to guide the mariner, girt by fog and storm, and with icy winds sweeping over her from the polar seas, she can be courted by the trader and seaman only at their peril. Not a tree that we in England should call a tree rears itself upon her soil. Again and again the burning lava has flowed over her hills and dales. The snow, unmelted through the ages, caps her mountain heights. The icebergs steer their course by her fjords and bays. The wild birds, in their millions, scream around her cliffs and caves, or whistle shrilly across her moors. Peat and bog and marsh cover vast areas of her face. Only 75,000 human beings find a home upon her strand or up the creeks that run into her interior. There is no town larger than a goodly English village. A living must be wrung from her inhospitable face by turning sheep or pony out on the moor to graze, or by daring the dangers of the deep in fishing craft. There is not altogether one square mile of thoroughly cultivated land. The wool may be spun and woven by hand for clothing. The fish may be caught for food. For all other articles of use or diet the Iclander must send across the seas. There is not even timber, save the sodden drift-wood of centuries of wreckage strewn upon the beach. He has little to give in exchange for what Scotland or Denmark may send him. His hut is roofed with turf, and looks but a green mound on the hillside. He speaks a tongue unknown to the stranger who visits him. He seems forgotten of God and man. His blotting out from the peoples of the earth would be but as the dropping of a small stone into the silent pool.

Yet these Icelanders have a history, a tradition, a literature, which may well stir the heart, and which extort the wonder of scholars and men of letters all over the European world. Up to a little more than a thousand years ago the only human dwellers in this rugged land were a handful of Irish, or their kin, who had found there a home far from the conflicts of their race. Then, in the year 874 of our Christian era, Viking chieftains from Norway began to sow it with human habitations, till all round the seaside fringe they were there, each with his retainers, and a rude commonwealth arose instinct with the wild, free temper of Scandinavia. Great marauders and robbers were the Vikings in those old days on the

high seas. Shetlands and Orkneys, Hebrides and Man, and our own British coasts knew something of their prowess. But there in Iceland, even stronger than the spirit of feud was the spirit of brotherhood; and they desired to live together in peace and goodwill, each man doing justly by his neighbour.

And so in the great plain of Thingvellir, in the south-west district of the land, where the volcano and earthquake had ploughed mighty fissures in the rock, and in the dark depths of which glistened the clear black water, there between the fierce torrent of the Oxará and the broad ice-bestudded lake, with the snowy mountains marking the horizon on three sides, they assembled for counsel and for judgment, and for making of laws. And each chief built of great stones his little booth, covered with skins, where he lay at night during the sessions of the Thing; and to this day you may see the ruins of the booths of Níald, and of Snorri, and of others. And in his booth each chief had his narrow bed of skins to keep him warm, with flap at the head which he could fasten down that he might be snug and sleep the sounder.

And they were a heathen people, but the great ideas of right and of justice and of brotherhood had entered into their hearts, and, in spite of fierce feuds that leapt out now and again, they strove to live and to judge as the gods would have them to live and judge.

Then, just before the year 1000 by our reckoning, there came from the lands of the south one of their kin returning, eager with the message of Christ and of the Cross. And by fire and by sword he sought to set up the Gospel in his native land. And to Thingvellir he came riding over the moor and the moss and down through the great ravine, that he might persuade the council to proclaim the faith of Christ thenceforth the religion of the land. And the dispute waxed warm, till messengers came speeding to tell of a volcanic eruption, and how the lava threatened even the dwelling of the priest. Then some said: "What wonder that the gods are angry, seeing that you strive to depose them from their rule?" But others answered: "With whom then were the gods angry in the days of our fathers when far more terrible destruction was wrought by the burning streams?" For all men knew that the very soil on which they were gathered, and almost all their land was made by the seething lava. And so the dispute went on till they turned with one mind and will to Thorgeir, for Thorgeir was wise and good, and all the men of Iceland trusted him. And they said: "Thorgeir shall decide, and we will all abide by his decision." And though Thorgeir was a worshipper of the old gods, even the Christians agreed, for they knew that they could not gainsay the wisdom or the goodness of Thorgeir. So Thorgeir withdrew to his booth, and he lay down in his bed, and he drew the flap over his face, and for three days and three nights he lay and pondered in the darkness and the silence.

And at the end of that time he thought: "The Christians are few and the worshippers of the old gods many; but the religion of Christ will win its way. If we resist it, there will be quarrel and bloodshed. If we receive it, there will be peace and

* Preached in Hope Street Church, Liverpool, on Sunday morning, August 4, 1901.

brotherhood." So he arose and went forth and declared that Iceland should be Christian. So in the year 1000, on June 4, when the days were long and the sun was bright, Christianity was proclaimed; and thenceforth Iceland was a Christian land.

And nine hundred years have passed away since then. For two hundred and fifty years the commonwealth endured. But by and by the island came under the sway of Norway, and later on, of Denmark. And the old liberties vanished; and only seven-and-twenty years ago, at the thousandth anniversary of the first Scandinavian settlement, did Iceland receive a modern constitution and the blessings of self-government. In the days of her ancient freedom she developed a literature more vivid and more virile than any which the world had known since the glory of Greek and Roman letters had faded out. But under Danish rule the inspiration died away, and famine and volcano and plague so scourged the land that the old spirit died away, and the Icelanders became a dull and listless man, melancholy of mood as his own long winter; and when Protestantism supplanted Romanism, it seemed to do but little for the emancipation of his mind, or the enfranchisement of his soul.

Then, about the middle of the nineteenth century, that same great wave of revolution, with its wakening and stimulating power, which swept over Europe and Great Britain, touched Iceland also; and from that day there has been a new life, and young Iceland is developing a character of her own and taking her place among the peoples.

It is this new character, obvious, I think, to every traveller, which has sent me to my text for some expression of what I feel in the Icelandic mind and heart.

"And, behold, there are last which shall be first, and there are first which shall be last."

What people, pretending to any civilisation at all could be further down the list of precedence, as the world counts precedence, than these same poor Icelanders? They are first of all of absolutely no count in the scale of nations. They are a dependency of one of the smallest of the European powers. Denmark herself counts for next to nothing in the minds of international statesmen, and Iceland counts for next to nothing in the politics of Copenhagen. Not one warship or one company of soldiers could Iceland contribute to a European struggle. And her economic rank is equally contemptible. The whole of her agricultural produce would be swallowed by one good Norfolk farm. Even her ponies and sheep, her great asset, number only a few tens of thousands. Her total export trade is just over one pound per annum for every thousand pounds of our own; and for all her imports, including grain and meal, sugar, coffee, salt, cotton, tobacco, spirits, hardware, timber, with none of which she can supply herself, she pays in a year just one third of what we are paying every week for war-expenses in South Africa.

Her military power and her economic importance are then absolutely negligible. If Hecla belched forth to-morrow lava enough to destroy her total population, only a handful of merchants in Copenhagen, Manchester, and Newcastle would be any

the poorer, and there would be no other disturbance of the markets of the world than a rise in the price of Shetland ponies. Last and least is Iceland in all material things of the white communities of the world.

But her life—the actual mental and moral being of her people—what is that?

She has no school system, because the population is too sparse and scattered to gather children together in schools. Save in a few of the little settlements which pass as towns, there are no schoolhouses. In many districts the teacher passes from farm to farm, spending a month in each, to give the children their schooling for the year. In other districts the father and the mother are the only teachers. Yet it would be hard to find a child in Iceland who cannot read and write. In lonely homesteads remote from the intercourse of men, you will find little libraries of native books and translations of Shakespeare and Scott and Mill. Wherever your steamer touches as you thread the fjords, you will find that the brighter lads speak three languages—Icelandic and Danish and English. Poets and poetesses continually enrich the stores of song. Painting and music and sculpture have no mean growth. The long night of winter is brightened with reading and art; and the ancient scholarship of Iceland has revived in our time.

And in character, what are the people? They are honest as the day. You need none of the precautions against theft or cheating which are a necessity of civilisations deemed higher in the scale. Drunkenness is rare. Sobriety and thrift prevail. Simplicity of thought and speech and bearing are universal.

All these things make for happiness, and one seems to hear a voice of high authority say, "Friend, come up higher," when the Icelanders are set by the world low down at the table of life. But there are other virtues yet more striking, and by which we may measure the worth of men and communities without much fear of error.

Kindliness and cheerfulness: these count for much in any true measuring of the status of a community. Kindliness means a heart detached from self and at one with men; cheerfulness means a heart at one with God. A laborious life, an absence of all luxury, an absence of what most of us would deem decent comfort, the reward of toil and toil a bare sustenance, a poverty which shuts out most of the indulgences of life—these are not what most of us would deem the conditions for a cheerful bearing and a happy temper. Yet so far as the passing stranger could see there was no lack of cheerfulness on that Icelandic soil. They were happy faces that one met, faces of happy children playing on the beach, faces of happy youths and maidens gathered together for song at the great meeting we attended, bright and cheerful faces of women under the little black cap with the long silk tassel hanging at the side, strong and cheery faces of men pulling the oar in the boisterous sea or travelling the moor with caravan of ponies. Not but what under the cheerfulness there are often the signs of deep experiences of heart and soul, marks of past struggle and suffering such as that hard life must bring. From the Westmann Islands, with their

wild and perilous cliffs there came rowing out to our steamer, in a tumultuous sea, a boatful of sturdy islanders. As their boat lay alongside while their captain climbed on board, I gazed on these sons of the storm and the precipice. I never saw faces more full of character and strength. Scarred with thought and the experiences of life, but with simple goodness written in every line—some of them plain in their simple manliness, others with features that would have made an Apollo—one at least who might have sat to Munkacsy or to Verestchagin for the Christ himself. But they were cheery, too, without trace of complaint or revolt against the sternness of their lot.

But if any may doubt of the cheerfulness of the Icelandic character, none can question its kindliness. See the gentle handling of the ponies, the comradeship between man and horse, the mutual understanding, the willing service of the beast of burden, the ready consideration of the master. See the courtesy in all ranks and classes, the comparatively rich or well-to-do treating with every gesture of respect the old woman under her burden in the field or the little child trotting along the bridle-path. See the affection, the mutual confidence, the good will between members of a family. See the readiness to take any trouble to oblige a stranger, the smile of welcome, the thoughtful service. This is a simple people; but in their simplicity they have kept unstrained all the best and strongest strands of manly and womanly character; and one feels they would be losers indeed, and the world would be the poorer, if for their simple and honest kindliness were substituted the push and bustle, the fret, the fume the eager competition, the self-absorption and self-seeking of such communities as those of Paris or New York, of London or of Liverpool.

We are apt to think of such communities as these as children. And children indeed they are. But are we always the better, nearer the kingdom of God, nearer the true kingdom of man, for putting childhood away from us? Some childish things, yes, these we must forego. But the spirit of childhood, the simplicity, the trustfulness, the kindness, the transparent truthfulness, were it not well, after all, if these could be kept even in the higher and advanced civilisations of the world? We are enormously richer, both individually and collectively, than Iceland, enormously more powerful, cut a far more brilliant figure in the history of the world, have a civilisation a hundredfold more complex. But, coming home from Iceland—bleak and poor though Iceland be—to England, luxurious and wealthy, yet with its great chasms between rich and poor, its ambitions, its struggles of life and death, its lust for rule, its materialistic measures of worth and greatness, I remember how one said long ago "Behold, there are last which shall be first, and there are first which shall be last"; and I wonder whether in the unsearchable thought of God Iceland is really last; whether in the thought of God England is really first. And I remember that one who spoke very confidently concerning the heart of God said that there were but two great commandments; nor was "Thou shalt make thyself rich" one of them; but one of them was that we

should love the Lord our God with all our heart and mind and soul and strength, and the other that we should love our neighbours as ourselves.

THE EMPEROR JULIAN.*

JULIAN will be always an attractive figure for the historian and the dramatist, if for no other reason because he has had to bear the double burden of tragic failure and undeserved hatred. He was one of the idealists of the world, born when for him the times were out of joint, and his enemies have perpetuated their hatred for him in the insult of a rude nickname. It has become attached to him as securely as the epithet "great" to some other men. He will be always "the Apostate" now, for he was the last and possibly the most heroic figure in the long contest between the missionary zeal of Christianity and the Roman State with its neo-Greek culture and religion.

Signor Gaetano Negri has written an exhaustive biography of Julian, which has been translated into clear and pleasant English by the Duchess Litta-Visconti-Arese. The accomplished historian, Professor Villari, has supplied an introduction, in which he gives a few interesting particulars of the author's life, and points out what most readers will discover readily for themselves, a certain anti-religious bias in his mind. Signor Negri is not entirely free from the extreme form of continental rationalism, and his attitude towards Christianity and everything which is even on the border-line of theology is a little unbalanced and hostile. "A rational theology," he tells us, "is impossible. All attempts to found theology on reason have led to inevitable failure." This blemish, however, only appears occasionally, and hardly interferes with the even flow of his narrative or the faithfulness of the picture of the great religious contest which he is describing; and, in justice, it must be added, it detracts hardly at all from his admiration for an heroic figure like Athanasius. The book tells the story of Julian's life with considerable detail, and dwells justly upon his great qualities as a man and a soldier. His brilliant campaigns in Gaul, and his rapid march to Constantinople show him as a master of strategy, even if the quixotism of the Persian expedition, in which he met his death, must rob him of the title to military genius. But naturally most of Signor Negri's pages are devoted to the history of the religious revolution, which he set himself to accomplish with the impatience of an unpractised idealist during his very brief reign. Julian's object was to restore paganism, though it must be remembered that it was the paganism of a philosophical mind deeply imbued with the doctrines of neo-Platonism, and to destroy Christianity. The instrument which he employed for this purpose was a policy of toleration, which he must have convinced himself would work out to the serious disadvantage of the Christians. It cannot be described better than in the following passage from Ammianus Marcellinus:—"The time having arrived when he could

do as he wished, he revealed to all the innermost secret of his heart, and, with an explicit and absolute decree, ordered that the temples should be reopened, that victims should be presented at the altars, and that the worship of the gods should be restored. And, to render this decision even more efficacious, the dissenting Christian bishops, with their congregations, were called to the Imperial palace and courteously admonished that as all discord was allayed, everyone, without fear, could worship according to his religion. Julian did this with the conviction that liberty would augment the discord, and that later on he would not have to fear a people united against him. He knew by experience that there were no wild beasts as cruel to man as the Christians among each other." What appeared to be a still more fatal blow was struck in the edict which closed the teaching profession in the State schools to Christian teachers. There can be little doubt that the object was to thrust back the Christian religion into barbarism by depriving it of all opportunities of liberal culture. Unfortunately, since Julian's day it has become a too familiar weapon in the armoury of religious persecution. But the new policy was put forward with a great show of moderation and reasonableness. Teachers, so the argument ran, who are to teach Homer and Hesiod and the other classical authors can only do so sincerely if they believe in the religions which these books teach. "We believe," Julian himself writes, "that good teaching does not consist in the harmony of words and speech, but rather in a disposition of the mind that has a true conception of good and evil, of honesty and dishonesty. He, therefore, who teaches in one way and thinks in another is not only far from being a good teacher, but is also far from being an honest man." Of the qualifications of a teacher in this respect there was one easy and sufficient test. He must frequent the temples and take part in their services, and he must never be found in the assemblies of the Christians. In regard to the scholars, Julian professed a policy of complete tolerance. "None of the youths," so the instruction runs, "who wish to enter the schools will be excluded, since it would not be reasonable to close the right path to children, who do not yet know in which direction to turn, as also it would not be right to lead them, by fear and against their will, to follow the national customs, although it might appear lawful to cure them against their will, as is done with the insane." In other words, there would be no exclusion of Christian children from the State schools, where they would be trained by teachers who held their appointments on condition that they should promote actively the cause of paganism in their teaching. We have only to substitute the Bible, the Creed, and the Catechism for Homer and Hesiod in order to discover an exact modern parallel.

There is probably no good reason for calling in question the sincerity of the Emperor's belief that he was completely tolerant in his educational policy, though he must have known that it was tolerance manipulated so as to secure his own ends. He made the mistake, so common since

his day, of identifying his personal belief with the religion of the State, and then of invoking the aid of the machinery of the State to promote his particular form of religion in the name of freedom; Julian the Apostate is the patron-saint of the strict denominationalist in education, the inventor of that engine of oppression, religious tests for teachers in State schools. Lord Hugh Cecil is of his lineage, and most of his arguments were forged for him by this arch-enemy of the faith.

Julian spent his powers in the vain attempt to re-create the past. His fatal mistake was that he ignored history. In loyalty to his dream, he forgot the real world which moves. Dead faiths, dead languages, dead institutions, they should have the tribute which all that has been excellent deserves at our hands, but they cannot be brought back again. The man who devotes his energies to this impossible task is often endowed with a rare courage and sincerity; he may be almost sublime in the ardour of his loyalty and the heroism of his failure; but he is hardly to be reckoned among the benefactors of mankind.

W. H. D.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

THE "NEW THEOLOGY" AND UNITARIANS.

SIR,—I don't know about "stamping the dust and beating the air." What I said has drawn from Mr. Lewis a repudiation of the *Daily News* report, for which he might reasonably thank me; and, much more important, it has drawn from him the welcome intelligence that I am, so far as he is concerned, "without an antagonist." That is delightful. But there is still a doubt. Mr. Lewis now tells us that "The New Theology" stands for "The Immanence of God," by which, I suppose, he means the indwelling of God in all things and all creatures, including Jesus. But that is, at least, as old as Channing and Parker and Martineau, and, may I without egotism add, it is what I have been teaching all my life—or, say, for forty years. It is a trifle small and childish to contest the question, "Who got it first?" and that is not what I am doing. What I am doing is to contest the rather unpleasantly common attempt to put Unitarians outside of their own camp. We have got fairly used to being put outside of the evangelical, or even the so-called "Christian" camp, but we must make a stand against being put outside of our own.

The honest truth is, that what is called "The New Theology" is, in the main, good old Unitarianism, say what they like. Personally, I have not been caring much for the word, but I confess that I am being drawn to it, if only for historical accuracy's sake. And, beyond that, something is due to a fine old campaigner like Unitarianism which has "borne the heat and the burden of the day," and whose savings are being annexed by new comers who have not the grace to thank her—who even try to turn

*"Julian the Apostate." By Gaetano Negri (T. Fisher Unwin. 2 vols. 21s. net.)

her out at the back door. The poorest little bit of chivalry is sufficient to bring any cooling Unitarian back.

J. PAGE HOPPS.

Little Portland Street.

THE EDUCATION BILL AND THE LORDS.

SIR,—The leader in last week's INQUIRER, headed, "Mr. Birrell's Reply," seems to me somewhat vitiated by the point of view taken up by the writer; it is the point of view of the Liberal politician rather than the Liberal educationist. The great object and desire of the latter should be to get the religious question settled and out of the way. This can only be done if a spirit of compromise is encouraged on all sides. Neither Mr. Birrell's speech nor your article will, I fear, be very helpful in this direction.

The writer of the article contends that the amendments made by the Peers to the Bill impair the force of local authority, and puts this forward as a main argument against the bill as amended. This surely shows a want of proportion, and suggests that the argument against some of the Peers' amendments are, at any rate, not very strong. In this connection he complains of the frequent introduction of "shall" for "may"; but is there not a good reason for this? The Bill, if it is to be a lasting settlement, must be a fair compromise equitable to both parties; "shall" hand over schools, on the one hand, and "may" take them, on the other, is, on the face of it, one-sided. It must be remembered that Mr. Birrell, when he introduced his Bill, laid great stress on the fact that under his Act all schools would become provided schools, or cease to be supported by grants from the State. Is it right that a local body should have the right to refuse to take over all voluntary schools, whether suitable as to buildings or not? Are all public bodies so fair minded and free from political bias that they could be safely trusted in a matter of this sort? Is it not important that such a question as this should be settled once for all, and not made the sport of municipal and other local elections?

The writer refers to the democratic spirit, and affirms what he calls "Mr. Birrell's vigorous protest against the whole procedure involved in the constitution and practice of the Upper House." This is all very well, but the House of Lords is as much part of the Constitution of the country as the King or the House of Commons. To raise seriously the constitutional question is to adjourn the settlement of the education question indefinitely. Surely this is not practical politics from an educationist's point of view.

I do not gather that the writer of the article will be seriously disappointed should the Bill be lost. He would probably consider it the lesser of two evils. From the special Unitarian point of view there would be no reason to disturb ourselves. A fallacy underlies the whole Bill; it consists in the idea that there is such a thing as undenominational religion; certainly the so-called Cowper-Temple religion as taught in the ordinary provided school is acceptable to no one but the Protestant Dissenter and the extreme

low Churchman. Why should this form of religion be alone privileged and taken under the ægis of the State? Why should Unitarians give a helping hand to forward such an injustice? Surely the only reason why some of us are prepared to do so is that we are more liberal than logical. It is better, according to my view, that the Bill should be lost, if it is found impossible to render it generally acceptable. To force it through in opposition to the wishes of large sections of the people would answer no wise end. It would conclude no controversy; but would emphasise differences. A short Bill next Session dealing with the admitted hardships of 1902 Act would be another matter, and could hardly be resisted by the House of Lords. Education would not suffer by the delay; and some means might be found for easing the conscience of the passive resister in the meanwhile.

B. DOWSON.

Nottingham, Nov. 18, 1906.

[We cordially welcome Mr. B. Dowson's criticisms, which represent a point of view worthy of all respect. Many of our readers, however, will, we believe, sympathise fully with our main contentions rather than with the position he appears to support. The administration of our laws is admittedly a problem of the most serious kind, and the suggestion, but too well founded, that public bodies sometimes act unfairly, surely points in the direction of attracting the best possible local talent to serve on these bodies, and not of constricting the areas open to local knowledge and initiative spirit. *Pace* our correspondent, we think the position and action of the House of Lords is really a practical question for educationists as well as for other persons interested in public progress. And it seems to us that Mr. Dowson, like many in whom the oversight might be more reasonably expected, has failed to appreciate what seems to us the extreme lengths of compromise embodied in Mr. Birrell's Bill. As regards "Cowper-Temple" religious teaching, we are as little enamoured of it as Mr. Dowson is; but the "practical" mood which he seems to desiderate as regards the question of the House of Lords must surely be brought in here. As soon as the bulk of the people approve the so-called "secular solution," the way will be open to what, in this connection, Mr. Dowson seeks, viz., a "logical" policy; at present, with him, we must be prepared for compromises and adjustments; but, in our opinion, Mr. Birrell's policy is far in advance of that embodied in the Acts of 1902 and 1903, and we think that, if it is rejected, the next stage in the evolution of a truly national system will be considerably less tender towards those who wish to secure public funds for private ends.—ED. INQ.]

COAL MINING PROFITS.

SIR,—I do not know whether your readers will wish to see any further correspondence on this subject, but a final word from me seems called for. The figures I gave in my last letter to you were definitely ascertained values at which South Lancashire coal was and had been selling, not

for a small percentage of the output, but for the large part which goes for household use, for gasworks, and for the supply of steamers. There remains the furnace coal for inland works, and then what is the percentage of output which is going to bring down the average? The official data furnished by Mr. Simon do not pretend to give the sale results less expenses; they give, as stated, the declared value at the pit mouth. I can assure Mr. Simon that in a great many instances which came before our Guild of Help at Swinton there were no other members of the family able to aid except to a very small extent the meagre wages of the "pit-brow" man. But is this to be the recognised rule with employers, that in considering the wages they will pay, they are to take into account what other members of the family are being paid?

This kind of thing is justified when out-door relief from the rates is under consideration, but it is quite inadmissible when considering the question of the value of a man's work as between his employer and himself.

It is suggested that a man would soon migrate if unable to obtain more than 16s. 8d. per week. What is he to migrate with? What chance has he of saving any reserve which he could use in this way? How is he to ascertain whether he could improve his position if he did? He is generally bound by the very conditions of the case to take what he can from the unskilled work of the neighbourhood.

It is begging the question to talk about paying these men more than they "earn." If it had been found possible to organise these unskilled labourers into a trade union, and to protect them for a few months from the competition of casual unskilled labour, they would be "earning" 4s. 6d. per day quite as easily as they now earn 3s. 4d.

Mr. Armstrong thinks I bring an "astounding indictment" against the employer in this case. I am glad he thinks so. He will admit, however, that the indictment is strongest against the idea that human labour, that is human life, can be justifiably purchased at the lowest possible rate at which it can be obtained. The moral responsibility upon the employer, who engages the "life" of a human being, as to the kind of life he renders possible by his remuneration for it, cannot be shaken off, be its effects astounding or otherwise.

But if my indictment of certain employers is astounding, what am I to say of Mr. Simon's indictment of Nature or God in Nature? Only this, that if I believed his argument I must go a step further, and deny the existence of a God at all, or at least of a God such as He whom, however feebly and imperfectly, I have learnt to reverence and love.

I can partially understand it, when I find reason to believe that for His own good purposes of discipline and gradual growth of character God has given free will to men, and that they are individually and collectively gradually rising to nobler and higher ideals of their relation to each other and to Him. It is for those of us who see these higher ideals to strive ever more earnestly towards their attainment:

RICHARD ROBINSON.

[This correspondence is closed.—ED. INQ.]

FROM OLD TO NEW ENGLAND.

It requires a strong attraction to lure a man across the ocean away from his home and his congregation. Neither America in general, not the United States in the mass, possesses this power, but New England in particular—the New England of Plymouth and the *Mayflower*, of Salem and Roger Williams, of Concord and the Transcendentalists, of the “Humble Romances” of Mary Wilkins; the Boston of Channing, and Parker, and Phillips Brooks, the Cambridge of Harvard and of Dr. Crothers. Apart from these Greece or Italy offer a more inviting study.

Those who go down to the sea in ships now clamber up great leviathans. The turbine Cunarder *Carmania* is a modern wonder, fitly framed and knit together, compact in every joint and rivet. She is steady and silent as a mighty rock until the open Atlantic makes her “talk,” and then she is a bounding thing of life. Nearly three thousand pieces of humanity cat and sleep their way in this hotel on the sea, this floating city. The much-travelling American takes the “Ferry” quite casually. He jumps the Atlantic, romps through Europe, and then speeds back with light heart to his work: Even fogs on the Banks for ten hooting hours do not damp his exuberant spirits. “Have you been away long?” “Why, yes, five weeks, and I saw six countries.” All other lands are gaily used as holiday dependencies of the United States. The American child on board is a New Yorker indeed, who thinks the height of bliss is to walk down Fifth-avenue on Sundays, wearing new clothes. She is ten years of age, has crossed the Atlantic sixteen times, and “one time struck a storm.” The emigrants are sadly interesting; only a Stevenson could describe them: What does the steerage think of the first-class deck!

If you are obliged to reach the States in the summer months, do not choose the third week in August. To lie outside Sandy Hook through a long, limp, sweltering night, and then crawl up the harbour through a humid, sultry, heat vapour does not produce a proper or appreciative temper. Fiery torments are reserved not alone for the wicked, but also to try the vocabulary of the good!

The first sight of New York has a startling effect, and baffles the judgment. Is it garish and grotesque, or is it imposing and marvellous? It is, in any case, unmatched by any other place: The huge grain elevators and the mountainous skyscrapers, the colossal statue of Liberty, and the wondrous Brooklyn Bridge alone give this interesting scene an incomparable character of its own, and a second view is more favourable than the first one. New York, like other capitals, is a city of awful contrasts—the “Up Town” end of Fifth-avenue, with its prodigious wealth and luxury, the “Down Town” foreign “Bowery,” with its utter squalor and heart-aching poverty; the Central Park, with its secluded and uncrowded quiet, Ellis Island with its hundred thousand homeless emigrants per month! The noise of New York is terrific. Do not expect to get any sleep near Madison-square, where Broadway, Fifth-avenue, and Twenty-third-street intersect, and keep up their deafening

riot throughout the day and night alike. But it is possible, of course, to find partial stillness, and a quiet afternoon in the fine Art Museum well repays the time. New York should be seen by even the uncommercial traveller, but not in hot weather.

The Fall River steamer is a gorgeous creature, with a beam engine high in the air, three decks like the stories of a house, berth accommodation for several hundred persons, and saloons of spacious size. Leaving New York Harbour at six in the evening, it reaches its destination by seven next morning. A short run by train brings one to New Bedford, once an old whaling town, but now given to cotton spinning, and a fine bridge across the river connects it with Fairhaven. Fairhaven well deserves its name, for it is a peaceful, restful little town, with just the shady street avenues and the trim unfenced gardens and the balconied wood houses which one’s fancy had pictured in New England. The finest building in the place, the tower of which can be seen for miles, is the handsome Gothic church built by Mr. Rogers, the millionaire, in memory of his daughter. The exterior is very imposing, and there is much lavish symbolism within the building, but better still is the fine congregation which entirely fills this house of meeting and enjoys the earnest ministrations of the Rev. F. L. Phalen. Hearty congregational singing, which in our New England churches is too uncommon, makes the services a fervent delight both to pew and pulpit. The church house and the minister’s manse complete the memorial buildings. The former is an embodied ideal of what such an institution may be; in the latter Mr. and Mrs. Phalen dispense most kindly hospitality. Happy is the Englishman who there is taken in and admitted to the comforts of the special guest-room. If he has ever said that the American does not know the real meaning of home, he will not be able to say it again. In the warmth of friendly welcome and the flow of common feeling, the estranging ocean is forgotten and the barriers of nation are in vain. Old England and New England are one.

F. K. F.

THE RESURRECTION AND THE LIFE.

WET lanes,
And the golden splendour of leaves,
Burning through gradual rains.
Beeches afire with the glory of God,
Bracken red-brown 'gainst the green of the
sod;
Symbols of hope for the heart that believes,
Found in dead leaves!

Who that hath trust can bewail
Blossoms that perish, and odours that fail,
Caught with this rapture of woodlands
aglow?

Autumn at last, as the summer shall go;
Winter shall cast his sharp spear—even so!
Beauty is born of the passion of strife,—
Lo, this is life!

Life in the ashes of fires that burn down,
Life in the garlands of crimson and brown;
Life in the tempests that scourge and dis-
crown,
Life for the soul where'er beauty may be,
Ev'n to the uttermost parts of the sea.

LAURA ACKROYD.

THE CHILDREN'S COLUMN.

HERE are two parables, the first from Bishop Latimer's fifth sermon on the Lord's Prayer, teaching humility, the other from Bishop Jeremy Taylor's “Liberty of Prophesying,” teaching charity.

(1) “I read once a story of a holy man (some say it was St. Anthony), which had been a long season in the wilderness, neither eating nor drinking anything but bread and water; at length he thought himself so holy that there should be nobody like unto him. Therefore he desired of God to know who should be his fellow in heaven. God made him answer, and commanded him to go to Alexandria; there he should find a cobbler which should be his fellow in heaven. Now he went thither and sought him out, and fell in acquaintance with him, and tarried with him three or four days to see his conversation. In the morning his wife and he prayed together; then they went to their business, he in his shop, and she about her housewifery. At dinner time they had bread and cheese, wherewith they were well content, and took it thankfully. Their children were well taught to fear God, and to say their *Pater-noster* (the Lord's Prayer), and the Creed, and the Ten Commandments; and so he spent his time in doing his duty truly. I warrant you, he did not so many false stitches as cobblers do now-a-days. St. Anthony, perceiving that, came to knowledge of himself, and laid away all pride and presumption. By this ensample you may learn, that honest conversation and godly living is much regarded before God; in so much that this poor cobbler, doing his duty diligently, was made St. Anthony's fellow.”

(2) “When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was a hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man ate and prayed not, nor begged a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night in an unguarded condition. When the old man was gone, God called to Abraham and asked him where the stranger was? He replied, ‘I thrust him away because he did not worship Thee.’ God answered him: ‘I have suffered him these hundred years, although he dishonoured me: and could'st not thou endure him one night?’ Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction.”

Those are both old stories, told, the first in 1552, the other in 1647. You will see that it is old English, like our English Bible of 1611. Though some of the words are difficult, I think you will see quite clearly the true lesson of both stories. Certainly Abraham would have been more likely to lead the old man, who was a fire-worshipper, to be thankful to God and to worship Him, by being kind than by driving him away.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

PER QUARTER	s. d.
PER HALF-YEAR	1 8
PER YEAR	3 4
PER YEAR	6 6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY or appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, NOVEMBER 24, 1906.

A VETERAN'S PRAISE.

ON Thursday, November 15, as we briefly noted last week, the Rev. S. A. Steinthal happily celebrated his eightieth birthday. The presentation of addresses of congratulation and warm tribute to him on that day is here recorded. The *Manchester Guardian*, in introducing its excellent report of the birthday celebration, says: "No one has been associated more closely with social, ethical, and philanthropic movements in Manchester during the last nearly half a century than Mr. Steinthal. It is true that in recent times his labours have been less abundant than they used to be, but age has in no way withered his spirit. The attainment of 80 years gave his many friends and admirers an opportunity, which they gladly seized, of making open manifestation of their regard for him." We are very glad to be able to publish here in full not only the addresses from the members of the Provincial Assembly and the Widows' Fund, but also the most interesting response which Mr. Steinthal made. The other speeches on that occasion bear witness to the warmth of the affection and high regard in which he is held, and this feeling is by no means confined to Lancashire and Cheshire. Mr. Steinthal, it will be remembered, was one of the first secretaries of the National Conference. He preached the annual sermon of the British and Foreign Unitarian Association in 1873, and in 1880 was Chairman of the Sunday School Association, at the annual meetings of which he represented his district, both in 1851 and again, after fifty years, in 1901. In 1851 he was still a student of Manchester New College, then in Manchester. For the past three years he has been President of the College, now at Oxford, and at the annual meeting in January, when he will lay down that office, the Trustees will have an opportunity of paying their own tribute to his worth. We are thankful for such occasions of saying to a veteran in the evening of a life of faithful service something of what is felt of honour and gratitude, and of quiet, happy faith for the time to come.

THE REV. S. A. STEINTHAL'S EIGHTIETH BIRTHDAY.

THE PRESENTATION OF ADDRESSES.

At the early hour of eleven on Thursday morning, November 15, the Memorial Hall, at Manchester, was well filled by an audience which had come from all parts of Lancashire and Cheshire, and which included friends who had come as far as the Rev. G. Hamilton Vance, from Dublin, and the Rev. H. W. Perris, from London. Manchester, of course, contributed the bulk of the audience, but Liverpool was also well represented. Such a gathering was a splendid testimony to the part Mr. Steinthal has played in the fellowship of our churches and in the religious and educational life of the two counties.

The President of the Provincial Assembly of Lancashire and Cheshire, Mr. RICHARD ROBINSON, occupied the chair, and the senior secretary of the Assembly, the Rev. H. Enfield Dowson, proceeded at once to read many letters of apology and regret from those unable to attend. Sir I. T. Shann, late Lord Mayor of Manchester, was one of those who sent his word of testimony to the honourable part played by Mr. Steinthal in the public life of the city.

The CHAIRMAN said they were gathered to show how deeply they appreciated and admired Mr. Steinthal's valuable services to the churches and to many good causes dear to their hearts. He first knew Mr. Steinthal when he was a Mission minister in Liverpool, and learnt from him his first enthusiasm for the cause of temperance and social reform. Coming recently to settle in Manchester he found Mr. Steinthal still untiringly at work at the old causes, giving his advocacy and help to the cause of education, peace, national righteousness in all its forms, the care of the destitute and afflicted.

The Rev. H. Enfield Dowson then read the Address from the Provincial Assembly.

ADDRESS FROM THE MEMBERS OF THE PROVINCIAL ASSEMBLY OF PRESBYTERIAN AND UNITARIAN MINISTERS AND CONGREGATIONS OF LANCASHIRE AND CHESHIRE.

MANCHESTER, Nov. 15, 1906.

DEAR MR. STEINTHAL,—We, the undersigned, desire to convey to you our heartfelt congratulations on your completion of four score years of a life that will be always held dear throughout the Province in which you commenced your beneficent labours half a century ago. Having previously occupied the pulpit at Bridgwater, you first entered the Province in 1857 as Minister to the Poor at Liverpool; after five years in that noble Christian service passing, in 1864, with brief interval, to your ministry at Platt Chapel; leaving it in 1870 to become minister at Cross-street Chapel, Manchester; and retiring in 1893, only to continue to this hour your service of God and man, with an industry that has never tired, and a zeal that has known no abatement.

It is impossible to enumerate all the honourable positions which you have filled in the Province during your long residence within it. No minister on the Roll of its preachers and presidents will be held in more honour than yourself, none have rendered more faithful service on its General, Special, and Advisory Committees;

while as the senior member of the Committee of the Widows' Fund so closely associated with it and as one of the Trustees of the Fund, holding successively for long years the posts of Vice-President and President, and still occupying its chair amid the ever-growing confidence and affection of its members, you have conferred benefits upon them second to none recorded in its history. To Manchester New College, at Manchester and in London, and to the same beloved *alma mater* in its new home at Oxford, as Trustee since 1853, as senior member of the Committee, as its Chairman, and as Visitor, for years, and as President at this day, your service has been of rare duration and constancy in its devoted labour. Of the Unitarian Home Missionary Board you were also a supporter.

You have been a foremost worker, in and around Manchester, in the District and Domestic Missionary Associations, giving to the latter the loving devotion which inspired you in your first post in the Province. You have been a zealous supporter of the Manchester District Sunday School Association, occupying its Presidential Chair, and your ministry has been marked by your devoted work in connection with the Lower Mosley-street schools. In all your religious activity in our midst you have ever been one of the truest custodians of our vital principle of freedom in search for the truth of God, and of breadth of sympathy with all who worship the universal Father with fidelity.

But one of the distinguishing marks of your noble Christian life has been your indefatigable social service as a citizen of Manchester, taking a leading place in support of every philanthropic cause, an embodiment of true public spirit, advancing the sum of human good, inspired with the enthusiasm of humanity, and bringing nearer the kingdom of God on earth by labours on behalf of Education, of Temperance, of the Emancipation of Women, of Social Amelioration in every form, and of relief of sickness and suffering in beneficent institutions born of the spirit of the Master whom you have so truly served.

Those of us who are your brother ministers look up to you as our leader, and we all, ministers and people alike, regard you with a reverent affection beyond expression; we hold your name in honour; your sweet Christian character is to all of us an inspiring example; your loyalty to truth and your devotion to principle call us to like faithfulness while life lasts, and we pray that you may still have years before you to serve God and man, surrounded by our ever-growing love.

The Address had been beautifully illuminated and bound in book form, and it was signed by over 200 ministers and members of the Assembly. Mr. Dowson added a few words after the reading of the Address. He had known Mr. Steinthal, he said, for 45 years. All that time he had been his leader, inspirer, exemplar, and friend. He had been an example to all in his combination of a large public service with an unswerving devotion to pastoral duties.

The Rev. C. T. POYNTING said it was always difficult for Englishmen to break through their natural reserve, and to make a true emotion into a public sympathy: But they would be untrue if they did not

now express their feelings to one who had long been to them as their bishop, chosen not by any external authority, or Parliamentary agency, but chosen by their love and reverence.

Mr. JAMES R. BEARD, on behalf of the lay members of the Assembly, said Mr. Steinthal had carried on the tradition of Unitarian devotion to public service in a noble manner. He had always shown quick sympathy with sorrow and suffering. His name would always be associated with the Children's Hospital, and with the efforts made to help the feeble minded. Manchester had always been in the front in education, and no one had helped it more to that position during the past fifty years than Mr. Steinthal. Indeed, every good cause had sought the help of his advocacy, and never in vain, and, while they rejoiced in this record of his work, they rejoiced still more in his fine Christian character equalled by few and excelled by none. "And so his birthday finds him to-day surrounded, as old age should be, by honour, love, obedience, and troops of friends."

Mr. JOHN DENDY said Mr. Steinthal's life was an object-lesson in that most difficult art, the art of growing old wisely.

The Rev. P. M. HIGGINSON read the address from the Widows' Fund.

ADDRESS FROM THE MEMBERS OF THE
WIDOWS' FUND.

MANCHESTER, Nov. 15, 1906.

DEAR MR. STEINTHAL,—We, the undersigned members and officers of the Widows' Fund, desire to join in the congratulations extended to you on your eightieth birthday, on which they rejoice to greet you still in possession of vigour of body and mind, and devoting it to the beneficent labours in which your life has been spent.

Entering the Fund in 1867, you have been a member of the Committee since 1868, a Trustee since 1874, an Auditor 1875-7, Vice-President, 1880-8, and President since 1888; and you have rendered services to us, your brethren in the ministry enrolled in its ranks, for which your gratitude is beyond expression. In the later years of your connection with the Fund, during which you have taken the most influential place in its counsels, it has passed through a crisis demanding from its members, and especially from one holding your responsible position, all the best thought and maturest judgment that could be given to it, combined with allegiance in all to a spirit of self-abnegation for the common good. That the Fund has come out of the trial financially sound, owing to reductions in its benefits made by the members without dissentient voice, is largely due to your example. We have had, in your own clear apprehension of the situation, not only in its broader aspects, but in its more detailed circumstances, a guidance which we have followed with implicit trust, while you have exercised a persuasive power due to your sympathetic entrance into the anxieties of those from whom sacrifices were asked.

It is difficult for us to find words to tell you as we would of the joy which your continued presence in the Chair gives us on your thus attaining the age of fourscore years, still in full possession of the noble powers which you have devoted so abundantly to our service.

That you may yet be spared, under the blessing of the Heavenly Father of us all, to lead our deliberations as the beloved elder brother in our midst, to whom we look up with a reverent affection that grows with each added year, is our earnest prayer.

This address, also, was richly illuminated and bound in book form. It was signed by every member of the Fund.

Mr. G. H. LEIGH presented a resolution from the Committee of the Manchester Domestic Mission, and Col. Pilcher read an address from the Lower Mosley-street schools, which, it is understood, will be engrossed and presented later on. Mr. Steinthal then replied, and the meeting closed with his word of benediction:

MR. STEINTHAL'S REPLY.

It is no easy task that lies before me this morning. I cannot say that I am afraid when I have to speak in public, but I know I cannot thank you as I ought to do for your kindness, and I trust that you will forgive me if I read my reply, lest I should find words fail if I trusted to unwritten utterance.

You have given me credit for services the value of which you have over-estimated, judging me by your generous sympathy instead of by actual desert. No one can know as I do how often I have failed to do what I ought to have done, and done what I ought not to have done. But your addresses have given me assurance that you have always recognised my wish to serve, even when I have only tried, but could not achieve. I wish I could find words to thank you fitly. When I shall have forgotten the painful sense of unworthiness, as one does forget the pain which so often accompanies undeserved praise, I shall not forget your kindness, shown not for the first time to-day, but proved in hours gone by of real trial, and not by words alone, but by kind and practical deeds of self-sacrifice and sympathy.

In preparing the address of the Provincial Assembly the writer must evidently have searched minute books and old records, going back more than half a century to when I left Manchester New College to enter my first settlement in Bridgwater. My own remembrance of the Assembly goes back further than the date you recall, for I remember its meetings before I was privileged to be one of its members. It was a different body, and its meetings were different from what they are to-day. I have seen important changes in its constitution, and in its name and usages.

When I first attended one of its meetings, its members were ministers only, though all sorts and conditions of men were permitted to attend and take part in its discussions. The so-called business meeting was generally a somewhat dry and formal proceeding. It was only on rare occasions that subjects were discussed which aroused any warmth of feeling. The chief event of the gathering was the religious service, where the chosen preacher gave to his colleagues and the congregation assembled with them, his message concerning things divine, on which he had been anxiously and devoutly meditating, looking forward with more or less of awe and

expectation for two years to the day on which he should have this one opportunity of speaking to his brethren, as the Assembly's chosen preacher.

When the service and the business meeting were over, the members of the Assembly with some of the leading men of the congregation dined together. They were very pleasant gatherings, and not without spiritual value as well as social charm, as you can well imagine, when you remember what names there stood upon the roll of ministers. There was the venerable William Turner, who had celebrated his ministerial jubilee in Newcastle, and spent the close of his honoured days amongst us in Manchester, and on the same roll his son-in-law, John Gooch Robberds, whom some few here will remember, his colleague William Gaskell, Dr. Beard of Strangeways, and most honoured and beloved John James Tayler. Liverpool sent James Martineau, John Hamilton Thom, and John Robberds. There were giants among us in those days. And from other chapels came men not all equal in theological eminence and scholarly refinement, but not a few able to stand on a line of high attainment, and all with earnest religious zeal and Christian spirit that had gained the reverence and affection of all who knew them. I wonder how many remember Whitehead of Cockey Moor, Baker of Bolton, Henry Green of Knutsford, Ragland of Hindley, Francis Knowles of Park-lane, Brook Aspland of Dukinfield, Colston of Styall, Philip Carpenter of Stand, afterwards of Warrington. I could name other saintly souls whom it was a privilege to know and still is a joy to remember. And then what names do not rise to one's mind of laymen, in whose help the meetings were glad. There were the brothers William and Richard Rathbone, George Holt, Thomas Bolton, and other noble leaders in all good works in Liverpool, Mark and Robert Philips, Robert Hyde and Samuel Greg, Samuel Dukinfield, Darbshire, James Aspinall Turner, the Shawcrosses, Potters, and Woods of Manchester, the Grundys and Wrigleys from Bury, Thomas Ashton of Hyde, Worthington of Sale, Naylor of Altrincham, and many others whose broad liberal principles and cultivated intelligence made these meetings rich in noble suggestion and high purpose. How we do miss these cherished pillars of our old liberal Non-conformity!

Looking back is now and then sad, when it recalls the memory of those whose places cannot be filled, though when each year our Annual Assembly meets we find new reason to be grateful that we have still such faithful leaders, by different methods, and new plans to guide our onward progress towards religion, truth, and freedom.

You have kindly named other societies as agencies in which, during the passing years, I have been allowed to work with many of you. It is hard to say in which I have been most deeply interested. We ministers have perhaps been most closely brought together in the Widows' Fund, whose early record it is not easy to separate from the history of the Assembly. You who are members of the Fund have presented me with an address which I shall treasure while life is given me. It greatly over-rates my work for the Fund, but it is

welcome to me as a proof of your recognition that I have tried to be of use to my brother ministers, and it gives me the satisfaction of knowing that I have not altogether failed, while it is a real joy to know that when I meet a member of the Fund, I am sure to grasp the hand of someone on whose friendship I can rely.

With the older members I have passed through trying times. I never think of those dark days without gratitude to God, that I have been so closely associated with such an unselfish brotherhood. They sacrificed their personal interests, that they might secure as much as possible of the benefits which the Fund could bestow for those who would follow them in the ministry, and did so with such self-denial, that when the plan was spoken of to the actuary whom we consulted, his calm, business-like judgment declared that it could not be expected from any set of men. I am not going to enter upon theological controversy to-day, but I must say that in the reconstitution of the Widows' Fund, I learned to know where I could find men who loved their neighbours as themselves, and had proof that the mind which lived in Jesus is alive amongst us still, and that, in the hearts of men who minister to our congregations. There were some of the brethren, who not only gave this love, but whose clear intelligence was given to the renewal of the Fund on a sound basis, whose help we and our successors ought never to forget. Those who shared the work of those days will never forget George Beaumont and Russell Carpenter, who have been called unto their rest, or the thoughtful service of our venerable friend, who still, with his bright intelligence and loving spirit, makes us rejoice in his green old age, and thankfully remember his many efforts to secure the Fund, our senior J. K. Montgomery. With him our generous secretary, who suggested the principles on which the Fund now acts, and did so much to remove our fears for its future safety. I cannot speak of the Widows' Fund without acknowledging the debt we owe to my old friend Robert D. Darbishire, for the many services he rendered as our treasurer, and of the unnumbered services he has rendered so unobtrusively, but munificently, glorifying the heavenly Father, and helping his brother men.

In the address from the Provincial Assembly, my dear old College, with which in various ways I have been connected for fifty years and more, is named. How can I tell what I owe to my old tutors, and to the trustees and the friends of the College? How repay the debt I owe to Kenrick, Tayler, Martineau, Gaskell, Vance Smith, at whose feet I sat, or become worthy of the honour which my co-trustees have conferred upon me? May I be allowed with grateful remembrance to recall my fellow students of those distant days, and trust that the two or three who are living still will for "Auld Lang Syne," if for no other reason, share somewhat of the emotion which fills my heart to-day.

I said when I began I could not thank you as I ought. Most deeply does this impress me when I consider the warm personal affection which breathes in the address of my friends of the Lower Mosley-street Schools. I recall the time when I

was privileged to work in the old buildings, which I remember from their beginning, with Curtis and Travers Madge with Craven, Charles and Brooke Herford, Richard Pilcher, Birch, Salkeld, Ogden, who with others have entered into their rest, and with some of you who, like myself, are left to think of them, and the high example which they set us. To have known them and those whose kindly greetings you have given me to-day, more than repays anything one could do for the school. It is a pleasure to be allowed still to share in the constantly varying activities of those who are continuing the good work of the olden days. I look forward to meeting the school before long in its own home, and spending a pleasant hour with its members and friends.

Ladies and gentlemen of the Domestic Mission, you also have been so kind as to think of me and my long connection with the society which you represent. I am not able now to work as actively with you as in former days, but I feel as deeply as ever I have done, that there is no more Christian work than that you are striving to do. Among my earliest recollections I recall how my father used to speak of the Mission, then in its early years, praising its broad unsectarian character and its efficiency. I trust it may be carried on in the same spirit and with growing power for many years to come. I thank you for your kind acknowledgment of my endeavours to help your work, and share your hopes of growing usefulness.

You have been good enough to speak of other institutions and to name me in connection with them. Can any one fail to be glad in being allowed to work for the sacred objects they promote; the diffusion of the highest truths the soul can grasp, the endeavour to make the spirit of Jesus the source of life among men, preserving the purity of childhood's faith and love, expanding and cultivating the powers and grace of youth, and helping to build up with living stones the Kingdom of our Father, the Universal Church of God?

To me that Kingdom and that Church have no limit either in ritual or in creed. Wherever there are men, it is our duty and should be our joy to consecrate ourselves to make known God's holy will, and the mind that was in Christ Jesus. You remind me, that holding this faith, I have not kept aloof from social, municipal, or political work, taking some part in combating intemperance, licentiousness, and all the many evils which mar the beauty of God's world, in which His children should be able to dwell in righteousness and peace. The movements, in which I have been allowed to share, have not always been popular. I am eighty years old to-day, and can therefore recollect how we teetotalers were laughed at and abused even in the middle of the last century, and how few was the number of those who claimed for women equal social and political rights with men, or who maintained that there must be an equal standard in judging the deeds of both the sexes. I wonder whether I shall live to see right done in these questions for which I have worked many years? I have not very great hope that in any questions that touch morality and righteousness between human beings or our dumb fellow creatures we can expect

efficient laws till men are wise and just enough to call to their full help those gifts and faculties with which nature has marked the differences of men and women, and which united make the fulness of humanity.

I hope I have not wearied you with my thanks to you. After all, no words can tell what I feel for the kindness you have shown me so generously to-day. May the blessing of our heavenly Father rest upon you. As long as He still grants me life I shall remember your overflowing goodness, and pray that I may become more worthy of your rich sympathy and regard.

ADVENT ADDRESSES.

BY THE REV. EDGAR I. FRIPP, B.A.,
I.—THE GREEK.

"I am a debtor both to the Greeks and to the Barbarians. . . And, as much as in me lies, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Greek."—Rom. i. 14-16.

TO-DAY is the first Sunday in Advent, the season that prepares us for Christmas, and I want to speak on this and the following Sundays of the different religions immediately preceding and contemporary with and in close contact with Christianity. To understand what the Gospel is, and what it has done, and why it has done it, it is well sometimes to look at the forms of faith it superseded and, in turn, was influenced by. St. Paul declares that Christianity is salvation to the Jew, the Greek, and the Barbarian, and that he is ready to preach it to the Roman also as a precious and indispensable treasure. What kind of a religion was embraced respectively by the Greek, the Roman, the Barbarian, and the Jew, and how Christianity differed from each and was affected by each, is an interesting study, and of great practical consequence.

I will begin with the Greek.

No great people has been without a religion, least of all the Greeks. They were, of course, a highly gifted race—in many respects the most gifted race the world has ever seen. They were a clever, subtle, artistic nation, a nation with a genius for philosophy and art. Their metaphysics, their rhetoric, their drama, their architecture and sculpture, their refined taste in everything affecting their senses, and last, but not least, their language, are in their way supreme. We gather up the remaining fragments of these glorious things with amazement and confess that they are unique. There have been other philosophies, oratorios, dramas, architectures, sculptures and languages, nobler in some respects than theirs, but markedly different, and lacking their peculiar grace and charm. And the Greek religion partook of this national genius. Among the educated it was philosophic, a worship of reason. The universe was recognised to be a universe, a kosmos, a realm of creative intelligence, and God was the divine thought pervading it. The spirit of knowledge was conceived as immanent within and transcending—at any rate by Plato—the entire visible realm of things, like a rare ether. St. Paul, in his famous sermon on

Mars Hill at Athens, appealed to the Greek mind and spoke, consciously, or unconsciously, in the Greek pantheistic manner, when he said of God, "He is not far from any one of us; for in Him we live and move and have our being." Another feature of the Greek religion, characteristic both of the æstheticism of the cultivated and the popular anthropomorphism—also reflected in St. Paul's great sermon—was the worship of the beautiful. The most pleasing manifestations of the creative mind, in the eyes of the Greek, were the gods and goddesses that dwelt in the poetry of the educated and the people's faith, beings physically lovely, in the enjoyment of perfect health, undisturbed by sickness or earth, in possession of immortal happiness. Such was the Grecian ideal projected into the heavens. Zeus, Athene, Venus and Apollo were realities to the multitude, and hardly less real as ideas of perfection to the philosopher. And in accord with this ideal was the service of the temple—a blending of beautiful symbol and ceremony and music, associated frequently with beautiful architecture and landscape. Mars Hill, on which St. Paul stood that day, overlooked the city, with its halls, and theatres and gardens, and, beyond, the Piræus, the port of Athens, and again beyond, the blue Ægean; while behind him rose the splendid temple of the goddess of Reason, a mass of richly-coloured marble glowing and flashing in the blue sky. We ought to recall this picture in order to realise the full significance of the words: "God that made the world and all things therein, dwelleth not in temples made with hands"; and "forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone graven by art and man's device."

Now, it was natural that this religion of reason and beauty should affect Christianity. It did affect it, and in a powerful way. The influence of Greek philosophy had already shown itself in the Old Testament, as, for example, in the ninth chapter (on Wisdom) of the Book of Proverbs, and in the Book of Ecclesiastes. The Old Testament had been translated into Greek, and a school of Jewish philosophers, including the Platonist Philo, had sprung up. Greek was practically the universal language of the then known world, and community of language necessarily involves some community of thought. The New Testament records are preserved in Greek, and show many points of contact with Alexandria, Ephesus, Corinth, and Athens. St. Paul professed to despise philosophy, declared he would have nothing to do with it; but in addressing Greek audiences he inevitably fell into philosophic modes of thought. His speeches at Lystra and, as I have said, at Athens are instances of this. He alleges God's *method* with men, men, and alleges it as a *proof*. He does not merely *dogmatise*, as the Hebrew prophets do with their "Thus saith the Lord." And at Athens he quotes a Greek poet, Aratus, in support of his contention that man is God's child. He found the Greeks ready to accept his doctrine of the Son of God. It was, in a mythical form, familiar to them. He uses expressions borrowed from the philosophers—significant and valuable terms such as "Na-

ture," "Reason," and "Conscience." And his practical wisdom appears in the manner in which he utilised the Greek guilds and fraternities, changing them from discussion societies into assemblies for prayer and centres of brotherly and social service—in fact, into *congregations*. The Fourth Gospel also, in a remarkable way, shows Greek influence. The doctrine of Christ as the Word or *logos* is due to Plato through Philo or some other follower. In St. John's Gospel, too, Christ is identified with the *Truth*. Evidently the writer sought to recommend him to readers who required that he and his teaching should have the sanction of logic and reason and intellectual fact. Nor can we doubt that Christianity gained by its transference from Judaic to Greek soil. It passed out of the narrow limits of national and rabbinical controversy, in which the Græco-Roman world could feel no interest, into the larger field of human salvation and redemption.

In the same manner—though I have not time to dwell upon this—the Gospel was influenced by Greek art. The puritan spirit of Judaism, which despised temples and images, gradually died out of the Church—to be revived in after ages—and temples became cathedrals, and statues crucifixes and the figures of Madonnas and saints. The transition is easy from the ceremonies and mysteries of the Greek religion to those of the Catholic Church.

Nevertheless, Christianity emphatically triumphed over the Greek faith. Plato had no chance against St. Paul. Socrates yielded speedily to Christ. And for the following reasons:—

In the first place, the Greek, as a rule—and, of course, there were many exceptions—was *restless and unstable*. We read in the Book of Acts that "the Athenians spent their time in nothing else but either to tell or to hear some new thing." So they appeared to St. Paul and his companions, and must, to a great extent, be judged by us. The Greek loved novelty. Variety caught his attention and distracted him. He rushed from subject to subject, went off at a tangent, dissipated his admiration and enthusiasm. He wanted self-control, concentration—I am speaking, of course, in general terms, and do not forget the enormous concentration needed for a dialogue of Plato or a masterpiece of Phidias—the power of calm and changeless principle. He lacked repose and the strength which comes of repose. Hence the Greek was overcome by the Roman. Quick, sensitive faculty was no match for steady, solid purpose.

In the next place, Christianity gave a *revelation* instead of a philosophy. The difference is fundamental. From the beginning the Gospel has been a revelation and not a mere philosophy, and if it ever ceases to be a revelation it will cease to be Christianity. St. Paul, in being influenced by philosophy, in recognising the reasoned orderliness of God's dealings with men, instead of the old Jewish belief in His arbitrary acts and favouritism, never abandoned the prophetic and dogmatic position. He knew God, not by argument, but by *intuition*. He did not gradually, step by step, through a long chain of reasoning, find his way to God, but by an act of insight of the soul *knew that God*

knew him, had made His way to him, and manifested to him His nature and His will. Here is the momentous distinction. Philosophy is man's halting path to God, the toilsome digging and engineering of the brain. Revelation is the Father's disclosure of Himself, in an instant of love and courage and prayer, to His wondering, worshipping child. "Blessed are the pure in heart, for they shall see God." The simple, gentle, faithful, suffering spirit may have the light borne in upon it which research and learning can never attain. And therefore it is that the book of Israel, and not the book of Greece, the record of sinning and repenting, of struggling and enduring, of love and trouble and triumph, and not the record of wisdom, is the Word of God.

In the next place, the Greek was ever tempted to put *culture before conscience*. Duty was one of the arts. To live a good life was to live harmoniously or artistically. "Perfect" and "musical" are the same in Greek. Balance, symmetry, proportion, not righteousness, was the ideal of life. There is, no doubt, immense truth in this conception, a truth often lost sight of by the Puritans; but in itself it is incomplete. It is not a robust, stern, all-conquering faith. It is not fitted to do the hard and disagreeable work of the world. Taking life artistically is not the same as heroism. It does not produce saints and martyrs.

Consequently we find in the Greek religion an altogether inadequate sense of *sin*. It is astonishing how little there is of it in the poetry, drama, and philosophy of Greece. It seems to be almost absent from Homer: Ulysses breaks again and again the weightiest laws of the decalogue without a touch of shame or remorse. He sins like a babe, though he has the cunning and the resourcefulness of a master. In the Orphic discipline and the Mysteries we meet with the awakening conscience, but we look in vain in Hellenic writings for the cries of the Psalms. There is plenty of the feeling of discrepancy, of inward discord, of unreasonableness, of mental crookedness, of departure from the straight track, but little sense of what the Christian calls wickedness, repentance, self-hatred, the desire for forgiveness and reconciliation. The Greek is mortified in a lower kind of way. He is angry at his stupidity, his want of sense, the lack of good breeding in his behaviour. It troubles him that he has not been a man of taste and a gentleman, not that he is a *sinner*.

Consequently, also, the Greek mind—and again I speak in general terms—presents us with a shallow idea of *suffering and service*. Pain was inartistic and an evil. In Greek art it is nearly always treated as a blemish, as something ugly. In Greek tragedy, especially in Æschylus, you hear tones that remind you of the Hebrew prophets, but it is rarely relieved by what we know as Christian patience. To suffer is a calamity, and to be borne as a calamity. It is the fate of the unfortunate or the lot of slaves. The truth of the Cross was foolishness in the eyes of the philosophers. When St. Paul, knowing their love for disputation and false notions about pain, said to the Corinthians, though he was a scholar and a thinker and an orator, that he came "not with excellency of speech or of wisdom, but determined to

know nothing among them save Jesus Christ and him crucified," he touched their weakest spot. "You disputers," he said, in effect, "you eloquent arguers, you are trifling away your lives and those of your hearers. What you need, and they need, is not philosophy nor art, but a new spirit. Sin is your disease. You talk brilliantly of virtue, but do not practise it. You need self-sacrifice. You require something of hardship and iron in your composition. You call the death of Christ a tale of shame, suitable for bondmen and outcast wretches. I say it is for you, you polished ladies and gentlemen, for the wise, the noble, the mighty. Learn of those whom you term foolish, whom you despise, who are weak and things of nought; for the foolishness of God is wiser than the wisdom of men."

Hence the Greeks were ready enough to let slaves do the disagreeable work of the world and themselves enjoy recreation. After a time slavery was considered a necessary feature of civilisation. In Plato's "Republic" it is calmly concluded that culture is only possible where the drudgery is done by a class of helots. Unless there were men and women doomed to be hewers of wood and drawers of water, there could not be, said the Greek philosopher, refinement, learning, art, or religion. What a horrible idea this is! Think of it—refinement, learning, art, religion depending on slavery; the highest things of life requiring the denial of these things to the poor! It is a pagan paradox, a scepticism of the worst kind, a distrust of the moral constitution of the universe. St. Paul, believing that the world was coming to an end any moment, acquiesced in social arrangements as he found them, and did not plead for manumissions in the Epistle to Philemon; but he struck at the very root of slavery in the brotherly spirit he there advocated both in master and man, in the great declaration on Mars Hill—"God hath made of one blood all nations of men for to dwell on the face of the earth."

Finally, because the Greeks had an inadequate sense of sin, because they would not see the truth of the Cross, because they lived for refined pleasure, and kept slaves, and looked down on their unhappy fellow-men, they had small faith in *immortality*. Some belief, of course, there was. The common people expected to go to Hades. Sometimes, as in Pindar, Æschylus and Plato, the faith is vivid. But on the whole it was weak, miserably weak—as it must always be when pity, justice, and self-sacrifice are wanting. Those accomplished Athenians, when St. Paul spoke of the resurrection, mocked at the saying, and put him off with, "We will hear thee again of this matter." Culture cannot bring us the deepest truths. They are born of something more universal. From love they come, from duty, from self-denial—in a word, from eternal life, life with God. Thence springs the undying conviction that He will not suffer His holy ones to see corruption.

Christianity, then, was a blessing to the Greeks. It gave them something certain to rest in—a revelation instead of a mere philosophy, one Everlasting Father instead of a distracting number of deities, fixed purposes, and principles in place of theories. It emphasised righteousness, putting it far

above knowledge and beauty, convincing men that an honest and true heart was infinitely better than learning, or taste, or cleverness. It stirred up their consciences, making them feel that their falsehoods and follies were not mere delinquencies, but wickedness and death. It spread a cloud over the shallow gaieties of life, and opened a new heaven of happiness. It threw light on suffering, demonstrated that only through pain and difficulty can we build up a noble character or benefit the world. It honoured service, dignified menial tasks, set the Carpenter of Nazareth above the throne of the Emperor. And by doing all this, by bringing men into real communion with God, it deepened faith in life beyond life and destroyed the fear of death.

My friends, we are not Athenians; but some of the weaknesses of the Greeks are the weaknesses of modern life in general and ours in particular. If we are restless and distracted, let us think how calm and strong was Jesus Christ. If we do not feel as we ought the sinfulness of sin and the rightness of right, let us be refreshed and chastened by our contemplation of him. If we love ease and pleasure, let us look at the Cross. If we think meanly of lowly service and desire to lord it over others, let us remember the saying, "I came not to be ministered unto, but to minister." And, in conclusion, if we doubt the future, if we have little or no faith in immortality, if we say to ourselves, "It is too good to be true," let us consider whether we have yet discovered how good things are, how beautiful and wonderful and sacred life is, and whether if we were really Christians, if we were more like Christ and knew the blessed secret of his Cross, we might not win this crowning faith.

MINISTERS' BENEVOLENT SOCIETY.

THE fifty-fourth annual meeting was held in the vestry of the Church of the Messiah, Birmingham, on Monday, Nov. 12, Mr. J. Arthur Kenrick, president, in the chair.

The minutes of the last annual meeting, Oct. 31, 1905, having been read and confirmed, Mr. E. P. BEALE, the hon. treasurer, presented the statement of accounts, and Mr. T. H. RUSSELL, the hon. secretary, read the Directors' report. This showed that during the past year £2,099 had been expended in 47 grants, received by 24 widows, 19 ministers, and the orphan children of four former beneficiary members. In the same period two new members had been elected, 5 had died, and 2 had withdrawn; there were 197 names on the roll of beneficiary members. Of the deceased members special mention was made of the Revs. H. W. Ellis, J. Bevan, and T. Leyland. In three cases of ill-health timely and most welcome help was given to ministers, and altogether the work of the Society had been of a most satisfactory kind. Donations of £100 each from Miss Sharpe and the President, £10 from Mr. W. G. Harrison, of Croydon, and £89 13s. 4d. from the executors of the late H. J. Morton, were recorded. It was agreed to transfer £250 of the balance carried forward to the General Fund, which on Sept. 30 stood at £67,803 10s. 11d.

On the motion of the President, seconded

by the Rev. J. C. Street, the accounts and report were adopted. Thanks were given to the officers, and they were re-elected, as were also the retiring directors, the Revs. H. Eachus, T. Pipe; and A. H. Shelley; and Messrs. H. C. Field, H. New, and R. Peyton. A cordial vote of thanks to the President brought the meeting to a close.

PROVINCIAL LETTER.

NORTHUMBERLAND AND DURHAM.

THAT "one touch of nature makes the whole world kin" has never been more truly demonstrated than by the sympathy shown for those who suffered through the Wingate Colliery disaster. The whole of the North of England has been saddened, and the genuine sorrow of all classes has been evidenced by the ready and generous response to the appeal (started by the *Northern Echo*) on behalf of the bereaved. Rich and poor, Queen and peasant—all opened their hearts and their purses to aid the widows and the orphans whose breadwinners were so suddenly taken from them. The miners' members, Mr. J. Wilson and Mr. J. Johnson, both paid a high tribute to the bravery and nobility of the miners, comparing their deeds of heroism with those of the soldier.

In October the Durham Diocesan Conference was held at Darlington, and in view of the Education Bill, this was an important gathering—indeed, it was to this Conference that many looked for a leading on the question. The Bishop of Durham pleaded with Churchmen for a Christian tone and spirit. He urged the necessity of contending "not for a party triumph, but for the high and sacred interests of the faith and the morals of the nation as a whole." Canon Scott, of Manchester, urged that religious instruction should be given by teachers on the staff, and he maintained that any form of belief, any form of Christianity, was better than none. Canon Cosgrave remarked, "If it were a choice between secularism and anything else (Bible teaching), they certainly could not have secularism." On the other hand, Rev. T. C. Gobat represented a section of the people who said that unless they had the children instructed in their own faith they would have no religious instruction at all, and added that if it were impossible to have church teaching, then "let them have secular education." This was greeted with dissent. The Bishop was evidently much perturbed, as the resolution which was proposed was intended to be as "emphatic a condemnation of secularism as they could put together." They desired no compromise, for he felt that secularism would be "an unspeakable national calamity"; and so the resolution against a "national calamity" was carried. So ended the conference, which, like Unitarian Conferences, did not find all of one mind!

The municipal elections are now over, and one cannot but be struck by the activity of "the Trade" (as it calls itself) in running their own candidates. In some of our northern towns not a few seats have been captured. When the publican's (or the ex-publican's) turn for the mayoralty comes round, we then have the anomaly of

the chief magistrate having to mete out punishment to the poor victim whose misdeeds may have been due, perhaps, to the mayor's beer or whisky. Town councils, in the interests of commercial purity, are most particular, and rightly so, in prohibiting councillors from contracting for corporation work. But, to be consistent, should they not go a step further in relation to the adjudication on drunkenness by those interested in the trade? The impropriety of members of the trade being placed on "Watch Committees" has already attracted public attention in the North of England. Surely here, too, there is need for reform.

As most good things come from the north, it may be that here, too, a new career for women may be opened, so that not only in London are women advancing! A northern newspaper heads a paragraph that at the Elswick (Newcastle) works of Armstrong, Whitworth, & Co., young ladies are now employed in the drawing offices as tracers, their work being most valuable, and the "neatness quite phenomenal."

Denominationally we are in the condition of not yet having attained our ideal. The attendance at the annual meetings of the Northumberland and Durham Unitarian Association, held at Newcastle in October, fell far below that which one might naturally expect on such an occasion. The reports showed the settlement of ministers at Barnard Castle and Darlington, whilst South Shields, Sunderland, and Chipping are now without ministerial help. All honour, however, to the faithful few who hold on to the cause in times of low water—some giving lay help in the pulpit, others working assiduously in the Sunday school, and in various ways holding the fort until more help is forthcoming. It is indeed true, as the Rev. Frank Walters remarked at the public meeting, that but for the help from our lay preachers it would have been simply impossible for the services in some of our chapels to have been maintained. Nevertheless, it would be foolish to close our eyes to the fact that things are *not* as they should be, and *might* be if we were more in earnest. We are not suffering from *want of organisation*. We have an association, with officers able and earnest, who must often have deplored the small response to their appeals for help. Neither do we suffer from lack of *opportunity* for missionary effort. With practically new ground before us in large towns such as Jarrow, the Hartlepoons, and Tynemouth, with a combined population of 173,000, we cannot lull ourselves to rest, or delude ourselves that our missionary days are over.

The story of the work accomplished fifty years ago by the Society then entitled the North of England Unitarian Christian Association; as recorded in the minutes of the secretary, the revered Rev. George Harris, who was himself the force and mainspring of the association, is of thrilling interest. Would that we could have a revival of those days by a forward movement in 1907! Whilst it is true that orthodox churches have broadened, many enjoying their heterodoxy within their own borders, yet it must be remembered that this broadening is distinctly in favour of Unitarianism, and the step to the avowal of it is in many cases made comparatively

easy. Does not the fault, then, lie largely with ourselves? We are not likely to attract active workers from orthodox churches if they see that Unitarians, with their glorious gospel, are themselves apathetic and indifferent to missionary effort. We often hear the question, "Why do working men not attend church?" We might justly ask, "Why do Unitarians not attend Unitarian churches?" But with an earnest laity, together with increased ministerial help, the weak and struggling churches might be made successful churches, whilst new ground could be prepared for establishing future congregations.

It is true that our educated and able laity are busy in all sorts of good works; but unless the church also claims our activities it is useless to expect that converts will be attracted to our cause.

At the annual conference of the Northumberland and Durham Unitarian Christian Association it was agreed to recommend to the churches in the district the formation of branches of the National Conference Union for Social Service. It was suggested that during the coming winter one subject at least might claim the study of the churches. Here, indeed, is a wide field for interesting and useful work. What more fitting than that the churches should try to understand the social problems of the day by study, by the collecting of facts, and by bringing into their midst specialists on various questions, and thereby help to train and fit the members to take their share as citizens and reformers. Let us not be afraid of differences of opinion. We can study and discuss social questions in a friendly spirit, giving a respectful hearing to all shades of opinion, bearing and forbearing, the object being to obtain, as was pointed out by a speaker at the recent housing reform deputation, "the greatest common measure of the opinions of all well-meaning persons on the subject." To the service of man as well as to the worship of God are our churches dedicated, and the latter, to be real, must include the former. Thus it was understood by the North of England Unitarian Association in 1851, when, at the sixth annual meeting a resolution condemning the fugitive slave law of America was carried, the Rev. George Armstrong, of Lewin's Mead, Bristol (father of the late Rev. R. A. Armstrong), being the preacher.

In view of the proposed experiment in municipal housing by the Durham County Council, the question of overcrowding would form an excellent subject for study and investigation. The County Council proposes to build fifty workmen's houses at the mining village of Usworth at £200 each, the cost to be repaid by the District Council. But whatever social question we attempt to study or deal with, we shall find that, interwoven with it, are many other problems. If, for instance, we take the subject of overcrowding, we shall find that intimately connected with it is the difficult and urgent question of our land laws.

Indeed, the interdependence of most of our social problems is realised the more we look into them, and hence the paramount importance of careful and systematic study. And who so likely to help forward these

reforms as the churches, and especially our Free Churches? All success, then, to the National Conference Union for Social Service!

Darlington.

CLARA C. LUCAS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Blackburn.—The services, since the formation of the Church, on Nov. 28, 1905, have been held in a room at the Exchange, but on Nov. 11 the Rev. M. R. Scott, of Ainsworth, preached the opening sermon in a new room in King William-street (Sudell Cross), which has been newly decorated for Church purposes. The secretary of the Church is Mr. W. H. Rigby, 12, Queen's Park-terrace, and the treasurer is Mr. J. J. Widdup, 12 Merlin-road.

Burnley (Presentation).—On Sunday afternoon in the Trafalgar-street Unitarian Sunday-school, an address to Mr. Peter Bibby was presented, on his retirement from active work in the Sunday-school after sixty years of service. He himself, unfortunately, was prevented by indisposition, and the very inclement weather from being present, and the address was therefore handed to his elder daughter. Mr. Matthew Jobbing presided, and, after a hymn and prayer by the Rev. J. M. Whiteman, spoke of his long friendship with Mr. Bibby, which went back to the old Padiham days before he moved to Burnley. Mr. Samuel Holden spoke of his remarkable devotion to Sunday-school work, and Mr. J. S. Mackie then made the presentation. His only claim, he said, to that position was that he had known and worked with Mr. Bibby in that Sunday-school for a longer period than any other person living, except Mr. James Bibby. He alluded to lessons of Mr. Bibby's long service—that a person was never too young and never too old to serve his fellows. He spoke of his steadfastness, his true spirit of independence, which made him persevere in the line of his duty, though differences might arise and apparent want of appreciation might sometimes discourage. Mr. Bibby had found the true path very early in his life, and he had pursued it consistently throughout his long life. The address, which was illuminated and bound in album form, recalled Mr. Bibby's sixty years of steady and strenuous labour in the Sunday-school field, and said:—"Your love of children, your zeal for truth, your enthusiasm for Sunday-school work, have always been unbounded. No considerations of personal pleasure or profit, no pressure of toil or of care, no distractions of grief or pain, no allurements of more showy and pretentious work elsewhere, could wean your steadfast heart from the labour you always loved best—the simple, homely, apparently common-place, but really sublime task of teaching the very youngest scholars in the Sunday-school." It then spoke of Mr. Bibby's devotion to Unitarianism and his work in helping to establish the Burnley Church, and was signed by the ministers and other officers of the congregation. The Rev. J. M. Whiteman added his tribute to Mr. Bibby in the form of some verses, and the meeting closed with hymn and Benediction.

Chorlton-cum-Hardy.—A sale of work was held in the schoolroom of the Wilbraham-road Church on Friday and Saturday, 9th and 10th, with the object of raising £100 to meet the deficiency in the church accounts of 1905 and the current year, and for general church purposes. The sale was opened on the first day by Lady Talbot, the list of birthday honours having been just announced, which included a knighthood for her husband, Mr. W. H. Talbot, the Town Clerk of Manchester. The Rev. A. Cunliffe Fox, who acted as chairman, congratulated Lady Talbot on the occasion, and she, in declaring the sale open, thanked the friends for their congratulations, and expressed the warmest sympathy with the congregation in their work. On Saturday the sale was opened by Mr. Henry Pilling, of Blackburn, and formerly an active member of the church. The Rev. W. E. George, minister of the congregation, took the chair. The efforts of the Ladies' Sewing Society and the members and friends of the church generally were rewarded by

a good attendance of buyers, with the result that the takings amounted to £137, leaving a net amount of £126 in hand, after payment of all expenses.

Cirencester.—On Sunday evenings, November 11 and 18, commemoration services were held, when the Rev. H. Austin preached on his forty years' ministry. He had entered on his work after the chapel had been closed for six years, and without any congregation. The late Rev. William James, of Bristol, preached the re-opening sermon. On November 11 Mr. Austin took for his text, Matt. x. 7, "Preach, the Kingdom of Heaven is at hand," the same he had chosen for his first Sunday evening. He spoke on the objects of his ministry, the measure of advance, and the hope of the future. The chief aim was the emancipation of the spirit from ignorance, superstition, and sin. In the years past the cause had had many lay workers, men and women. He had been able to lecture and hold services in many of the surrounding towns and villages. He had faith in the spread of our literature, and many thousands of our periodicals and pamphlets passed every year through his hands. On the 18th the history of the chapel was given, and some account of the ministers since 1662. The text chosen was Ps. cxix. 45, "I will walk at liberty, for I have sought thy precepts." Their free and open trust had led our Presbyterian forefathers to embrace Unitarian Christianity. The upholders of liberty had done much for the building of our great Empire. They had still much to do for "truth, liberty, and religion," and like the man of Nazareth, to go about doing good. On Thursday, the 15th, there was a well attended social gathering and tea, when addresses were delivered by the minister and the Rev. J. Worsley Austin, of Birmingham, Mr. F. Bennett, and others, followed by a musical evening. Many telegrams and congratulatory letters added to the pleasure of the evening.

East London Unitarian Sunday School Union.—At the next meeting of this Society at Stratford on Wednesday, Nov. 28, at 7.45, Mr. A. Stephen Noel will give an address on the "Oxford Summer Session for Sunday-school Teachers, 1906." Lantern views of Oxford will be shown. Visitors are welcome.

Glossop.—The Rev. Jenkyn Thomas has been cordially welcomed as minister of the Fitzalan-street Church, and at the opening services last Sunday he preached two appropriate and inspiring sermons to large congregations. Special music was rendered by the choir under the leadership of Mr. J. J. Roberts.

Halifax.—The Northgate End Orchestral Society, which had its beginnings in 1882 as a branch of the Sunday School Elocution Society, and, through the kind encouragement of the Rev. F. E. Millson and other friends, grew to be a fine public institution, now known as the Halifax (Northgate End) Orchestral Society, celebrated its 25th season by a special concert on Thursday, November 15, for which a souvenir programme was issued. An overture, "Amicitia," was specially written for the occasion by the hon. conductor, Mr. Herman van Dyk, who has held that office for the past five years.

Heywood.—The anniversary services were held in the Britain Hall Unitarian Chapel on Sunday, Nov. 11. In the morning, when the Mayor and members of the Corporation were present, the Rev. T. B. Evans, was the preacher; and at night the pulpit was occupied by the Rev. A. C. Fox, of Moss Side, a son of the first minister of the Heywood church. The collections realised over £16.

Hinckley.—The Rev. James C. Street, of Shrewsbury, delivered the last lecture of the special series at the Great Meeting on Wednesday, November 7. Mr. W. Johnson presided, and a good congregation much enjoyed the lecture. Comprehensive reports of all the lectures have appeared in the local press.

Liverpool Sunday School Society.—A meeting was held on Saturday afternoon, the 17th inst., presided over by Rev. J. Morley Mills, when Mr. Blundell (Ullet-road), Rev. J. L. Haigh (Hamilton-road), Mr. Hughes (Hope-street), and the Rev. J. Morley Mills (Bootle) each gave a short address on the essentials of a superintendent. Mr. Blundell mentioned the necessity of a superintendent having the loyal support of all his teachers and promoting a good tone in the school, and also laid stress on the great need of a good library. Mr. Haigh thought health, humour, and charity were the chief

essentials, which in their turn made for discipline. Mr. Hughes said an ideal superintendent ought to feel the great importance of his work, and so be able to rouse enthusiasm all through the school; that he ought to be appointed annually by the church committee, being the most important officer of the church, and so help to fill the gap so often felt between church and school; he should be a friend to all the scholars as far as possible; and should keep abreast of the time and keep up the standard of the teaching. Rev. J. Morley Mills described the working of the Bootle Sunday-school, pointing out how necessary it was for the superintendent to be free, and not himself taking a class. An interesting discussion followed. Mr. Rhodes (from the Booksellers' Company) was present with a selection of the newest books published for Sunday-school work.

Liverpool: Ullet-road.—The elder scholars held a most successful dramatic evening on Wednesday, November 14, when two pieces were performed, "A Romantic Conspiracy" (a new play written by Mr. T. Lewis, of Hope-street Church, expressly for this occasion), and "Ici on Parle Français." Mr. Lewis was warmly congratulated upon the success of his play. As the hall was crowded, a substantial sum was raised for Mrs. Odgers' Crippled Children's Fund. At the third meeting of the Rathbone Literary Club on Thursday, November 15, the Rev. Charles Craddock gave an interesting address upon "The Poetry of Wordsworth, Tennyson, and Browning in Relation to Nature." In the absence of the President the chair was taken by the Rev. J. Collins Odgers, and a cordial vote of thanks was passed to the lecturer.

London: Acton.—In the winter series of public lectures at the Unitarian Church Dr. Blake Odgers, K.C., lectured on Monday evening on "Shakespeare's Mother." The speaker, in an address filled with insight and imagination, drew an admirable picture of the home life of the Shakespeare family in Warwickshire, with Mary Arden, the poet's mother, as the dominating, if not always the central figure. Scenes from the latter's courtship and married life, drawn with great ingenuity from hints in the plays and elsewhere, as well as from the ordinary historical sources, and depicted with sympathy and delightful humour, were listened to with great enjoyment by a somewhat small but most appreciative audience. The Rev. A. S. Hurn took the chair, and the meeting closed with the usual vote of thanks.

London: Bermondsey (Welcome Meeting).—On Tuesday evening a well attended meeting was held to welcome Mr. Jesse Hipperson, formerly a Wesleyan, into the charge of the work here. The chairman, Mr. J. Harrison, to whom the movement here owes a deep debt of gratitude for his help and personal interest, spoke on behalf of the Provincial Assembly, the London District Unitarian Society, and the British and Foreign Unitarian Association, each of which wished well to the new worker. The Revs. W. G. Tarrant, T. E. M. Edwards, F. W. Stanley, G. Critchley, and G. Carter, the last named being a former minister, gave words of welcome and counsel to Mr. Hipperson and the congregation. Mr. G. Callow, who paid a warm tribute to the work and personal worth of the Rev. E. Thompson, their ex-minister, said Mr. Hipperson had already proved himself highly acceptable to the congregation and schools. Letters were read from several friends, including the Rev. A. Hall, of Norwich, whence also a telegram of greeting came from the committee of the Octagon Chapel during the meeting. Mr. Waller, of Norwich, spoke as to Mr. Hipperson's good work there. Mr. Hipperson gave a vigorous reply, referring to the special conditions of work in that district, sketching plans for extending the Church's influence, and bespeaking the co-operation of the members. It was generally felt that following on the good work done by his predecessor, the new minister in charge has an opening full of promise.

London: Mansford-street.—The Rev. J. Page Hopps is to preach at a special service on Tuesday evening next at 8.15.

London: Stamford-street.—On Wednesday evening next, at 8 o'clock, Miss Harriet Johnson, of Liverpool, is to give an address on her recent visit to the Temperance Congress in America. All friends will be welcome at the meeting.

Manchester: Temperance Festival.—The fourth annual temperance festival of the Bands of Hope and Guilds associated with the Manchester District Sunday School Association was held on Saturday last. The choir of over 150 scholars assembled for a final united rehearsal in the Lower Mosley-street Schools, where they also had tea together, proceeding afterwards in procession to the Memorial Hall. Unfortunately the weather was most inclement, and the audience was in consequence considerably below the average of previous years, otherwise the festival was a marked success. The singing was of a very high order, the children entering heartily into the spirit of their most defiant and warlike temperance choruses. Mr. Oliver Heys, who, as in previous years, had had the training of the children, also accompanied and conducted at the festival. Solos were also given by Mrs. Heys. Mr. J. Wigley, chairman of the Association's Temperance Committee, presided over the gathering. The speakers for the evening were Mr. J. H. Reynolds and the Rev. N. Anderton. Short addresses were also given by Mr. John Heys, a veteran temperance worker in Manchester, and by the Revs. W. Holmshaw and C. Peach.

Manchester: Upper Brook-street.—The anniversary services were held last Sunday. In the morning the Rev. C. Peach described the conditions out of which the congregation arose nearly 120 years ago. There was a very full congregation in the evening, when the service was largely musical.

Mossley.—The annual Sale of Work of the Stamford-road Christian Church was held on Saturday, Nov. 17, and was very successful. Mr. Franklin Lawton presided. An interesting speech was delivered by Mr. Wm. Healey, J.P., of Heywood, who opened the sale, and gave a handsome donation on behalf of himself and Mrs. Healey. A vote of thanks was moved by Councillor Wm. Lees, and seconded by the Rev. J. E. Stead, to which Mr. Healey responded, and moved a similar vote to the chairman, which was seconded by Mr. M. Dawson. The total receipts are £217 19s.

Newry.—A sermon on "What is Orthodoxy?" preached by the Rev. G. V. Crook in the Unitarian Church on Sunday evening, is printed in full in the *Newry Reporter* of November 20.

Rochdale.—The Blackwater-street congregation has suffered a great loss by the death of Mr. William Henry Taylor, who for many years was an untiring worker in church and school. His chief service was rendered in connection with the Clover-street church, which was amalgamated with the old church in Blackwater-street about fifteen years ago. He was secretary of the Sunday-school for about thirty years, and superintendent for several years. For over thirty years he was a chorister. On the church committee he served for many years, and was for some time secretary. He was the founder of the Clover-street school savings bank, and its secretary for over thirty years. Many other offices he held, and he remained in harness up to the end. His death was painfully sudden, he expired in the workshop from heart disease. At the funeral service, which was attended by a large company of his associates in church and school work, a touching tribute was paid to his memory by his old friend, the Rev. J. C. Hirst, of Gateacre. The Rev. T. P. Spedding also took part in the funeral service.

We hear from the Rev. J. Tyssul Davis, who is at present in charge of the Free Protestant Church at Cape Town, while the Rev. R. Balmforth takes a much-needed rest, that Mr. Balmforth was to sail for home by the *Galician* on Nov. 12. As the church is usually closed in January, Mr. Davis himself intends to return at the end of the year. On Sunday evening, Oct. 28, after a sermon in memory of Michael Servetus, he received seven members out of the confirmation class into the fellowship of the church; adult attendants, who also signed the register, made an acquisition of ten new members.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, November 25.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, "Poetic Justice"; 3, Open Conference, "Have we any Substantial Ideas"; and 7, Rev. R. H. U. BLOOR.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Rev. F. SUMMERS, "Unitarianism a Religion for To-day." Anthem: "Father, in Thy Mysterious Presence."
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. McDOWELL.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Mr. G. T. ALLEN.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. V. D. DAVIS, B.A.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Mr. EDGAR NOEL; 3 and 6.30, Mr. T. ELLIOT.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worples Hall, 7, Rev. HAROLD RYLETT.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, Rev. J. PAGE HOPPS, 11, "How God is a Consuming Fire"; 6.30, "The Future Life: A Rational, Humane, and Modern View."
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Really wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.



BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. FELIX TAYLOR, B.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50; St. George's Hall, 6.30, Rev. W. COPELAND BOWIE.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. C. HARGROVE, M.A.; 6.30, Rev. H. McLACHLAN. Temperance Sunday.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-rd., Sefton-park, 11 and 6.30, Rev. C. J. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
 OXFORD, Manchester College, 11.30, Rev. JOSEPH WOOD.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TRASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. FREDERICK BLOUNT MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. J. TYSSUL DAVIS, B.A.

NORCLIFFE CHAPEL, STYAL.
 (New Council Room.) A Bazaar in aid of the Funds of the above Council Room will be opened at three o'clock, on Saturday afternoon, December 1, 1906, in the village club-room, by ERNEST W. GREG, Esq., J.P., of Bolton.

MARRIAGE.

TUTIN—ARDERN.—At Brook Street Chapel, Knutsford, on Friday, November 16th, by the Rev. G. A. Payne, Frank Tutin, of Kew Gardens (formerly of Nottingham), to Jane, second daughter of Thomas Ardern, of Knutsford.

DEATH.

MARTINEAU.—On the 17th inst., at Lessworth, Esher, aged 39, Lionel Martineau, M.A., third son of Philip Meadows Martineau.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

A LADY wishes for an engagement as a COMPANION or HOUSEKEEPER. Highest references.—L. R., INQUIRER Office, 3, Essex-street, Strand, W.C.

WANTED, for Lady in the Argentine, good GENERAL SERVANT, fond of children, and accustomed to farm life. Engagement for three years.—Apply to Miss E. G. HOLLAND, Niddry Lodge, Campden-hill, Kensington, W.

LADY RECOMMENDS married couple, ages 32 and 38, as CARETAKERS or any post of trust; town or country. Woman understands cooking and dairy work. Man well-educated, obliged to relinquish situation as clerk owing to eyesight. Could do any light indoor or outdoor work. Excellent testimonials and references.—Address, "HUSK," 66, Gascony Avenue, Kilburn.

WANTED.—Young Lady as Mother's HELP, used to children, in Unitarian family. Children, aged two and a half years and three months; servant kept; comfortable home. Good references required. Write, stating salary, to Mrs. LINCOLN TAYLOR, "Sunbeams," Ulleswater-road, Southgate, N.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646
 DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice, 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.
 J. HIGHAM, Manager.

19TH CENTURY BUILDING SOCIETY,

ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CECIL GRADWELL, | ALEXANDER W. LAW-
 F. H. A. HARDCASTLE, | RENCE,
 F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Seasonable Gift Books.

BY THE

REV. W. G. TARRANT, B.A.

BEE SONGS

Second Edition.

"Graceful and sincere songs."

T. P.'s Weekly.

"Freshness and sincerity of delight."

Inquirer.

"Finished workmanship."

Christian Life.

"Cannot fail to bring cheer to the reader."—Coming Day.

Bound in Art Cloth, Gilt,

ONE SHILLING net.

Daily Meditations. Night unto Night.

Roan, Gilt, One Shilling each;

Cloth, 6d.

PHILIP GREEN, 5, ESSEX STREET,
STRAND, W.C.

(Or of the Author, Wandsworth.)

NEW PUBLICATIONS.

Cloth, Cr. 4to, 1s. net, postage 2d.

THE TEACHING OF THE TWELVE APOSTLES FOR ENGLISH READERS.

A Translation with Introduction and Notes.

By JAMES EDWIN ODGERS, M.A., D.D.

Cloth, Fcap. 8vo, gilt top, 1s. net, postage 1d.

THE MAKING OF RELIGION.

The Essex Hall Lecture for 1906.

By SAMUEL M. CROTHERS, D.D.

Cloth, Cr. 8vo, 188 pp., 2s. net, postage 3d.

THE RELIGION OF NATURE AND OF HUMAN EXPERIENCE.

By W. J. JUPP.

Cloth, Cr. 8vo, 233 pp., 1s. 6d. net, postage 3d.

THE BIBLE—WHAT IT IS

THIRD EDITION. AND IS NOT.

By JOSEPH WOOD.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.

CHEAP EDITIONS.

In paper covers. 6d. each net. Postage 3d.

The Epistle of St. Paul to the Galatians.

By Rev. JAMES DRUMMOND, M.A., LL.D.

"Written in a singularly clear and easy style, while at the same time marked by sound scholarship and a fine appreciation of the Apostle's spirit."—Academy.

The Book of Beginnings, or Stories from Genesis, and How to Teach them.

By MARIAN PRITCHARD.

The Christian World says: "The Book of Beginnings; or, Stories from Genesis, is a specimen of that class of literature the need of which is being felt by all religious schools, in which the new knowledge about the Bible is adapted to the religious teaching of the young."

Sunday Flowers for Sunday Hours.

By JENNETT HUMPHREYS. Illustrated.

"Parents and teachers may use it for the first Bible lessons with perfect confidence."—Inquirer.

One Shilling net. Postage 3d.

Christianity and the Roman Empire.

By Rev. W. E. ADDIS, M.A.

The Review of Reviews says: "Mr. Addis's manual is an exceptionally good little work."

LONDON: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

A GARDEN EVER IN BLOOM

is easily and cheaply obtained by planting

HARDY PERENNIAL FLOWER ROOTS,

which I supply at Lowest Prices.

The following Collections are given as a sample:—

12 Hardy Plants in 12 choice varieties, 3s.

12 Hardy Plants in 12 choice varieties, one

for flowering each month of the year, 4s.

100 Hardy Plants in 100 choice varieties, 21s.

All packed and carriage paid for cash with order.

Cash returned in full if you are dissatisfied and

return plants.

Illustrated List Free to All,
mentioning this publication.H. B. POLLARD, F.R.H.S., Market Grower,
EVESHAM.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

HAMPSTEAD (Nr. Rosslyn Hill Chapel).—Very comfortable HOME. Few Ladies received; reasonable terms; references.—"Guest," c/o BELLIS, Stationer, Downshire-hill, Hampstead.

HAMPSTEAD (best part). — INVALID or PAYING GUEST offered pleasant Home by lady and daughter. Private suite, with board, if desired. Excellent house, nice garden, gravel soil. Near Heath, stations. Medical reference.—St. Martin's, Thurlow-road, Rosslyn-hill.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.

Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. Bedrooms from 2s. 6d. to 5s. 6d. Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL, 22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.
Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.
Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

CHANNY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

HEADMISTRESS, Miss ESTHER CASE,
(Certificated Student of Girton College, Cambridge. Classical Tripos).

SECOND MISTRESS, Miss ESTERBROOK
HICKS, B.Sc. London.

A few Boarders received.

WILLASTON SCHOOL, NANTWICH An Unsectarian Public School.

Next ENTRANCE and FOUNDATION
SCHOLARSHIP EXAMINATION, Decem-
ber 4th and 5th.—For particulars apply to
the HEADMASTER.

UNITARIAN VAN MISSION.

Annual Meetings,

MEMORIAL HALL, MANCHESTER,
Wednesday, 28th November.

Business Meeting of Subscribers and Friends,
3 o'clock. Public Meeting, 7 o'clock.

PULPIT SUPPLY.—Rev. C. E. PIKE,
F.R.Hist.S., 100, King Henry's-road,
Hampstead, N.W.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lambs Conduit-street, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday
November 24, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3362.
NEW SERIES, No. 466.]

LONDON, SATURDAY, DECEMBER 1, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	777
LEADER :—	
Final Appeal for the Martineau Memorial ...	784
ARTICLES :—	
Boston, Mass. ...	780
In the Crow's Nest ...	781
Suggestions on "Restatement"—II. ...	783
Advent Addresses—II. ...	785
PROVINCIAL LETTER :—	
The Midlands ...	788
MEETING :—	
Unitarian Van Mission ...	787
CORRESPONDENCE :—	
Congregationalists and Unitarians ...	782
The Martineau Memorial ...	785
LITERATURE :—	
Essays on Social Questions ...	779
English Literature ...	779
Short Notices ...	780
POETRY :—	
The Dreamer ...	787
Love and Death ...	788
THE CHILDREN'S COLUMN ...	783
NEWS FROM THE CHURCHES ...	789
OUR CALENDAR ...	791
ADVERTISEMENTS ...	791

NOTES OF THE WEEK.

A FINAL appeal for the Martineau Centenary Memorial at Norwich will be found in our present issue. We earnestly commend it to all people of good will.

A WELCOME card from Dr. Crothers tells of his arrival home at Cambridge, Mass., on Sunday, November 11, in time for morning service. He wrote a day or two later from among the hills of New Hampshire, where he had gone to look after the little summer home, which this year he and Mrs. Crothers had been obliged to neglect. "All very well" was his report.

THE REV. John Reid, minister of the Unitarian Church at Adelaide, South Australia, at his week-evening services, has been going regularly through Dr. Carpenter's book on "The First Three Gospels," and his hearers have been deeply interested. He has also held a meeting at his own house on Friday afternoons for ladies, and the sixpenny edition of "The First Three Gospels" has been used as a text book. Last year Mr. Reid did the same with Mr. Armstrong's book, "God and the Soul," with excellent results.

A FURTHER letter from Dr. Tudor Jones, dated Wellington, October 16, following his letter of September 5, which appeared in THE INQUIRER of October 27, tells of

the annual meeting of his congregation in the previous week, and visits from Mr. Mackey, of Auckland, and Mr. Lawrence Holt, of Liverpool, which were much appreciated. The work continues to prosper, and Dr. Tudor Jones's enthusiasm is boundless. "Every day," he writes, "I become more convinced of the possibilities of Unitarianism." Friends will be glad to hear that Mrs. Jones had made further progress towards recovery, and was able to get about a little when her husband wrote. The annual meeting was very well attended, and was full of enthusiasm. The congregation has now the problem of a church building to face, which is very serious, as land, Dr. Jones says, is as dear as in the Strand! The attendance at the services is fully maintained, and Dr. Jones reports about fifty adults attending his week night philosophy class.

A LEAFLET issued by the N.U.T.A., in connection with Temperance Sunday, contained an appeal by the Rev. W. G. Tarrant, entitled "A Movement of National Defence." The cry for efficiency, he says, must be attended to, and this for the sake not only of being able to face external foes, but others which are in our midst. "What are these enemies within our gates? They are disease, dirt and demoralisation. Greater efforts than ever are being made to combat them, but the need is still most urgent." Much is being done also to save the rising generation from that degeneracy, the evils of which, if not cured, must spell national decay. But apart from all public movements and much-needed legislation, "there is one thing," Mr. Tarrant declares, "we can all do, and it really goes to the root of the matter much more than some of the proposed remedies. We can begin at once to reform the personal habits of the people; and, of course, the very beginning is with ourselves, who are the part of the people closest to hand. Let us try to be 'efficient.' Let us qualify ourselves in every way to serve our country well. Let us keep our blood clean and our brains sound. Let us fight the great enemy Drink, acknowledged to be such by all the wisest statesmen, judges, doctors, teachers, scientists, and employers of labour—let us fight it hand to hand, not simply by supporting legislation, but, so far as we may, by opposing its use in our homes and all about us. 'Here and here did England help me, how can I help England?' asks Robert Browning. Here is a way open to us all, a way leading to national health, wealth, strength, and honour. Who will take that way to day?"

ATTENTION to the crisis in the fate of the Education Bill is becoming acute, and he would be a bold prophet who should pretend to forecast the issue. The air has been full of threats and defiance; not unmixed, however, with voices more sweetly reasonable. Leaving the demonstrations of a more militant nature to themselves, we notice that in the Premier's letter to his party's great meeting this week some indication appeared to be given that adjustment on some controverted points was not impossible; and a similar note occurred in the remarks made earlier by the Archbishop of Canterbury, whose illness all regret. We cannot say that any obvious way out of the deadlock presents itself and, it seems to us, one or other of the parties must surrender points hitherto declared vital; otherwise the Bill must be abandoned. We should be sorry for that, but still more sorry if a Bill were passed with the sanction of a Liberal majority imposing tests on teachers, for instance. The service of the State, in whatever branch, ought to be open to all citizens without distinction of sect. Any service incompatible with this principle is not properly a service of the State.

A STRIKING sermon on "Divine Authority" by the Rev. R. J. Campbell, preached in the City Temple on Sunday morning, November 18, appears in this week's *Christian Commonwealth*. All spiritual truth, he declared, carries within itself the witness of Divine authority, and having spoken of how a persecuting Church has treated such truth, as in the person of Huss and Wiclif, he went on to describe the treatment meted out to the present-day restatement of Christian truth. "There has arisen to-day," he said, "from every part of the intellectual horizon a new vision, a wider view of the meaning of the Christian revelation; Men of science and men of letters as well as preachers of the Gospel are the prophets of the new era. You may recognise it in the breaking away from outworn intellectual forms of religious belief called the venerable creeds. Ecclesiasticism is crumbling before that new divine word in every civilised country on the face of the globe. I should be false to myself and to my mission if I were to conceal from you the fact that I believe that you and I have something to do, and a not unimportant part to play in that divine work. What is the message that is being thus declared? It would take me long to state it, and indeed it is impossible to state it in its fulness, but briefly outlined it is: The essential divinity of man; his

unbroken oneness with God; the salvability of the race as a whole, and not merely of an individual here and there; the unity of all life, the hither and the yonder, this side and the further side of the change called death; the divine appointment of the struggle and the pain which are the necessary conditions of the manifestation of the essential nature of Eternal Love; the identity of divine justice, mercy, righteousness, love, truth—these ought never to have been separated the one from the other, for they never have been separated in the being of God; the home-gathering of mankind to that Eternal heart whence it came, a process in which every saviour of the race shall willingly labour and suffer, until all selfishness has been destroyed and every sinner has become a Christ. That is the word of God for to-day, and that is eternal truth. I believe it to be the real Gospel of Jesus, declared in his noble life and self-sacrificing death. If it had never been inscribed on the pages of Holy Writ, I could still read it in the consecrated lives of the followers of Jesus all the centuries through. I call it self-evident, because no true man can see it and reject it. It commands intellect, conscience, and heart. But it may be obscured. What are men doing with it? The few receive it, and with gladness believe it; but ignorance on the one side and wickedness on the other are seeking to make short work of it." For various forms of ignorance Mr. Campbell had sympathy and respect, but for wilful perversion of the truth only scathing denunciation.

WHILE Mr. Campbell was preaching that sermon, the Rev. F. A. Russell at the King's Weigh House Church was preaching on "The Person of Christ." The following passage is from a report of the sermon in last week's *Christian World*:—"Two of the Gospels sought, no doubt quite sincerely, to give dramatic significance to Christ's birth as occurring at Bethlehem and being announced by angels and hailed by Magi. But Christ was born at Nazareth. He was the son of Joseph and Mary. History was an illustration of God's desire to get himself expressed as Saviour among men in consonance with free rational experience. He tried to come in the gentle Buddha. But he exalted the spirit at the expense of the flesh, and his love became a pessimism. He tried to come in Confucius, the avatar of the middle class. But he simply regenerated earth at the expense of heaven and man. He tried to come in Socrates, who brought philosophy from the clouds. But this was light without love, and love is and will be the master thing. Then, as the result of the travail of prophets and psalmists, a girl-wife in despised Nazareth bore a child to Joseph the carpenter, and He was the Redeemer of the world. Was it not beautiful? Did it not make God real to us? Before Christ spoke about the Father-God psalmists and prophets had called God Father. But the power of a word lies in the amount of soul you put into it. Christ made the Father our Refuge. His prayer was on the lips of all Christianly nurtured men and women. Christ discovered the soul of man. No man was to Him common or unclean. He

endorsed His convictions on Calvary's mournful hill. He did not do this to placate God, but to fulfil His own soul. Calvary crowns the rational universe, and Christ is the saving Person at the centre of history."

THE Rev. Silvester Horne has recently been conducting a mission in Scotland of a type which is rather a novelty in the northern kingdom. His immediate object was not to secure the conversion of individuals as a means of winning the masses to the Church, but to stimulate the Church in its duty towards the masses—to gain, not the people for the church, but the church for the people. His campaign led him to Edinburgh, Perth, Dundee, Govan and Glasgow. The pith of his message was the need for institutional churches: This is a subject which Mr. Horne has had very much at heart, while the busy work at the transformed Whitefields Tabernacle has deepened his conviction of its value. The Institutional Church has become the vehicle of much of the zeal and younger thought of the evangelical bodies generally, and is for Mr. Horne a framework which is large enough, and sufficiently elastic, to contain his religious philosophy of society. It is a strange and significant development in the land of Knox.

The final test of Christianity, according to Mr. Horne, is whether the sheets are clean and the houses fit to live in, whether children are able to play in the playgrounds and the streets, whether life is humanised, civilised, Christianised. His plea is for what he calls a human church. Christianity must reform the publichouse, abolish the bookmaker, establish rent courts in the cities to fix fair rents. But if the churches are going to reconstruct, they must first be reconstructed themselves. Incidentally, Mr. Horne distinguished between the Institutional Church in which he believes and the Mission Church. His description of the latter is not applicable to all Missions, but aptly describes far too large a number. Many churches consider their duty discharged if they put down a mission in a poor district. Here they send the forms they themselves no longer care to sit on, and the broken backed hymn-books they will no longer sing from: "And yet people begin to wonder that the working classes of this country were being alienated from the church!"

THE idea of the Institutional Church is distinguished by Mr. Horne from two earlier movements. The first is described as evangelism, which has failed because it is not thorough enough. The second is the settlement idea. This also, in his view, had failed, because settlements existed in the main for the study of the social problem. It is quite true that settlements have not realised all that have been hoped of them; but to say they have failed is hardly kind, and, moreover, is not true. On the contrary, it would be difficult to over-estimate the influence of the settlements in creating or fostering the present sense of social responsibility which is stirring the churches like a February thaw. We do not ourselves expect quite so much from the Institutional Church as Mr. Horne does. But within limits the movement is a good one; and the leadership of a man

whose faith knows no qualifications is a splendid preparation to making these limits as wide as possible.

"VERY serious," says the *Church of England Pulpit and Ecclesiastical Review*, "is the decrease in the number of candidates for Holy Orders. During the ecclesiastical year just concluded 558 deacons have been ordained, as against 642 who were ordained ten years ago. The average of the last three years has been 543, as compared with the average of 626 of the first three years of the same decennial period. Similarly, there has been a steady decrease in the educational attainments of ordination candidates—judging, that is, from their possessing university degrees. Ten years ago fifty-nine per cent. of the deacons ordained were graduates of either Oxford or Cambridge; but this year only forty-nine per cent. had taken degrees at these universities."

THE November number of the *Manchester University Magazine* contains a portrait of Mrs. Fielden, of Todmorden, and an interesting article on her educational work. At the close of the last session she received from the University the honorary degree of Doctor of Letters. "Outsiders," says the writer of the article, "may be inclined to suppose that this honour has been conferred as an acknowledgment of Mrs. Fielden's benefactions to the University, and to other places of education in Lancashire; but, as the Vice-Chancellor pointed out at the time, this is by no means the case. She was for the greater part of her life a devoted teacher of young children, a student of educational methods, and lecturer to teachers, working for the improvement of education in days which now seem to us the dark age of Elementary Education—long before the era of the Board School." A native of Liverpool, where she was born Nov. 5, 1819, a daughter of Mr. J. Aston Yates, and granddaughter of the Rev. John Yates, of Paradise-street Chapel, who founded the first undenominational elementary schools in Liverpool, Mrs. Fielden from early years took a deep practical interest in education, as witness her schools at Todmorden, and her evidence before the Royal Commission of 1888. She founded the Chair of Education at Owens College, and continues to the present time her generous interest in the progress of the good work.

THE Christmas Mystery Play *Eager Heart* is again to be given in the Hall at Lincoln's Inn on Wednesday and Friday, Dec. 12 and 14, at 8.15 p.m., and on Thursday and Saturday, Dec. 13 and 15, at 3.15 p.m. Tickets ranging from 2s. to 10s. may be had at the Montague Fordham Gallery, 9, Maddox-street, or from Messrs. Chappell & Co., 50, New Bond-street, W.

LOVERS of flowers will find much pleasure in turning over the pages of Mr. H. B. Pollard's pamphlet, "A Garden ever in Bloom." It is, indeed, only the advertisement of an Evesham market gardener, but it makes a charming picture-book, and certainly serves its purpose in making one want to get those flowers.

ESSAYS ON SOCIAL QUESTIONS.*

THE Wesleyan Methodist Union for Social Service has not been long in justifying its existence. This volume is an admirable introduction to the study of that large range of subjects known as social questions, especially to those who approach the consideration of them from the point of view of Christian sympathy.

The editor writes modestly as to the claims of the book to public attention, but what he does claim the contents of the book fully confirm. It is written, so it is urged, from the point of view of Evangelical Christianity. We welcome with congratulation and delight a new note in Evangelical Christianity, which this work proves. "Salvation," says Mr. Keeble, "means much more than the salvation of the soul. . . . It involves the whole man, and in real measure finally the whole environment. . . . Christian personalities cannot flourish in a malignantly unideal, tempting, corrupting social atmosphere or industrial condition. They may live heroically, like trees on a bleak coast, but they never realise their potentialities, and may perish." The simile is a good one, and helps us to see the beauty which has been, and can be added to human character by helpful and encouraging conditions of life.

The essays are divided into three sets of five each, headed respectively Historical and General, Labour and Poverty, Citizenship and Service. The fifteen contributors naturally send articles of unequal value. One wonders why it was thought necessary to drag John Wesley into a work of this kind dealing with social problems of the twentieth century. To our idea he does not seem at all at home. Mr. Rattenbury, who writes the article on "John Wesley and Social Service," tries hard to bring some of his recorded sayings into line, venturing the deliberate opinion that he, John Wesley, would have been a Socialist, wherein Mr. Rattenbury only declares his own political faith, not that of John Wesley. The article on the "Drink Question" is inferior to the rest. The course of study recommended in this essay would occupy the lifetime of any ordinary man, and leave him very little time to pay any attention to the subjects dealt with by the other fourteen essayists. The reader will find six articles at least of really first-rate ability and most helpful to any study of the questions with which they deal: "The Call and Credentials of Social Christianity," by Harry Bissiker, M.A.; of the Leysian Mission; "Christianity and Socialism," by Frank Ballard, of Newcastle-on-Tyne; "The Citizen and Unemployment," by George W. Macarthur; "Gambling, a Social Cancer," by J. Ash Parsons, also of the Leysian Mission; "The Housing of the Citizens," by Arthur Page Grubb, assistant editor of the *Methodist Times*; and "Women and Social Problems," by Marie Stuart.

Mr. Percy Bunting's article on "The Land and the Citizen," is well worth reading, but it is very timid and cautious

in its treatment of a subject which probably more than any other calls for firm and drastic measures of relief.

Mr. Bissiker's essay we heartily commend to those who are looking askance at the movement in our own community to identify the churches with social reform; or at least with the desire to study it. Early in this article Mr. Bissiker reaches the sound dual position: "For social reformers to separate themselves from Christianity would be to abandon the only power which can transform these ideals into realities. For Christian workers to regard social conditions as outside the sphere of their activity and influence would be to betray a maimed conception of the teaching of their Lord, and a partial appreciation of the meaning of his life and death." The argument here stated is well maintained throughout the essay, which insists on the power of the motive force of Christianity in dealing with the evils of the conditions of life as well as with life itself, showing, by the way, the interdependence of these conditions upon one another, and clearly points out that the message of Jesus to the world was a "spiritual message with a social application," and finally emphasises the close connection between the "malignant" (to use the editor's own word) social conditions and a degraded moral and spiritual state. Sweated industries, overcrowded and insanitary houses, easy temptations to drink and worse—these are conditions created by men, and allowed to exist by men. Unless we do all in our power to undo that which has been so vilely done and allowed to remain, we cannot free ourselves from responsibility. Mr. Bissiker, with a courage we must all admire, does not hesitate to arraign Christianity itself, and to declare that it is on trial in this matter, and according to its action will it stand or fall. "No church," he says, "which neglects the social aspect of her duty is able to give to the world an adequate expression of Christianity."

Mr. Ballard's essay on "Christianity and Socialism" supplements and confirms the article by Mr. Bissiker, but Mr. Ballard more particularly addresses himself to the Socialists who are bent upon showing their antagonism to Christianity, or at least to the Christian Churches as they exist at present. The article on "The Citizen and Unemployment" ably reviews the necessity for classification of the unemployed, and the treatment of the different groups according to their special needs, separately and not together. The suggestions for various remedies are admirably and briefly stated, and as far as we can see fairly complete. The essay on "Gambling" furnishes a clear and scientific review of the evil effects, the probable causes, and the likeliest remedies of this evil, which the writer says more swiftly and more completely demoralises its victims than any other he knows. He is convinced of the interdependence of all these problems. "Gambling is bound up with such problems as those of Poverty, Sweating, Unemployment, Housing, and the Land." We ought to add that each essay is followed by a list of recommended books and pamphlets for reading, which seem to have been carefully compiled. They might in some instances, notably on the Land question, be extended with ad-

vantage, but the object of the Union has evidently been to encourage study, and perhaps it is as well not to place too large a programme before the young people for whose use the editor explains the book has been mainly prepared.

We congratulate the Wesleyan Union upon their helpful "Social Service" in the publication of this work.

R. R.

ENGLISH LITERATURE*

It used to be a common belief among schoolboys, half a century ago, that England had never suffered defeat by sea or land—and that one Englishman was the equal in battle of three, or (though not unconscious of a little exaggeration) one would venture to say ten Frenchmen. The true glory of England, undisputed and inalienable by the chances of time one first learnt when admitted by a knowledge of other tongues and study in foreign parts to citizenship in the Republic of Letters. It is not her empire, which is of recent date, nor her commerce, which may go as it has come, but her literature which made England great among the nations with a superiority of which she can never be deprived.

"To see ourselves as others see us" is generally more wholesome than pleasant, for we are apt to value what is our own much above its true worth. But to hear and read what esteemed foreigners make of our great writers should open our eyes to merits which before we have been ignorant of, and fill us with just pride in our countrymen. And this latest testimony of a distinguished Frenchman to the interest and value of English literature should stimulate us to whom it rightly belongs to a higher appreciation of our common wealth.

From the Germans we are perhaps right to expect more, for they come of the same Teutonic stock, and their language is closely akin to ours, but that French authors of the eminence of M. Taine and M. Jusserand should each have undertaken to write a complete survey of a literature whose genius is so foreign to that of their own tongue, is a notable fact, and much to the credit both of France and England. And indeed our author would not admit that the divergence is as great as on an *a priori* view it appears to be, for German literature is on the whole a modern product. Whereas "in this lies one of the great attractions of English and French literature that they have both of them remote origins: ample, beautiful, measureless, no one will make the complete circuit of either; it is impossible to write their history in full." And it is gratifying to read the opinion of a foreign observer in opposition to the many who are despondent about the present state of letters:—"Both literatures have a splendid present betokening a splendid future. Both are alive to-day and vigorous; ready to baffle the predictions of pessimists, and showing no signs of decay. They await at all times transformation but not death. Side by side, or face to face, in peace or war, both literatures, like both peoples, have been in touch for

* "The Citizen of To-morrow: A Handbook on Social Questions." Edited for the Wesleyan Methodist "Union for Social Service" by Samuel E. Keeble. (C. H. Kelly, 26, Paternoster-row. 2s. net.)

* "A Literary History of the English People." By J. J. Jusserand. Vol. II. (Fisher Unwin. 12s. 6d. net.)

centuries, and in spite of hates and jealousies they have more than once imparted new life one to the other. These actions and reactions began long ago in the time of the Normans, and even before; when Taillefer sang Roland, and when Alcuin of York taught Charlemagne." This was written before these happy days of the "l'entente cordiale," an understanding which we cherish with all the warmer devotion because we cannot forget how frail such alliances are, and have read of the enthusiasm excited on both sides of the Channel by the reconciliation brought about at Amiens and soon followed by ten years of bloody warfare.

Quand de tels vivaux sont amis

Qui peut troubler la paix du monde ?

they sang in the Opera House at Paris, and London responded with no less exuberance of delight. But if the friendship of nations is always unstable, and no treaty is long binding, it is all the more important to insist upon those ancient and imperishable ties which bind them alike "in peace and war, and in spite of hates and jealousies" constantly recrudescent.

And to this end the present work will help all the more because, as the author says: "It is not, properly speaking, a History of English Literature," an account of books whose loves and hates sleep with their writers and rarely wake to move us, "but rather a Literary History of the English People," which lives on and is one through the ages and finds for itself continual expression in the varying moods of poetry and prose. But the task M. Jusserand has set himself is one of difficulty, and he confesses that "he wonders at the boldness of his undertaking." Indeed, it is one not to be accomplished otherwise than tentatively and in part. "The growing into shape of the people's genius and the various manifestations of it from time to time" is not to be told by way of biographies and epitomes and catalogues of works. It is, as our author pleads in excuse for the imperfection of his performance, "as difficult to measure with rule as 'the myst on Malverne hilles.'"

M. Jusserand has, as he tells us, qualified himself for the great work he has undertaken by living in our country "for a number of years in contact with the people, in calm and stormy days." Born at Lyons in 1855 he took his doctor's degree in literature at the University of Paris, and then entered the French Foreign Office. He was councillor at the London Embassy, from 1887 to 1890, and is at present Ambassador at Washington, where he may observe the latest developments of the English mind and its expression under circumstances which differ so immensely from those under which our earlier literature grew up.

The present instalment of the translated work corresponds to the first half of the over bulky second volume in French, and contains the history from the accession of Henry VIII. to the time of Spenser. Independently of the literature the brief but lucid account of the Renaissance and Reformation in England will be read with great interest by students of the History of Religion.

CHARLES HARGROVE.

SHORT NOTICES

The Way of Peace for a Twentieth Century Disciple. In successive numbers of THE INQUIRER, from August 11 to September 22, these "Seven Decades" of counsel for the deepening of present day religious life and the nurture of a vigorous faith first appeared. They are now published separately, in a form which will make them for many friends a welcome Christmas missive, and the author has the permission of the Rev. Stopford A. Brooke to quote his word of approval: "I like them very much indeed, and I am sure they will help many on the right way." Our readers have already had the opportunity of judging of the quality of this booklet. It is produced in attractive form, and we need not do more here than commend it further to the attention of our readers. It is prefaced by the following note: "The writer of the following aphorisms is indebted for the suggestion of form to the well-known work of Jeremy Taylor. The gentle reader will be both courteous and discriminating who looks for no other similarity." (Philip Green, 5, Essex-street, Strand, W.C. 6d. net.)

The Watts Pictures in the National Gallery of British Art (Tate Gallery), with Prefatory Note on the Painter, by Katherine F. Lawford. This booklet ought to be on sale at the Tate Gallery, with the official catalogues, to encourage young people especially in the study of that great series of pictures collected together in the Watts Room. Miss Lawford's notes on the twenty-one pictures are arranged, not according to their position in the room, but in the order of subjects, marking the unfolding of the artist's thought on the profoundest questions of life and human destiny. It is as teacher and prophet that we are asked to turn to Watts and the study of his pictures. "His life," Miss Lawford says in the prefatory note, "was spent in trying to help and comfort and teach through his painting. Many of his allegorical pictures are not fully appreciated from lack of the desire to understand them. They were painted to make people think. To quote from the artist's own words, 'My intention has not been to paint pictures to charm the eye, so much as to suggest great thoughts that will appeal to the imagination and the heart, and kindle all that is best and noblest in humanity.' " Miss Lawford's notes are admirably calculated to serve the purpose for which they have been prepared. (Philip Green, 5, Essex-street, Strand, W.C. 2d.)

A Manual of Services and Prayers for Guild Meetings is re-issued by the Committee of the National Conference Guild Union in a second improved edition. Music has been added in the page for the responses, and a collection of thirty-one hymns, suitable for use at a Guild service, has been added. The manual may be welcomed for private use also by others besides Guild members. (Sunday School Association, Essex Hall. 3d.)

The Moral Teaching of James Martineau, by Alfred Hall, M.A., is the paper read last July at Manchester College, Oxford, at the summer session for Sunday-school teachers. Emeritus Professor Upton says of it:—"I have much

enjoyed the reading of this Paper. I think it is a correct and admirably lucid presentation of Dr. Martineau's views, and I feel no doubt that our teachers and others will find it most interesting and valuable." It will form a welcome appendix to Mr. Hall's little book, in which he has told for young people the story of Dr. Martineau's life. The character of Dr. Martineau's ethical teaching, the inwardness of its appeal, its fundamental importance for religious faith, Mr. Hall has well brought out. The great teacher's message to teachers, interwoven as it is with his ethics, is thus summarised: "Always remember the child is on your side: that he loves the truth for its own sake: and that if you wish to call forth his admiration, you must bring in no teaching about pleasure, or profit, or worldly prudence. However much the man of position and the successful dealer may be set as an example before the child the lessons of sweet self-sacrifice, of truth, of faith and hope and love, will win the quickest way to his heart. The story of the widow's mite, of Paul faithful and hopeful in the midst of persecutions and dangers, and of Jesus loving and true to the last, will always keep their charm for the young." Mr. Hall makes good use of the "Endeavours" in his account of Dr. Martineau's teaching. His paper in this pleasant form, a small 48-page pamphlet in excellent large type, should receive a warm welcome. (Sunday-school Association, 4 and 5, Essex-street, Strand, W.C. 3d.)

BOSTON, MASS.

THE passing from New York to Boston in an instructive transition. Paris is not France, and New York is not the United States.

Boston does not surprise, or even arrest, one's notice by age, or newness, or strangeness. If you enter by the harbour and river, with their ferries and wharves, you are reminded of Liverpool at once; if you arrive at the great South Station, you may imagine yourself in Birmingham; Tremont-street in the centre suggests Princes-street, Edinburgh. But in its numerous and spacious parks, its fine, broad avenues, and its beautiful suburbs, it certainly surpasses our own cities.

Its streets are dominated, and almost monopolised, by close lines of trolley cars—electric, quick, incessant, importunate, and packed to their utmost limits with half-suffocated strap-hangers. Except in the shopping districts, nobody walks, and hence the pavements have a deserted appearance. Moreover, Boston is also disfigured by an elevated railroad. What a convenience! Why, yes, but what a noise and ugliness, and ruin of nerves! The wild scene in the subway, where the elevated dives underground in both directions, and the surface trolley cars do likewise, and where the surging crowds struggle for seats, is worse than anything on the underground in London, and forces one to abandon the illusion of a quiet and slow-moving Boston. But there is less wholesale hustle than in New York, and you can more easily get out of the racket.

Of the few old buildings which still stand in witness of Boston's historic past,

the most interesting and conspicuous are the Old State House, the Old South Meeting House, one of its most famous landmarks; Christ Church, in the steeple of which the signal lanterns gave warning of the British troops; Faneuil Hall, called fittingly "The Cradle of Liberty," and King's Chapel, which expunged from its liturgy both the king and the trinity. It is moving to preach and pray in this quaint, old haunt of Episcopacy, but all the singing was "done" by the quartet party in the gallery, and only the friendly greetings of six divines could warm the chilliness out of one's bones. Oh, Boston congregations, why don't you sing yourselves and make a joyful noise!

If Boston is the "hub of the universe," its pivot is the gilt roof of the State House. (Does a hub have a pivot?) But the modern city concentrates its better architecture in Copley-square, where the splendid public library, with Sargent's lunettes of the Prophets; the rich Museum of Fine Arts; the elaborate, but dark, Trinity Church of Phillips Brooks, and Dr. Gordon's New Old South, with its tall campanile of copper, make an imposing group together. Dr. Gordon, a Congregationalist, now draws the crowds who once thronged Trinity Church. He is earnest, honest, and direct in his pulpit appeals, has much influence amongst the Harvard students, and is not afraid to fraternise with Unitarians, or appear at their meetings. But the most interesting feature of the Boston churches is the number of Episcopal ministers in trouble with their creeds.

Why are English cities generally, and London especially, so chary with their public statues to true patriots and great citizens? Boston is more generous in its remembrance: it is rich in monuments. Columbus and Ericson, Washington and Franklin, Harrison and Lincoln, Winthrop and Andrew, Adams and Quincey, Everett and Prescott, Webster and Sumner, Hamilton and Horace Mann—these and other worthies in conspicuous public places speak daily to the passer-by of the heroes of his history. One is made to cry continually, "London, please copy." The Channing monument in Arlington-street is a disappointment, bearing no comparison with the fine statue at Newport. When will there be an Emerson? Why not?

Boston and culture are supposed to belong to each other, and always go closely together. How far this is the case, if a high test be used, it is not possible for a visitor of two months' to fairly gauge. Boston is fond of melodrama, especially of a scriptural flavour, and it is not quite sure about the "message" of Bernard Shaw. But in that little matter it is, perhaps, not peculiar. H. G. Wells succeeded in fluttering the doves of the Bostonians by characterising their culture-ideal as ineffectual and unoriginal, distributing souvenirs of the past instead of making contributions to the present, collecting autotypes and plaster casts instead of creating new works, wasting leisure and energy on genteel remoteness, and thus frittering away moral and intellectual possibility. A scathing and unsparing indictment and, doubtless, guilty of over-statements. It may rank with the old canard that America is the most common-schooled and least educated coun-

try in the world. But each structure hints at a danger of which the true educator is not unaware. The American system of university training seems to raise the average of general attainment, while lowering the standard of special scholarship. Be that as it may, however, two features to admire meet the observer everywhere. One is the keen, if sometimes restless, inquisitiveness after fresh knowledge typified in the phrase "I want to know." The other is a much readier willingness than with us to exchange opinions on burning questions. There is no precautionary clause in their debating societies that "Religion and politics shall not be discussed"! It may be, perhaps, that the absence of a state church places all variant theologies on the same level of acceptance, and that the non-existence of a hereditary House of Lords gives no special prestige to one school of politics. The fact remains that the interchange of candid opinions, and the intercourse of frank opposites is more open and free, and in a delightful way. As an instance may be mentioned the Twentieth Century Club. This club was established "to promote a finer public spirit and a better social order," but its method of procedure is not to enrol members of any one social or political colour, or to commit them to this or that panacea, but to hear both sides of a plan or idea, and to offer a free arena for every earnest reformer. Charles Fletcher Dole, the president and chairman, is our honoured minister at Jamaica Plain, whose works have an English circulation, and under his leading this vigorous club of earnest men stands for ideal ends in Boston. Public Biblical lectures are given in the Club Hall, but the chief interest centres in the weekly club luncheons and debates, at which special speakers introduce their own subjects. To be an invited English guest is a very pleasant privilege, and to be allowed to go for the opener a special honour. But when a university professor, announced to speak on "The Higher Culture," indulges instead in a strange tirade against Latin and ancient literature, on the ground that they are useless and dead, and the past so much meaningless dust, how can you sit still in your place? One sometimes fears that the Americans have neither appreciated nor assimilated the past in their ideas, and that in their roll of fame the scholar is not on the list. But Boston business men are not all utilitarian, and there were many in the room who responded to the plea for a truer and wider sympathy, for a culture which blends history and prophecy into ordered unity, the impulses of the past with the ideals of to-day.

F. K. F.

If my soul be made alive, no matter who ministers to me; and if not, the ordinances of the church, whether high or low, orthodox or heretical, are of no validity so far as I am concerned. The diseased man who is restored to health cares little whether his physician wear wig or cowl, or receive his diploma from Paris or London; and so to the regenerate man it is of little moment where or by what processes he became a temple of the Holy Spirit.—*Channing.*

IN THE CROW'S NEST.

WINTER is here in our Rhaetian Highlands. Snow lies everywhere, not deep, but hard; the sun shines gloriously through frosty air, and everybody is in a good humour. The very conductor who examined [my twelve-journey ticket between Samaden and St. Moritz beamed kindness on all his subjects. (I wonder what his mood is like at the other end of the journey, down in Rheintal.) He took the poor worn card, fringed with twenty-three punch-holes, looked at it pityingly, then at me, withdrew his instrument as if overmastered by compassion, nerved himself, did the deed, cried "Schluss!" as if a book and a life came to an end together, punched the ruin, and passed on. It was the slightest piece of by-play, without a touch of buffoonery, but genuinely humorous.

Humour is but the effluence of good humour. How comes it, then, that humour is so often concerned with the uncomfortable or the gruesome? And how comes it that wit, which we are always distinguishing from humour, because we cannot help thinking of the two together, joins hands so often with malice? While we are in a good humour, let us think it out.

We are all of us humorous sometimes for the worst tempers have their little lapses into kindness, but some of us are never witty. "To be a well-favoured man is the gift of fortune, but to write and read comes by nature." Some are born witty, and some have wit thrust upon them, but none ever achieves wit; were it otherwise, we should all achieve it, and life would be too meteoric for endurance. But there is comfort for the unwitty. Let us reflect that wit lodges not so often in the pate of the sage as in that of the scatter-brained chatterbox. "Reading maketh a full man, conference a ready man." Now readiness is a great part of wit, and fulness no part at all. But readiness is not everything. Who does not know somebody, too ready by half, who always goes off at half-cock? A man with all his wits about him is no more likely to be witty than a man with all his wealth about him to be rich.

Art and effort will not create wit, but it is to them that a keen, fine, genial, sparkling, delicate wit owes its razor-edge, its needle-point, its glow, gleam, bouquet. Perfect wit is Italian Aphrodite in a Parisian gown.

O quae beatam Diva tenes Cyprum et
Memphim carentem Sithonia nive
Regina,—

robed by Worth, fresh from your maid's fingers, what would you be like? The sleepy grace divine, as of some sleek, unruffled tigress, the easy sweep and decision of gesture, are as much out of scale in one of our drawing-rooms as "that large utterance of the early gods." Cytherea must halve her stride and her tones, learn to imply a gesture in a glance, to be still without being statuesque, and to be not merely graceful, but dainty. And when the Olympian savage has been tamed and cramped to our anæmic manners, what she has lost in bounty and grandeur of bearing will be more than made up in mystery, in the charm of reserve.

Where downright beauty can do no more than delight—this is a secret that every mountain in old free Rhaetia whispers—beauty which is hinted, possible, left aside of direct consciousness, will bewitch.

Wit is the more brilliant when it is controlled and urbane. Since it consists only in the appreciation of others, and Adam only began to be witty when Eve was created, it must be meted by the measure of the hearer's brain-pan. Perfect wit is that which shall win the untroubled smile of a cultured lady.

But we must put on stronger glasses. What is this readiness, which makes so great a part of wit? There is mobility in it, and resource. Mobility is for the element of the expected, begets point, is pat to the occasion. Resource is for the element of the unexpected. It finds ever new ways of causing that little shock which is the voucher and hall-mark of wit. It is for the sake of surprise rather than of point that wit dwells in phrases. A lance may be as pointed as a tack, but for the schoolboy's purpose, to add interest to his master's down-sitting and uprising, a lance is useless. Where is the elephant found? asks the riddler; and replies, The elephant is seldom mislaid. No mammoth ever scared market-woman by scurrying from behind a bramble. An eighty-ton Krupp is noisier than a pop-gun, but it does not make so many people jump.

Wit, then, is a coup, a spark, a flash, whereas humour burns like a steady fire, in proportion to its fuel. But the wood may crackle and scintillate. A mile of humour may be strung together of inches of wit. Some of Shakespeare's humour, some of Emerson's, is like a sky full of stars. Still, though spontaneity is the soul of wit—brevity is but its waist measure—though forced wit is no wit, yet there is true wit, is there not, that smells of the lamp? Hood's puns, Sheridan's impromptu epigrams, show chisel-strokes. Charles Lamb screened the *nisus formativus* behind his stutter, Charles Matthews behind his dramatic pause. Their labour went, however, not to manufacture, but to adorn. You may detect the limelight box, but the bubbles are genuine, and no candid soul will deny that they look prettier by limelight. Moreover, you must have your apparatus ready; in other words, you must have spent some time in compressing explosive gases. And you must aim straight before the bubble bursts:

Foam-born Aphrodite, goddess of bubbles, leaps at each call as erst on Cythera's beach. But as she rises she feels the cling of her frock, and in an instant the code closes round her. Still the impulse of her first movement prevails to seize, out of all permitted postures, looks and phrases, on that which may most gracefully express it. Given a good steel blade, good grinding, setting and strop-ping make a good razor. You shall grind, set and strop bad steel till doomsday, and wear a blue face then.

We seem to be some way from our goal. But I think we have made progress; and we will go further another time.

E. W. LUMMIS.

CONGREGATIONALISTS AND UNITARIANS.

SIR,—Permit me, as an ex-Congregationalist, a word on the *rapprochement* of Congregationalists and Unitarians. I use the word advisedly because, unless I am much mistaken, the movement is mutual, and is, in both cases, upward and progressive. If, on the one hand, liberal Congregationalists are moving towards the Unitarian conception of God, on the other hand liberal Unitarians are moving towards the Congregational conception of Jesus. If the former body is making for a more rational religion, the latter is making for one more emotional. The Congregationalist of the broader school, looking round on the theological position of the modern Unitarian, finds himself largely in agreement with it. And when he says so, and speaks of his attitude as *new* (and new it is to him) nothing is gained by the Unitarians retorting: "This is what we have been proclaiming for half a century"; for there is something more to be considered than the theological position, and that is, denominational effectiveness, or the practical issues of church work. The Congregationalist has far less fear of his creed than of his creed's "dynamic." Whatever he lets go, to this he must cling—a power to reform, gradually, or, if need be, suddenly, the morally and spiritually debased and lost. His Gospel must be a "power of God unto salvation," or it is to him no Gospel at all. Looking round on the generality of Unitarian churches, or judging them by their own reports and confessions alone, he sees that the gain of a more liberal theology is frequently heavily discounted by a loss in effective command over the characters of men.

From what I have seen of Unitarianism from within during the last three years I am convinced that, while the average Unitarian minister is alert to the findings of science, of historical and Biblical criticism, and to new light from whatever quarter it breaks, he is little more so than the average Congregational minister; whilst the average Unitarian layman (there are, of course, many far above the average) is conspicuous for his indifference to religious questions of all kinds, and is in this respect far below the average Congregational layman.

As regards the supreme claims of conscience and reason, the world is indeed coming round our way—the way of Channing, Parker, and Martineau; but if we Unitarians lay the flattering unction to our souls that the New Theology has been evolved out of our little denomination, erudite and unfettered as it is, we are but indulging a coinage of the brain. For everyone knows that Unitarians and Congregationalists alike owe that heritage to scholars of Germany, scholars of the Anglican church, and some few learned Free Churchmen, but most of all to that noble train of scientists, who, by their unflinching pursuit of truth, have revolutionised our ideas of the Universe, have given to the terms "God" and "man" newer and grander significance, and have forced out of their narrow grooves the theologians and dogmatists.

If, waiving, as not proven, the miraculous episodes of the Virgin Birth and the Resurrection, our Congregational brethren

deduced from the Immanence of God the Divinity of Jesus Christ, shall not we Unitarians rejoice that they have come thus far? Shall we not meet them there; rather than chide them with having got no further? Shall we not lay aside that "bitter suavity" (to which so many among us are prone, and of which Mr. E. W. Lewis not unjustifiably complains), also that tone of impatience gendered by years of ostracism and obloquy, and prove to the world that the New Unitarianism stands quite as much for the Unity of Man as for the Unity of God? Are not our differences with our brethren largely differences of definition, or rather differences due to our failure to define our terms at all? Are Human and Divine two different things, or extremes of the same thing—the Universal Life of Intelligence and Spirit? May it not be that the Divine is but an expansion of the Human, the Human but a limitation of the Divine?

In a recent sermon, Dr. Horton, the well-known Congregational minister, said: "There is conflict between the orthodoxy of yesterday and the freer and more progressive thought of to-day, and in that controversy no one can help seeing that Unitarianism, in one form or another, is presenting itself to the intelligence of this country with a force and with a sincerity which make a deep impression on large numbers of professing Christians. It seems to me that we have not seen Unitarianism so confident or so powerful since the days of Channing and Theodore Parker in America. We must not leave young people in uncertainty. On this question of Unitarianism we must try to instruct and to help one another. We want truth at all costs. For my own part (I say it with the deepest reverence) if Jesus Christ is not the Son of God in a unique sense, and if He is not the Divine Redeemer who died for the sins of the world, precious as the faith has been to me, I am going to surrender it. I will not cling to the Divinity of Christ, nor will I cling to the doctrine of atonement simply because it is orthodoxy; it shall be true before I cling to it, and if it is proved false I surrender it. We must face that question with the utmost frankness, and be prepared to reason it out, and give the reason for the faith that is in us."

What more can we want than that? It is candour incarnate. It is also a challenge. If, indeed, we Unitarians are exceptionally confident at this present moment, conscious that freedom of thought is winning all along the line, buoyant with a sense of power which naturally results; if the gates of opportunity are opening to us wider than ever; let us see to it that our confidence degenerate not into conceit, our power into arrogance, and that with becoming humility we share the spoils of Time and Truth with our brethren of all the churches, admitting that other men laboured, and we are entered into their labours.

ALFRED THOMPSON.

Old Meeting House, Dudley,
Nov. 27, 1906.

SELFISHNESS is the direct antagonist to the sense of the Infinite.—F. W. Newman.

WITH gladder eyes I read Thy holy book,
Because Thou art the eyes by which I see;
Jones Very;

SUGGESTIONS ON "RESTATEMENT."

II.—THE GOSPEL.

THE inadequacy of the formula "Back to Jesus" is patent when it is seen to mean that Christianity is not a growing life, but a finished article since somewhere about the year 30. The grain of mustard seed is thus condemned to remain a grain, and the birds of the air will never lodge in its branches. But if we are in earnest with the doctrine of development, we can see that the seed and the tree are really one life. Even in simple Galilee the form of the Gospel was conditioned by the needs it had to meet; the need, *e.g.*, to deepen morality into love; to organise the life of man more expressly into a redemptive process; to organise human fellowship into a system of divine aims and ends; to show the human bond as at once our tragedy and our hope, and so to make man reveal God; to emphasise sin and yet destroy its power; to explain the world in the light of personality, and raise the values of personality all round. All these needs it met, as the developed Gospel meets them to-day. The essential point is and was the revelation of *Divine things in terms of humanity*, the revelation being found in the perfect converse between Jesus and his Heavenly Father. This, however, meant much more than prayer and meditation. He found the Father most in the interactions of the spiritual organism which we know as the moral life; in which individual men are the constituents, but where the overruling purpose is God. Thus the solidarity which is implicit in every moral act became explicit and consciously felt in the communion of saints.

All these elements of the Gospel have been variously worked up into the great creeds. Our restatement, however, must be (a) spiritual rather than supernatural; and (b) humanist rather than anthropomorphic. Thus (a) in preaching God, we aim at giving men a "sense of God," which means the sense of God which Christ had. The only way to do so is to bring men somehow under the charm and into the passion of Christ's personality, make them feel how fine and enthralling are the essences of Christian piety, penitence and valour, as they are known in numberless lives. To come thus under the spell of Christ is to know God. (b) Forgiveness and salvation are no longer external events or transactions. They are processes working through the age-long toil of Christian self-sacrifice, not to be completed until every soul has come to the perfect light, and seen the dark horror of sin purged in fires of love. We are saved just in so far as we embrace the saving purpose and suffering of Christ's church: "Saving faith" means that we are so thoroughly convinced by the revelation of love therein, that saving love henceforth becomes our own impulse; we are saved just in so far as we save. To "believe in God" is thus the same thing as believing in man; in man's imperishable ideal, here brought down from the clouds, and embodied in a growing life. The modern problem is how to make the world take its own ideals seriously. For answer, it needs to be thrown hotly on those Facts which show these ideals as Reals. That is where Christianity meets the case. It can realise them because it happens to be their source. W. W.

THE CHILDREN'S COLUMN.

HAVE you children little gardens of your own? I hope many of you have, for then you know the great delight of sowing seeds, and watching them come up and grow and bloom; and then, no doubt, you can do as we children did—vie with each other as to who can be the first to pick a little bunch of your own flowers for your mother on a Sunday or a "buttonhole" for father; or as to whose mustard and cress and radishes will soonest be ready for the breakfast table. A garden is a never-ending delight.

Is it not wonderful to think of all the different kinds of seeds that there are, and how each flower bears just its own seed and no other; and that each brings out just its own plant, and no other? So that if the farmer is short of oat seed he cannot sow turnip seed instead, and hope to get a crop of oats from it; nor can you in your garden sow sweet peas and expect to get mignonette. As Paul says: "What a man soweth that shall he also reap"; and as Jesus says: "Each tree is known by its own fruit, for of thorns men do not gather figs, nor of a bramble bush gather they grapes."

But when we had our gardens one of the little girls who had been looking at hers came running in to our mother, exclaiming, "Oh, mamma, what do you think! I planted a bit of lilac and it came up 'old man'!" (That was the name we had for a very sweet-smelling shrub.) Of course, mother and all the children laughed, knowing that to be impossible; and the little girl was shown that she must have been mistaken as to what she had planted, or else that the bit of lilac had died and the "old man" had sowed itself close by.

But the little girl's mistake serves us for something better than to be only laughed at, for we have each got a garden to plant and look after, in which it is as true as in the gardens which we tended as children that if we plant lilac it *can't* come up "old man." For if a child allows himself to be mean and selfish, that seed can never bring out beautiful flowers and fruit. When a time of trial comes that child will not do any noble or unselfish thing. He did not weed his garden, throwing away the weeds and leaving space for the beautiful plants to grow and thrive; and so, when the seed grew up it could only bring forth weeds. "Of thorns men do not gather figs."

Long ago I read a story about a widow and her two children. The mother was dotingly fond of Edward, and spoiled him in every way; she taught his sister Maggie to devote herself to him also, and could not bear to thwart him in anything. Edward was rough and selfish and overbearing, and never attempted to refuse any of the spoiling or to behave kindly and nicely to his mother and sister. So he grew more and more selfish and disagreeable. His garden was planted with "thorns," from which no "grapes" could come. After many years, during which he grew more and more selfish, and when he was grown up, he did something so dishonourable and wicked that he was obliged to leave England and go to America where no one would know what he had

done, to try to earn his living. Maggie was to go with him to make a home for him. They got ready and said good-bye to their friends, and set sail in a ship from Liverpool. But before the ship had passed the Orme's Head she caught fire, and the fire spread so quickly that it could not be stopped. The boats were lowered and the order was given for the children to go first and then the women. Edward got hold of Maggie by the arm and dragged her on towards the boats. As they stood waiting on the deck, a poor woman whose children had been taken first into one of the boats was close beside them, and when the word came for the women to go next, Edward dragged Maggie on, meaning to get in with her; but Maggie gently put the poor woman before her that she might be sure to go to her children. The fire was roaring and blazing behind them, and coming nearer and nearer, and Edward pressed on; and though roughly pushed back and told that only women were to go, and that the boat was more than full already, he tried to jump into it, but fell into the water and was seen no more.

Maggie was saved by her lover, who lashed her to a spar, and swam with her till they were picked up by a boat. Edward's body was washed ashore afterwards on the Welsh coast, and the poor doting mother who had parted from him so lately, only saw his face again after death.

The selfishness in which Edward had indulged himself all his life was his master when a trial came, and he died as he had lived—in selfishness. "There is no corrupt tree that bringeth forth good fruit."

It is the same in all of us, and in all we do. Sometimes a child accustoms himself to saying things which are only *half* the truth, for fear of being laughed at, or blamed or punished. He has not the courage to be true, and *does not try to gain it*; and some day he tells a whole big lie, which is the fruit from the seed he has been sowing. But we have all read and heard of people who so clung to what they felt to be true that they bore persecution for it, and even died a savage death rather than be false to it, and you cannot conceive that *they* could ever have told half truths, or feared to be ridiculed, blamed or punished. The seed *they* had sowed was *truth to the core*, and it bore its own fruit in a great act of faithfulness:

And so if we allow ourselves to be idle, rude, inconsiderate, selfish, cowardly, disobedient, or any other bad thing, we are sowing seeds which must bear their own fruit; not the fruit borne by industry, gentleness, thoughtfulness for others, unselfishness, courage, and obedience, any more than a field sown with chickweed could bear a crop of wheat; and no more than the bit of lilac could come up "old man." We are sowing seeds all our lives, and it is a grave thought how much it matters what we sow while we are young.

GERTRUDE MARTINEAU.

In the progress of each man's character, his relations to the best man, which at first seem only the romances of youth, acquire a graver importance; and he will have learned the lesson of life who is skilful in the ethics of friendship.—*Emerson*.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, DECEMBER 1, 1906.

FINAL APPEAL FOR THE MARTINEAU MEMORIAL.

A DRAWING of the proposed Centenary MARTINEAU Memorial at Norwich, with plans prepared by Mr. H. CHATFIELD CLARKE, is issued as a supplement to this week's INQUIRER, and there is also a letter from Mrs. MOTTRAM, the devoted secretary of the Memorial Committee, giving an account of the present position of the fund.

It will be seen that the building is designed in a style of domestic English architecture, thoroughly in keeping with the fine old chapel and neighbouring houses. It is to be a brick building, as the Octagon is, and for the roof red tiles are to be used. The plans show, on the ground floor, an ample vestibule and entrance hall, an infants' class-room 38 ft. by 28 ft., and another class-room 24 ft. square, together with kitchen and other accommodation. The first floor is reached by two broad staircases opening upon the lecture hall, which is 48 ft. by 38 ft., estimated to seat an audience of from 300 to 350. The class-room, 24 ft. square, is repeated, and there are two smaller rooms, while at the back of the platform is another room, separated only by a movable partition, so that it can be used as a stage when required. If the building could be so constructed that the large class-room might also be separated only by a movable partition, the hall might then, on occasion, seat 500 or more. On the second floor there is a further recreation or billiard room, the window of which is seen in the gable. At the back of the building outside there is provision for an iron emergency staircase.

This building, it will be remembered, is to be erected only on the larger half of the site, which the Committee were obliged to acquire as a whole. One of the other smaller houses, which will be left standing, is to be for the chapel keeper, and the other should bring in a rental of £20. Thus the Memorial scheme has been reduced, as Mrs. MOTTRAM says, to the minimum of what is

essential to the effective carrying on of the work of the school and congregation; but the building, as Mr. CHATFIELD CLARKE has designed it, will be recognised, we trust, as not unworthy to stand as a Memorial of our great Teacher in the city of his birth.

It must, however, be distinctly understood that this Memorial is not yet achieved. There is still need of strenuous effort and generous giving, if the hope which has been cherished of such a fitting commemoration is not to end in bitter disappointment. The need of the schools is urgent, and the work of building ought to be begun at once. The congregation of the Octagon Chapel feel this very keenly, and have undertaken to be responsible for another £500 among themselves. This leaves £1,300 still to be given by other friends, who have faith in the future of the Octagon, and desire a memorial in Norwich worthy of JAMES MARTINEAU. But unless this amount can be promised by Christmas, so that the congregation may feel justified in beginning operations in the New Year, we are afraid that these plans must be abandoned, and something far less adequate, both to the need and to the occasion, be schemed instead.

Therefore it is that we have headed this article, "Final Appeal for the Martineau Memorial"; and we will venture to ask in all seriousness, Can we endure such a wrong to a great memory? It would be a humiliation we do not like to contemplate.

We have been looking at the list of subscriptions printed in March of the present year, and cannot help thinking that many of these were given in the expectation that a very much larger number would wish to have a part in this Memorial than has proved to be the case. There will, we must hope, still be many fresh donors, when the urgent need is understood; but we will ask friends to look again at that list, and, remembering the seriousness of the issue, to consider whether there are not, in a good many cases, guineas which might become tens, and tens which might be fifties, or even more. Is this an improper thing to say? The writer of these lines is a person of narrow means, but he will thankfully double his own humble donation of £5 if other friends will do the same, and so secure before Christmas that the Memorial shall not fail of worthy completion.

We may, perhaps, be forgiven if we recall at this moment some of our earlier pleadings in this matter. At the time of the Centenary celebration we wrote in THE INQUIRER of April 29, 1905:—

"More than eighty years ago JAMES MARTINEAU came home to Norwich, after the first term or the first session of his student life at York, and in the zeal of his new purpose to be utterly devoted to the work of the ministry, took part with

others, of kindred spirit, in the establishment of a Sunday-school in connection with the Octagon Chapel. This is now an oft-told tale, and the great traditions of the school are known and honoured, and with them the memory of other faithful workers and the names of Dowson, MOTTRAM, BOLINGBROKE, MADGE, WADE, FREEMAN, STEVENS, and many another. The boys' and the girls' school both have done for generations admirable work, and they are to-day alive with a strenuous and eager purpose, and the life of the congregation is largely wrapt up in the schools, and in the other helpful work associated with them, into which a great band of young people, who hold the promise of the future, full of zeal and hope, are being drawn. But now these schools, and this social work of brotherly helpfulness, the mark of a living church, require a fitting home, and unless it is secured, the promise of the future may be sadly disappointed. What more natural than that into this grateful commemoration of a great life should be brought this thought, instinct with his faith, very near to the deepest sympathies of his heart, of the MARTINEAU Memorial Hall and Schools?"

And a year earlier, in THE INQUIRER of April 23, 1904, having told for the first time of the proposed Memorial and of the needs of the school and congregation, we said:—

"We cannot doubt that Dr. MARTINEAU himself would have ardently welcomed such an opportunity to strengthen the good work, which he had so much at heart, in the city of his birth; and when this appeal is brought before the notice of the generous supporters of our churches, who have the means to give largely, where there is need, we trust that they will realise not only the significance of the occasion, to honour a venerated memory, but may rejoice to be thus associated with his spirit of faith and earnest service, in a great work of practical helpfulness."

Hope has been deferred for more than a year after the Centenary; yet we will recall also what we wrote on the eve of that celebration, in THE INQUIRER of March 4, 1905. We told then of the purchase of the site and of what more was required for the buildings, and added:—

"This is far beyond the unaided powers of the congregation, and can only be accomplished by the cordial and generous co-operation of many friends. This has been already recognised in the purchase of the site, and we would venture once more to express the earnest hope that this idea of a Norwich Memorial may kindle the faith and the imagination of our people, as a thing in which all should heartily and thankfully unite. It is not only that we desire to make this visible Memorial of our great Teacher worthy of the occasion, unpretentious indeed, yet noble and beautiful among buildings dedicated to such high ends, but that we are also to strengthen the work and the testimony of our faith in one of our historic chapels, in the chief city of a great province, on which far more depends than the prosperity of one



PERSPECTIVE VIEW AND PLANS OF THE PROPOSED MARTINEAU MEMORIAL HALL AND SUNDAY SCHOOLS, NORWICH.

congregation. Without a few really great gifts, such as generous hearts and ample means can give, we fear the end so ardently desired cannot be attained; but with these, and with a general response from the members of our churches and other friends throughout the country, and as we will dare to hope from friends in other countries also, our faith will be justified, and a memorial to JAMES MARTINEAU will be raised in his native city, worthy of the great name we seek to honour, and adequate to the needs and the growing possibilities of a religious work, true to his spirit, and identified with the most cherished interests and affections of his life."

THE MARTINEAU MEMORIAL.

SIR,—Many of your readers, being subscribers to the Norwich Martineau Memorial Building Fund, will no doubt be interested to hear of its progress to date, and to see the perspective drawing of the proposed buildings which accompanies the present issue of THE INQUIRER.

The plans have been prepared in consultation with Mr. H. Chatfield Clarke, during many months of most careful consideration, eliminating to the utmost all superfluities, and reducing to a minimum even the needs to be supplied by these buildings.

The lowest tender for their erection comes out at £1,183. This sum includes heating and lighting, but not architect's fees.

In addition to this it will be necessary to put into repair, for letting purposes, the two remaining houses on the property, the cost of which is estimated at about £256; and to provide furniture for the new buildings at a similar figure; so that a total of £4,683, plus architect's fees, is required to complete the scheme. Against this sum the total present amount of subscriptions, paid or promised, is £2,880. We are thus altogether about £1,800 short of the sum required. The question then remains, Can we, having now everything in readiness to begin our much-needed Memorial Buildings, commence them in face of so large a debt? The appeal has, so far, taken just three years; it is with difficulty we have kept the Sunday-schools going during that time; and every week of delay in providing the new accommodation not only prolongs the difficulty, but means also risk of losing scholars. We are, therefore, most anxious to make a beginning early in the New Year.

Our congregation has done, and is doing, its utmost, and is willing to undertake to raise another £500 in addition to that already raised by them and included in the foregoing estimate. But that still leaves us with £1,300 to raise from outside.

Under these circumstances we venture to think that this candid statement of our position may move some of those friends who have already helped so generously, as well as some who have not yet responded, to provide the remaining sum of £1,300.

It will be remembered that Mrs. Russell Martineau and Mr. Frederick Nettlefold have already promised an additional

£100 each, on condition that the whole amount needed is raised. These sums are included provisionally in the £2,880 named above.

May I, in conclusion, ask those who have kindly promised contributions to be so good as to send them to me at their convenience?

(Mrs.) F. A. MOTTRAM,

Hon. Sec. to the Martineau Memorial Fund (on behalf of the Octagon Chapel Committee).

The Birches, Bracondale, Norwich.

ADVENT ADDRESSES.

BY THE REV. EDGAR I. FRIPP, B.A.

II.—THE ROMAN:

"I am ready to preach the Gospel to you that are at Rome also."—ROM. i. 15.

LAST Sunday I spoke of the relation of the Gospel to the religion of the Greeks. That religion I said, in its higher aspects, was a worship of reason and beauty, that it was the faith of a people with a genius for philosophy and art, that it was a faith which contributed not a little to Christianity, as we may see, for instance, in the Fourth Gospel, and in very important ways benefited the Church. But it had to yield to Christianity for the following reasons:

(1) It was too unstable, too theoretic, to give men peace and strength. It did not sufficiently lay hold on the eternal truth and steadiness of things. (2) It gave men a philosophy, while Christianity gave them a revelation. The Greek thinker discovered God, made his way to Him by the slow and laborious methods of reasoning; the Christian teacher, like the Hebrew prophet, knew God by the intuitions of the conscience and the spirit, and knew at the same time that God knew him. If the Greek intelligence *discovered* God, to the Christian conscience God *disclosed Himself*. (3) The Greek was ever tempted to put culture above righteousness, to take life philosophically or artistically rather than as a solemn duty. (4) Consequently, we find among the Greeks an inadequate sense of sin. They were more troubled at being stupid or tasteless or ungentlemanly than at being wicked—angry with themselves for their want of sense or good breeding rather than their injustice, envy, impurity, or uncharitableness. (5) They had a very imperfect conception of suffering and self-sacrifice. The great secret of the Cross was, for the most part, foolishness to them. (6) They believed in slavery, held the abominable doctrine that the culture and refinement of the few was only possible through the servitude of the many. (7) Lastly, as a natural result of the foregoing—of wandering desires and theories, the predominance of the understanding over the conscience and the affections, and imperfect conceptions of sin and pain and self-denial—they had a very weak faith in immortality. Too little acquainted with the eternal qualities of love and duty, they had small belief in eternity. A future life seemed to them, as it always must to men who have not felt the unfathomable depths of the Spirit, too good to be true. The Christian interpretation of things is just the reverse of this. It declares that if we only sufficiently realise life, what it is

and what it means, we shall see that nothing can be too good to be true.

This evening I will speak of the religion of the Romans. First I will say something of the relationship of the Roman faith to the Greek; and then, perceiving to some extent why the Roman temperament and way of life proved stronger than those of Greece, we shall be prepared, perhaps, for the triumph of the Gospel over Roman Stoicism.

In the time of Christ Greece was a part of the Roman Empire. The brave and brilliant people, famous for all time for its capture of Troy, its repulse of the Persian hosts, and its conquest of Asia as far as the Indus, had yielded before the steady march of the legions, and suffered its romantic territory to be annexed by Rome. The land of Homer and Miltiades, Pericles and Alexander, paid tribute to the Cæsars. Though Greece in a striking manner avenged herself on her conqueror by spreading her language and thought and taste into the very heart of the Empire, Rome was her master. Her intelligence and resourcefulness were no match for the Roman discipline. The conquest of the gifted Greek by the plodding Roman is probably the most significant illustration in history of the superiority, in the long run, of perseverance over talent, of morality over intellectual genius.

As I have said, the Greeks had brains and sensibility. There never was a race with a more cultivated or refined spirit. Not only do the immortal remains of their art and poetry and philosophy prove this, but their language and its influence to the present day are evidence of it. When men of European stock desire to impress any peculiarly abstract or discriminating thought they generally employ Greek terminology. Some of our most modern inventions, such as the bicycle, the telegraph, and telephone bear names derived from the Greek. Compared with the Greek, the Roman was slow and stupid, blunt and rude and "Philistine." He borrowed his philosophy, drama, sculpture, and, to a large extent, his architecture from his quick-witted and artistic neighbour. He almost completely surrendered himself in matters of culture to his captive. But for all that he was the better man. He had the higher and stronger character. And in consequence, though this also was largely borrowed from the Greek, he had the nobler religion.

The word *religion* is Roman, and by its derivation marks the peculiar strength and nobleness of the Roman mind. It means much the same as obligation, and denotes what is *binding* on men. The *lig* in both words is akin to the word *lex*, or law, which is also in the word *ligature*, or bandage. The faith of the Roman was associated with promises and vows and responsibilities, with the *bindingness* of one's word or undertaking, and always was closely connected with discipline and government. Instead of being, like the Greek religion, a worship of the reasonable and the beautiful, it was primarily moral in its origin and utterance.

Hence the Romans, instead of being the thinkers and poets and artists of the ancient world, were its legislators and rulers. The Roman law in the time of Jesus Christ was the wisest and most universally respected

among the then known civilised nations. It stretched from the Atlantic to the borders of India. Pilate governed Judea. He hesitated to pass an unjust sentence, and withstood for a time the passionate clamours of the Jews. The later governor, Festus, when St. Paul was charged before him, acknowledged his right, when he appealed to Cæsar, to be taken for trial to Rome. And the Apostle, having claimed to be brought before the Emperor, to Rome he had to go. At Ephesus, also, when the silversmith Demetrius stirred up a tumult against St. Paul on the ground that his teaching would injure the trade of the craftsmen who made shrines for the goddess Diana, the town clerk quieted the people by reminding them that the Roman law was open to them, and that a breach of the peace would be punished. At Jerusalem the Roman tribune, Claudius Lysias, sent a body of soldiers to rescue St. Paul from the Sanhedrin and bring him for safety into the castle. Notwithstanding much corruption, the Roman rule was a blessing in Europe and Asia: It was the fairest at that time, and ever since the jurisprudence of the Western nations has been practically based upon it. A Roman writer spoke the truth when he declared: "It is for others to work bronze into breathing form; others may be more eloquent, or may describe the circling movements of the heavens, and tell the rising of the stars; but thy work, O Roman, is to rule the nations: These be thine acts: To impose the conditions of the world's peace, to show mercy to the fallen, and to crush the proud."* He was right. It was the destiny of Rome to organise and to civilise, and to keep the peace among the petty warring States. She made roads through inaccessible forests, built bridges across the rivers, drained the fens and swamps, brought fresh water from the mountains to thirsty fields and cities in mighty aqueducts. She promoted trade and intercourse, and broke down prejudice. The *forum*, or market-place, which she established in the towns under her jurisdiction was a potent factor in the extension of commerce and the maintenance of peace. And the life of these various humanising agencies was the Roman sense of obligation. *Bindingness* was the secret of the whole.

Then there was the private aspect of the same quality. Besides his duty and service to the State there was the Roman's allegiance and loyalty to his home. He was distinguished, especially in the best days of the Republic, by his devotion to his father, wife, and child. He felt the obligations of being a son, a husband, and a parent. I have reminded you that the word "religion" is Roman: The word *piety* is also Roman, and it denoted, in the first instance, dutifulness to father and mother. Obedience to the laws of the household was a preparation for reverence for the will of the gods. In consequence, also, of this fidelity to the home, the Roman woman occupied a much more honourable place than the Greek: The famous women of Greece are often the concubine; those of Roman history and legend are the matron—the devoted, dignified wife or mother. Shakespeare is absolutely truthful when he represents in "Coriolanus" the con-

flict of love for home with pride in war, and the victory in his nature of the son and husband over the warrior.

We may say, then, that the Roman religion was a worship of authority in the home and in the State—a worship of Lares and Penates on the one hand and of deified rulers on the other. Every good household had its altar and guardian deities; every patriotic soldier and citizen bowed down to the image of the Emperor as the symbol of beneficent government. It is significant that in dealing with the quarrelsome and contentious Jews of his age, Jesus Christ bade them "render to Cæsar the things that were Cæsar's, and unto God the things that were God's."² If our Lord had had anything but a lofty opinion of the Roman rule, he could not have spoken in these terms:

Such, at any rate, was the popular faith. Among the educated, those who, chiefly through the influence of Greek philosophy, had outgrown the polytheistic features of the popular belief, the worship of law and order took the shape of *Stoicism*. Men like Seneca and Marcus Aurelius looked up to God as the union and perfection of all that was lawful and orderly—self-loyalty, self-mastery, self-containment; and in the effort to be God-like they cultivated the same self-possession and regulation. Two words have come down to us from Stoicism which are sufficiently indicative of its high and strong qualities. The first, as Robertson has reminded us, is *Virtue*, which means manliness: To be a *man* was to be virtuous, to have virtue was to be manly. All softness, indulgence, effeminacy, all shrinking from danger or the truth, were marks of want of manhood. "To play the man," as Stevenson so often says, would be the motto of a Stoic. The second word is *Gravity*, or seriousness: The educated Roman despised the light-hearted, volatile, quick-tongued Greek. He believed in the virtue of holding his tongue, of weighing his words and counting the cost of his actions: He hated the thought of being precipitate, impulsive, demonstrative: He was often a solemn, rather heavy fellow, stolid as well as solid, but a quiet, powerful, impressive person. In fact, Stoicism was in a number of ways the noblest religion before Christianity, and it not unfrequently passed into Christianity when the two fairly met. Unfortunately, Stoicism was almost entirely confined to the cultured classes, and Christianity at this period was, to a large extent, limited to humble people, and thus they kept apart. It is a melancholy thought, one of the bitter disappointments of history, that Marcus Aurelius never read the words of Christ: One keenly wonders, with Matthew Arnold, what the beautiful, sad-minded author of the "Meditations" would have said of the "Sermon on the Mount" and the discourses in the "Gospel according to St. John."

Jesus himself and St. Paul made, it is obvious, a strong impression on the Romans: They offered something for which the true Roman was already prepared. Professor Dill says: "All over the world, down to the very end, you find specimens of the high-principled, modest, strenuous Roman officer, doing dangerous work faithfully on remote frontiers without the hope of fame or reward."² The first

heathen of whom we read in the Gospels that he acknowledged Christ was the centurion of Capernaum. The Jews said of him, "He loveth our nation, and hath built us a synagogue." He saw in Jesus the authority he respected, the authority, not of office, like that of the Scribes and Pharisees, but of supremely noble manliness, the manliness which becomes supermanliness in a God-touched and God-inspired genius. Another centurion who yielded him his homage was the officer in charge of the crucifixion, who was heard to say when the hideous business was over, "Truly, this was a righteous man." There is a kinship between the Roman sense of duty and the sacrifice of the Cross. St. Paul's message of the crucified Redeemer had great influence among Roman soldiers. While a prisoner in Rome he converted, he tells us, the whole Pretorian guard. It is perfectly intelligible. The Roman soldier's first and last thought was duty—to do his duty by those who were set over him and to those who were set under him; to devote himself, not to what he liked or fancied, but to what had to be done whether he wanted to do it or not. This is the character which makes a good legionary and a good Christian too. If we are undisciplined and unruly, wayward, and self-willed we shall not understand Christ nor the government of God in the earth and the heavens: Without order within us we must fail to perceive the Divine order all about us. And because the good Roman knew the truth and the blessing of discipline, he yielded to the nobler discipline and grander allegiance of the Gospel.

For Christianity was far superior to Stoicism. It had and has four qualities which Stoicism usually lacked. Firstly, *gentleness*. The Stoics were righteous, but often stern: They were men of iron will rather than of sympathy. Their grim self-mastery and dignified bearing repelled rather than attracted weak and suffering natures. Of course, I am speaking in general terms. As a rule the Stoic was not the friend of sinners. Secondly, the Stoic wanted *lowliness*. He was apt to be a little proud of his virtue: He was strong, but *self-strong*, not *God-strong*. His own righteousness was not swallowed up in a greater righteousness. He knew that he could do much by his own exertions: He never said "I can do all things through Him that strengtheneth me." The difference is, as has been said, between clenching one's own fist in the dark, and grasping a Divine Comrade by the hand. Thirdly, Stoicism lacked *joy*: It was not a message of glad news. The Stoic never seemed to find in God what was altogether worthy of human nature. God to him was too much *law*, too impersonal, too devoid of freedom, grace, mercy, and forgiveness. God was, in his eyes, too much committed to a rigid course of reason and justice in His dealings with the world and the individual soul. There was absolutely no room for *miracle* in the Stoic conception of the universe, whereas it is full of miracles, not perhaps as used to be thought, but in a deeper, spiritual sense: God is perpetually working miracles of grace on men's souls. His relation to us is not merely that of an Infinite Legislator: He is *life*, and therefore liberty, confined within the limits of His creative energy, but also unconfined in

* Quoted by Frederick W. Robertson.

the boundless realm of His love and joy. And the moment we recognise this, that God the Father is; as we are, a Free Spirit, we escape from the imprisoning chain of mere system. Therefore St. Paul was glad. He said, "Rejoice, and again I say, rejoice."

Lastly, Stoicism was not *democratic*. It did not appeal to the poor and simple. It did not offer any challenge to slavery. But Christianity was a glad-tiding to *all*—to the ignorant and the oppressed as well as the learned and the fortunate. Outcast men and women and children lifted up their heads when they heard of the kindness of Heaven, as they came to see the Father in the image not of the Emperor, but of Jesus. The slave on the estate, the shepherd in the wild mountains, the sailor chained to the oar in the galleys, the sick and starving wretches left to perish in the streets or without the city walls, were comforted, were assured that they were not worthless, but that God cared for them, that they were God's children, with immortal souls. Though sinful, they had a Father who would forgive. Though they were poor, they were rich. If they suffered pain and anguish it was but a light affliction for the moment. If they were homeless they had an Eternal City in the heavens not made with hands.

Ah, men speak as if the Gospel had had its day. Rather its day has scarcely begun to dawn. The darkness and sadness of heathendom are still upon us. Our religion is often far more a stern Stoicism than the teaching of Jesus, and Christ is frequently less than Cæsar. Who will say what the world will be when the Cross has at last triumphed over the Eagle?

THE DREAMER.

THEY say of you, "Behold once more
This dreamer cometh, as of yore!

Folly is in his rebel heart,
And Error goes his feet before.

Come, let us smite and cast him out,
Whose words our order'd systems flout;

Lest, caught by his distracted brain,
Mankind should fall on fear and doubt."

Nay, keep thy spirit calm within,
Nor count this unto them for sin,

Who never saw the light you see,
Nor yearn'd for treasures Truth must win.
Change not, though wrath move foes or
friends,

The goal to which your impulse tends.

Where Persecution stones the saints,
Hope, like a heavenly dove, descends.

Laura Ackroyd.

FRIENDS who have valued the teaching of the late Dr. A. W. Momerie will be glad to have the words of the inscription on the memorial tablet placed last year in the chapel of St. John's College, at Cambridge: "In Memoriam Alfred Williams Momerie, M.A., D.Sc., LL.D. Born 1848. Died 1900. Sometime Fellow of St. John's College. Professor of Logic and Metaphysics in King's College, London, and Morning Preacher at the Foundling Hospital, London. Endowed with brilliant gifts of Thought and Speech, he used them in the service of others, and, with a brave consistency, witnessed to the Truth of God."

UNITARIAN VAN MISSION.

A SERIES of meetings was held in Manchester on Wednesday to celebrate the first anniversary of the Van Mission. There was a good gathering of missionaries in the morning for the purpose of comparing experiences, and much helpful conversation took place. In the afternoon a public conference was held, when subscribers and friends availed themselves of the invitation to be present.

The Rev. J. CHANNING POLLARD (President of the Missionary Conference) occupied the chair. A letter expressive of gratitude for opportunity of sharing in the work of the Mission was read from Mrs. Bayle Bernard, the donor of the first van. Mr. J. R. Beard had also written expressing his joy in this fresh evidence of the missionary zeal of the young ministers.

The Rev. T. P. SPEDDING read extracts from the report. He emphasised the special work of the Mission as appealing to a class not reached by lectures in halls. It was not sought to establish new churches, but to liberalise thought, to help lonely co-religionists, and to prepare the way for future opportunities.

FIRST ANNUAL MEETING.

The report, which was printed and circulated beforehand, is a sixteen page pamphlet, and should be procured and studied by all who are interested in this new movement. It recounts in detail those particulars of the Mission which Mr. Spedding gave at the Council meeting of the B. and F. U. A., reported in THE INQUIRER of Nov. 3, and in letters which appeared Oct. 13 and Nov. 17. A warm tribute is paid to Mr. Bertram Talbot for his services throughout the mission in charge of the van, and the committee record with much satisfaction that they have been able to retain his services permanently for the future. As to the results, the report says:—

"The Mission from the outset disclaimed any idea of seeking to establish new churches. A Unitarian place of worship is not everywhere essential to the dissemination of our views. If it were, the outlook would often seem hopeless, but it is a good thing that the truth we hold should be told everywhere, whether it lead to the gathering of congregations of Unitarians or not. Men will be the better for hearing this good news. If the Missioners have not primarily sought to make converts, friends have been made wherever services have been held, and it would be unwise to disregard unmistakable interest and sympathy and to leave favourable ground neglected. The Mission has, therefore, reported upon its work in various places, leaving to the district societies the responsibility for any further steps." In consequence of these representations, the Yorkshire Union has arranged for courses of lectures at Skipton and Shipley. Offers of closer co-operation have also come from the Central Postal Mission and the local Postal Missions in Lancashire and Yorkshire, and plans are being considered as to the manner in which this co-operation can be made most effective. "In Manchester a winter mission is being arranged with the assistance of a number of

the churches. A Joint Committee representing the Association of Churches, the Home Missionary College, the Lay Preachers' Union, and the Van Mission, has been formed to carry on this work. Other results may be inferred from the details of this report. It is impossible that all these meetings should have been held without leaving some good impression. Of this there is abundant evidence. Misrepresentations have been exposed, ignorance has been dispelled, hostile criticism disarmed, and genuine appreciation of Unitarianism spontaneously expressed by persons who had never heard of, or understood, it before. Looking nearer home, the Committee has reason to believe that the Mission has contributed in some degree to that spirit of greater faith and hopefulness which has seemed to pervade the Unitarian summer gatherings."

The accounts show the cost of the van and its equipment to have been £130 17s., its expenses in the field during the 163 days' mission £92 11s. 1d., with £18 14s. 11½d. for organisation, and £14 7s. 11½d. special expenses for books, &c., a total of £125 14s., giving an average of 15s. 5d. a day. The receipts, including £21 17s. 0½d. from Van offertories and sales of literature, amounted to £292 14s. 1½d., leaving a balance of £36 3 1½d. in hand.

The Rev. E. CEREDIG JONES (Bradford) moved the adoption of the report. It was, he said, one of the best and most cheering reports ever presented to a Unitarian meeting. There was not a wail of despair or a note of self-criticism in it, but it was a good soulful report. It had been one of the best bits of work since the battle of Waterloo, a date which he adopted because Richard Wright, our most famous missionary of the old days, was then in the field. He had seen much of the work, having presided at seventeen meetings. They were all an unqualified success, and left a profound impression on the minds of all the audiences. It was a great joy to find so many men of the true apostolic spirit among them. He could not have believed there were men of such power, and ability also, as the missionaries had proved themselves to be. In conclusion, he emphasised the good the work had been to our own churches. Never in his experience had he seen his own church so moved and so enthusiastic as over this work.

The Rev. H. BODELL SMITH seconded the report. He had seen much of the Mission. He had, however, seen none of the antagonistic spirit nor a single regrettable incident. As an old campaigner in open-air meetings he was struck by the audiences which assembled. There was little of the movement, the coming and going usually observed at open-air meetings, but people stayed and listened as those who were hearing the good news of a real Gospel.

Mr. T. F. ROBINSON (President of the Manchester District Association) expressed his pleasure that at last they had got away from discussions of name to the things they all believed in. He was glad also they had now got to up-to-date methods.

Mrs. CEREDIG JONES, in an earnest address, suggested the question as to whether the mission had not been con-

ducted on too sectarian lines. The hymns were chosen because they were by Unitarians, not for their suitability, while the literature distributed was nearly all of a theological and controversial, rather than religious character. Such addresses as she heard were also disproportionately devoted to controversy. She wished they would exclude all controversy, and they could do so, because if others attacked them there was no need for them to reply.

The Rev. A. DOLPHIN urged that the theological side could not be avoided. People came not only to hear but also to ask questions, and all such questions showed how anxiously people were seeking light on theological questions. These expressions were supported by the Revs. J. M. Mills, W. R. Shanks, R. P. Farley and others, and the report was adopted.

The Rev. J. M. BASS read the balance-sheet and made the welcome announcement that the cost of a fourth van had now been guaranteed, in addition to large contributions towards working expenses. About £200 further would cover the anticipated expenses of the four vans during the coming season, and for this he appealed.

The Rev. W. E. ATTACK moved the adoption of the balance-sheet and it was carried.

The Rev. H. ENFIELD DOWSON moved a vote of thanks to the Rev. T. P. Spedding and Mr. B. Talbot for all their services to the Mission. He had, he said, more hope for our churches now that the young men were dropping their respectability and going out into the open air. The time had fully come to unbend, to go out to seek and to save. In going out they went in the spirit, if not with quite the word, of General Booth. The different word was necessary because the old doctrines were in the way of real Christian life, and the removal of them would open the way to bring the spirit of Christ into life. He was proud of Mr. Spedding as a Cheshire man, and welcomed Mr. Talbot, of whose earnestness and spirit he had heard such excellent accounts.

The Rev. C. ROPER, in seconding, said this was not the first bit of good work the Missionary Conference had done. There were churches in the North which the Conference had founded, and other churches would come out of the present movement if followed up in the way a National Society could do. The resolution was passed with great enthusiasm.

Mr. B. TALBOT, in responding, said he had had great joy in the work and had made many new friendships which had enriched his life. The Rev. T. P. SPEDDING also returned thanks. He was grateful for their kind appreciation, but he had only done as had many others—his best for the common cause. He moved that a message of respectful greeting should be sent to the lady whose faith in providing funds for the first van had made the work possible. The name of Mrs. Bayle Bernard would always be associated with the first van, and he hoped the whole mission would also always preserve her large spirit of Christian faith and love. The motion was carried with acclamation, and the meeting adjourned for tea.

EVENING MEETING.

A public meeting was held in the evening, when the places of many who had had to return home were more than filled up by the local friends of the Mission. The Rev. J. CHANNING POLLARD again presided, and in a rousing speech set the note of thankfulness and confidence which all the subsequent speakers proceeded to re-echo. As a plan of operations a novel scheme had been adopted. There were twelve speakers, and to them had been given as texts sentences the initial letters of which formed the words "Unitarian Van." For this use of the acrostic, one speaker urged high sanction and precedent in the Book of Psalms. If further sanction were needed, it was afforded in the series of short, bright, earnest speeches which it produced. The meeting was frequently lifted to quite new heights of enthusiasm, and everyone present felt the moving of a living spirit in their midst. All the speeches, whatever the text, affirmed the positive religious character of the Mission, which, as Mr. Rossington urged, was the sole explanation of its success. But while all felt the truth of this, no less clear was the repeated declaration, always warmly cheered, that the human agency in this new apostolate, the genius to conceive, and the patience to execute, was the Rev. T. P. Spedding. His labours had been untiring, his judgment sure, and his administrative ability sound.

It is impossible to add more now beyond the bare list of speakers with their respective texts. They were as follows, viz.:—The Rev. H. B. Smith, "Unitarianism"; Principal Gordon, "A Needed Mission"; the Rev. A. H. Dolphin, "An Intellectual Appeal"; the Rev. W. R. Shanks, "A Theistic Mission"; Mr. T. F. Robinson, "Affirmative"; the Rev. H. J. Rossington, "Religious"; the Rev. J. A. Pearson, "Inspiring"; the Rev. J. M. Mills, "Acceptable"; Mr. Richard Robinson, "Non-contentious"; the Rev. C. Peach, "Veracious"; the Rev. C. Harvey-Cooke, "Apostolic"; the Rev. C. Roper, "National."

The meeting closed with the Doxology and Benediction.

LOVE AND DEATH.

Love is of God ! and yet sometimes,
We know not why, He deems it well
To take our dear ones from our sight
And leave us weeping in the night.

Love is of God ! there is no crime
In sobbing breath at funeral knell.
From Him the love so strong and deep
From Him the love that bids us weep.

Love is of God ! and yet He saith
"Give back the child that is so dear !
Loose clinging hands and let him go !
Man's fault or not, it must be so !"

Love is of God ! but so is Death.
What is it, Daughter, that you fear ?
Love on Death's wings may rise above
And reach the very home of Love.

E. C. F.

PROVINCIAL LETTER.

THE MIDLANDS

SHORTLY after I wrote to you in February last the members and friends of the Midland Christian Union hold their annual meeting at the Old Meeting Church in Birmingham. (See INQUIRER, March 17.) The report of the Executive Committee of the Priestley Centenary Celebration was presented, and has since been printed with the report of the Union. I do not intend to write more upon this subject, which has recently occupied so much of the time and attention of our friends in this district, except to emphasise the fact that nearly two years have already passed away since the bazaar was held and the greater part of the Centenary Fund was raised. Bearing this in mind, it seems to me that if the fund is utilised to the greatest advantage the present and succeeding years should be rich with a full harvest of religious activity among those of our churches which the fund was specially intended to benefit. Exactly forty years ago last March 27 the Midland Christian Union was formed upon the nucleus of two other societies of a similar kind, one of which, the Warwickshire Unitarian Tract Society, would have reached its centenary had it continued till June of this year. During all those years I know of no fund having been raised such as that we have lately succeeded in getting together, and having obtained the money it behoves us to see that it is judiciously expended.

No event of special interest in the life of the churches included in this district occurs to me as I write, except that one of our churches in Birmingham has been recently advertising in your columns for a salaried superintendent for the girls' Sunday School. This is somewhat significant of the conditions prevailing at that church, and I hope it is only a temporary expedient. Are we going back to the early days of Sunday Schools, when the teachers were paid for their services ? A century ago three shillings a Sunday was the usual pay in Birmingham.

Some of our chapels are still without ministers, and some of the pulpits that were vacant in February are occupied now. Progress in the "promotion of religion" is slow, even if there be any progress at all. (The words in inverted commas constitute the aim and object of the Union.) Churches generally seem to be waking up to the fact that they are not making progress in reaching the masses of the people, and even Bishops are beginning to be uneasy as to the condition of the Church of England in this respect. Plain words have been written and spoken on this subject during the last few months, such words as cannot be lightly passed over by thoughtful people: Some think that improvement lies in the direction of a union of the various denominations, uniting them into one harmonious whole, as witness the articles on "Union and Breadth," by Sir Oliver Lodge, and "Reunion," by the Rev. D. Macfayden, in the last number of the *Hibbert Journal*. The editor of that journal has also given us a good deal to think about in his outspoken utterances at Oxford last April on "The Outlook for Liberal Religion," and in the last number of his journal on "Church and World." Sir

Oliver Lodge would evidently prefer comprehension to disestablishment; but I, for one, think that the latter course will be the only effectual one, and that there will be no possibility of union with the Church of England so long as she is by law established.

Mr. Macfayden's article is of great interest to those whom it concerns; but as he deals merely with the orthodox and so-called Evangelical Churches, not including the Anglican, I cannot see how it affects us in any way. On this subject what happened more than two centuries ago must not be forgotten. One of our ministers has recalled the incident in the following words: "At the Restoration the last chance of having a real Church of England embracing the nation at large was wilfully and cruelly thrown away, and Black Bartholomew's Day, 1662, saw non-conformity rendered a permanent necessity by the expulsion of nearly two thousand conscientious clergymen from the pulpits of the Established Church."

The editor of the *Hibbert Journal* points out some of the causes which keep the people outside the organised churches of the land. One of these arises from the different standards of truth held by the church and the world. He says: "The habit of professional belief in religion is loose, vague, equivocal; The habit of science is straightforward, exacting, uncompromising, direct. Therefore the conscience of mankind is on the side of science." Surely a very grave indictment! At Oxford he pointed out what, in his opinion, were two of the causes which seemed to be retarding the work of our own churches and of others: The first is the overburden of establishments in the shape of property to manage, fabrics to maintain, institutions to keep up, money to provide, committees to attend, &c.; and the second, an excessive concern for the theological apparatus. He alludes to our domestic missions which have been free from aggressive theological propaganda, and which, in his opinion, constitute the most important and successful part of our work. And is this not true with regard to our domestic missions in Birmingham at the present hour? Are they not—and there are three of them in active living operation—the most successful of any of our religious institutions in the city? He closes a paper of unusual interest with giving expression to an idea which he conceived some years ago, that our ministers would some day belong to a preaching brotherhood, doing the work of evangelists "untrammelled by the conventional apparatus of a church," and this he thinks we shall ultimately come to.

Not many weeks ago two of our Bishops spoke out in a striking manner at the meeting of the Church Congress at Barrow. One of them, Dr. Gore, deplored the ineffectiveness of the church's appeal to the masses of the people, and attributed the failure to the fact that the church had become the church of the rich rather than that of the poor, the church of capital rather than that of labour. The other Bishop, Dr. Diggle, explained the very small attendances at the services by saying that it was due to the lack of intellectual progress, and that the church had become stereotyped. These again are very serious statements made by leading men in their

own church. True, that in Birmingham the Church of England has shown increased activity of late years, and the Bishop of Birmingham is now one of the leaders in the public life of the city. Indeed, the State Church seems to be taking the position in the city which was formerly held by the Nonconformists. The Bishop is a striking personality. He works very hard and does not spare himself. The cathedral church draws crowded congregations every Sunday, and sometimes on week-days. A succession of Bishops are announced to preach at the Parish Church for several Sundays, beginning with this afternoon, when a new organ is being opened, and the new Lord Mayor (a Unitarian) and other prominent citizens will be present at the opening ceremony.

An Episcopalian minister of Boston, U.S.A. (the Rev. Dr. Worcester) is of opinion that if the church is ever to recover lost ground, and to retain and gain the faith of mankind, she can only do so by following the example and obeying the will of her Master. He says: "The object on which his (the Master's) eye rested was not the church, but the salvation of the world." Further, the same writer says: "If we wish to hold our congregations and to command their enthusiasm, their wealth, and to develop their Christian character, we must give them much to do." And he quotes the saying of some of the most successful rectors, that their only real congregations are their workers. The rest of this thoughtful and eloquent paper may be found in the *Seed Sower* for October.

It is instructive to read the Provincial Letters which have appeared in your columns during the last two months. Reference is made in nearly all of them to the great success of the "Van" movement, which is something new in our denomination. Those who have engaged in the work are convinced that there are thousands living in places remote from our churches who would welcome our ministry if we could only get into contact with them, and that this can be done through such agencies as the Postal and Van Missions. Surely Mr. Jacks' idea of the preaching brotherhood has already begun to be realised in this Van movement. A reference in the first annual report of the movement, just issued, reminds me that the Birmingham Postal Mission no longer exists. It rendered invaluable service to our cause in a quiet way for several years, and ought certainly to be revived. Cannot the Union find some capable and energetic person to take up the duties of Secretary? And are we also going to have our Van Mission? If our methods in the past have not yielded satisfactory results is it not time to change them for others? I am inclined to agree with Mr. Jacks that the time has come to seriously consider whether the traditional mechanism of church life is always essential to the work of the church; nay, whether it is not sometimes more of a hindrance than a help. There are twenty-three churches in the Union, and if we calmly reflect upon their present condition and try to realise the extent of what each one is actually doing in its own sphere of labour towards the "promotion of religion," shall we not find that, with very few exceptions, they all want life and want it "more abundantly"? H.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEALS.

London: Mansford-street.—The Rev. Gordon Cooper writes from the Mansford-street Parsonage, Bethnal Green, E.:—"May I make an earnest appeal to your readers for subscriptions to our various funds? There was not such a large response as I had hoped for to the appeal I made in your columns in the summer for our country holiday fund. Perhaps I was too sanguine, but I was anxious to help many of our people here to enjoy at least a week in the country, so sent them away, hoping the money would be forthcoming. The expenses, too, of our annual excursions are rather heavy, and have to be met out of this fund. There is therefore a deficit which I should like to clear off before the close of the year. Then there is the Poor's Purse, which some of your readers help to fill at this time of the year. Contributions to this are always acceptable; the more funds at my disposal the more can I help deserving cases which come to my notice during the year. And in addition there is the special Christmas fund, which enables me to brighten the lives of some of our mission folk at Christmas time, which should be a time of joy and happiness for all. Will your readers help by sending donations to these various funds?"

Manchester Domestic Mission.—The Rev. J. W. Bishop, of the Willert-street Mission, writes:—"Friends in past years have helped to make Christmastide brighter for our scholars and the large number of poor people we have to deal with at this centre, and I venture to again ask their assistance. On Christmas Day we gather all our scholars together, when, after a tea, we distribute toys, books and clothing, according to need and the assistance rendered. We are hoping that this appeal will meet with a generous response because, apart from a large school, we have a great number of very poor folk to whom we have for some years past been able to dispense some of the joys which Christmas brings to most of us. Toys, clothing, and money will be thankfully received by Rev. J. W. Bishop, Mission House, Willert-street, Collyhurst; or, 156, Smedley-road, Cheetham."

Boston.—The pulpit of Spain-lane Chapel last Sunday was occupied both morning and evening by Mr. W. H. Shrubsole, of London, who spoke in the evening to a full and very appreciative congregation on "International Friendship."

Chesterfield.—The annual school sermons were preached in Elder-yard Chapel last Sunday by the Rev. H. S. Taylor, of Mansfield. The chapel was well filled, and a band of scholars and teachers sung special hymns. The collections showed a gratifying increase on last year's. On Monday the congregational tea party was held at the school. The presence and cheerful speech of the Rev. H. E. Dowson added greatly to the enjoyment of the evening.

Darlington (Welcome Meeting).—Having for some years held together under difficult conditions, with no settled minister since 1889, the congregation on November 21 offered a very warm welcome to the Rev. S. S. Brettell, M.A., as their minister. After tea the chair was taken by Mr. E. Cox-Walker, who gave a pithy resumé of the history of the church, from its earliest days of struggle until now, when a wider prospect seemed to be again before it. The hon. secretary, Mr. James Mawson, read extracts from a number of letters from clergymen and ministers of the town, with apologies for absence and fraternal greetings and good wishes for minister and church; also from the Rev. W. H. Lambelle, of Middlesbrough, and from the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association. A cordial welcome to Mr. Brettell, on behalf of the congregation was offered by Miss Lucas, and seconded by Mr. G. G. Armstrong, ministers and friends from neighbouring towns, included the Revs. R. H. Maister, G. Peaston, and Frank Walters, who, in a characteristic speech, congratulated minister and people on the bond just formed between them. A retired Primitive Methodist minister, in a pleasant and friendly manner expressed his good wishes for

the church and its pastor, as did also the Rev. G. A. Ferguson, of Gateshead. Then the Rev. J. H. Weatherall, of Bolton, who, after the close of his college course, had for two years ministered to the Darlington Church, recalled memories of the past, and spoke words of hope and encouragement for the future—paying a warm tribute of personal esteem to the friend of his college days, the new minister of the church. In feeling terms Mr. Brettell responded, saying he trusted that the arrangement just entered upon would ripen into closer and closer bonds between himself and the congregation, which it would be his privilege and pleasure to serve.

Doncaster.—The first of a series of five lectures on "Religious Beliefs as they are To-day" was given in the Central Hall, Monday, November 19, by the Rev. J. Page Hopps, who took as his topic, "The Theology of the City Temple, i.e., the opinions of the Rev. R. J. Campbell." He quoted passages from several public declarations of Mr. Campbell, especially that entitled "The Changing Sanctions of Popular Theology," regarding traditional orthodox dogmas and the modifications requisite to make them acceptable to-day—such as the fall, the nature of sin, the function of the parable, eternal punishment, and the person of Christ. In the lecturer's opinion the statements proposed by Mr. Campbell are essentially theological propositions which have been accepted and proclaimed by Unitarians for about a century, though these statements have perhaps never been made in exactly identical terms. He then compared some utterances of Mr. Campbell with the dogmas of the Westminster Confession of Faith, belief in which is obligatory on the minister and the members of the City Temple, and touched on the question of casuistry involved in the preaching of heresy in a church solemnly consecrated to the strictest orthodox belief and worship.

Liverpool: Bond-street Mission.—The annual congregational meeting was held on Wednesday, November 21. Mrs. Alfred Booth took the chair, and gave an encouraging address. She congratulated the Rev. W. Reynolds and the congregation on the success of their efforts, remarking especially on the Thursday afternoon mothers' meeting, for which they were obliged to refuse further admissions to prevent over-crowding. She hoped the thirty or more young men who had recently joined the mission would realise God within themselves as Life and Wisdom and Love, and live accordingly. The Rev. J. Collins Odgers and Mr. John Hughes also spoke, the latter dwelling particularly on the increased attendance at the Sunday services.

London: Kilburn.—The Ladies' Congregational Working Party have during the past year been preparing for a sale of work with a view to raising a sum of money to augment the church's income. The weekly meetings that have been held have done much good in bringing the ladies together in a co-operative and friendly spirit, and all have heartily thrown themselves into the effort. The sale was opened on Friday, Nov. 23, by Mrs. Percy Preston, chairman the Rev. Charles Roper; and on Saturday by the Rev. Henry Gow, chairman Alderman C. Fleetwood Pritchard. There was an admirable display of useful and fancy articles, and friends from other churches came as buyers to help to make the effort a complete success. The amount realised, including the result of two concerts held early in the year, was about £145 after all expenses had been paid.

London Sunday School Society.—A social meeting of teachers and elder scholars was held at Essex Hall on Saturday, November 24. There was a very good attendance, the gallery as well as the body of the hall being almost full. Tea and coffee were served from 6 to 7, when the chair was taken by the Rev. John Toye, the President, who spoke a few words of welcome and encouragement, after which an enjoyable programme of music, recitations, and a sketch was given by a number of friends. Mr. John Harrison played the organ. There was an opening and a closing hymn, and the evening was concluded with the Benediction.

Maidstone.—The Rev. A. Farquharson is delivering Sunday evening discourses on "Modern Unitarianism," which are creating great and widespread interest in the town and district. The chapel is filled every Sunday, upstairs and down; and last Sunday chairs had again to be placed in the aisles. The Young Men's Society, conducted by the minister, which meets in the

afternoon in the Archbishop's old palace, overlooking the river, is also flourishing. Theological and social subjects are discussed, and once a month the open conference brings an influx of visitors.

Manchester: Moss Side.—On Wednesday, Nov. 28, at the Unitarian Literary and Debating Society, a very instructive and interesting address on Woman's Suffrage was delivered by Miss Margaret Ashton, and the following resolution was adopted:—"That this meeting urges the Government to bring in a measure for the Parliamentary Enfranchisement of Women, on the same terms as it is or shall be granted to men."

Middlesbrough.—Sunday-school anniversary services were held on November 18, when sermons were preached by the Rev. F. Heming Vaughan, of Mansfield. The anniversary celebrations were continued on the following Wednesday, when a very successful tea and entertainment were held. The entertainment consisted of a cantata, entitled "To Santos Land with the Dream Man," given by the younger children; followed by Miss Pritchard's "Romance and Reality," by the elder girls. A farce, "The Ruling Passion," by some of the members of the senior class, concluded a very enjoyable programme. The entertainment was repeated on the Friday, and was again well attended.

Pontypridd (Resignation).—The Rev. Simon Jones, having accepted an invitation to Swansea, has resigned the pulpit of the Unitarian church, and will leave at the end of February next.

Richmond.—The ladies of the sewing meeting announce a sale of work to be held on Tuesday, December 11, at 3 p.m., at Lady Wilson's, 86, Church-road. Friends are urged to go and buy useful and fancy articles, pictures, and Christmas presents, and so help the Ormond-road Free Church.

Stockton-on-Tees.—On Sunday, November 25, services commemorating the 218th anniversary of the church were conducted with gratifying success by Rev. L. Jenkins Jones, of Plumstead. The congregations were much above the average, and Mr. Jones's discourses were highly appreciated. At the conversazione on Monday evening there was an excellent attendance. The choir, in the unavoidable absence of Ald. Green, was taken by Mr. W. J. Watson; and addresses were delivered by Rev. L. Jenkins Jones, S. S. Brettell (Darlington), and R. H. Maister, minister of the church. An excellent musical and elocutionary programme was rendered. At the weekly meetings of "Our Guild" interesting papers have been read, and an experimental "Children's Hour" is being held on each guild night, prior to the guild meeting proper, and promises to be a success.

Swansea (Appointment).—The Rev. Simon Jones, B.A., of Pontypridd, has accepted a unanimous invitation to the High-street Unitarian Church, in succession to the Rev. Dr. Tudor Jones, and will begin his ministry in March next.

Walthamstow.—The re-opening of the church, after renovation and opening of the new schoolroom by Lady Durning Lawrence, will take place at 4.30 on Saturday, Dec. 8; a public tea at 5 o'clock, and a public meeting at 7, when Sir Edwin Durning Lawrence will preside. On Sunday, Dec. 9, special services will be held, conducted in the morning at 11, by Principal Gordon, afternoon at 3, by Mr. Noel and Mr. Skelt, and in the evening at 6.30 by Principal Gordon. Collections on behalf of the Building Funds. Donations from friends who cannot attend these meetings may be sent to Miss Prosser, 66, Howard-road, Walthamstow.

Wolverhampton (Welcome Meeting).—A joint meeting of the Council of the Midland Christian Union and the Ministers' Monthly meeting was called to meet at Wolverhampton on Monday afternoon, Nov. 26, to hear and consider an address by the Rev. Dr. Ewart on "The Newer Christian Theology," and this was arranged in conjunction with the welcome meeting to the Rev. J. A. Shaw, M.A., as minister of All Souls' Church, which was held in the evening. After tea, Mr. W. Byng Kenrick, President of the Midland Christian Union, took the chair, and the meeting, which was largely attended, was full of encouragement for the future of the congregation. The Rev. J. C. Street delivered an inspiring address and was followed by Councillor Evan Evans (President of the Church), Messrs. H. Rickett, W. L. Teasdale, Eric Mor-

timer (secretary), and the Revs. J. W. Austin, W. C. Hall, A. H. Shelley, G. L. Phelps, Dobson Bainbridge (Methodist New Connexion), and others.

Yorkshire Unitarian Club.—This Club was formally inaugurated at a meeting held on Saturday, Nov. 24, in the Priestley Hall, Leeds, Mr. Henry Lupton presiding over an attendance representative of several congregations in Leeds and District. It was resolved to hold three meetings a year, with tea (at 9d. per head) at each, the committee to have power to arrange for a dinner on special occasions. Mr. W. Skelton (Mill Hill) was elected president; Mr. John Hargreaves (Chapel-lane, Bradford), vice-president; Mr. F. G. Jackson (Mill Hill) treasurer; and Mr. A. Simpson (Mill Hill) hon. sec. A representative committee was also appointed. After tea Mr. E. O. Dodson (President of the Yorkshire Unitarian Sunday-School Union) read a Paper on "The Church and the Social Problem," which was followed by discussion. The Church, he said, had nothing to do with party politics, but must uphold the principles of peace, righteousness, and public welfare. The difficulty was the application of these principles to the questions of the present day. It would seem that the duty of the Church lay in moulding public opinion, so that, when the principles were carried into legislation, they would carry with them the consent of the nation. The club now numbers about thirty members. Those wishing to join should send in their names and addresses, together with P.O. for subscription (minimum 1s. per annum) to Mr. A. Simpson, 17, Parkfield Mount, Beeston, Leeds, or to Mr. F. G. Jackson, 8, Park-lane, Leeds.

THE Christian Social Union did well to arrange the exhibition of leadless glaze china, held recently at the Church House, with the intention of proving that satisfactory cups and saucers, even of the finer and daintier qualities, can be produced without the use of any poisonous ingredient. Anybody who really wants leadless glaze can have it, if she is prepared to take a little trouble and pay a little higher price; for the finer sorts do cost about 10 per cent. more. Unfortunately, it is not everyone who will pay an extra 1d. or so in the 1s.; but some of the quite cheap ware is excellent and good to look upon. The real difficulty is that but few people will care about the question. Of course the use of lead *under conditions which create disease* ought to be prohibited, but there is little likelihood of that unless some international agreement can be arrived at. Meantime, we can but refer to the *Report of the Inspectors of Factories*, where the partly successful precautions are described; where also it can be seen that the health of girls and women is yearly being undermined in order that we may be able to buy fine china at a low price.

THIS, it seems to me, is the true use of the Heroic, of a life transcending life's ordinary possibilities; such a life is a direct call upon the soul, saying, "Friend, come up higher!" And the heart recognises its voice, exults in it, claims it as the voice of kindred risen to a more exalted sphere. It is like air from a mountain summit where we could not live, and yet it seems our native air, and braces us in every nerve.—*Dora Greenwell.*

'Tis the sublime of man,
Our noontide majesty, to know ourselves
Parts and proportions of one wondrous
whole! —*Coleridge.*

THE true end of poetry is to awaken men to the divine side of things, to bear witness to the beauty that clothes the outer world, the nobility that lies hid, often obscured, in human souls; to call forth sympathy for neglected truths, for noble but oppressed persons, for down-trodden causes; and to make men feel that through all outward beauty and all pure inward affection, God is addressing them.—*J. C. Shairp.*

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 2.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR S. HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11, Mr. JESSE HIPPERSON; 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY; 7, Rev. H. RAWLINGS, M.A.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. F. W. STANLEY.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. J. WORSLEY AUSTIN, M.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Rev. GEORGE CARTER.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. FRED HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. V. D. DAVIS, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. J. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
Stoke Newington Church, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11, Mr. G. W. EAMER; 6.30, Mr. J. H. S. COOPER.

Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Collegiate Hall, 7, Rev. W. W. C. POPE.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, 10, Emmanuel-street, 11.30, Rev. CHARLES ROPER, B.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Mr. J. W. BROWN.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. F. B. MOTT. 206th Anniversary.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
LIVERPOOL, Ancient Chapel of Texteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-rd., Sefton-park, 11 and 6.30, Rev. C. J. ODGEES, B.A.
MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
SEVENOAKS, Bossell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
SOUTHPORT, Portland-street Church, 11 and 6.30.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. J. TYSSUL DAVIS, B.A.

APPLES.—Excellent Cooking (or Baking) Apples. 46 lbs., 6s.; 22 lbs., 3s. 6d. Cox's Orange Pippins, best dessert, 4d. per lb., carriage paid.—FRANK ROSCOE, Steeple Morden, Royston.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, for Lady in the Argentine, good GENERAL SERVANT, fond of children, and accustomed to farm life. Engagement for three years.—Apply to Miss E. G. HOLLAND, Niddry Lodge, Campden-hill, Kensington, W.

LADY RECOMMENDS married couple, ages 32 and 35, as CARETAKERS or any post of trust; town or country. Woman understands cooking and dairy work. Man well-educated, obliged to relinquish situation as clerk owing to eyesight. Could do any light indoor or outdoor work. Excellent testimonials and references.—Address, "HUSK," 66, Gascony Avenue, Kilburn.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL, ABERYSTWYTH.
Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... MISS MARLES-THOMAS.
CHANNY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

HEADMISTRESS, Miss ESTHER CASE, (Certificated Student of Girton College, Cambridge. Classical Tripos).
SECOND MISTRESS, Miss ESTERBROOK HICKS, B.Sc. London.
A few Boarders received.

WILLASTON SCHOOL, NANTWICH
An Unsectarian Public School.

Next ENTRANCE and FOUNDATION SCHOLARSHIP EXAMINATION, December 4th and 5th.—For particulars apply to the HEADMASTER.

LANDUDNO. — TAN - Y - BRYN
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.
Best conditions of health. Inspection cordially invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.
Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENCE.
F.S.I. Miss ORME.
STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.
BORROWER'S INTEREST 4 per cent.
Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.
It is as nourishing as it is delicious.



Wholly wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

WILLIAMS AND NORGATE.

Now Ready, with Maps and 62 Illustrations. Demy 8vo, cloth. 8s. 6d. net.

TENT AND TESTAMENT.

By HERBERT RIX, B.A., Late Secretary to the Royal Society of London.

This is a story of a journey to Palestine. It is of special interest on account of a good deal of the journey being made away from the beaten track, down the valley of the Jordan and the Sea of Galilee. It contains much fresh observation and a great deal of sound argument, as well as many valuable contributions to the Topography of Palestine.

THEOLOGICAL TRANSLATION LIBRARY—New Series.

NEW SUBSCRIPTION Just Commenced, 3 Vols., 22s. 6d. post free.

Vol. 1, Demy 8vo, cloth, separately from Subscription, 10s. 6d. net.

PRIMITIVE CHRISTIANITY:

Its Writings and Teachings in their Historical Connections.

By OTTO PFLEIDERER, Professor of Practical Theology in the University of Berlin.

Divisions of Vol. I.: "The First Christian Community," "The Apostle Paul," "The Writings of St. Paul."

The present Subscription includes the above Volume, and Professor Carl Cornill's "Introduction to the Canonical Books of the Old Testament," and Professor Hans von Schubert's "History of the Church."

Prospectus containing Complete List of Volumes, post free.

Now Ready. Crown 8vo, cloth, 6s.

NATURALISM AND RELIGION.

By RUDOLF OTTO, Professor of Theology in University of Gottingen.

Translated by Professor J. ARTHUR THOMSON and MARGARET R. THOMSON.

"Is a detailed and systematic examination of the ground of Naturalism and elaboration of the religious standpoint. . . . It is well written, clear, and even eloquent."—*Expository Times* (review of the original German edition).

NOW READY. Crown 8vo, cloth. 5s.

HEBREW RELIGION

TO THE ESTABLISHMENT OF JUDAISM UNDER EZRA.

By W. E. ADDIS, M.A.

WILLIAMS & NORGATE, 14, HENRIETTA ST., COVENT GARDEN, LONDON, W.C.

The Sunday School Association.

JUST PUBLISHED.

THE MORAL TEACHING OF JAMES MARTINEAU.

An Address delivered at

Manchester College, Oxford, July, 1906,

BY

ALFRED HALL, M.A.

Price 3d. net. Postage 1d.

Presentation Edition, on superior paper, gold blocked, and tied with silk, 6d. net. Postage 1d.

THE REV. C. B. UPTON, B.A., B.Sc., writes:—"I think it is a correct and admirably lucid presentation of Dr. Martineau's views."

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

In time for Christmas Gifts.

A DAINTY BOOKLET,

"THE WAY OF PEACE, FOR A TWENTIETH CENTURY DISCIPLE."

HINTS OF THE HIGHER LIFE FOR DAILY USE.

Rev. STOPFORD A. BROOKE, M.A., LL.D., writes to the Author: "I like them very much indeed, and I am sure they will help many on the right way."

IN DECORATED PAPER COVER.

NET PRICE - - SIXPENCE.

PHILIP GREEN, 5, Essex Street, Strand, LONDON.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

BOOKS OF LIBERAL THEOLOGY.

DR. MARTINEAU'S PHILOSOPHY. Cheap Edition, with an Introductory Essay. By CHARLES B. UPTON, B.A., B.Sc. 3s. 6d. net; postage 4d.

THE MAKING OF RELIGION. By SAMUEL M. CROTHERS, D.D. Fcap. 8vo, 1s. net; postage 1d.

THE RELIGION OF NATURE AND OF HUMAN EXPERIENCE. By W. J. JUPE. Cr. 8vo, 2s. net; postage 3d.

THE BIBLE—WHAT IT IS AND IS NOT. By JOSEPH WOOD. Third Edition, cr. 8vo, 1s. 6d. net; postage 3d.

THE FIRST THREE GOSPELS: Their Origin and Relations. By J. ESTLIN CARPENTER, M.A., D.Litt. Fourth Edition, with Index, paper covers, cr. 8vo, 6d. net; postage 3d.

THE TEACHING OF THE TWELVE APOSTLES FOR ENGLISH READERS. A Translation with Introduction and Notes. By J. EDWIN ODGERS, M.A., D.D. Cr. 4to, 1s. net; postage 2d.

WHAT DO UNITARIANS BELIEVE AND TEACH? Twelve Replies. Fcap. 8vo, 2s. net; postage 3d.

THE REFORMATION OF THE SIXTEENTH CENTURY IN ITS RELATION TO MODERN THOUGHT. By CHARLES BEARD, LL.D. People's Edition, 6d.; postage 3d.

BOOK ROOM, Essex Hall, Essex Street, Strand, W.C.

MISCELLANEOUS BOOKS.**BIOGRAPHY, TRAVEL, SCIENCE, &c.**

1/- each. CLEARANCE LIST from S. C. MAYLE, 70, High St., Hampstead.

FOURTH CITY MUTUAL BENEFIT**BUILDING SOCIETY,**

2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice, 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.

J. HIGHAM, Manager.

PULPIT SUPPLY.—Rev. C. E. PIKE, F.R. Hist. S., 100, King Henry's-road, Hampstead, N.W.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE

Under the direction of Geo. G. LAIDLER.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. **Bedrooms from 3s. to 5s. per night.** Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charge is as follows:—

				£	s.	d.
PER PAGE	...	...	...	6	0	0
HALF-PAGE	...	...	...	3	0	0
PER COLUMN	...	...	...	2	0	0
INCH IN COLUMN	...	...	...	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines. Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6. Situations Vacant and Wanted, 20 words, 1s.; every 6 words after, 4d. 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, December 1, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3363.
NEW SERIES, No. 467.]

LONDON, SATURDAY, DECEMBER 8, 1906.

[ONE PENNY.]

CONTENTS

NOTES OF THE WEEK...	793
LEADER :—	
Missionary Zeal ...	800
ARTICLES :—	
Cambridge, U.S.A. ...	794
The late Wybert Reeve, an Appreciation	798
Suggestions on "Restatement"—III. ...	799
Advent Addresses—III. ...	800
PROVINCIAL LETTER :—	
North and East Lancashire ...	803
CORRESPONDENCE :—	
Congregationalists and Unitarians ...	802
Our Mission ...	803
Boston Conference Fund ...	803
LITERATURE :—	
Books New and Old ...	795
The Historic Christ ...	795
Dr. Beet's Theology ...	797
Short Notices ...	797
Articles in the Reviews ...	798
POETRY :—	
Hold Fast by Love... ...	802
THE CHILDREN'S COLUMN ...	799
NEWS FROM THE CHURCHES ...	804
OUR CALENDAR ...	805
ADVERTISEMENTS ...	806

NOTES OF THE WEEK.

THE *British Weekly* is understood to be a firm and intelligent supporter of liberty and progress, and editorial and other articles from time to time bear witness to this. But its advertising columns, open to purveyors of drugs and many strange kinds of merchandise, are forbidden ground for Unitarian publications. Last week, as on previous occasions, the proprietors of the *British Weekly* refused to insert an Essex Hall advertisement of books dealing with the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, and Salvation by Character. Perhaps the editor will enlighten us on the novel and religious principles which are supposed to be promoted by this refusal to insert advertisements of books with the "Unitarian" label.

THE Rev. J. Page Hopps, it will be seen from the advertisement in another column, is to preach to-morrow (Sunday) evening in Little Portland-street Chapel on the Rev. J. R. Campbell's recent striking sermon, from which we quoted last week, with special reference to his teaching concerning the divinity of man. Readers of *The Coming Day* are requested to notice that after the present month it will be published by Mr. Fifield, 44, Fleet-street, E.C.

By the time these lines appear in print, the Lords will have read the Education

Bill—their Education Bill, not Mr. Birrell's—a third time. There is little hope, apparently of a satisfactory conclusion to the long and wearisome discussion that has taken place. Rumours of concessions from one side or the other are rife; but, unless the parties agree with their adversaries quickly, the Bill cannot be saved. One concession suggested as feasible is that assistant teachers in schools where special denominational instruction is given should be subject to religious tests, the head teachers being free. We strongly object to a course which would involve special pressure of the kind upon young and immature minds; it cannot be allowed on any consideration.

THE Peace Society renews its invitation to the churches to regard Sunday, December 23, as a day specially to be observed as a Peace Sunday, and issues a statistical statement of the cost of the *Armed Peace of Europe*. The European armies on a peace footing number at present four and a quarter million men; the number in the different navies is 719,729. These armaments are kept up at a cost of £266,202,845. Great Britain's share of this wasteful expenditure amounts to no less than £63,202,000, while Russia is second in unenviable notoriety with an expenditure of £51,130,224. Such figures speak for themselves, and they indicate in a terrible fashion how far removed we are from the condition of Peace on Earth.

YET signs of hope are not wanting, and the report which has just been issued of the last meeting of the *International Association for Labour Legislation* is of good augury. The association is only five years old, but at the conference held in Geneva last September delegates were present from eleven European States, and from the United States of America. There were private persons. A very satisfactory indication of the importance of the conference is afforded by the presence of representatives of ten of these European Governments. The Government of this country was not represented, but it is hoped that it will be in 1908. The subjects dealt with included the employment of children, the night work of young persons, home work, workmen's insurance, industrial poisons. In the last section the use of phosphorus in matchmaking came up, and it is humiliating to have to record that this country blocks the way to reform. The details of the deliberations of the conference are necessarily of rather a technical character, but the work is not on that account the less valuable. Further inform-

ation can be obtained from the Hon. Secretary of the British Section, Miss Sanger, Club Union Buildings, Clerkenwell-road, London, E.C.

It will be enough, therefore, to draw attention to the larger significance of the association's work. It is international, nor is it merely an international society of individuals. Many Governments send delegates to its deliberations, and some of them subsidise the monthly bulletin in which the association publishes the text of all labour laws and digests of the reports on labour questions issued in various countries. We have here, in short, the beginning of an international court. So far as this method of international agreement extends it will do away with one of the stock arguments against every improvement of labour conditions. The fear of foreign competition is always conjured up. We are told we cannot do this or that because some other country does not do it. This movement is one for improving labour conditions everywhere, by doing away, first of all, with the most backward conditions. Progress on these lines may be slow, but the aim is a great one, namely, to contribute to that union of the peoples in industry and peace which will make our bloated armaments obviously unnecessary. The most considerable achievement of the movement is seen in the treaty, the first of its kind, between France and Italy in 1904. Italy undertook to improve its inspection of factories (where not a few French subjects are employed). France in return granted greater protection to Italian children in France. The idea of the treaty was as expressed in the preamble that the "most favoured nation" clause should be extended from merchandise to human beings. A small beginning, but out of such great issues come. When some future historian traces the origin of the European Ministry of Labour he will perforce refer to such treaties as these, and the work done by the spiritual sappers and miners of the *International Association for Labour Legislation*.

THE first sermon of a series, noting "Thirty Years' Changes in Religious Thought," on "The Idea of God," is published by the Rev. C. Hargrove in this month's *Mill Hill Pulpit*. Mr. Hargrove has now been preaching for thirty years in Mill Hill Chapel, and the changes of that period, he thinks, have been as great as in the thirty generations which preceded it. The change in the Idea of God, which he describes, is towards a truer apprehension of the meaning of Spirit and the Divine Presence in the world.

CAMBRIDGE, U.S.A.

CAMBRIDGE, although in itself a town, serves as a distinguished suburb of Boston. The broad Charles River, which marks the line of division, is less a barrier of separation than a bond of union, for the trolley cars which cross the bridges are usually crowded in both directions. But a mile or more of shops must be passed before old Cambridge is reached. Old, indeed, for can it not claim that it was founded in 1631? And envied truly are they to be who live near the old Common, with its monuments and its Washington elm, or along its historic streets of fine old trees whose gorgeous autumn foliage glows with all the rainbow colours. Cambridge contains, surely, the very aristocracy of New England society. Its famous houses are many, both in literature and history, and its homes are almost English in their comfort and simplicity, but American most assuredly in their frank and cordial hospitality.

Yet Cambridge means primarily Harvard University. In 1636 the Colony granted £100 wherewith to found a school; in 1638 John Harvard died and left his library, with £800, to the newly founded College. From these beginnings have risen, through the years, the great group of buildings, with their hosts of professors, and their six thousand students, which now constitute jointly the famed Harvard University.

The Harvard buildings are disappointing to an Englishman. To expect replicas of Oxford Colleges would be insular and unfair, and Gothic, moreover, is not the only good architecture; but there is little of the academic, or the artistic, about these red-brick Harvard Halls. To call them glorified factories is, of course, too harsh, but it exaggerates their appearance. They are substantial, useful, commodious premises; but without suggestive beauty or grace in their lines.

There are, however, exceptions. Of these the most notable is Memorial Hall, with its proud tower and its imposing exterior. The interior consists of a memorial transept lined with marble tablets to graduates and students who have died in their country's service; a large dining-hall filled at every meal with seven hundred hungry "boys"; and the Sanders Theatre, which has thirteen hundred seats, and is used, not only for university exercises, but also for public concerts and lectures. Over the stage is a fine Latin inscription too long for quotation, but beginning: "Here in the wilderness did English exiles . . . believing that wisdom should first of all be cultivated, by public enactment found a school, and dedicate it to Christ and the Church." At the west end outside is a statue of an imagined John Harvard. Gore Hall, containing the University Library, is Gothic, and of granite, and is said to have been copied from King's College Chapel, Cambridge, England. Austin Hall, the Law School, is of sandstone, and has noble entrance arches and pillars. The Fogg Museum of Art is a freak.

The Harvard curriculum allows a very wide choice, and an early chance to specialise. Broad in its range and con-

ception, it includes, for instance, courses on Public Speaking. Its Divinity School, like Manchester College, is an undenominational, post-graduate school of theology, an open faculty, but it is also a recognised department of the University. Housed within a painfully plain building, but one providing residence and common room, it is the home of much earnest religious thought and happy comradeship. To visit the men in their rooms freely and talk with them frankly about the ministry, its difficulty and its joy, is a helpful experience and a delightful remembrance. Dean Peabody and the rest of the faculty are doing a good work on behalf of Liberal Theology. It was they who organised in 1899 the Summer School of Theology, which has since held eight annual sessions. Each whole session is set apart to a separate subject, that for July next being "Social Ethics."

Religious and social matters receive at Harvard the prominent emphasis which they deserve. Amongst the official publications placed in the hands of the students are two which merit special notice. One, numbering twenty-six pages, is entitled "Opportunities provided for Religious Worship, Instruction, and Fellowship." It gives fullest particulars of the preachers and services at the University Chapel, the religious meetings at the Phillips Brooks House, the details of five religious and philanthropic societies, together with four auxiliary associations, lists of public lectures on religious subjects, and courses of religious study. The other and smaller publication, headed "Harvard University Social Service," points out how to undertake philanthropic work, and how to take personal part in the associated charities of Boston and Cambridge. It also invites the students to conferences on social subjects, and places at their use quite freely a unique Social Service Library. The good that may hence, and must, result, alike to the workers and the work, is very patent, for these papers are not issued merely to special candidates for divinity, but to every student in the University.

Another splendid feature warms the heart of the visitor. The University Chapel is a glorious preamble to the Church Universal! Known as "Appleton," from the chief donor of the building, it is a standing witness and a conclusive proof of the possibility of undenominational worship in a true Church catholic. Attendance is quite voluntary, a privileged opportunity, but students of all denominations listen to preachers of all persuasions, and join heartily in the singing of hymns and the repeating of psalms, which know no sectarian distinctions. This practice is not a mere necessity of the case, but a deliberate reliance on an undenominational basis. At 8.45 each day morning chapel is attended largely, and at the evening service each Sunday the chapel is filled completely. The pure joy of worshipping with others under such ideal conditions, without labels, heresies, or schisms, can only be realised and not described.

Across the street through the Harvard Gate stands the First Parish Church. It is a wooden edifice built by the College in exchange for its old site and adjoining

land, now included in the College yard. From 1834 to 1872 the University held its Commencement exercises in this church. The interior is bare, with no line, or tone of association or suggestion, no beauty or grace on either walls or windows. No clinging and climbing ivy as in our Presbyterian chapels, relieves the grimness of the outside walls. The singing is subdued, the psalms are said, and no joyous congregational responses lift up the worship into gladsome praises. This is Puritanism, indeed, unadorned and unashamed! But if the feeling does hence arise that this is chiefly a preaching place, the preacher is there in Dr. Crothers, and a large congregation assembles to hear him each Sunday morning. Blessed is the man to whom is given the inspiration of that congregation. But is Puritanism such a stiff tradition that it cannot yet overcome its old distrust and suspicion of beauty of form as a help to religion? Might it not, in this gentler present, develop and produce, out of its own stern and noble past, a more beautiful art and a more joyful worship?

F. K. F.

BISHOP GORE's brave and timely address to the Wesleyan students at Handsworth, on "Christian Ethics in Relation to Modern Labour Problems," is one more illustration of the compatibility in the modern English character of an unprogressive theology with a living social conscience, and a rational judgment in practical matters. In the new "English Hymnal" we find within the same covers extraordinary doggerel and manly verses like Kipling's "Recessional," and the hymn in which G. K. Chesterton prays God to deliver us from all the easy speeches that comfort cruel men. We need to pray that with us the inconsistency may not take the reverse form of a modern theology along with a slow or unprogressive policy in regard to social and political questions.

WE referred last week to the good services to education long rendered by Mrs. Fielden, of Todmorden, and to the honour recently shown towards her by the Victoria University. In our own community Mrs. Fielden has always been interested in good work; and a little book of "School Prayers," which she published a few months ago, illustrates the broad religious spirit which she seeks to diffuse. Besides the prayers there are alternate readings between teacher and scholars, and suitable hymns for morning and evening. We understand that copies may be had for the asking, and we heartily commend this useful little publication to all interested, especially day-school teachers.

"THE Christian Endeavour Handbook" shows how strong a hold this movement has on Primitive Methodism. There are in the denomination 3,273 societies, with 61,219 active, 14,796 associate, and 38,727 junior members.

LET each man do his own proper work in his own way, but let all have a glad consciousness that they are members one of another.—S. M. Crothers.

BOOKS NEW AND OLD.

THE seventeenth century was much more zealous than our own day in its pursuit of the practical parts of divinity. If the science of criticism was then in its infancy the art of spiritual healing had reached its maturity. The great books in the English tongue on the pastoral office are not of our time. The *Ductor Dubitantium* of Jeremy Taylor, and Baxter's *Reformed Pastor* survive to remind us of the nice discrimination which was brought to bear upon cases of conscience. The infirmities of the soul received equal attention with those of the body, and a certain skill in spiritual psychology, combined with an exemplary firmness of self-discipline, was a first requisite for the pastoral office. Fashion has changed in these matters. There is something too long, formal, and technical in these treatises on the whole duty of the pastor for the modern mind. We are inclined to disparage system in these delicate personal relationships, and to leave sympathy to do its perfect work without cutting the channels in which it should flow. But it is possible that we have allowed this policy of trusting to our instincts to carry us too far. Questions of conscience are more critical for human life than the more strictly intellectual aspects of belief, and there may be something defective in a clerical training which omits to cultivate as its chief concern these practical parts of divinity.

There is ample reward in store for those who will spend some leisurely hours over the two massive treatises which I have mentioned. They will not dig in vain for nuggets of fine gold. But to those of my readers who are quite obdurate in their dislike of folios let me recommend another book, which can be read at a sitting, of which the beautiful Pickering reprint of 1848 lies before me as I write. I refer to George Herbert's *Country Parson*, or to give it its full title, *A Priest to the Temple; or, the Country Parson, his Character and Rule of Holy Life*. It is a small treatise, divided into many short sections according to the subject dealt with—the Parson on Sundays, the Parson Praying, the Parson Preaching, the Parson's Courtesy, the Parson's Charity, the Parson Comforting, the Parson Catechising. It is meant evidently to be a faithful description of the pattern of life which George Herbert had set before himself, and in this respect it has a two-fold interest. It is full of shrewd knowledge of life, and of sympathy with its spiritual needs, and at the same time it sets the standard of the holiness and faithfulness required of the minister of Christ at its highest. But we are drawn to it also by its quaintness. It has the fragrance of a garden of old-fashioned flowers. The following extracts may help to convey some of its flavour and perfume.

"The Country Parson, when he is to read divine services, composeth himself to all possible reverence; lifting up his heart and hands and eyes, and using all other gestures which may express a hearty and unfeigned devotion. This he doth, *First*, as being truly touched and amazed with the Majesty of God, before Whom he then presents himself; yet not as himself alone, but as presenting with himself the whole congregation; whose sins he then bears, and brings with his own to the heavenly

Altar to be bathed, and washed in the sacred Laver of Christ's blood. *Secondly*, as this is the true reason of his inward fear, so he is content to express this outwardly to the utmost of his power; that being first affected himself he may affect also his people, knowing that no sermon moves them so much to reverence, which they forget again, when they come to pray, as a devout behaviour in the very act of praying."

"The Country Parson preacheth constantly. The Pulpit is his joy and his throne. . . . The character of his Sermons is Holiness; he is not witty, or learned, or eloquent, but holy." The author goes on to explain how this special character is to be gained: "*First* by choosing Texts of Devotion not Controversy, moving and ravishing Texts, whereof the Scriptures are full. *Secondly*, by dipping and seasoning all our words and sentences in our hearts before they come into our mouths, truly affecting and cordially expressing all that we say; so that the auditors may plainly perceive that every word is heart-deep. *Thirdly*, by turning often, and making many Apostrophes to God, as O Lord, bless my people and teach them this point; or, O my Master, on whose errand I come, let me hold my peace, and do Thou speak Thyself: for thou art Love, and when Thou teachest, all are scholars."

His deep reverence for Scripture is manifest everywhere, and with it his insight into its practical value and its emotional appeal. The following words with the strangely vivid image at the close recall the quaintness and the passionate intensity of his verse: "What an admirable Epistle is the second to the *Corinthians*! how full of affections! he joys, and he is sorry, he grieves, and he glories, never was there such care of a flock expressed, save in the great Shepherd of the fold, who first shed tears over *Jerusalem* and afterwards blood."

We turn with some curiosity to the pages which describe the Parson's Library, but they are among the strangest ever written on the subject, for they do not contain a single reference to books or their authors. Neither is there about them any of the garniture of classical quotation which lends its blazonry to the stately religious writing of the period. The man of God is to be furnished with the learning of experience. "The Country Parson's Library is a holy Life"—there is the whole matter. "The temptations with which a good man is beset, and the ways which he used to overcome them, being told to another whether in private conference, or in the Church, are a sermon. . . . The Parson having studied and mastered all his lusts and affections within, and the whole Army of Temptations without, hath ever so many sermons ready penned as he hath victories." What excellent sense there is in these sentences as well as religious discernment. They do not cure our taste for the pleasant companionship of books and the wisdom of the printed page, but we cannot say that the gentle rebuke is undeserved, which they administer to the secondhand bookishness of many sermons.

One other passage must be allowed, for none is more characteristic of Herbert's peculiar gift and influence. It is from the

chapter called *The Parson's Church*. "The Country Parson hath a special care of his Church, that all things there be decent and befitting his Name, by which it is called. Therefore, *First*, he takes order, that all things be in good repair as walls plastered, windows glazed, floor paved, seats whole, firm, and uniform, especially that the Pulpit and Desk and Communion Table, and Font be as they ought, for those great duties that are performed in them: *Secondly*, that the Church be swept, and kept clean without dust, or cobwebs, and at great Festivals strewed and stuck with boughs, and perfumed with incense: *Thirdly*, that there be fit and proper Texts of Scripture everywhere painted, and that all the painting be grave and reverend, not with light colours or foolish antics. . . . And all this he doth, not as out of necessity, or as putting a holiness in the things, but as desiring to keep the middle way between superstition and slovenliness, and as following the Apostle's two great and *admirable Rules* in things of this nature: the first whereof is, *Let all things be done decently and in order*: the second, *Let all things be done to edification*." There is no taint of ritualism in these words. George Herbert knew that the symbolism of worship loses its value when it becomes opaque and men cease to see the divine idea gleaming through the material form: But Puritanism never had any attraction for him. Loyal to the belief that a certain stateliness and reverence befit the public offices of religion, and that delicacy of feeling and beauty of form agree together, he was a devoted son of the Church of England, where he found a ritual of devotion both "sweet and bright."

"A fine aspect in fit array

Neither too mean nor yet too gay."

It has been said of him that he "revealed with no inefficient or temporary effect to the uncultured and unlearned the true refinement of worship."

If, however, this little book deepens in this way our sense of the value of the ordered beauty of the sanctuary, that is only one element in the rich and satisfying impression which it makes upon the mind. It glorifies the ministerial office, and surrounds the humble lot of the country parson with an indescribable dignity. But it does so not by any foolish or wayward heightening of professional claims, but by its gentle yet passionate concern for the spiritual guidance of men, and the severity of the discipline which it imposes upon the parson himself.

W. H. D.

THE HISTORIC CHRIST.*

THE title which Mr. Lacey has given to these reprinted lectures belonged to the Master of Balliol—*pater gentilitatis nostræ*, as the writer gracefully calls him—but was resigned on Mr. Lacey's request. Mr. Lacey calls it an "almost indispensable" title. It is, in fact, extremely misleading. The period during which a man appears in history is, to the ordinary understanding, the period between his birth and his death. But about the Jesus who had been born and was not yet dead, about the historic Jesus of Nazareth, his sayings, doings, thoughts, aims, achievements, and

* "The Historic Christ." By T. A. Lacey (Longmans. 3s. 6d. net.)

failures, Mr. Lacey has almost nothing to say. When he refers to the human life of Jesus, or to any of his words, the reference is always incidental to some Christological question; the writer's thought is dated after the Resurrection, and his glances at the ministry in Galilee are retrospective, and not motivated by any direct interest. For instance, we find in the fourth lecture these striking words about the portrait of Jesus in Mark, "It is the portraiture, modified in the later Gospels, gentle and yet austere, a master of stern teaching, less than half understood by his disciples, making great demands upon their confidence, and moving forward with fixed purpose to an end which they cannot grasp. It is a figure in every way extraordinary; a figure that rivets the attention of the world, the figure of one who passes the measure of humanity and is yet unmistakably, emphatically, man." The next words are, "I ask why such a portraiture was drawn." Mr. Lacey assumes that the writer was a Pauline believer, that Paulinism was orthodox, universal, and degenerating into Docetism, and that Mark "made his selection of incidents" . . . "after so many years of developed teaching," when "it is amazing to reflect that such a portraiture was possible," with the direct purpose of counteracting the erroneous view of the Incarnation as a pure theophany. This is a new and stimulative handling of the old Tübingen methods.

Another, perhaps even more significant illustration of Mr. Lacey's attitude to the real Jesus is given in his treatment of the passage, "Upon this rock will I build my church." The doubt which critical considerations throw upon the exceptional word "church," the possibility of its substitution for "kingdom," at a time when the two terms had identity of meaning, are fully conceded; but they are obviated by the suggestion that Jesus "may have spoken of the Church as distinct from the Kingdom, only in . . . the more intimate conversations between the Master and his disciples" of which very little is recorded. "I labour this point for two reasons. First, because the presentment of the historic personality of Jesus Christ is affected. It may be inaccurate in history, as it certainly is inadequate in theology, to call him the Founder of the Church; but it is important to show him in his relation to the Church." The second reason is that a church intentionally founded by Jesus "is a better historic witness than one which has come casually into being."

We see in these and similar passages in what sense Mr. Lacey uses the word "historic." It is the sense of the Catholic Church. "The Church has shown comparatively small interest in the details of the Lord's human life. It has carefully guarded the truth of his humanity; but no remote allusion to his Galilean activity has found its way into the Creeds." Mr. Lacey accepts the standpoint of the Church and the Creeds, and by "the historic Christ" he means a being organically connected with historic Christianity.

It is clear, then, that Mr. Lacey's attitude is, on the whole, uncritical. His prepossessions are strong, and, it will seem to most students of his subject, of a nature to disable him for scientific investi-

gation. He accepts enormous propositions on evidence which, without such prepossessions to interpret it, is highly uncertain, ludicrously inadequate, or even inapplicable. "Certain facts for which there is little historical evidence, or none at all that is in itself convincing, are held for true, because of their implication with the objects of faith. You believe that some things happened as recorded, because you conceive it impossible that the Christian society in which the record was preserved can have gone so far astray as to accept a false tradition." With regard to the Virgin-birth, the Descent into Hell, the Ascension, "you receive these facts as facts because of their intimate connection with what you accept as the immediate object of faith."

Could any position be more orthodox, or less critical? The unwitting reader will be surprised to learn that Mr. Lacey's orthodoxy has been the object of a vigorous attack in the Oxford University pulpit, and that the charges urged against him were by no means without plausibility; for in all the processes of collecting and sifting evidence, and estimating its logical resultant, Mr. Lacey displays a remarkable degree of candour and detachment. The solution of this paradox lies in Mr. Lacey's conception of faith, and of the relation between faith and logic. His view adheres "in a measure" to that of M. Loisy. "There is," he writes, "a method of reasoning which generates an intense conviction of spiritual truths. This intense conviction is Faith, which is therefore not a special faculty, but a special condition of mind. Faith and science are properly put in contradistinction; they are two distinct conditions of mind attained by two distinct methods." When we inquire by what method the convictions of faith are reached, we are told that it is "superlatively subtle" and "defies analysis." In a particular application: "What then is faith in the Resurrection of Jesus Christ? It is an intense conviction of the spiritual truths which the fact of the resurrection signifies. If you ask me how we know that these truths are true, I can only answer that the conviction of their truth is reached by the method of faith. . . . You cannot demonstrate" the truths of the higher mathematics "to me if I am ignorant of elementary mathematics. Neither can I demonstrate spiritual truths to you if you have not the elements of faith." This is to all actual effect, merely an interesting, variant of the common plea that faith is a kind of intuition, transcending all the processes of reason.

Mr. Lacey is therefore free to examine, with perfect detachment and no anxiety, the historical basis of Christian dogma in the light of evidence. To him "the Synoptic tradition is the tradition of St. Mark." The Johannine writings are "Christian documents of the end of the first century." Throughout his dealings with books and events the writer preserves a tone of amenity and reserve; other considerations, he seems to hold in mind, might be argued from another point of view, and contrary conclusions arrived at. Why not? It is all nothing but a refined sort of game. He takes the same kind of interest in it as a mathematician who, having proved a formula by one method, wishes to see whether it can be attained by

another. It is the method, not the result, which is on trial.

It is, however, humanly impossible for one who is absolutely certain of particular conclusions to examine without bias, and estimate impartially, evidence which purports to establish them. Dicta such as this betray the inability of a man with blue spectacles to distinguish between red and purple. "It would be remarkable indeed if a tradition like that of Christianity, being anything more or less than the truth, could establish itself in the face of bitterly hostile criticism. . . . Documentary evidence could not be sounder than such a tradition." The attribution of a modern critical standpoint to the Jews of the Dispersion, among whom Christianity first spread, and to the legionaries whose acceptance of it led to Constantine's conversion, is itself in the highest degree uncritical. It cannot surprise us that Mr. Lacey finds "good historical evidence" for the empty tomb, and for the subsequent appearances of the Lord "alive in the body." And this body was "the body which he took of Mary," though it had entered upon "a new and strange" state of corporal existence. This is not the voice of scientific inquiry, but the complacency of a conviction pre-determined.

Mr. Lacey's treatment of the Ascension is especially ingenious. He recognises that in the light of the Copernican astronomy the concept "going up into Heaven" is void of meaning, but he holds that even in the Ptolemaic cosmography it was fraught with almost insuperable difficulties, difficulties which for us "disappear precisely because we have not a clear-cut mental image into which the observed facts have to be fitted. . . . Our faith is less robust than that of the old saints; but it has fewer difficulties to overcome." Nevertheless he suggests that "the uplifting from the earth, the reception into the cloud, were for the presentment of the fact [that Christ had passed out of earthly conditions] to their eyes," the eyes of the disciples. We have to ask why this miraculous presentment should have been vouchsafed, if it loaded faith in the Resurrection with cosmographical difficulties. To a reader without prepossession the account in the Acts is quite simple. It is conceived in terms of the ordinary unscientific conception that Heaven is up above the earth—"Heaven" and "sky" are synonyms—and there is no cosmographical reflection present in the writer's mind. At the end of his last earthly appearance, Jesus goes up, from a point near Bethany, through cloud into Heaven. When he is next seen, by Stephen, he is in Heaven, at the right hand of God. When Paul sees him, it is in the midst of a light from Heaven. Heaven was evidently conceived as a place above the earth, and the Ascension as a journey from the one place to the other.

Mr. Lacey's book is admirably written, with clearness and distinction of style, and the strangeness of its point of view gives it a special kind of provocative interest for scientific students.

E. W. LUMMIS.

PHILOSOPHY is properly a home-sickness—a longing to be everywhere at home.—*Novalis*:

DR. BEET'S THEOLOGY.*

MANY years ago the writer of this notice heard an enthusiastic Wesleyan preacher, just out of college, describe a sermon which he once heard by his tutor; who went through the whole contents of Methodist Theology "beginning with the existence of God and ending with the eternity of hell's torments." The formidable looking volume just given to the world by Dr. Agar Beet has about the same compass as that tremendous sermon, for the first section is headed "Nature and God," and the closing section bears the title "The last things." It will be some comfort to the student, as it is to the reviewer of the volume, to find that when he has courage to open it he has a somewhat smaller burden to bear than he expected. For, ponderous as the volume looks, it contains less than 600 pages. Yet it will either be a very patient, or a very light hearted, student who does not pronounce it tiring before the end is reached. Many of the greatest problems which demand his attention as student, Christian, or man are here placed before him. And the trouble is not that the problems are so difficult and the mystery so great, but rather that they seem to be settled so easily, to be marked off one by one as finished before ever there has been opportunity of truly estimating the magnitude of the question, to say nothing of the adequacy of the solution. A teasing semblance of philosophy at the opening of a section arouses a faint hope in the reader's mind that we are coming now to first principles. But before he has well stepped over the threshold of a new thought he is thrown back upon Scripture texts, and is confounded with the re-appearance of Rom., Jno., 1 Cor., Zeph., and others who settled all things for him, and determined what he should think ages before he was born. If only some few things were left doubtful. If he were allowed to try his own powers in reconciling not all the statements ever written by Darwin and "Moses," but the existence in the same world, the proximity in the same library, the assimilation by the same mental faculties of the scientific romance of the first chapters of "Genesis," and the romantic science of Darwin's "Origin of Species," he might get at length to have some notion of the use which Providence intended him to make of both these sources of edification. But he is hemmed in and hampered by a multitude of texts, and if he broke away from one a half-dozen others would catch him. It is to no purpose that he struggles. The texts have got hold of him, and he has to hear what they say. If, then, he has any doubt the writer of this book will assist him and put matters right.

"Had he (Adam) obeyed the voice Divine, we may infer that obedience would have raised him above the doom of death, to which animals are subject. But he yielded to that in him akin to animals, and fell under the doom under which all animals lie. Consequently, Adam's death was a result of his own sin; for had he not sinned he would not have died. And the wide prevalence of heredity in human life makes it easy to believe that his mortality was inherited by his descendants. If so, the universality of

death to-day is, as Paul teaches, a result of Adam's sin."

It may seem curious to sample a big volume by a quotation of few lines. But the style is just the same elsewhere. A dogmatism which seems often harsh and crude pervades the book. How the gracious influence of the Communion Service must be disturbed for one who has been told more than once by his theological tutor "Christ made the supper by expressly commanding it, an indispensable condition of salvation." How the stubborn spirit of a sinful son of Adam rises in resistance to this arbitrary decree. Invited to the supper he might gladly respond; warned that he is only free to partake of it if he repents of his sin and is in love and charity with all men he might yet dare to go forward hoping with poor Joan of Arc that if he is not in a state of grace Heaven may put him in such a state. But prove to him that the invitation is a command, and indispensable for salvation, he will very likely decide to risk his salvation rather than attend. He will be hardened in this decision by remembering that not individuals only but organised groups of Christian men have taken the same risk. We have called no attention in this notice to those doctrines of Dr. Beet, which have caused some perturbation among the Wesleyans. They will be found in the last section of the book, but they need not cause any prolongation of this notice, as the matter has previously been referred to in the INQUIRER. That this volume is in its way a careful and complete handbook cannot be denied. But we cannot conceal the impression that it is a book which the younger generation of evangelical students will before long find to be out of date.

J. R.

SHORT NOTICES

Young Days. An Illustrated Magazine for Children and Young People. Edited by J. J. Wright, F.R.S.L. Vol. xxxi. Of course, our children know what this is, and welcome the bound volume at Christmas. It is good to take from month to month and do the Guild work. Those who have not done it might well take the bound volume and do it now, with its pictures of Palestine and study of the life of Jesus. The monthly contributions by the Rev. H. M. Livens on "Listening to the Nature Folks" are alone worth more than the price of the book. (Sunday School Association, Essex Hall. 1s. 6d. net.)

The Scholar-Gipsy and Thyrsis, by Matthew Arnold, with illustrations by Edmund H. New, is a book which lovers of those two poems who appreciate the artist's work, should be very glad to have. Each right-hand page has a single verse, and twelve of the thirteen illustrations are printed on left-hand pages, the rest being blank. The fine line drawing of Mr. New's work we find always fascinating. The frontispiece shows a distant view of Oxford, from a shaded hill-side:

"Screen'd is this nook, o'er the high,
half-reap'd field,

And the eye travels down to Oxford's
towers."

Another of the smaller pictures is: "In autumn, on the skirts of Bagley's Wood." Facing the opening verse of "Thyrsis" is North Hincsey Churchyard. One of the most charming bits is South Hincsey, from the Causeway. Less successful is the attempt to realise: "Bare on its lonely ridge, the Tree! the Tree!" With these rural scenes, by way of contrast, should be compared Mr. New's drawings of Oxford Colleges in Messrs. Dent's series of College Monographs, of which we have seen, with great pleasure, that of New College. We are interested also to hear that Messrs. Methuen will shortly publish a Wordsworth selection, for which Mr. Stopford Brooke has chosen the poems and written an introduction; and Mr. New has made the drawings. But we turn back to Arnold's two poems, and note another picture: "Above Godstow Bridge." The book is just made for a pleasant Christmas gift. (Macmillan. 2s. 6d. net.)

The Pilgrim of the Infinite, by William Davies. New Edition. The general spirit of this book is a call to the soul to answer its inward light by immediate and constant obedience. This will reveal new wonders in the common ways—"every earthly experience will become a lesson for eternity." The soul's obedience to the Divine Illuminator will open up new ways of social service, and make the efforts towards the brotherhood more vivid and convincing. It will give suffering its place in the scheme of things, even perhaps to the height of the author's optimism, in which he speaks of suffering as "undoubtedly the ideal of human life"—which is not far from the glory of Calvary in some devout writers. Prayer is the soul's condition, not always its utterance. "True prayer is a climbing into the higher will of God, not the expression of a desire for a selfish object." As the soul in its pilgrimage becomes more sensitive to unseen influences, immortality becomes a more conscious reality, so that it is possible to say: "The dead are not lost to us even here. The presence of those we love is still about us; it may be in a more intimate manner than when they were with us in person." A book which advocates so keenly this personal life and development of the spiritual in us, which through this spiritual activity sees the deliverance of Christianity from the bondage of letter and form, is a welcome addition to the many forces telling in the same direction to-day, and should prove a useful thing to place in the hands of those just emerging into spiritual liberty, or feeling after it: (S. C. Mayle, Hampstead. 2s. 6d. net.)

The Problem of the Pentateuch, an examination of the results of the Higher Criticism, by Randolph H. McKim, D.D., LL.D., Rector of the Church of the Epiphany, Washington, D.C. Dedicated to the Dean of Canterbury, who approves of the author's warning against the dangers to faith of the prevalent school of O.T. criticism: (Longmans: 3s. 6d. net.)

Sermons in Accents, or Studies in the Hebrew Text: A book for Preachers and Students, by Rev. John Admas, B.D. (T. & T. Clark. 4s. 6d. net.)

The Moral Damage of War, by Walter Walsh, Gilfillan Memorial Church, Dundee: An admirable reprint by the International Union: (Ginn & Co., Boston: 4s.)

* "A Manual of Theology." By J. Agar Beet, D.D. Hodder & Stoughton, 10s. 6d.

THE LATE WYBERT REEVE. AN APPRECIATION.

ON November 14, at Newport, Isle of Wight, whither he had recently removed from Fulham, a notable man, at the eventide of life, passed away from us, Mr. Wybert Reeve, actor, manager, lecturer, and scholar. He was a man of fine culture and nice literary gifts, able to clothe his thoughts in fitting language, both as a conversationalist and a writer, and many people, in both hemispheres, have a vivid recollection of his picturesque and luminous language, both as a speaker and writer. His love for the stage, and his strong desire to be a living interpreter of the highest thoughts of our greatest dramatists, gave the bent to his life. He knew, with greatest intimacy and appreciation, all the works of Shakespeare, and could illuminate his ordinary conversation with the most apt quotations from that great master of thought and life. But it was more in the common humanities than in the deepest tragedies that he found his greatest joy. His lighter parts on the stage, like those of Charles Mathews, saw him at his happiest, though he never, perhaps, rose to a greater height on the stage than when he interpreted, to the intense satisfaction of his friend, Wilkie Collins, and the public generally, the character of Count Fosco in the "Woman in White." In this character he travelled not only in the United Kingdom but in America and Australia, and everywhere with the greatest acceptance.

I had the privilege of knowing Wybert Reeve throughout nearly the whole of his career. While he was in England, both in his earlier and later days, I saw a great deal of him and knew much about his personal life and aims, and during his long absence in the Antipodes our correspondence was almost unbroken as the years sped by. This long and close intimacy enables me to say a few things which may not be without value. In all his career Mr. Reeve was guided by a high standard of ethics, and was always devoutly religious. Though he was, I believe, the son of a clergyman of the Established Church, he soon, by careful thought and study, became an earnest and convinced Unitarian of the most Catholic type, and never hesitated in any society or in any land to let his principles be fully known. Sometimes he broke through the traditions of the stage, and spoke from our Unitarian pulpits and platforms with great unction and persuasiveness. At an early period he associated himself with me, when he was lessee of the South Shields theatre, in the establishment of our church in that borough, and one of his latest, if not his last, appearances in any of our pulpits was at Shrewsbury a year ago, when he preached one of the anniversary sermons, with great acceptance. Between these two periods he served wherever he could the church he loved so well, and never failed to identify himself with any of our congregations that were within his reach. Mr. Reeve kept the high standard of moral and religious life throughout his career, and brought on to the stage, and in his dealings with his many theatrical companies, every noble and uplifting principle which ought to animate their lives. He helped and saved many a struggling actor and actress

and all who came in contact with him found him to be a man of moral purity and of the cleanest honour. I think that many who have doubts about the stage and its influence will feel that when it is guided by a man of such high religious life as that which animated Mr. Reeve, it can only be an instrument of good for the exaltation of the people. Farewell, old friend and comrade, until we meet again!

JAMES C. STREET.

Shrewsbury, Dec. 3.

ARTICLES IN THE REVIEWS.

THIS month's *Contemporary* is of unusual interest. Miss Edith Sellars, who writes on "Poor Relief in Vienna," has a long note in which she justifies her strictures on the neglect of the aged poor in Berlin (the one flaw which she had noted in a most admirable system) in reply to Dr. Münsterberg's article of last month. Professor James Seth has an admirable article on the Norwegian System of Liquor Control, pointing out how it must be distinguished from the neighbouring Swedish Gotenburg system, since it avoids the danger of eagerness for municipal profit from the trade. Mr. Stephen Coleridge describes the constitution of the Royal Commission on Experiments on Live Animals, and its decision to exclude the press and to refuse to admit Counsel representing opposing interests to cross-examine witnesses. This, in the view of the Anti-Vivisection Societies, seriously cripples the effectiveness of the inquiry, and destroys the impartiality of the Commission, before which the Societies have therefore refused to give evidence. Sir Oliver Lodge contributes an address on "Work and Life," given in September to a Workers' Education Conference in Birmingham University. It contains much food for reflection. "We have to remember," Sir Oliver concludes, "that life is more than livelihood, and that man does not live by bread alone. We must spread our net far and wide, and study in no narrow and utilitarian spirit, if we are to get the best from education. And the true wealth of an individual does not, any more than the true wealth of a country, consist in the abundance of things which he possesses, but in his own indomitable soul. The true wealth of a nation is, finally and ultimately, the number of healthy, happy human beings which compose her." The address should be read, and in this connection note also the article in the *Nineteenth Century and After* on "Physical Training in Stockholm and Copenhagen," by Mrs. Scharlieb, and also Mrs. Bertram Russell's account of the "Ghent School for Mothers." A contribution to the population question is Mr. J. W. Barclay's article on "The Race Suicide Scare," and Mr. Keir Hardie writes on the Labour Movement. Miss G. L. Bell gives a most interesting account of the College at Aligarh in her article on "Islam in India," and Miss C. A. Barnicoat, on "The Reading of the Colonial Girl," furnishes some interesting results of inquiries both among British and Colonial girls. Edna Lyall, it appears, is their prime favourite among novelists. The British give the next three places on the

poll to Seton Merriman, Stevenson, and Stanley Weyman; the Colonials to Miss Alcott, Mrs. Henry Wood, and R. N. Carey. Returning to the *Contemporary*, we note with special satisfaction Mrs. Fawcett's article on "The Prisoners of Hope in Holloway Gaol." "Fundamentally," Mrs. Fawcett writes "women are intensely law-abiding; it is a part of their physical constitution to be so, and bitter, indeed, is their sense of wrong before they can be driven to any extra-constitutional courses." Mrs. Fawcett, though she says, if she had known what those women intended to do, she should have seriously dissuaded them from such a course, admits that she would have been mistaken, for they have done great service in compelling attention to their cause. Yet she still holds with the majority that constitutional means are by no means yet exhausted. Franchise for women on the same terms as men, is what they demand. That would mean, she says, 1,500,000 women to 7,000,000 men electors now; whereas universal suffrage would mean a majority of women. The former demand is now practical politics. Those who have grown impatient over this question should especially read the article. In connection with the education controversy note also Dr. Forsyth's article on "Church, State, Dogma, and Education"; with its plea for a secular system on high religious grounds.

The Argument à Priori for the Being and the Attributes of the Lord God. By W. Honyman Gillespie.—This book is admirably printed, and when a work represents a considerable portion of the life of the author, and a considerable amount of the funds of his widow we have two grounds for declining to put it too hastily aside. Nevertheless, the opinion must be honestly expressed that it attempts the impossible, and must be classed with the perpetual motion. Moreover, the rigid scientific form which is suggested by the careful numbering and classification of propositions and sub-propositions is but an allusion. We meet with alternative statements, with statements approximate, and occasionally with a moral reflection, pert perhaps, but not deduced by any inexorable logic from what has preceded. In the discussion of a corollary from Proposition III. we find the following reflection: "Alas! it is quite possible to utter nonsense on any subject." That is the very mischief. And many of these earnestly written and excellently printed paragraphs suggest how very little a man need go out of the path of clear logical reasoning before finding himself in a country as lacking in sequence and regularity as Alice's Wonderland. (For the Trustees by T. & T. Clark. Nominal price, 1s.) J. R.

The National Liberal Federation from its commencement to the General Election of 1906, by Robert Spence Watson, LL.D., President of the Federation, 1890-1902. With an Introduction by the Right Hon. Augustine Birrell, K.C., M.P. (President 1902-1906). A most interesting record by a devoted worker. As frontispiece, a reproduction of Sir George Reid's fine portrait of the author. (Fisher Unwin, 5s. net.)

SUGGESTIONS ON RE-STATEMENT.
III.—JESUS CHRIST.

It is sometimes said that it is the teaching of Christ rather than himself that is valuable. His contribution to religion is to be thrown into the general stock and there relinquish its individuality. This eighteenth century view leaves out of sight the fact that there is no such thing as religion in general; every religion has a definite historical setting and growth; and just as it is the highest kind of man that loses most by being depersonalised, so it is the most highly differentiated religion that most tenaciously preserves its own special features. Now the most special fact about Christianity is Christ. But over and above these general reasons for emphasising Christ's Person there are others peculiar to Christianity. (1) The deepened meaning given by Christianity to man's communion with God is not merely an idea which Christ could teach and then leave to its fortunes. It is an achievement of a peculiarly personal kind; less to be compared, *e.g.*, with an inventor's invention than with a supreme poet's inspiration. It is not communicable except on one condition—that the person who has the experience is himself in some way communicated. If Christ's words are the whole of his message, then, alas! we have lost most of them; and those which are preserved only get their full interpretation from after history. It is not indeed for its own sake that the personality of Jesus is carefully treasured in the world's historical consciousness, but for the sake of what it embodies. Still, it is His personality that is treasured. The subject of the Gospel was not properly either God, or Jesus, but the conscious personal relation of Jesus to God. The Fatherhood of God meant in the first place that He was Father of Jesus. The history we read when we read gospel history is the history of the sacred colloquy between the soul of God and the soul of Jesus. What do we mean by a "Revelation of God"? If we put aside mere verbalisms, a revelation of Divine fact could be won only through a personal experience much richer than any mere "knowledge" that could be handed on by speech. It must include the incoming of heightened moral power. It must enter as a new organising principle into the experience of the recipient, and the charges it works must be organic, formative; something not only received by his experience, but creative of it. And by the same line of reasoning, the transmission, also, of the Revelation must be organic: It is not merely as if Jesus might say, "I know God, and I tell you that you can know Him." His experience must enter as an organising principle into the experiences of other men: The organic structure of human relationships is the natural medium for such transmission. There is no need to make a mystery of this. The transcendent personality of Christ found channels already dug for its flow in the normal interconnections of man's social life. The Church has always testified to the perpetuation in its midst of Christ's fellowship with God, and our statement is only an attempt to show this fellowship as both unique and normal. (Whereas the perfunctory explanation that "God was incarnate in Jesus, and also in all men"

is an attempt to say, in one breath, that Jesus was and was not unique.) The unique is not necessarily the abnormal. Whatever strangeness infects the conception of the transmitted personality of Jesus (a necessary conception for Christianity) is due to the neglect of the facts above noted—that the Revelation was moral, organic—*i.e.*, entered as a creative organising principle into human nature, and was transmitted as such. It was more than what is ordinarily meant by "personal." It was something that used and transcended persons, even Christ's person. It was Christ not after the flesh, but after the spirit. But (2) the above facts only present us with an abstract form of Christ's communion with God. We must pass therefore from theological notions of "Incarnation" to religious ideas of Redemption. There is an unfortunate disposition to regard the former as the important point. Yet the doctrine of the Trinity, when it was alive, found its roots quite as much in the latter as in the former. Now that Trinity has become obsolete, Incarnation has come to the front (as it has always done in ages when men asked for light rather than life) only in response to the modern demand for *gnosis*, for a constructive account of the world which shall be as telling and ample as that of materialism. Maurice, Hutton, Gore, are spirits born of conflict with the latter. The question was, How in the midst of a world of hard, brute fact to show Jesus as the Revealer of the hidden God? Not, how are men saved? But once the "magical" view of Incarnation is replaced by the moral or organic, as above, the whole interest centres in the *details* of the revelation, *i.e.*, in Redemption. We make but a sorry picture of Christ's experience when we reduce it to the rhapsodical friendship of a Son with a Father. Self-sacrificing love of man was only another aspect of his love of God. He organised redemption, and his followers were woven into a web of lives which reproduced his living revelation of God's mercy.

By way of summary, we may arrange in an ascending scale of adequacy the possible descriptions of Christ's work. (1) *Example* is not comprehensive enough. It is an ethical rather than a religious word. (2) *Revealer* is better, but says nothing of the fabric of lives in which the revelation is perpetuated. (3) Thus he is a *Revelation*. This is the step on which the individual religious life has its demands met. (4) Next comes the need of the believer to participate in the work of Christ. The self-identification of the experience of Christians with that of Christ makes all the difference between a religious and a merely ethical Christianity. Our spiritual oneness with him is the most precious illustration of our human solidarity. Therefore, he is our *Sacrament* (sacrament= both symbol, and thing symbolised). He symbolises our victory; and he is our victory. (5) But his work is most profoundly characterised as sacrifice, burden-bearing; the necessity for which arose through sin. He is therefore *Saviour*, as head of the hosts of those through whom salvation is being evolved. (6) As creator of astounding moral values in their experience he is thus *Lord* of their love, and object of their faith. W. WHITAKER.

THE CHILDREN'S COLUMN.

THIS week and next, and then Christmas will be here! It is always the same every year, a time of great gladness and thanksgiving. In spite of all the sadness in the world, and the terrible things that happen, people cannot help being filled with joy, and *believing* in goodness. It is a time for doing kindnesses, and finding out again, if we have forgotten, that the secret of true happiness is in unselfishness, in loving and helping, and especially helping those who have the least brightness in their lives and are most in need.

And all this new gladness, and this better understanding of what our life ought to be like, began with the life of one little child, one boy, who grew up in Nazareth long, long ago, whose birthday we keep on Christmas Day. Other teachers have helped, and other good influences have come together, to make the rich power of unselfish love and goodness which we have in Christianity; but it began with Jesus, the greatest teacher of all, the best friend and helper; and therefore we are all glad at Christmas time, and try to make others glad, remembering what he has taught us and what he is to us. We are Christians when we have the same spirit in us which made his life so beautiful. Christmas ought to help us to be more like him, and so to be better Christians than ever.

We think of him and how he helped the people of his own time; what a wise and tender friend he was; how he loved the children and liked to see their happiness. And it is good for us to think of his own home in Nazareth, and what he was as a little child, and then as an elder boy among the other children, and afterwards as a young man taking up work as a carpenter. Here are some verses, which may help you to imagine it:—

"By fancies blinded and beguiled,
Men say the Saviour never smiled;
Ah, perfect youth and perfect boy,
How could he choose but thrill with joy?
Nor yet the cruel cross he bore,
Him God and man loved more and more;
He prospered, and drew balmy breath
In the fresh air of Nazareth."

And younger children, unreprieved,
Made mirth around the youth they loved;
To him none proffered suit in vain,
Unsolaced none confessed his pain;
Ofttimes he cooled the fevered head,
And watched beside the sleepless bed:
Best comforter in life and death
Was Jesus unto Nazareth."

The quiet hills, the skies above,
The faces round were bright with love;
He lost not, in the tranquil place,
One hint of wisdom or of grace;
Not unobserved, nor vague nor dim,
The secret of the world to him,
The prayer he heard which Nature saith
In the still glades by Nazareth."

Think of the boy when he was quite young, gentle and brave, when he was beginning to learn the meaning of what he afterwards taught: Blessed are the peace-makers; blessed are they that hunger and thirst after righteousness; blessed are the pure in heart. Think what it means, and how it helps to make the happiness of Christmas-time.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street Strand, London, W.C.

LONDON, DECEMBER 8, 1906.

MISSIONARY ZEAL.

THE first annual meetings of the Unitarian Van Mission, which we reported last week, were clearly marked by a very genuine enthusiasm, and it is most refreshing to have the testimony of those who were intimately associated with the work of the Mission throughout the summer, to the prevailingly positive and helpfully religious character of the appeal that was made. Mr. SPEDDING, our apostle of the Van, has indeed from the first declared that this is to be the aim. In THE INQUIRER of July 15, 1905, his first paper on the proposed Mission was published, and we wrote of it then: "Describing the work the missionary of the van is to do, he says that in the religious services to be held the addresses should be affirmative, not controversial, and religious rather than doctrinal; there is to be a brotherhood 'that speaks for God and man in the strength of Jesus.' That is an admirable ideal, and if that is what is really intended and will be carried out, we say, God speed the Unitarian Van! If only our Lancashire brethren have a man fit to send out on such a mission, by all means let them equip the van and put it on the road. He must not be one who is eager to blow a noisy Unitarian trumpet, but a man overflowing with human sympathies and a passion for righteousness, a man of simplicity and strength, who can speak straight to the people's hearts, and he must go out to declare to them pure, unsectarian religion."

Now we are assured that during the past summer the occasion has called many men into the field who have proved themselves capable, in an unexpected way, of speaking strong and helpful words of direct and sympathetic appeal, and that there was an eager response on the part of the people. For such an experience one can only be most thankful, and must hope that such power will grow, and that the men possessed of it may keep a firm hold upon the true ideal and make it effective, not

only in the field, but in the churches. For after all the value of the word must be tested by its fruit in the churches.

At the evening meeting in Manchester last week, there was indeed one courageous word of warning uttered. Mrs. CEREDIG JONES asked whether the Mission had not been conducted on too sectarian lines. The addresses she had heard appeared to her disproportionately devoted to controversy. How far such an impression was justified in any particular case we need not stop to inquire; the warning undoubtedly points to a danger that has to be guarded against. It is easy to slip into a merely contentious theological argument, much more difficult to speak the word of life direct from heart to heart; but that is the only thing that makes the Van Mission or any other religious mission really worth while. And we are assured that during this first season of the Van that has been prevailingly the case. Certainly, we are convinced, that in this whole business Mr. SPEDDING is inspired by a very earnest religious motive, and that in his hands the Mission will be sure of wise and steadfast direction.

What is wanted is, not so much that we should blazon forth our *ism*, and be always talking about its superior enlightenment and liberalism, but that with all our heart we should be speaking out its truth, its passion for righteousness, its genuine humanity, love and brotherhood, and make it felt as, indeed, a power unto life — in touch with the real things of life, moving the hearts of men, and really advancing the Kingdom of God in our midst. We received last week with warm sympathy the letter from the Rev. ALFRED THOMPSON. We are weary of self-conscious talk about ourselves, and jealous comparison of ourselves with others. Let us attend to worthier things. We want to be doing God's work in the world and manifesting the power of His truth. We also are set to preach the Gospel, "as the power of God unto salvation"; and we have to learn to do it with greater simplicity and self-forgetfulness—not to be always explaining how we understand it so much better than other people, but to make its power felt. We by no means share the impatience and seeming contempt of theology expressed by Mr. SHRUBSOLE in his letter this week. It is, we hold, vital to clear thinking, and to a firm grasp of the truth of our life with God here in this world as it now is, and as by His grace it is to be made better through our completer faithfulness; but our theology will live and convince of its higher truth not so much through controversy with other forms of thought as through the demonstration of our positive religious life, both in the fellowship of worship and the honourable doing of the world's work.

ADVENT ADDRESSES.

By THE REV. EDGAR I. FRIPP, B.A.

III.—THE BARBARIAN.

I am a debtor both to the Greeks and to the Barbarians, both to the wise and the foolish. —Rom. i. 14.

IN previous sermons I have spoken of the relationship between Christianity and the religions respectively of Greece and Rome. The influence in each case was mutual. Both parties were affected by the contact. The Gospel was an advent to the Greeks, a message of glad news, a confirming and strengthening truth, a disclosure of conscience and the meaning of suffering and self-sacrifice, a revelation of God and immortality. On the other hand, Greek thought told its story on Christianity, giving it a philosophic basis, a rational as well as a dogmatic or spiritual foundation, supplying it with a theological system, providing the doctrine of the Trinity, and ultimately the Nicene and Athanasian creeds. Similarly the Gospel was an advent to Rome. It brought gentleness, lowliness, gladness, and democratic sympathies to Stoicism, and relieved the weight of its stern gloom. Yet, from Rome, elements good and evil entered the Church. To that source she was chiefly indebted for her organisation, her hierarchy, her connection with the State, and ultimately her aristocratic claims and ideals. Rome avenged itself on Christianity by Imperialising it. For a time, at any rate, Caesar in a real sense dethroned Christ, and the spirit of ascendancy displaced that of brotherhood.

Before I pass on to speak of the relationship of the Gospel to the third and greatest religion of that time, namely, Judaism, I would like to say something of the beliefs and temper, and their effect upon Christianity and Christianity's effect upon them, of the heathen multitudes up and down the Empire, who were despised as "Gentiles" by the Jews, and contemptuously called "barbarians" by the Greeks and Romans. Both these terms are significant. The "Gentiles" were the races other than the chosen people of God, and, of course, included the Greeks and Romans. The "barbaroi" were the babblers, of the peoples which did not speak Greek or Latin, and included, therefore, the Hebrews. They are equally terms of exclusion and sectarian bitterness, and evidence of the pride and hatred and consequently the ignorance of each other displayed by the leading nations of the ancient world.

But St. Paul welcomed both Gentiles and barbarians into the Church. He refused to limit his converts to Jews. He called himself the Apostle to the Gentiles, made it his particular mission to reach those who were outside the pale of Judaism. Nor did he confine his attention to Greeks and Romans. He laboured among the barbarians also, and he actually coupled the barbarian with the Greek when he said, "I am a debtor both to the Greeks and to the barbarians," though he drew a distinction, and a just distinction, between them by adding the words "both to the wise and to the foolish." Compared with one another the Greeks were "wise," and the barbarians "foolish." Yet the Apostle confessed himself a debtor to the latter also. To uneducated, uncultivated men, who babbled in an unknown tongue, the great

preacher acknowledged that he owed something. How good and true that is! What a proof of his greatness and the breadth of his teaching! The Greek philosopher regarded the ignorant person without languages as hopeless; between his "wisdom" and the other's "foolishness" a great gulf was fixed. It mattered not that the barbarian was a man, that he had a language of his own of extreme interest to the philologist, that he had a character of his own valuable to the student of anthropology, that he had, besides, all those deeper qualities in which the best-trained intellects share the common longings, and sufferings and joys of human kind. He was *ill-informed*, and that was sufficient. He belonged on that account to an inferior and foreign sphere. Such an attitude sufficiently demonstrates the littleness of the philosophy. A really great thought of life is expansive, inclusive, and democratic, spreads beyond the barriers of territory and race, has insight into strange conditions and customs and complexions, and grows by intercourse with men. Paul's Gospel made him feel a kinship with the barbarian, a bond of connection between himself and the man whose tongue was rude and unlettered, an interest in him as a child of God and a brother human being. A truth indeed, is to be measured as to its truthfulness by the way it fastens us to men and things, strengthening our interest in the common and the mundane, and bringing out of it the beautiful.

Nor was St. Paul mistaken in the goodness he looked for from these people. On more than one occasion he was at their mercy, and his trust was not misplaced. I read for our second lesson the description in the book of Acts of his landing from the shipwreck on the island of Malta. He escaped, wet and cold, to the shore, and found himself among barbarians; but instead of being robbed and put to death he was taken care of. An eye-witness probably Luke, the Apostle's physician and inseparable companion tells the story; and he says, apparently to his own surprise, that "the barbarous people shewed us no little kindness, for they kindled a fire and received us every one because of the rain and the cold." This is remarkable testimony. The cruel wrecker spirit, which was almost everywhere a feature of paganism, and which lingers yet about our own coasts, due partly to the superstitious belief that the victims of the sea and the storm were hated by the gods, was in this instance, at any rate, checked by feelings of pity. And it is the more noteworthy because the Maltese belonged to a race with an evil reputation. They were of Carthaginian and Phœnician descent, of the stock that in Africa and Palestine used to offer human sacrifices, making their children, in the language of the Bible, "pass through the fire" to Baal. Nevertheless, they could when occasion offered, show hospitality to strangers.

In spite, too, of their race, which is denounced by Homer as bitterly as by the Hebrew prophets, these islanders had the *naïveté*, the childishness of mind, which is a pleasing trait in nearly all savage peoples, and not unakin to Christian lowliness. They were ready to believe what was told them, willing to listen and to be taught, grateful for kindnesses done to them.

When St. Paul departed, having cured some sick folk among them, they loaded him and the company with presents. We are reminded of the Syro-Phœnician woman whom Jesus met by the coasts of Tyre and Sidon. When our Lord, trying her faith, said he was only sent to "the lost sheep of the house of Israel," and, employing the language customary among the Jews towards Phœnicians, declared he could not take "the children's bread and cast it to the dogs," she replied, with a meekness that completely won his heart, "Yea, Lord, but the dogs eat of the crumbs which fall from the table." This willingness to be thought little or nothing of, the wonderment of untutored and unspoiled minds in the presence of what they cannot understand, and know they are unfit to appreciate, is always touching, and a mark of possible growth and development denied to the pseudo-civilised and the proud. The savage state, of course, has nothing really ideal about it. Rousseau's exaggerated praise belongs to the "windy sentimentalities" of the eighteenth century. There are none more easily betrayed into vices, more liable to the sins of civilisation, than the simple, isolated, untried primitive dwellers in the mountains and woods. At the same time, if the right teacher comes along, the unsophisticated heart is a virgin soil for his influence. The history of the Gospel everywhere bears witness to the fact. Christianity took swifter and deeper root among the Gentiles than among the Jews, among Gauls and Goths and Lombards than among Greeks or Romans. Jesus Christ himself commended the Samaritan, put him higher than the Levite and the Pharisee; and in the forefront of his teaching, at the head of the Sermon on the Mount, first among the Beatitudes, he set the virtue of a modest, teachable, childlike temper: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Healthy, primitive instincts are animal rather than spiritual, and are of little moral worth; but they are more likely to grow into Christian graces than the stunted righteousness and ceremonial virtue of the Jew, or the proud self-abnegation of the Stoic. There was more hope of the Barbarians of Malta than of the decadent populations of Rome and Pompeii. Have you ever read the *Germania* of Tacitus? It was written some twenty years after St. Paul's death, and was the work of a Roman historian who wanted to shame his fellow-countrymen. Tacitus says in this book, in effect, and we should remember that he was both a non-Christian and one who looked upon the Gospel as a revolutionary superstition: "Look at these Barbarians of Germany. You despise them because to you they speak gibberish, and go half-naked, and cannot read or write, and live in mud cottages; while you Romans are educated, and know Greek, and live in great cities, and worship in fine temples, and wear silk and purple. But, I tell you, they are better men than you are; for while you live in luxury and idleness and vice, they are honest and chaste and tell the truth. They honour their parents and love their wives, and are loyal to their kings, show hospitality to strangers, are not conceited and atheistic. And therefore something noble and glori-

ous will come from this people when you Romans have fallen and perished in your sins."

And so it proved. Tacitus was right. Rome did fall in its sins, and upon the ruins of the Empire grew up the higher faith and civilisation of the Gothic nations, the great Medieval world in place of the classical, and after a time Protestantism instead of Romanism and the right of private judgment in lieu of papal authority.

But, let us remember, our northern and Protestant civilisation may have in it some of the weakness and falsehood of the Roman. I am sure it has. There is a mass of perverted sentiment and debauched intelligence which is no match for barbarous instinct. If the Boer War taught us any lesson it was surely this: that an effeminate, money-making, and gambling spirit may undermine an Empire if confronted by a manly, thrifty, God-fearing peasantry. I have confidence in the English race. To me it is almost inconceivable, in spite of some evil chapters in our history, that our vast commonwealth should follow the example of Rome; but if we are to maintain our integrity and power, we shall require a great deal more of the Gospel of Christ, both in our dealings with our fellow-countrymen and in our intercourse with mankind, than we have at present, far more honour and justice and patience and consideration and purity and kindness than yet exist in our private, civic, commercial and diplomatic life. For these virtues are the only powers capable of meeting the rude primitive instincts, or capable of producing a nobler fruit. The Christian and the Christian alone is the true and permanent successor to the Roman and the Goth.

But I must not be drawn along this interesting path from other features of my subject.

If the Barbarian had his rustic virtue and simpleness, he had also his dangerous superstitions, as abundantly appears in the record of the shipwreck at Malta. Firstly, it is said that a viper laid hold of the Apostle's hand as he was gathering sticks for the fire, and that the natives when they saw it said among themselves, "This man is surely a murderer, for though he hath escaped the sea justice hath not suffered him to live." Here is the heathen notion of retribution. If St. Paul and his company had been drowned they would have declared that they were sinners, and had received their punishment from the deities of the winds and waves. But being saved, their deliverance was regarded as an act of divine mercy, a providential rescue. "They must be good men," they reasoned, "to come out of the tempest unhurt." And therefore when, later, a poisonous reptile fastened on the hand of St. Paul they said, "He is a criminal after all. Vengeance has followed and caught him." Vengeance or justice, *Diké* as the Greek word is, was the pursuing Nemesis believed to underlie the misfortunes resulting from the operation of natural laws. The world was thought to be full of avenging furies which brought drought or famine or disease to wicked men, or would drop a beam upon their heads or crush them under a falling wall. Such was the primitive idea of the connection between sin and suffering. But Christi-

anity, with the help of Science, has corrected this belief. We know that sickness and trouble and accident happen to the innocent as well as the guilty. The sins of men often bring more physical pain on others than on themselves. Good people suffer, and *must* suffer, in helping the world. Jesus Christ died on the cross as well as the thieves, and a vicarious atonement is made by every faithful disciple. We can only make men more at one with God by our self-sacrifice, by enduring what we have personally not deserved. The real Nemesis, the pursuing *Diké*, which no one can elude for a single instant, is within rather than without, a retribution on the mind and character, a punishment of the faculties, sensibilities, and intuitions of the soul. The words of the Apostle himself are spiritually and awfully true, *The wages of sin is death*—death to the heart, to the conscience, to the brain. So much sin is so much deadening of all that truly makes life—affection, honour, righteousness, noble ambition, joy, gratitude, worship, peace. Sin destroys these things and we perish. "He that soweth to the flesh shall reap corruption." And the corollary of this is that "he that soweth to the spirit shall reap life." The wages of righteousness is life. The equally inevitable payment of being just and holy and merciful, temperate and patient, modest, self-denying is increase of life—addition to character, deepening of feeling, elevation of thought, freedom, strength, influence.

Then observe the barbarian view of the *divine*. When the viper fell from St. Paul's hand in some way or other which, I do not doubt, science could explain, without poisoning him, the islanders said, "He is a god!" This is a way of looking at things which belongs to the childhood of faith. St. Paul is divine—why? Because he is good? No. Because he has opened the wondrousness and divineness of this ordinary world to men's dull, secular hearts? No. But because he is a magician, because he has some peculiar power over natural forces and occurrences. Christianity, again with the help of science, has corrected this notion. It has been a difficult task to do so, and it is by no means done yet. From the very beginning the Gospel was connected with the working of magic. Christ himself wrought cures in the bodies and minds of men which were considered by some, at any rate, signs of his messiahship. And there is no doubt that the barbarian belief in magic as from God influenced the early Church. The mysteries of the sacraments are probably of heathen origin, the results of a wise compromise with pagan rites and teaching. And at the present day orthodoxy is infected by the mode of thought which we see in those far-off inhabitants of Malta. Jesus is still regarded as the Son of God because he healed the sick and, as was supposed, walked upon the sea and quieted the storm. Without these miracles he would have no claim to be divine. But the higher, the truer view was also held from the first among the more spiritual of the Christians. We have it in the Fourth Gospel, where we read that Christ was divine because in him was the spirit of God. "He dwelt among us," says the writer, "and we beheld"—what? Not

the wonders he performed like the magicians of the East, but "his glory, glory as of an only begotten of the Father, full of grace and truth." What wonderful insight is there! Jesus was divine because in him was the God-like mind, the spirit of goodness and kindness, justice and pity and truth, holiness, mercy, long-suffering and sacrifice, love unfeigned and unalterable, comforting and consoling all who turned to it, ready to forgive, the spirit of the World-Father. Here are the marks of relationship and kinship to God, the sign of a God-nature that may appear in us also and raise us from the dust, and lift us to a new level of dignity and spiritual excellence, opening to us a sublime new world of sacred reality and achievement

HOLD FAST BY LOVE.

HOLD fast by Love! This world is full of pain,
Of grievous wounds which none may heal again,
Of silent hunger veiled by patient smiles,
And unseen burdens dragged for weary miles;
If we could see in one brief sudden glare
The secret sorrows of men's hearts laid bare,
I think we should not dare to add again
By one harsh word to this dread sum of pain.

Hold fast by Love! Love only gives relief
To every piteous form of human grief;
Love only gives us gentleness enough,
Transforms the touch, which else we feel so rough;
Love gives us eyes to see and hearts to feel,
And longing for the power to bless and heal.
O! Heart of Love, Whose is Thy world's great grief,
Breathe through our souls some power to give relief.

E. C. F.

THE Committee appointed at the last Wesleyan Conference to draft a provisional constitution for the new Sunday-school department has, with practical unanimity, suggested a scheme which has been sent forward to the Conference. It appears to be a safe and conservative scheme; the President, ex-President and Secretary of the Conference, the Secretary of the Education Committee, the Book Steward, the Connexional Editor, the Secretary of the Temperance Committee, the Secretary of the Wesley Guild, and the Treasurer and Secretary of the department; together with twenty-six ministers and thirty-four laymen interested in Sunday-school work who, in the first instance, are to be appointed by the Conference, form the connexional committee. Each synod appoints a district Sunday-school Committee, consisting of six ministers and six laymen. The Conference will be asked to set apart from the Education Fund not less than £1,000 per annum to make Sunday-school furniture and outfit grants, and to appoint lecturers to visit districts and circuits with a view to improve Sunday-school organisation.

TO CORRESPONDENTS:—Letters, &c., L. G. A., S. S. B., W. C. H., E. J. L., W. M., R. R., F. M. S., R. S., A. T.

CORRESPONDENCE.

[The Editor is not responsible for the opinion expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

CONGREGATIONALISTS AND UNITARIANS.

SIR,—Perhaps the subject might as well be dropped after Mr. Thompson's letter: and yet, if it could be discussed a little longer, with average "suavity," something useful might come of it.

Mr. Thompson says: "The Congregationalist of the broader school, looking round on the theological position of the modern Unitarian, finds himself largely in agreement with it. And when he says so, and speaks of his attitude as *new* (and new it is to him) nothing is gained by the Unitarians retorting: 'This is what we have been proclaiming for half a century.'"

If the Congregationalist *had* said so, nothing that I have written on the subject would have been written. It was precisely because he did *not* say so, and because he said the reverse, that I intervened. So far as I can see, the Congregationalist who is largely in agreement with the Unitarian is nervously and tiresomely engaged in protesting that he is not. And, still further, he seems anxious to get into the Unitarians' house, and to make it out that they have no business there. This is the very opposite of that desirable *rapprochement* which Mr. Thompson hails.

It may be the old Adam in me which leads me to resent this, but I am impatient. The first movement towards a *rapprochement* ought to be the frank and pleasant admission that the Unitarian who has so long held the fort has done good service, and that he never merited the damnation that Evangelicalism threatened.

What I maintain is that every single article of the "New Theology's" creed has been ours for generations, set to the music of each special day, but essentially the same: and what I contend for is that this ought to be honestly acknowledged. That way *rapprochement* lies and I say this, not as demanding anything to gratify a feeling, but as one who is anxious to open up a path and clear the air.

Mr. R. J. Campbell is the best, straightest, and strongest representative of "The New Theology" men, and he stands bravely and resolutely for the universal Divine Immanence, and for the essential Divinity of Man: and this has altered everything on the Evangelical side. It has restored Jesus Christ to humanity: it has broken up the old exclusive idea of Inspiration: it has made the Bible a human document: it has dissipated the notion of an eternal and hopeless doom: it has altogether altered the outlook upon sin and salvation: it has, in fact, set up housekeeping in our old Unitarian garden. We are rejoiced beyond all telling, but we want to have the matter set right, and to have the thing squarely and manfully faced.

I hope all this is free from "bitter suavity." Mr. R. J. Campbell, in his

late fiery sermon, pours out lava torrents of indignation, and calls many of his brother ministers "liars, liars, liars." The worst that I have said is that some of them are playing a rather shabby game. But God bless them, every one, and clear their vision and strengthen their nerves!

J. PAGE HOPPS.

Little Portland-street, December 2.

OUR MISSION.

SIR,—The weighty and eloquent words of Mrs. Ceredig Jones—all too briefly summarised in the report of the anniversary of the Van Mission—may well be pondered by all of us. What is our "mission"? What have we to offer humanity, at a time when ignorance, selfishness, greed, vice, crime, poverty, hatred and strife are all too evident—when the masses are being spiritually, morally and physically slain through want of self-control and ignorance of the laws of health? What have we to offer? A new theological dogma, or sundry repairs to the old dogmas? Believe these things (we say), and then all will be well. As if it were not this very wandering into the by-paths of theological speculation which has lain at the root of the ineffectiveness of Christianity to-day! Even Islam (itself a theological system) has grappled more seriously with social problems. Unitarianism, if we regard the spirit of it, means in the end a revolt against all dogma, a struggle for freedom only as a means of doing work and living the spiritual life.

If we were in possession of an absolutely correct theology (or explanation of the universe) to-morrow, what would happen? Our work, instead of being done would be not even begun. Indeed, the belief that we had a correct theology might do us harm, and lead us to fall down and worship it, as is the case with the Sikhs and their scriptures, or even with the Bible-worshippers among Christians. Surely, then, it's time mis-spent to be dogmatically asserting a theology which we cannot even prove to be true?

As to our hymns, I feel a sense of shame when I look at any of our collections. Nine-tenths of them offer to God a flattery which would be nauseating to any good man. It can be accounted for, of course. It is a survival an echo of Pagan hymns which at any rate were sincere. But can we expect intelligent people to come out from other churches and cut themselves off from society, for the sake of the privilege of singing hymns which do not express the thought and needs of to-day?

We have a mission, if we did but know it: It is to get men and women to live the life beautiful, and to live that life ourselves, even though we or they have little theology or none at all.

O. A. SHRUBSOLE.

THERE is a persuasion in the soul of man that he is here for cause, that he was put down in this place by the Creator, to do the work for which he inspires him, that thus he is an overmatch for all antagonists that could combine against him.

—Emerson.

THE INTERNATIONAL COUNCIL OF UNITARIAN AND OTHER LIBERAL RELIGIOUS THINKERS AND WORKERS.

SIR,—We invite the attention of your readers to the following statement respecting the meetings of the International Council which will be held at Boston, U.S.A., in September, 1907.

The meetings in London in 1901, at Amsterdam in 1903, at Geneva in 1905 were the largest and most representative gatherings of Unitarian and other liberal religious thinkers and workers ever held. Those who were present realised that they belonged to a world-movement in religion.

The Unitarians of America are now busily occupied making arrangements for the meetings at Boston. The Rev. C. W. Wendte, the Secretary, says that their success is assured, if only a large number of representatives come over from Europe. A warm welcome is offered to visitors from Great Britain and Ireland. The land of Channing, Theodore Parker, Emerson, and Longfellow has many claims upon the gratitude and affection of English Unitarians.

It is to be hoped that as many of our people as possible will make the journey. It is especially desirable that a large number of our ministers should be enabled to go. The knowledge and enthusiasm which they would derive from a visit to America would prove an inspiration to them in their work ever afterwards.

Owing to the expense, it will be impossible for many ministers to attend, unless they receive some financial aid. You are aware that, with the view of assisting ministers, Dr. Herbert-Smith established a "Boston Conference Fund," and we have been appointed to co-operate with him in its administration. It is proposed that a grant, not exceeding £30, be made towards the expenses of each minister. Some well-to-do congregations may resolve to send their own ministers; but we plead for those to whom no such chance is likely to come. The Hon. Treasurer has already received in payments or promises £440: we hope this amount will soon be largely increased.

Will you help us? It will assist us greatly if a speedy response is made to this appeal, so that we may know to how many ministers we may offer the assistance of this special Fund.

Contributions may be paid to the Hon. Treasurer, Dr. C. Herbert-Smith, 3, Elm-court, Temple, London, E.C., or through one of the Local Treasurers; promises may be forwarded to the Hon. Secretary, Mr. H. B. Lawford, 12, New-court, Carey-street, London, W.C.

We are yours faithfully,

J. ESTLIN CARPENTER,
W. COPELAND BOWIE,

Representatives of the International Council.

V. D. DAVIS,
ION PRITCHARD,

Representatives of the British and Foreign Unitarian Association:

H. B. LAWFORD,
HAROLD WADE,

Representatives of the London Laymen's Club.

December 5, 1906.

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

THE present prosperity of the cotton trade is having its effect upon the congregation in this district. Whatever the drawbacks to their progress may be, that of slackness of work counts for very little; and from the financial point of view there is not much ground for complaint. Of course, there is in several localities the need of effort to raise money for congregational purposes; but such effort is not so hopeless as it sometimes is. Perhaps the most important undertaking of this kind is that which is being made at Chesham, Bury. The congregation there have always had a rather difficult task, but have managed to keep going with very fair success. The Education Act of 1902 involved them in great difficulties through their day school; and the only way to avoid being swamped altogether by ruinous expenses was to try and raise £2,000, in order, as it were, to capitalise some of their liabilities and strengthen their position. They are intending to hold a bazaar in February of next year, and are being helped by the four neighbouring congregations of Bury (Bank-street), Stand, Heywood, and Ainsworth. Friends up and down the country may take the assurance that the case of Chesham has been carefully inquired into, and is well deserving of support.

There is not much to tell of the regular work in the different localities. In congregations and Sunday schools there are plenty of busy folk, and much quiet work is being done in various ways. Perhaps in the course of another twelvemonths the effects of the Van Mission will be more evident than at present. Interest in that mission is rapidly awakening and increasing, and there is no telling what it will do. It has a great opportunity in this district if it never went anywhere else, and can, I think, rely on a welcome from our people wherever it comes.

On looking over the district I notice that there are several vacant pulpits, a fact which means, of course, the lack of regular leadership in congregational life. Newchurch, Rawtenstall, and Horwich are without ministers, and Blackburn (of which more presently) has not yet appointed one. Other vacancies are rumoured, but of them nothing can, of course, be said as yet. There is work to be done at all these places, and the delay is, as always, doing harm. Two of the vacancies are due to the removal of the former minister to another pulpit. That at Horwich is due to the death of the late Rev. R. C. Moore, whose loss was deeply felt in this district, where he was well known. He did a great deal, by quiet and patient work, to build up the cause at Horwich, and it is much to be desired that a successor may soon be found to take up the reins which dropped from his hands. The sympathy of many was awakened by that early death; and the like sympathy will be felt, too, by the friends of the Rev. M. R. Scott, of Ainsworth, in the sad bereavement that has befallen him.

To turn to a more cheerful subject, I refer to two places where a congregation has been recently started—Nelson and Blackburn. That at Nelson was begun more than two years ago, and has got over

the flush and pride of novelty. The numbers in attendance keep up pretty well, and the advantage has been secured of a much better room for meetings than the one used at the first. I preached there last Sunday evening, and, in spite of the wild weather, there was a very fair attendance—between fifty and sixty. The Nelson people are not in a position, as yet, to maintain a settled minister, and probably will not be so for some time to come. They are dependent on supplies, and have found the neighbouring ministers and laymen very ready to help them. Perhaps some kind of working arrangement can be made to associate them more closely with the neighbouring congregation of Colne for ministerial oversight.

You were kind enough, in a recent number of the INQUIRER, to print an editorial note about Blackburn and the new movement which has been started there. I want to interest your readers in Blackburn, for the long-looked-for opportunity in that place seems at last to have come. Many years ago there was a Unitarian congregation there, but it came to an end, for reasons which belong to ancient history. Since 1867 there has been no representation of our religious principles in that town, and that fact has often been made the ground of reproach against the local association, whether justly or not is not now worth arguing. Rather more than a year ago, the Rev. C. Travers, of Preston, and some of the neighbouring ministers, made inquiries in Blackburn, and got together a number of persons desirous of joining in a movement to found a Unitarian congregation. In October of 1905 a room was engaged and services begun. They have been kept up ever since, and recently another room has been found, more convenient and less costly. There is the making of a good congregation in Blackburn, and the friends there have shown that they are ready to "stand their corner" in the matter of expense. It is highly desirable that an efficient minister should be put in charge of the movement; but to maintain one unaided is at present quite beyond the power of the congregation. They have applied to the British and Foreign Unitarian Association and to the North and East Lancashire Unitarian Mission, and these two bodies have agreed to contribute £75 per annum each for two years towards the salary of a minister, on certain conditions, which have been accepted. The appointment of a minister will be subject to the approval of the two associations. At the end of two years the whole matter will come up for reconsideration. The North and East Lancashire Unitarian Mission, as some of your readers are well aware, is spending more than its income in meeting its existing liabilities in the matter of grants; it cannot, therefore, assist Blackburn out of its ordinary funds. A special Blackburn fund has been opened, and the committee invite promises of subscriptions for two years for that object. The treasurer of the Mission will be glad to receive such promises. I take pleasure in mentioning that the said treasurer, Mr. David Healey, enjoys at present the well-deserved honour of being Mayor of Heywood.

It has often been said that to have no Unitarian congregation in a great town

like Blackburn is a disgrace to the body. Will those who have thought and said so come forward now and help to remove that disgrace? And will those who have declined to assist the Mission Committee in their present policy towards the grant-aided congregations show that they will support a forward movement? If the present opportunity in Blackburn be lost it may be long before there is such another, and lost it will be unless the Unitarians of this district and of the country generally (for it is the cause of all) resolve to back it up. When next you ask me for a Provincial Letter I hope I may be able to report a favourable response to the Blackburn appeal.

R. TRAVERS HERFORD.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEALS.

London: Deptford.—The Rev. A. J. Marchant, of 37, Clifton-road, Peckham, S.E., writes;—"May I once more appeal through your columns in aid of my Poor's Purse? We are situated in the midst of one of the poorest and most squalid districts of London, and the demands for assistance are frequent. The help obtained at this season is not only devoted to the distribution of Christmas gifts, but also to cases of exceptional distress which may arise during the following year. During the past year some liberal helpers have passed away, and others are kindly urged to 'fill the breach.' Contributions of money, toys, left-off boots and wearing apparel (especially children's) will be gratefully received and acknowledged."

London: George's Row.—The Rev. F. Summers writes;—"Will you, please, allow me to appeal for assistance for the Poor's Purse and in other ways? I shall be very grateful for gifts not only from old friends of the Mission, but also from those who, as yet, have never assisted. In this district the very poor abound, and therefore, in addition to gifts of money, I shall be glad to receive new or cast-off clothing, boots, toys, books, &c. These may be sent to the Domestic Mission, George's Row, St. Luke's, London, E.C. (especially gifts in kind), or to 4, Durley-road, Stamford Hill, London, N."

London: Rhyl-street Mission.—Dr. Read makes the following appeal;—"My Poor's Purse is now nearly exhausted, and, as there is a good deal of distress in the immediate neighbourhood of the Mission, especially in the case of those families where the bread winner is unemployed through no fault of his own, I shall be much obliged if the friends who kindly send their donations for the Poor's Purse and the various beneficent activities of the Mission will do so as soon as possible. I shall also be glad to receive any gifts of new or cast-off clothing or any kind of warm bed covering that friends may have to bestow, as these are often of more value to the poor than actual monetary help. Parcels should be sent to the Mission, 4, Rhyl-street, Kentish Town, N.W., and letters to my private address, 22, Willoughby-road, Hampstead, N.W."

London: Stamford-street, S.E.—The Rev. W. L. Tucker writes from the Blackfriars Mission, Stamford-street, S.E.;—"May I, through your columns, once again appeal on behalf of the Poor's Purse at our Mission? The near approach of Christmas finds many of our poorer neighbours in distress, and there is urgent need of practical sympathy if they are to be really helped. Your readers may rely on a wise use being made of their gifts."

Boston.—A crowded public meeting was held on Tuesday evening in the Assembly Rooms to protest against the misrule in the Congo State. A lantern lecture was given by Mrs. A. S. Harris, one of the secretaries of the London Branch of the Congo Reform Association, describing the condition of life on the

Congo, and the devastating effect of King Leopold's boasted "work of moral and material regeneration." Ald. Wm. Bedford took the chair, and the meeting was organised by the Rev. W. Stoddart.

Bristol.—We recently reported the sermon of retrospect and thankfulness preached by the Rev. A. N. Blatchford on his completion of forty years of ministry at Lewin's Mead Chapel. The members took the occasion of their annual congregational soiree to make a presentation to Mr. Blatchford of a cheque and an illuminated address expressing their grateful appreciation of his devoted services as their minister and friend for all those years. Mr. A. H. Pope presided, and the presentation was made by Mrs. Harry E. Thomas, who said how greatly her husband regretted that he was unable to be present. Mr. Blatchford, in expressing his grateful thanks for their kindness, said that the remembrance of forty years filled him with reverent thankfulness; he could not have done it but for their loyalty, fidelity, and forbearance, and their generosity with which they had always treated him. His relations with them all in school and congregation had been of the happiest, and he rejoiced in the friendly associations he had with other ministers in the city. The kindness of his congregation would be an incentive to him to do better in the future than he had done in the past.

Chowbent.—On Saturday, November 24, a united meeting of the congregations of Chowbent, Leigh, Astley, and Croft was held to welcome the Rev. J. Harwood, as representative of the British and Foreign Unitarian Association, and a deputation from the North and East Lancashire Mission. The Rev. J. J. Wright presided, and expressed their great regret that Mr. John Harrison, whom they had also hoped to see with Mr. Harwood, had been prevented from coming. Mr. Wright then gave interesting particulars as to the various congregations represented, dwelling especially on the splendid work of the school and Band of Hope and Guild at Chowbent. Mr. Harwood spoke of the aims and works of the Association, and the Rev. R. T. Herford of the Mission. The Mayor of Heywood, Mr. D. Healey, also spoke, and the Rev. T. P. Spedding told of the Van Mission. Mr. Harwood preached on the following Sunday, and on Monday gave his lecture on India.

Exeter.—At a meeting of the congregation of George's Chapel, held Nov. 25, a letter was read from the Rev. T. W. Chignell, to the effect that, owing to his advanced age, he could not promise to preach every Sunday morning after the close of the present year. It was thereon decided that Mr. Chignell should preach as frequently as he could, and that a co-minister should be appointed to be answerable for the work of the chapel.

Horsham.—On Thursday, November 29, a very pleasant and successful sale of work was held in the school-room, opened by Mrs. Byles. The vote of thanks was moved by the Rev. T. E. M. Edwards, and seconded by the Rev. G. Lansdowne; £28 was the result towards the cost of much needed church repairs. The school-room has recently been fitted with block gas lights, the gift of Mr. David Price, an improvement greatly appreciated.

Leeds.—On Saturday, December 1, the Leeds Unitarian Friendly Society held its forty-third annual tea and concert in the Priestley Hall. The Right Hon. Sir James Kitson, Bart., M.P., presided over the meeting, and was supported by the president of the Society, Mr. Chas. Stainer, and the Revs. Charles Hargrove, W. R. Shanks, and H. McLachlan. In an extremely characteristic address Sir James traversed the last fifty years, recalling many memories of exceptional interest to Leeds citizens, and in particular to members of the Mill Hill congregation. Referring to the Society, he, its founder, was delighted to observe its growth and usefulness, having now 352 members, and sound invested funds of £2,526. Last year's contributions amounted to £219 5s. 7½d., and the payments included £113 11s. for sick benefits, £12 for funeral, and £36 for medical attendance. Alluding to the objects of the Society, Sir James said it was formed, not only with the object of attaching to their congregation the young men and young women who were passing through the schools, but also with the hope that through it they might be better citizens.

Leeds: Holbeck.—A successful bazaar extending over three days has been held for the

purpose of clearing off a small deficit, colour-washing the schoolroom, and augmenting the general fund. It was opened the first day by the Rev. C. Hargrove, on behalf of Miss Bulmer, who, unfortunately, was indisposed. Mrs. Cannon presided. On the second day Mr. J. T. Kitchen, chairman of the Church Committee, presided in place of Mr. G. E. Verity, who also was unable to attend through indisposition. Mr. Grosvenor Talbot opened the proceedings with an encouraging speech. The proceedings on the third day were given over to the young scholars, twenty-four of whom rendered a piece entitled "An Offering to the Queen," written for the occasion by the minister. The young people acquitted themselves excellently, and their offerings amounted to £5 12s. Mrs. Shanks presided. Despite very inclement weather on two out of the three days, the expectations of the promoters were fully realised, the total receipts exceeding £223.

Liverpool: Ullet Road.—At the meeting of the Rathbore Literary Club on Thursday, November 29, Mrs. H. D. Roberts delivered a lecture upon "The Influence of Woman in Shakespeare." Colonel Goffey, J.P., presided. The lecturer opened by giving an instructive account of the position of women in Elizabethan times. Peeresses sat in Parliament, and women generally had the same advantages in education and in public service as men. These preliminary considerations were necessary for a full understanding of the parts played by women in the Shakespearean plays. The three women whom the lecturer thought to be of the highest type were Imogen, Hermione, and Miranda. The lecture was of surpassing interest, and was listened to with great attention. An interesting discussion followed, in which the chairman, Rev. J. C. Odgers, Mr. W. S. Cooke, and the secretary, took part. There were 53 present.

London: Highgate.—On Wednesday, Nov. 28, the Band of Hope, which is coming to the end of a very successful session, was visited by the Bermondsey Band of Hope Choir, who gave a very excellent entertainment, consisting of part songs, dialogues, recitations, and vocal solos, all of which were much appreciated by the audience. The performance of the Choir bore excellent testimony to the good work of its conductor, Mr. A. W. Harris.

London: Lewisham.—On Thursday, Nov. 29, there was a sale of useful articles and an entertainment, opened by Mr. John Harrison, with a few cheery words. The result was £50 added to the funds of the church. The ladies' committee had the sole management of affairs. A noticeable feature of the sale was the attendance of a good many Lewisham people who had not been known to fraternise with the congregation before.

London: Stamford-street.—On Wednesday evening, November 28, Miss Harriet M. Johnson, of Liverpool, delivered an address upon her recent visit to the World's Temperance Convention in Boston, U.S.A. To an interested audience she described the great reception and banquet in the Temple, at which over 1,000 delegates were present, and where the flags of the different uniting nations were conspicuous. The Hon. John D. Long, ex-Secretary of the Navy, was present, and spoke; and President Roosevelt sent a telegram welcoming the Convention. The Earl of Carlisle spoke on behalf of England, and Lady Carlisle was elected president of the World's Temperance Union. Miss Johnson dwelt upon the real good apparent from the existence of prohibition, and mentioned that the State of Texas, which they call over there the "Lone Star State," is expected to "go dry," which means vote prohibition, shortly, and she gave many quotations from the words of wisdom spoken by the leaders in this great working army. Here is one:—"There is more than one kind of heredity. Not only does a child inherit from its father and mother, but it inherits from society, and society is just as responsible as the parents." After a vote of thanks to Miss Johnson for her most interesting address had been proposed by Mr. Fred Welsh, seconded by Mr. Chick, and carried, Miss Ethel Bredall sang the "American national anthem," "America," which goes to the tune of "God Save the King," and the audience joined in our own National Anthem at the end. Mrs. Leighton Tucker was in the chair.

Loughborough.—On Saturday, Nov. 24, a meeting of teachers and workers connected with the Unitarian Sunday-schools of Leicester, Hinckley, and Loughborough, was held at the

Victoria-street Chapel. The chair was taken by the Rev. W. H. Burgess. Mr. H. Cox, of the Great Meeting School, Leicester, read a paper on "The Present Position of Sunday Schools," in which he commented on the lack of good manners and reverence so noticeable in many of the children and young people of to-day and the desirability of parents and teachers combining to remedy the evil. He thought some such ceremony as that of confirmation in the church, or baptism amongst the Baptists, was desirable and useful for marking the entrance of young people into the church as full members. A discussion followed and Mr. Cox was thanked for his paper, on the motion of the Rev. A. H. Thomas, seconded by the Rev. T. J. Jenkins. After tea the session was resumed, and Miss Edith Gittins, of Leicester, presented her report as visitor of the district Sunday-schools. The report recorded much good work, and indicated points where improvement was possible and desirable. The report was adopted, and Miss Gittins thanked for her services. Two brief papers followed, one by Miss Jackson, of Hinckley, and the other by Miss Dexter, of Leicester, both giving impressions of the summer school for Sunday-school teachers, at Manchester College, Oxford, last July.

Manchester: Broughton.—A course of special doctrinal lectures by the Rev. Henry Dawtre has recently been warmly appreciated by large congregations, which included many strangers of the district.

Manchester District Association.—At a meeting of the Governing Body held in the Memorial Hall, Albert-square, on the 4th inst., an application to join the Association was received from the Lower Mosley-street Sunday-school Congregation. On the motion of the President, Mr. T. Fletcher Robinson, seconded by Mr. G. W. Rayner Wood, and supported by the Rev. Charles Peach, the application was welcomed and unanimously approved, the membership of Lower Mosley-street with the Association being thereby recognised. The best wishes of the Governing Body were expressed to the young congregation and its devoted minister, the Rev. A. Cobden Smith. With this accession the Association now numbers twenty-three non-subscribing congregations in the Manchester District.

Midland Ministers.—On Monday week the following resolution was unanimously passed:—"That the Protestant Dissenting Ministers of Warwickshire and the neighbouring counties assembled at Wolverhampton on November 26, 1906, desire to express to the members of the House of Commons of whom they are constituents their deep regret at the vital changes made in the Education Bill by the House of Lords, and their trust that the House of Commons will support the Government in carrying a measure which will restore all those features which will give public control, abolish all religious tests for teachers, and put on a solid basis the whole system of national education, doing justly by all and showing preference to none."

Newport, Mon.—On Thursday, Nov. 22, the Rev. John Page Hopps lectured in the Town Hall Assembly Room on "The Religious Value of the Unitarian Faith." Mr. G. H. Llewellyn presided over an audience numbering fully 250, who followed the address with the utmost interest and appreciation. As the same lecture is to be delivered in other towns, it would be unfair to attempt any summary or description of it here, beyond saying that it was marked by all the veteran lecturer's well-known ability and vigour. The work at Newport is proceeding steadily under the Rev. S. Burrows, who has recently inaugurated week-evening classes and lectures for the winter months.

Skipton.—Following upon the Van Mission at Skipton, a course of five lectures has been arranged under the auspices of the Yorkshire Unitarian Union on "Unitarianism and Modern Thought" at the Temperance Hall. Three have already been delivered as follows:—Nov. 22, Rev. J. Morgan Whiteman on "God—Atheism, Agnosticism, and Theism"; Nov. 27, Rev. W. Rosling on "Man: His Origin, Environment, and Free Will"; Dec. 5, Rev. John Ellis on "Jesus—from Nazareth to Calvary." Much interest is manifested by a steadily increasing audience. The kindest feeling has been shown by the fact that prominent gentlemen connected with orthodox churches (Wesleyan, Congregationalist, Church of England), have willingly consented to preside at the meetings.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 9.

Acton, Cræfield-road, 11.15, Rev. F. HANKINSON; 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Mr. J. BRUCE WALLACE, M.A.
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.; 6.30, Rev. STOPFORD A. BROOKE, M.A., LL. D.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Mr. T. ELLIOT.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15, Rev. ARTHUR HURN; 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. C. ROBER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. J. JENKINS JONES.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CARLETON.
Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
Stratford Unitarian Church, 11 and 6.30, Mr. DELTA EVANS.
Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Rev. H. RAWLINGS, M.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly, wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PEESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LANCHESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARBY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-rd., Sefton-park, 11 and 6.30, Rev. C. J. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNETT.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30, Mr. WILL REASON, M.A.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITHE, New Street Meeting House

CAPE TOWN, Free Protestant (Unitarian) Church Hout-street, 6.45, Rev. J. TYSSUL DAVIS, B.A.

CITY TEMPLE THEOLOGY TO-DAY.—Rev. J. PAGE HOPPS will speak on this subject next Sunday evening (Dec. 9), at LITTLE PORTLAND STREET CHAPEL (near Oxford-circus) at seven. Special reference will be made to Mr. R. J. Campbell's late *Christian Commonwealth* sermon on "Divine Authority."

EMERSON CLUB, 19, Buckingham Street, Strand.—Social Club for Ladies and Gentlemen. Subscription 15s. Reading Room, Smoking Room, Library. December Lecturers, Messrs. Stewart Headlam, Cobden-Sanderson.—For particulars, apply Hon. Sec., at the Club.

BIRTH.

TERRY.—On December 4th, at Grove Mount, Pudsey, the wife of Alfred J. Terry, of a daughter.

DEATHS.

POTTER.—On the 29th ult., at Heald-grove, Rusholme, Manchester, John K. Potter, son of the late Sidney Potter, of Greenheys, Manchester, aged 70 years. No flowers.

RICHMOND.—On November 28th, at Wellington, N.Z., Emily Elizabeth Richmond, widow of the late Mr. Justice Richmond, aged 76.

SCOTT.—At the Parsonage, Ainsworth, Bolton, on November 30th, Margaret Elizabeth Bow, wife of Rev. Matthew R. Scott.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD AND RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFOED, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

THACKERAY HOTEL

(TEMPERANCE).

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square, LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

Situations,
VACANT AND WANTED

TO PARENTS AND GUARDIANS. KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WORKING HOUSEKEEPER wanted after Christmas at the Wimbledon High School (Day School for Girls). Good plain cookery essential; good manager; active; abstainer.—Address, stating age and giving references, HEADMISTRESS, High School, Mansel Road, Wimbledon.

WANTED, a situation as Companion—Help or any position of trust. Dressmaker.—F., 93, Mostyn-road, Brixton.

EXPERIENCED, TRUSTWORTHY PERSON desires SITUATION as WORKING HOUSEKEEPER or USEFUL HELP in small family. Disengaged. Vegetarian.—"V." INQUIRER Office, 3, Essex-street, Strand, W.C.

YOUNG LADY, Unitarian, desires APPOINTMENT as KINDERGARTEN or LOWER FORM MISTRESS. Froebel Union Exams. Trained. Drawing, Games, &c.—Address, P. M., INQUIRER Office, 3, Essex-street, Strand, W.C.

E. NORMAN REED & CO.,
Artists in Stained & Leaded Glass
13, LISLE STREET,
NEWCASTLE-ON-TYNE
Under the direction of Geo. G. LAIDLER.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools.
Head Master, Mr. H. T. FACON, B.A.
Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

CHANTRY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

HEADMISTRESS, Miss ESTHER CASE, (Certificated Student of Girton College, Cambridge. Classical Tripos).

SECOND MISTRESS, Miss ESTERBROOK HICKS, B.Sc. London.
A few Boarders received.

LANDUDNO.—TAN-Y-BRYN
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.
L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

19TH CENTURY BUILDING SOCIETY,
ADELAIDE-PLACE, LONDON BRIDGE,
E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARBCASTLE, RENCE.
F.S.I. MISS ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,
2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646
DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice, 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.
J. HIGHAM, Manager.

APPLES.—Excellent Cooking (or Baking) Apples. 46 lbs., 6s.; 22 lbs., 3s. 6d. Cox's Orange Pippins, best dessert, 4d. per lb., carriage paid.—FRANK ROSCOE, Steeple Morden Royston.

THE SUNDAY SCHOOL ASSOCIATION.

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT, F.R.S.L.

The Volume for 1906 contains 192 pages of brightly written Stories, Anecdotes, and Verses, with over 100 Illustrations. A full-page Plate is given as Frontispiece. The bound Volume forms a most attractive Gift Book or Christmas Present for young people.

Illustrated Boards, 1s. 6d. net. Postage, 4d. Art Canvases, Gilt Edges, 2s. net. Postage, 4d.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.
Liverpool: THE LIVERPOOL BOOKSELLERS' CO., 70, Lord St. Manchester: H. RAWSON & CO., 16, New Brown St.

Cloth, Cr. 8vo, 188 pp., 2s. net. Postage 3d.

THE RELIGION OF NATURE
AND OF
HUMAN EXPERIENCE.

By W. J. JUPP.

CONTENTS:—Chapter I. Prelude; II. The Kinship of Nature; III. The Return to Nature; IV. The Healing Grace of Nature; V. Pioneers of the Religion of Nature; VI. Seer and Poet; VII. The Witness of Science; VIII. The Poet-Naturalists (1); IX. The Poet Naturalists (2); X. The Appeal of Beauty; XI. The Ethical Ideal; XII. The Faith of the Religion of Nature; XIII. Human Fellowship in the Religion of Nature.

"He writes well and enthusiastically of the universal kinship of nature, of the ethical idea of beauty, and of God 'as the One Spirit that includes and pervades all the parts and realises itself in and through them.'"
The Times.

"That the more we realise the immensity of the universe, the less we fear it and its laws, is one of the facts impressed by Mr. Jupp in this attractive and sincerely thoughtful volume."
The Bookman.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.

JOHN PAGE HOPPS' MONTHLY.

THE COMING DAY.

ENLARGED. PRICE THREEPENCE

Contents for DECEMBER.

An American in London:—Little Portland Street Chapel and Westminster Abbey contrasted.

Little Portland Street Discourses:—

I. Concerning Standing Firm.

II. Destroyed for Lack of Knowledge.

An Artist's Poetic Sketch-book.

The Theological Drift.

City Temple Theology.

The Problem of India.

Thoughts for To-day.

Notes by the Way.

A Christmas Dream, &c.

F. R. HENDERSON, 16, Paternoster-row,
and all Booksellers.

To Send a Friend at Christmas.

5d. each, post free. 12 copies, 3s. post paid.

Thoughts from Emerson.

Selected under the supervision of the late Dr. RICHARD GARNETT, C.B.

Thoughts from Amiel's "Journal Intime."

Selected from Mrs. HUMPHRY WARD'S translation.

THE PRIORY PRESS, 70, High St., Hampstead.

Pp. 776, Portrait and Memoir, 8vo, Cloth, 2/6 post free.

COMPENDIUM OF SWEDENBORG'S THEOLOGICAL WRITINGS.

* * Because Swedenborg has written so much, many who are strangers to his works are deterred from making their acquaintance from not knowing what to select and where to begin. This work contains the most important passages, arranged under heads, so as to present a complete and authoritative exposition of what he taught.

London: Swedenborg Society, 1, Bloomsbury-street.

PULPIT SUPPLY.—Rev. C. E. PIKE,
F.R.Hist.S., 100, King Henry's-road,
Hampstead, N.W.

Seasonable Gift Books.

BY THE

REV. W. G. TARRANT, B.A.

BEE SONGS

Second Edition.

"Graceful and sincere songs."

T. P.'s Weekly.

"Freshness and sincerity of delight."

Inquirer.

"Finished workmanship."

Christian Life.

"Cannot fail to bring cheer to the reader."
—Coming Day.

Bound in Art Cloth, Gilt,

ONE SHILLING net.

Daily Meditations.
Night unto Night.

Roan, Gilt, One Shilling each;

Cloth, 6d.

PHILIP GREEN, 5, ESSEX STREET,
STRAND, W.C.

(Or of the Author, Wandsworth.)

THE MINISTERIAL FELLOWSHIP SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

J. ESTLIN CARPENTER, President } of the
C. J. STREET, Hon. Secretary } Bureau.

Preliminary Notice.

SWINTON UNITARIAN FREE CHURCH.

A BAZAAR

WILL BE HELD ON

Thursday, Friday, Saturday.

APRIL 18th, 19th, 20th, 1907.

The Object of the Bazaar is to raise £300 in aid of Church Funds.

Contributions in money or goods will be gratefully received by Mr. T. MUSKER, Sec., 32, Cheetham Road, Swinton.

Unitarian Home Missionary College.

JUBILEE MEMORIAL FUND.

(Continued from page 808)

	£	s.	d.
Mrs. Crossley	3	3	0
Mr. and Mrs. James Storrs	3	3	0
Mr. and Mrs. Wm. E. Wood	3	3	0
Mr. F. Denby Ashton	2	2	0
In Memory of George E. Harrop	2	2	0
Mr. William Smith	2	2	0
Mrs. Wm. Cartwright	1	1	0
Mr. Joshua Garside	1	1	0
Mrs. Albert Harrop	1	1	0
Miss Hilton	1	1	0
Mr. John Moorhouse	1	1	0
Mr. Wm. Moorhouse	1	1	0
Mr. Wm. Shaw	1	1	0
Rev. H. S. Tayler, M.A.	1	1	0
Mr. John Whittaker	1	1	0
Miss H. P. Wood	1	1	0
Miss Hannah P. Wood	1	1	0
Miss Broadrick	0	10	6
Miss M. B. Broadrick	0	10	6
Miss Buckley	0	10	6
Mr. Herbert Buckley	0	10	6
Mr. Lewis Buckley, jun.	0	10	6
Miss Cartwright	0	10	6
Mr. William Cartwright, jun.	0	10	6
Mr. Alfred Johnson	0	10	6
Mrs. Manwood (Oaklands)	0	10	6
Miss Moorhouse	0	10	6
Miss Ida Moorhouse	0	10	6
Mr. Frank Moorhouse	0	10	6
Mr. Ralph Moorhouse	0	10	6
Miss Wood	0	10	6
Miss Emily Wood	0	10	6
Mr. Harold Wood	0	10	6
Mr. William Shaw, jun.	0	10	6
Mr. Tipping	0	10	0
Miss Alice Broadrick	0	5	0
Mr. James Dawson	0	5	0
Mr. Eli Cope	0	5	0
Mr. William Wild	0	5	0
Mrs. H. H. Buckley	0	5	0
Mr. John Swindells	0	2	6
Mr. William Swindells	0	2	6
Mr. Albert Wright	0	2	6
Mr. Joseph Cottrell	0	2	0

Stalybridge Chapel Donations.

School Collection	1	5	0
Ladies' Congregational Society	1	1	0
Miss Hague	1	0	0
Mr. Robert Kenyon	0	10	0
Miss Brooks	0	10	0
Mr. Wm. Thompson	0	5	0
Mr. H. Dillwate	0	5	0
Girls of No. 9 Room	0	5	0
"A Friend"	0	2	6
"A Friend"	0	2	6
Mr. Elliott Haigh	0	2	6
Mr. A. Harrison	0	2	6
Miss Thanhill	0	2	0
Mr. J. Phillips	0	1	0

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1/4d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charge is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

UNITARIAN HOME MISSIONARY COLLEGE.
JUBILEE MEMORIAL FUND.

PRESIDENT - REV. CHARLES C. COE, F.R.G.S. PRINCIPAL - REV. ALEX. GORDON, M.A. CHAIRMAN - COL. PILCHER, V.D.

The last complete list of donations to this Fund announced in these columns brought the total amount up to £14,642 9s. 6½d. Since then the following new and increased donations have been received or promised, and the total of the Fund is now £16,545 16s. 5½d., contributed by over 2,000 persons. To complete the Fund the sum of £3,454 3s. 6½d. is now required, and the Committee earnestly appeal for contributions towards this amount. The College has now been established in Summerville a full year. There has been a marked increase in the number of Students at the College, and the change has also had a beneficial effect upon the health and work of the Students.

The Committee will be glad to arrange for a deputation to visit any Congregation to speak on the work of the College.

Summerville, Victoria Park, Manchester.

CHARLES PEACH, } *Hon. Secs.*
THOS. P. SPEDDING, }
JAMES R. BEARD, *Treasurer.*

NEW AND INCREASED DONATIONS.

£ s. d.			£ s. d.			£ s. d.		
Mr. F. Nettleford, London (2nd do., making total of £350)	250	0 0	Mrs. Fitzgerald, Belfast	2	0 0	Mr. J. McLelland	0	2 6
Mr. J. A. Fielden, Peterborough ..	250	0 0	Rev. W. Reynolds, B.A., Liverpool ..	2	0 0	Mr. J. McCafferty	0	2 6
Rev. C. C. Coe, F.R.G.S., Bourne-mouth (2nd do., making total of £210)	105	0 0	Mr. John Dix, Idle	2	0 0	Mrs. McFell	0	2 0
Miss E. Sharpe, London (2nd do., making total of £200)	100	0 0	Dr. Samuel Moore, Leeds	2	0 0	"A Friend"	0	1 0
Mr. W. Long, J.P., Warrington ..	100	0 0	Mr. W. Marcroft, Oldham	1	5 0	Donations from Park Lane, Wigan.		
"For M. G."	100	0 0	Rev. C. Harvey-Cook, Warrington ..	1	1 0	Mr. Peter Gorton	0	10 6
Mr. T. Fielding Johnson, J.P., Leicester ..	100	0 0	Mr. Selby, Norwich	1	1 0	Mr. Wm. Britton	0	10 6
Rev. and Mrs. H. E. Dowson, Gee Cross	50	0 0	Mr. A. Taylor, Bath	1	1 0	Mr. N. Wright	0	10 6
Mr. J. W. Scott, Bolton	50	0 0	Miss Beard, Knutsford	1	1 0	Mr. Arthur Britton	0	10 0
Lt.-Col. Pilcher, V.D., Manchester (2nd do., making total of £100) ..	50	0 0	Mr. and Mrs. E. Rigby, Manchester ..	1	1 0	Mr. J. Gore	0	5 0
Mr. G. Hadfield, Manchester (2nd do., making total of £100)	50	0 0	Miss M. Preston, London	1	1 0	Mr. E. Lowe	0	5 0
Mr. J. Hall Brooks, Gee Cross (2nd do., making total of £100)	50	0 0	Mr. Edwd. Coysh, Newcastle-on-Tyne ..	1	1 0	Mr. W. T. Baker	0	5 0
Mrs. Thos. Ashton, London	50	0 0	Mr. J. E. Holden, Rochdale	1	1 0	Mr. T. Lomax	0	5 0
Mr. E. Clephan, Leicester	50	0 0	Professor F. E. Weiss, Manchester (3rd do., making total of £5 5s.) ..	1	1 0	Mr. H. Winstanley	0	5 0
COLLECTIONS:—			Mr. P. J. Bakewell, London	1	1 0	Mr. Jos. Layland	0	3 0
Hope-street, Liverpool	13	18 0	Mr. W. Brindle, Bolton	1	1 0	Mr. T. Maitland	0	2 6
Mottram	6	9 9	Mr. and Mrs. G. Daniels, Gorton	1	1 0	Mr. H. Smalley	0	2 6
Banbridge	6	1 10	Alderman Pennington, Leigh	1	1 0	Mr. Ralph Unsworth	0	2 6
Garden Party	4	0 1	The Late Miss L. Smith, Colne	1	1 0	Mr. Thos. Chapman	0	2 0
Crumlin	4	0 0	Mr. and Mrs. Hugh Dean, Manchester ..	1	1 0	Mr. Jas. Farrimond	0	1 0
Chester	3	3 0	Mr. F. Cooper, Stoke-on-Trent	1	1 0	Donations from Dudley Congregation.		
Kidderminster	2	16 0	Miss McDowell, Belfast	1	0 0	Mr. C. T. Thompson	1	1 0
Aberdare	2	14 9	Miss E. K. Bond, Plymouth	1	0 0	Mr. Edwd. Harper	1	1 0
Raloo	1	10 0	"A Friend," Leeds	1	0 0	Mrs. Rollason	0	10 0
Heywood Sunday School	1	0 0	Miss Hervey, Petersfield	1	0 0	Miss Ethel B. Rollason	0	5 0
"A Friend," per Rev. Dendy Agate ..	30	0 0	Mr. G. Rushton, Macclesfield	0	10 6	Rev. A. Thompson	0	5 0
Members of Sale Chapel Congregation ..	27	9 6	Mr. H. Rushton	0	10 6	Donations from Failsworth (Manchester) Congregation.		
Mr. John Carlisle, London	26	5 0	Mr. P. Turner	0	10 6	Rev. G. Knight	1	1 0
Mr. Chas. Thomas, J.P., Bristol	25	0 0	Mr. E. B. Stott, Halifax	0	10 0	Mr. Edwd. Whitehead	1	1 0
Mr. T. B. Wood, J.P., Middleton	25	0 0	Mr. Geo. Teggin, Manchester	0	10 6	Mr. and Mrs. J. Whitehead	1	0 0
Rev. and Mrs. E. C. Jones, Bradford (2nd do., making total of £31 10s.) ..	21	0 0	Miss Mottram, Manchester	0	10 6	Mrs. McMurdo	1	0 0
Mr. Lewis Haslam, London	20	0 0	Miss M. Mottram, Manchester	0	10 6	Mrs. Shepherd	1	0 0
Miss Warren, London	10	10 0	Mr. J. L. Worthington, Manchester ..	0	10 6	Mr. J. Selvose	0	10 6
Mrs. H. Rutt, London (2nd do., making total of £21)	10	10 0	Two Lay Preachers, Manchester	0	10 0	Mr. W. Ingram	0	10 0
Mrs. A. G. Pritchard, London	10	10 0	Mrs. and Miss Hayhurst, Manchester ..	0	10 0	Mr. J. F. Allen	0	10 0
Mr. Grosvenor Talbot, J.P., Leeds ..	10	0 0	Mrs. Tukey, Oldham	0	10 6	Mr. and Mrs. T. Whitehead	0	10 0
Mr. Percy Haslam, Bolton	10	0 0	Rev. R. McGee, Blackpool	0	10 6	Mr. Clough	0	10 0
Mrs. Greenhalgh, Oldham	10	0 0	Mr. R. Roberts, Lancaster	0	10 0	Mr. W. Andrews	0	5 0
Mr. J. P. Garnet, Manchester	10	0 0	Mr. S. K. Walker, Southport	0	10 6	P. H.	0	5 0
Mr. Edward Chitty, Dover	10	0 0	Mr. John Preston, Stockport	0	10 6	Mrs. Boardman	0	2 6
Mr. S. S. Tayler, London	7	0 0	Mr. Chas. Halliwell, Halifax	0	5 0	Mrs. Broadbent	0	2 6
Mr. T. F. Ward, Middlesboro. (2nd do., making total of £15 15s.) ..	5	5 0	Mr. Geo. Redfern, Hyde	0	5 0	Mrs. Bradley	0	2 6
Dr. Blake Odgers, K.C., London	5	5 0	Miss Clausen, Glasgow	0	5 0	A Few Friends at Mill-street, Bradford, Manchester		
Mrs. Ormrod, Bolton	5	0 0	Mrs. A. E. Crickett, Manchester	0	5 0	Donations from Burnley Congregation.		
Mr. Joseph Lunn, Moscow	5	0 0	Mr. Wm. Ollier, Knutsford	0	5 0	Ald. Bibby	1	0 0
The Late Mr. A. C. Briggs	5	0 0	Miss Taylor, Manchester	0	5 0	Mr. J. S. Mackie	0	10 0
Mrs. A. Currer Briggs, Windermere ..	5	0 0	Mr. T. Howarth, Manchester	0	5 0	Mr. and Mrs. J. T. Bibby	0	10 6
Mr. W. H. Wood, Huddersfield	5	0 0	Mr. R. Twigg, Glasgow	0	5 0	Mr. and Mrs. J. Bibby	0	10 6
Rev. Jas. Harwood, B.A., London	5	0 0	Mr. J. Hartley, B.A., Lancaster	0	5 0	Mr. and Mrs. W. Jopping	0	10 0
The Late Mr. David Ainsworth	5	0 0	Mr. Thomas Jones, Hyde	0	5 0	Mr. and Mrs. F. Hatshead	0	5 0
Miss Hadfield, Bowdon	5	0 0	Mr. Thomas Bleakley, Atherton	0	5 0	Mr. Watts Hargreaves	0	4 0
Mr. Richard Robinson, Manchester (2nd do., making total of £20) ..	5	0 0	Rev. J. E. Jenkins, Padiham	0	5 0	Mrs. Jane Locking	0	2 6
Mr. Joseph Partington, Monton	5	0 0	Mrs. R. B. Drummond, Edinburgh ..	0	5 0	Mr. James Hatshead	0	2 6
Mr. G. W. Chitty, Hythe	5	0 0	Mr. J. H. Knowles, Warrington	0	4 0	Rev. J. M. Whiteman	0	2 6
Mr. Hugh Atkins, Hineckley	5	0 0	Miss J. B. Smith, Manchester	0	2 6	Mr. and Mrs. John Fann	0	2 6
Mr. J. T. Kitchen, Leeds	5	0 0	Miss E. H. Smith, Manchester	0	2 6	Miss Parker	0	2 0
Miss Pantan Ham, Manchester	3	3 0	Mr. Wm. Whittle, Chowbent	0	2 6	Miss Ada Parker	0	2 0
Rev. A. C. Fox, B.A., Manchester ..	2	2 0	Miss Annie Heywood, Belfast	0	2 6	Mr. E. Mullard	0	2 0
Mr. C. Charlesworth, London (3rd do., making total of £7 4s.) ..	2	2 0	Rev. A. Leslie Smith, B.A., Hale	0	2 6	Mr. James Smith	0	1 0
Dr. R. W. Marsden, Manchester	2	2 0	Mr. W. G. Armistead, Lancaster	0	2 6	Mr. Harry Nutter	0	1 0
Miss E. C. Haslam, Bolton	2	2 0	Bury, Bank-street, Supplementary List of Donations.			Mrs. Ogden	0	0 6
Miss E. D. Gibbs, Scarborough	2	2 0	Mr. W. Holt	5	5 0	Dukinfield Old Chapel—2nd List of Donations.		
			Mr. Dennis	5	5 0	Lt.-Col. J. W. Pollitt	10	0 0
			Mr. W. Barlow	3	3 0	Mrs. Ashton	3	3 0
			Miss Dennis (2nd donation)	1	0 0	Mr. and Mrs. E. B. Broadrick ..	3	3 0
			"A Friend"	1	0 0	Mrs. Buckley	3	3 0
			Rev. E. P. Evans	1	0 0	Mr. and Mrs. Lewis Buckley	3	3 0
			Mrs. J. Wilde	0	2 6	Mr. Wm. Cartwright	3	3 0
			Donations from Domestic Mission, Belfast.			(Continued on page 807.)		
			Mrs. Thompson	0	5 0			
			Mr. F. Rae	0	4 0			
			Mrs. McKie	0	3 0			

(Continued on page 807.)

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3364.
NEW SERIES, No. 468.]

LONDON, SATURDAY, DECEMBER 15, 1906.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK...	809
LEADER :—	
Who is a Christian ...	816
ARTICLES :—	
Suggestions on "Restatement"—IV. ...	814
Musings by a Minister—XLIX. ...	816
Reflections on the Name "Christian" ...	816
A Note in Response ...	817
Advent Addresses—IV. ...	818
PROVINCIAL LETTER :—	
Manchester District ...	820
LITERATURE :—	
Short Notices ...	810
Books and a Confession ...	811
Eucken's Philosophy of Life ...	811
A Book of Natural Religion ...	812
Another Hastings Dictionary ...	813
Religions of the World ...	813
Beginnings of Christianity ...	813
A Stopford Brooke Book... ..	814
OBITUARY :—	
Mr. S. D. Hall ...	815
THE CHILDREN'S COLUMN ...	815
NEWS FROM THE CHURCHES ...	821
OUR CALENDAR ...	822
ADVERTISEMENTS ...	822

NOTES OF THE WEEK.

THIS number of the INQUIRER, it will be seen, is largely devoted to literature, though other things are not neglected. Next week we hope to have a good Christmas number.

WE regret to hear that Mr. Stopford Brooke will be prevented by indisposition from preaching at Hampstead to-morrow evening.

A MEMORIAL tablet was last Sunday unveiled in the High Pavement Chapel at Nottingham, bearing the following inscription:—"In loving and grateful remembrance of Richard Acland Armstrong, minister of this congregation from 1869 to 1884, during which period the present chapel was built. He was a fearless champion of the right, and combined profound and devout thought with a life of high endeavour and noble work. Born February 5, 1843. Died January 4, 1905. Erected by Members of the High Pavement Chapel, 1906." The tablet, which is described as of marble, bronze, and translucent enamel, is erected near the pulpit, and was unveiled after morning service by Mr. Jesse Hind, who was closely attached to Mr. Armstrong during the whole of his Nottingham ministry. The Rev. J. M. Lloyd Thomas, in the course of his sermon that morning, said there was a profound saying that "God is the place of souls," and it was that

thought which gave not only solemnity but divine exaltation and joy to the commemoration of the faithful departed.

"WE unveil only a visible memorial to-day," said the preacher, "but still unveiled and hidden in the hearts of grateful men is another and a nobler memorial—the remembrance of what he taught and did and was, the quickening influence of his life, the spiritual effect of his kindling words, the lucid thought that disclosed the vision of his God and our God. To many who wandered in the darkness of doubt he brought light, love, and life. On our roll of ministers are many names of men who came directly under his influence, and I rejoice to see they are represented here to-day. To many who were crushed down to the dust by the weight of all the woe and the misery of mankind he spoke the fortifying word that made them stand erect again in their manhood to do battle for the right. No one felt more compassionately and poignantly than he the pain and sorrow and sin of modern society, yet through it all he maintained a brave and manly heart." Having quoted a passage from one of the last of Mr. Armstrong's sermons, Mr. Thomas spoke of the absolute sincerity of his ministry, his impassioned service of truth and righteousness, his profound pity for the poor, the down-trodden and degraded, and concluded with an appeal to his hearers to revive the testimony of their former minister, and take up his prophecy of international peace and universal brotherhood. Both Hope-street Church in Liverpool, and the High Pavement now have their Armstrong memorial.

A PUBLIC conference on Woman's Work and Wages in Liverpool was held in Hope Hall on Tuesday evening in that city. The Conference was organised by the Hope-street Church Social Problem Circle, which during the past year has been giving serious attention to the problem of sweated industries. A recent address on the subject by the Rev. H. D. Roberts has been published (*Liverpool Opinion* Office, 9-11, Copperas-hill: 1d.). Alderman W. B. Bowring presided at the Conference, and addresses were given by the Rev. Joseph Anderton, Miss Eleanor Rathbone, the Rev. H. D. Roberts, and Mr. John Edwards. These last two moved and seconded the following resolution, which, after some discussion, was unanimously passed:—

"That this public meeting and conference of men and women of Liverpool convinced of the imperative need of public action in

the matter of women's work and wages in Liverpool, and in the country at large, is of opinion (a) that the Government should be strongly urged to extend the necessary and humane provisions of the Factory Acts to all outworkers by including domestic workshops in the regulations; (b) that a wages board be set up in each industrial district, the duty of which shall be to arbitrate and fix a minimum rate of pay in all cases of underpaid or sweated labour; and (c) further pledges itself to bring by every legitimate means moral pressure to bear on such employers, and to encourage the women and girls to organise so as to help themselves."

The *Liverpool Daily Post and Mercury* of Wednesday devoted a sympathetic leader to the subject. The *Liverpool Courier* had a capital report.

MANY friends will have heard with great concern of the serious accident which befell the Rev. H. Enfield Dowson at Gee Cross on Monday week. At noon on that day, visiting a sick member of his congregation, on turning to leave, he must have caught his foot on the top stair of the steep, dark staircase of the cottage house, for he fell forward, down the whole flight on to the asphalt floor below. His whole weight came upon his arm, causing dislocation of the left shoulder and crushing the internal muscles of the arm. He did not lose consciousness, but was in a state of collapse for two or three hours and in great pain; only after that time, when he was sufficiently recovered, could he be removed in the ambulance to his home. When Ajax or any other man of mighty muscle puts a shoulder out of joint neither he nor the surgeons are likely soon to forget what they have to face, and it was only at noon on the following day that they succeeded in getting the bone back into its right place. We are thankful to hear of daily improvement in Mr. Dowson's condition, but he will have to give up all engagements for the present, and will probably go to Switzerland next month for a few weeks. The warmest sympathy of a host of friends will watch with Mr. Dowson during his convalescence, and go with him into the New Year to that needful rest.

GOD is in all that liberates and lifts;
In all that humbles, sweetens, and consoles.
J. R. Lowell.

TO CORRESPONDENTS:—Letters, &c.,
D. A., E. P. B., E. C., R. J. D., B. K. G.,
A. A. L., H. M. L., M. T. M., F. R., H. T.,
C. W.

LITERATURE.

SHORT NOTICES.

A Treasury of English Literature (from the beginning to the eighteenth century), selected and arranged with Translations and Glossaries by Kate M. Warren; with an Introduction by Stopford A. Brooke. This book, the result of years of patient work, is designed especially as a companion to Mr. Stopford Brooke's well-known "Primer of English Literature," but will be valued by lovers of literature independently of such special use. At the moment we can only say that we are delighted to have such a book, for which Mr. Brooke has written a worthy Introduction, and congratulate Miss Warren on the completion of her task. (A. Constable & Co. 7s. 6d. net.)

Religion and Experience, by J. Brierley, B.A., meets us with a most welcome portrait of the author, "J. B." of the *Christian World*, who thus collects into another volume a fresh store of his ever-welcome articles, 26 of them, with an Introduction, in which "the endeavour is made to sketch a philosophy of experience and to show its relation to the Christian faith of to-day." (James Clarke & Co. 6s.)

Bee Songs and other Verse, by William George Tarrant, B.A., we had the pleasure of welcoming last year, and are very glad to note that a second edition is now issued, just in time for Christmas, and this time tastefully bound in cloth. (Philip Green, 5 Essex-street, W.C. 1s.)

The Seven Wayfarers, a Tale for Children, Old and Young, by Dorothea Hollins, comes to us just in time for Christmas, to be enjoyed, we trust, by many Christmas children, but chiefly, we imagine, by those of maturer years, who will appreciate the wise lessons of its allegory and the beautiful verses. How holiday children take to the story we may find an opportunity of testing and of reporting before long. (Elkin Mathews. 2s. 6d. net.)

The Rosebud Annual, 1907, for the amusement of the little ones is as good as ever, with some new features that are welcome. (J. Clarke & Co. 4s. or 3s.) And with it comes *Animal Fun*, Pictures by Louis Wain and others. (J. Clarke & Co. 1s.)

Slings of Fortune, by Jonathan Nield, we read with much interest, remembering with gratitude the author's admirable *Guide to Historical Novels*. But as a novelist himself Mr. Nield has hardly yet found his feet. The story is wholesome, and the episode on the Cornish coast vividly pictured, but admirable as it is in its intention the book does not take hold and convince. (H. R. Allenson. 6s.)

The Traveller's Joy, by Ernest Frederic Pierce, has received, as it deserves, a warm welcome from lovers of the open country, and of healthy, unconventional human nature. The story is slight, but one is held delighted, amid its scenes, in the charming little roadside inn, among the meadows, and on the slopes of the South Downs. There is humour, too, mingled with its great romance. (Arrowsmith. 3s. 6d.)

My Uncommonplace Book, by C. T. Champion, M.A., at once justifies its title by

photographs of the author's school and college (Charterhouse and Oriel), printed in odd places, just inside the cover. What he has collected into his book is an amusing medley, with a good deal of clever university wit in various languages. There are epigrams, epitaphs, and a number of translations and other poems, largely humorous, but others serious, as Goethe's "Ueber allen Giffeln," of which there is a translation into Greek; and the author offers a Latin translation of Ellerton's hymn, "The day Thou gavest, Lord, is ended." Here, on the other hand, is a verse, not serious, by the late Bishop Creighton:—

The rain it raineth every day
Upon the just and unjust feller,
But more upon the just, because
The unjust takes the just's umbrella.

Scholars will find uncommon pleasure in the book. (Sherratt & Hughes, Manchester. 2s. 6d. net.)

The Pilgrims' Way, "A Little Scrip of Good Counsel for Travellers," chosen by A. T. Quiller-Couch, is a book of serious intent, daintily produced, not a country holiday book, but selected verse and prose on Childhood, Youth, Love Divine and Human, Marriage and Children, House and Garden, Work and the Daily Round, Divinity in Man, Nature, the Citizen, Wisdom, Praise and Prayer, Charity, Bereavement and Consolation, Age, Death, and other subjects before that last. Wordsworth's "Intimations" and Browning's "Rabbi Ben Ezra" are included, and many less known shorter pieces. Passages from Ecclesiasticus and Job are included, and a bit from Jeremy Taylor on Prayer, but also a thing as modern as I. Zangwill's parable of Peterkin's Pudding, following Pascal on "Ambitions." A book for quiet leisure. (Seeley & Co. 3s. 6d. net.)

Archbishop Laud and Priestly Government, by Henry Bell, M.A., of the Middle Temple, presents a historical study of the great Churchman from a point of view very different from that of Newman and the Oxford Tractarians. As a man self-opinionated and fixed in his convictions, he is described by the author as one who lived an isolated life, "out of touch with all that was great and noble in the aspirations of his age," of disposition unsocial and unsympathetic, hardened into intolerance by a priestly education, one who forced to the front his ideal of the Church in which the bishops were the nobles and the laity the serfs. "It was not the Apostolic Church, but the Church of the Middle Ages, with its priestly superstition, and its priestly authority, which, in spite of the Reformation, he sought again to introduce." (Constable & Co. 10s. 6d. net.)

Among other books we have received the following:—

St. Stephen's in the Fifties. The Session 1852-3. A Parliamentary Retrospect by Edward Michael Whitty. With an Introduction by Justin McCarthy, and notes by H. W. M. Reprint of the work of a brilliant journalist. (Fisher Unwin. 10s. 6d. net.)

Tekel, or the Wonderland of the Bible, by J. Horton, a sequel to the author's "My Search for Truth and what I Found." (Philip Wellby, 6, Henrietta-street, Covent-garden. 6s. net.)

Eternal Life: its Nature and Sustenance. A Reflection by R. Somervell, M.A. Cheap edition. (Elliot Stock. 1s. 6d. net.)

The New Scientific System of Morality, by G. Gore, F.R.S. (Watts & Co. 2s. 6d. net.)

Christianity and Tradition, by P. G. Blyth, M.A. (Watts & Co. 3s. net.)

The Gospel of Divine Humanity, by J. W. Farquhar. Fourth edition, revised. (Elliot Stock. 3s. net.)

The Nature and Purpose of the Universe, by John Denham Parsons, a member of the Society for Psychological Research, author of "The Non-Christian Cross." (Fisher Unwin. 21s. net.)

The Greater Parables of Tolstoy, with Interpretations, as told to his congregation by Walter Walsh, of the Gilfillan Memorial Church, Dundee, Author of "The Moral Damage of War." (Daniel. 1s. net.)

The Data of Ethics, by Herbert Spencer. (Williams & Norgate. 3s. net.)

Naturalism and Religion, by Dr. Rudolf Otto, translated by J. Arthur Thomson and Margaret R. Thomson. (Williams & Norgate. Crown Theological Library. 6s.)

To Christ through Criticism, by Richard W. Leaver, M.A., B.D., Rector of St. John's, Malone, Belfast. (T. & T. Clark. 3s. 6d. net.)

Herbert Fry's Royal Guide to the London Charities. 1907. (Chatto & Windus. 1s. 6d.)

The Wideness of God's Mercy, by F. B. Meyer, B.A. (James Clarke & Co. Freedom of Faith Series. 1s. 6d. net.)

The Pocket Emerson, edited by A. H. Hyatt. (Chatto & Windus. 2s. net.)

The Poems of Edgar Allan Poe, edited, with Notes and Introduction, by Edward Hullen. (Alex. Moring, Ltd. The King's Classics. 1s. 6d. net.)

Life and Manners. A Volume of Stories Suitable for the Moral Instruction of Children. By F. J. Gould. Issued for the Moral Instruction League. (Sonnenschein & Co. 2s. 6d. net.)

The Children's Plutarch. The "Lives" told in simple language by F. J. Gould. Six full-page Illustrations by Walter Crane. (Watts & Co. 2s. 6d. net.)

Thornycroft Hall, by E. J. Worboise. Cheap Edition. (James Clarke & Co. 6d.)

The Ship's Engines: A Parable, by the late T. Campbell Finlayson, D.D. A plea for belief in miracle and special answer to prayer. (J. Clarke & Co. 6d. net.)

The Challenge and Other Talks with Boys and Girls, by the Rev. J. G. Stevenson, Author of "The Christ of the Children." Illustrations by T. H. Robinson. (J. Clarke & Co. 2s. 6d. net.)

A Much-Abused Letter, by George Tyrrell, Author of "Lex Credendi," &c. (Longmans. 2s. 6d. net.)

Stoic and Christian in the Second Century: A Comparison of the Ethical Teaching of Marcus Aurelius with that of Contemporary and Antecedent Christianity, by Leonard Alston, M.A. (Longmans. 3s. net.)

THE Rev. H. W. Hawkes writes to say that he will be glad to send to any of our ministers, who care to send a penny stamp and address, a copy of his booklet, "The Coming of the Christ," the poem recently noticed in these columns.

BOOKS AND A CONFESSION.

Qui s'excuse s'accuse. But we cannot help it! Towards the end of a year, and seeing clearly what may still be accomplished and what is now impossible, we have to acknowledge that here are some books which we had hoped to make the subject of full review, which must now be passed over with this brief reference.

Women's Work and Wages, a Phase of Life in an Industrial City, by Edward Cadbury, M. Cécile Matheson, and George Shann, M.A. (Fisher Unwin: 6s.), we received and have looked into with the keenest interest. It is another of those thorough and painstaking studies of the actual facts of life in great centres of industry, which are doing so much to compel people to attend to social questions and seek for more effectual means of helping those classes of workers who have the hardest lot. This book, which is concerned with the women workers of Birmingham, should be placed side by side with Mr. B. S. Rowntree's "Poverty: A Study of Town Life," dealing with the city of York, and be made the subject of careful consideration.

Even earlier in the year we received Mrs. Humphry Ward's last novel, *Fenwick's Career* (Smith, Elder & Co. 6s.), which we had followed with unfailing interest through the numbers of the *Century Magazine*, in which it first appeared. The nemesis of the first deception and the growing tragedy of the disappointed artist life is told with great power, and side by side with it the pathetic story of Eugénie de Pastourelles; but the most delightful touch came into the story, to our mind, with the brightness and healthy vigour of the daughter, when they were back from Canada, and she heard for the first time of her father. "But—oh! Mummy, Mummy!—this between laughing and crying—"I do guess you were just a little fool!—I guess you were!"

Then we had also the first volume of *Prolegomena of A Grammar of New Testament Greek*, based on W. F. Moulton's Edition of G. B. Winer's Grammar, by James Hope Moulton, of the Didsbury Wesleyan College (T. & T. Clark. 8s. net), practically a new book, of the greatest value, of which a second edition was very quickly demanded. "Unquestionably, the standard Grammar of New Testament Greek," said Dr. Marcus Dodds, while Professor Deissmann was equally emphatic in his praise.

Of that refreshing book on the religious education of children, *The Training of the Twig*, by the Rev. C. L. Drawbridge, M.A., of Hampstead, we spoke with much pleasure at the time of its appearance early last year, but we have since had three other books of his: *Old Beliefs and New Knowledge* (Longmans. 1s. 6d. net), *Is Religion Undermined?* (Longmans. 3s. 6d. net), and *Religious Education: How to Improve It* (Longmans. 3s. 6d. net), all of which, we are confident, will reward careful reading. They will be found helpful towards the realising of the truth of a spiritual faith. Here is a timely warning from the last of these books: "One can only teach that which a child can learn. To attempt to teach him what he cannot learn is not only to fail to teach him anything, but

also to give him a permanent distaste for what he would otherwise have been interested in later on. Teachers whose zeal outstrips their discretion sometimes bore children so persistently by habitually making the above-mentioned mistake, that they teach their pupils to permanently dislike religion."

And finally there is *The English Hymnal* (Oxford University Press. London: Henry Frowde. 1s. net), which the Bishops' condemnation makes one the more eager to study. But to this we must really manage to return.

EUCKEN'S PHILOSOPHY OF LIFE.*

THIS little book on Eucken's Philosophy is of quite exceptional interest and importance. It is published with the assistance of a grant from the Hibbert Trustees, who have evidently recognised that Eucken's Philosophy makes for the promotion of "Christianity in its simplest and most intelligible form." This is the first considerable attempt to bring home to thoughtful minds in England the teaching of Eucken, and Professor Boyce Gibson is to be heartily thanked and congratulated on the clear, simple, and impressive way in which he has interpreted the thoughts of Eucken upon the great problems of existence. Readers of THE INQUIRER will remember some articles on Eucken by Dr. Tudor Jones which appeared in these columns in January last. They were necessarily slight and introductory, but they will have awakened an interest which the present book will do much to increase.

In Eucken's Philosophy we meet with the most definitely religious teaching since that of Dr. Martineau. Here is a German, trained in all the best and severest traditions of the schools, a profound student of preceding thinkers, and an original and powerful thinker, who believes in God and the soul and in Free Will. He is essentially a spiritual philosopher, and a man of the world in the best sense of that much-abused phrase. He cares for life more than for thought. He knows the academic point of view, and is learned enough not to despise it as some original and untrained minds will do; but he sees also its limitations and realises that philosophy is the concern of every man, and that it has to do with life in the largest, fullest sense. Broadly speaking, there are three schools of Philosophy represented to-day, which may be described as Naturalism, Idealism, and Humanism. Naturalism teaches the priority of sense over spirit. "All the inner properties of mind, all qualitative differences in experience, are explained as the inevitable result of the variations in relative position of infinitesimal elementary centres of force." "Hence, when naturalistic theory proceeds to develop its hold upon life, it is able to assert that the one main problem of life is to seek out its true relation to the environment. With this maxim disappears the last claim of the spiritual to have any initiative or any value of its own." "The real strength of Naturalism," says Mr. Gibson, "lies in the weakness of the world's spiritual

life. Naturalism is most formidable when it takes its point of departure, not theoretically from mere sense-data, but practically from the inertness and slavishness of the spiritual life of the human community."

"Eucken's work," he says finely, "may be briefly described as a philosophical crusade against every form of spiritual lethargy and indifference. There must be a definite break with all that binds us to the conventional, unprincipled life that has grown easy to us, and we must not return to the old ways, save as citizens of a new spiritual world." It is this intensely ethical and spiritual note which will attract all those interested in religion to Eucken. He vindicates man's freedom as a spiritual being, and in doing so breaks with the orthodox schools of Idealism.

"There is, indeed, no more satisfying defence of freedom than that involved in the whole development of Eucken's philosophy," says Professor Gibson. "It is as a philosophy of life and freedom that we must look to Eucken's work for inspiration." "It is the vindication of our personality. It implies a break with every attempt, theoretical or practical, to interpret personal life either as a mere prolongation of the natural life which has its roots in sense-experience, or as a mere incident in the life of God. It asserts the freedom of the personal agent, and proclaims that the relation of man both to Nature and to God can be understood only in the light of man's free agency."

"It is fundamental with Eucken that doubt is cured not by meditation but by action. Meditation by itself may well give good answers to questions that have an academic interest only. The questions which mere meditation suggest may be answered by mere meditation, but the problem of our life-process can be solved by the life-process only. It is spiritual heroism and not an endless meditation that solves the problems of our life." All this is not a condemnation of reason or indifference to the meditative or theorising side of life. It is insistence that if you would explain life you must first of all live the life to be explained. The life of the spirit is more important than the life of thought which tries to understand the life of the spirit. If thought is in full activity without that inner life of freedom and love to work upon, it will come by itself to disastrously false conclusions. Spiritual effort is of more importance than theoretical reasoning, and is the presupposition of any satisfying results which may be obtained by thought. "If freedom, immortality, and God enter into our life at all, then on Eucken's theory, it is reason itself which helps the life to realise their presence, their meaning, and their value, and in proportion as they are fundamental for life, they become the fundamental problems of the reason." "It is Eucken's central merit to have discussed the fundamental significance of the religious categories. What he has most at heart is the success of the great cause for which his philosophy contends—the establishment of a human culture that shall express, through its whole complex fabric the heroism and devotion of the spiritual life."

We have quoted largely from passages which represent the spirit in which Eucken approaches his problem, because it is impossible to deal here in detail with the

* "Rudolf Eucken's Philosophy of Life." By W. R. Boyce Gibson, Lecturer in Philosophy at the University of London. (A. & C. Black. 3s. 6d. net).

teaching itself. As we read this book we become ever more conscious of the presence of a man with a noble personality, and a large, rich life of experience, a man with a strenuous and heroic spirit a man, not only thinking but living with all his might.

Professor Boyce Gibson is not a mere disciple; he points out the weak places in Eucken's thought, and is not afraid of differing from him at times. But he has a real reverence for Eucken, as well as a most thorough understanding of his writings. That union of reverence and unprejudiced study is needful for the right representation of such a man. This little book should be very widely read. It is not only a help to our philosophical knowledge and thought, it is an appeal to that which is best and most heroic in our nature.

H. G.

A BOOK OF NATURAL RELIGION.*

IN THE INQUIRER of September 22 we offered a first word of welcome to Mr. Jupp's book, and have been too long in returning to it for further notice. Into this book, we then said, "a man's heart has been put, and the heart of a man who knows 'the healing grace of Nature.'" That is its great charm, which will ensure for it an entrance, as with the touch of helpful, gracious friendship, into the mind and heart of many who have fallen into confusions of thought and hopelessness amid the darker problems and the conflicts and follies of this present time; while to those who need no conversion it will come as the happy greeting of a comrade in that beautiful new world of faith and hope and love, in which they and he together have found a home.

Early in the second chapter, on "The Kinship of Nature," we read:—"It is surely one of the most significant facts of the modern world that as the Universe has widened to man's view he has learned to make himself more at home in it. Though strange and mysterious still—sometimes so appalling in its vastness—it is no longer a hostile region, ruled by jealous unseen Powers that watch to do him wrong, or to find him lax in offering sacrifice at their shrines. It is his own world wherein, for a while, he may dwell with other creatures, in peace and love—an observer and yet also an actor in the drama of existence. The old feeling of alienation and estrangement, which so long oppressed the human heart, is passing away. The earth is no more under a curse, and none need think of himself as an outcast of paradise, or a forlorn pilgrim destined to wander and weep, to sin and repent, till he is translated to a more permanent abode in heaven or hell. Here and now man is a free citizen of the universe—a member of the large and wonderful household of life. And in learning this he has become aware of a quite sacred kinship between himself and all other beings who share life with him here. A spirit of unity and harmony and social brotherhood begins to prevail on the earth."

And at the close of the next chapter, on "The Return to Nature":—

"No longer harassing ourselves with vain theories of an external supramundane

deity, limited and personal, distant and hard to please, we discover the Divine within the natural and human—the all-creative, all-inspiring Presence, whose One and Everlasting Life flows and pulsates through the manifold forms of that real universe which is our home. Our thirst for God is the longing of the real within us for the real which is within the whole; and in returning to Nature, in fearlessness and love we drink at the living fountains and are satisfied."

Such is the faith in which Mr. Jupp sets himself to show what the religion of Nature and of Human Experience may be to us in this living present, and how it may be realised with a new gladness and quietness of heart by those for whom old beliefs and forms of worship and ritual observance have fallen away. The permanent things of the Spirit remain amid all changes of thought, and with growing knowledge of the universe and deeper experience of human life they are there for fuller apprehension and the perfecting of fellowship with God and man. That, as we understand him, is what Mr. Jupp means by religion. His book is full of encouragement and the beautiful simplicity of wholesome thought and pure affection.

The chapters on Wordsworth, "Seer and Poet," and on the Poet Naturalists, Thoreau, and such lovers of animals as Seton Thompson, W. H. Hudson, and W. J. Long, are among the most delightful in the book; and then comes the chapter on "The Appeal of Beauty," from which we quoted in our former article. In the presence of beauty throughout the universe, and the moving power of its silent, but all-pervading witness, Mr. Jupp rightly sees Divine significance. "The Spirit of Creation," he says, "realises itself in Beauty." This we find indubitable, that beauty is the expression of a supreme Joy in creation, and a message to us from the Giver of all life, bidding us also rejoice. But when Mr. Jupp goes on to find in the realising of such beauty in human life, also "the true ethical impulse—the guiding and satisfying aim of the ideal good," we are not so sure that we can follow him. "To make life beautiful, in all its relations and activities," he says "is the real and final significance of moral endeavour." But surely there is more than this in the instant claim of moral obligation, and a greater urgency in the appeal of truth and righteousness. The demand for loyalty to the highest ideal of personal character goes beyond the æsthetic demand for harmonious beauty, and it is here, as it appears to us, that we are brought most surely to the conviction that we are called into living fellowship with the Eternal, who is Himself Truth and Righteousness and Love. It is not simply the general order of things which makes the universe, in which we recognise a perfect fitness and beauty, which claims our submission and secures our peace, but the One eternal Power, Source of all that order, steadfast in the purpose of unchanging good, the "Beautiful of Ancient Days," God Himself, who would draw us into the communion of the higher life, as children with our Father; and it is obedience in that direct personal sense, in harmony with the supreme Righteousness and Love, which we are called upon to

render. It is true, no doubt, that they who learn to do justly, to love mercy, and to walk humbly with their God, are thereby realising the perfect beauty of life; they are also securing its truest happiness; but neither beauty nor happiness is "the final significance of moral endeavour" but simply obedience to the Highest. It is a growing life in which we find ourselves involved, in which we are led from step to step of moral achievement to yet more perfect vision and new aspiration and endeavour. The constant thread in such a spiritual life is that it is not of ourselves, but we are in God's hand; He calls us to that obedience and gives us that great joy. To be doing the Father's will, in a growing perfectness of human fellowship, that, we should say, is the final significance of moral endeavour. We have felt, in reading Mr. Jupp's chapter on "The Ethical Ideal," as we did in his former essay on "The Forgiveness of Sins and the Law of Reconciliation," that there is something more in the conflict with moral evil than he has expressed. There appears to us danger of losing the true grip of life for moral progress, and the conquest of sin in the world, when moral evil is represented simply as a failure to come up to the ideal, or something ugly introduced where there should be harmonious beauty. There is a question of personal loyalty or treachery, a rebelliousness of will to be overcome, a cleansing and subduing in urgent conflict, through which a man must often pass to the higher life. We may be rested in our conflict through a sense of the great calmness of Nature, but we must fight our own battle through, and then give ourselves in complete surrender to the Father's will.

We shall, perhaps, make our meaning clearer if we quote another passage from Mr. Jupp's chapter on "The Faith of the Religion of Nature," which we are disposed to question only at one point. "Love," he says, "is the final interpreter. And it is when, after using our best powers of analysis and judgment, we draw near to the Living Soul of things and let the Spirit of life 'bear witness with our Spirit,' it is then that, according to our capacity of reception, the inner significance of it all is made real to us. It is of this experience that *faith* is born—the faith which is a sense of profound confidence in the meaning and purpose of life. We may call it insight, feeling, imagination, sympathy, trust; we may call it belief in God, the reconciliation of the human and divine, the mystic union, the Eternal Life. Names do not greatly matter; none of them can suffice; the reality is deeper than all words, and no philosophic theory has ever expressed it—no theological creed has ever defined it. It is a sense of relation to the inner life or spirit of the whole, which takes away all fear and all distrust, which saves us from being offended or dismayed at the confusion and deformity that so often meet our sight; it is an emotional realisation of our own unity with the inner purpose of things, and of the harmony of all other creatures in that purpose; it is the peace of Life itself, inspired by Love—not a Nirvana, bereft of passion and estranged from joy, but the repose of intense feeling and profound resolve."

But are not we meant to be offended and

* "The Religion of Nature and of Human Experience." By W. J. Jupp. (Philip Green, 5, Essex-street, Strand, W.C. 2s. net, postage 3d.)

dismayed at the confusion and deformity, which meet our sight? Do we not so realise the Divine purpose that we should fight against these things, and every form of evil, and so overcome and achieve a more perfect life?

There is the one purpose of unchanging good, and we cannot think that it is of little consequence how we think of this, or by what name we speak of the Eternal. We might be moved to question also the last pages of this chapter if it were not for its concluding words (p. 174). It is the living God, who is all in all, in whom we live and move and have our being. With Him, in the doing of His will, who is eternal Righteousness and Love, we find the answer to all our questions, the guidance which alone can lead us in the true way of life.

ANOTHER HASTINGS DICTIONARY.*

ONLY two years ago Dr. Hastings brought out the extra volume of his "Dictionary of the Bible," being the fifth volume of that most admirable work, the first of which appeared in 1898. It is surely a signal proof of his genius as editor, and of a systematic and most strenuous diligence that we now have the first volume of an entirely new dictionary, again a substantial volume of over 900 double-column pages, with promise of a second volume to complete the work, while rumour of yet another dictionary in preparation has already reached us:

The present work is to be regarded as complementary to the "Dictionary of the Bible," and it is designed especially for preachers. Its aim is to give an account of everything that relates to Christ, his person, life, work, and teaching. In the preface we are told:—

"It is called a 'Dictionary of Christ and the Gospels,' because it includes everything that the Gospels contain, whether directly related to Christ or not. Its range, however, is far greater than that of the Gospels. It seeks to cover all that relates to Christ throughout the Bible and in the life and literature of the world. There are articles on the Patristic estimate of Jesus, the mediæval estimate, the Reformation and modern estimates. There are articles on Christ in the Jewish writings and in the Muslim literature. Much attention has been given to modern thought, whether Christian or anti-Christian: Every aspect of modern life, in so far as it touches or is touched by Christ, is described under its proper title. Still the Gospels are the main source of our knowledge of Christ, and it will be found that the contents of the Gospels, specially their spiritual contents, have never before been so thoroughly investigated and set forth."

In this first brief notice we can only offer a word of cordial welcome, and note the rich promise of interest which this volume contains. Among the best-known contributors we note Professor Adeney, who contributes an article of fourteen columns on the Apocrypha, and Professor Johannes Weiss, of Marburg, who writes on the

Ethics of Jesus or the Gospels; Dr. Marcus Dodds, who writes on Inspiration, and the Rev. W. R. Inge on the Contents of the "Gospel of John." The article on "Christ in Art" is by the Rev. Percy Dearmer; that on the name Christian by Dr. James Moffat. Prof. Sanday, and Prof. A. S. Peake are also here. We note with special interest that to this volume the Rev. Edgar Daplyn contributes articles on "Appreciation of Christ," "Beloved," "Deliverance," "Good," "Goodness," and "Gift." The first of these articles is the most elaborate, filling two columns and a half. We quote the opening and concluding sentences: "The whole New Testament is one long appreciation of Christ." "This many-sided appreciation of our Lord in his own day, in addition to its obvious gain to the Christian preacher, is suggestive of the many differing points of view from which men may reverently regard Christ, each one expressive of a truth, though not the entirety of the truth. And it may also indicate the many successive ways of wonder, repentance, sympathy, and vision in which Christ speaks to each individual soul."

RELIGIONS OF THE WORLD.*

THE books, large and small, which we have grouped together for brief notice here, are witnesses to the wide-spread interest in the comparative study of religions. Mr. Jordan's elaborate work, which is first on our list, is specially noteworthy as furnishing a handbook, which attempts to cover the whole field of study of comparative religion. For many years the author has been devoted to the study, and the book arose out of a course of special lectures on the rise and development of the science given in the University of Chicago. It will be found of great interest and value, if only for the survey of the literature of the subject prefixed to each chapter, and the account of the workers in this field in many lands. The chapter on the Prophets and Pioneers of the science traces the matter down from the Gnostics to Max Müller; and then follows an interesting account of the chief workers in Great Britain, Holland, France, Belgium, and other lands: Under America due honour is done to the late James Freeman Clarke, of whom it sounds strange to read as Professor Clarke; but it seems that he was at one time professor of Natural Religions and Christian Doctrine at Harvard. More than 100 pages are devoted

* "Comparative Religion: its Genesis and Growth." By Louis Henry Jordan, B.D. (Edin.) With an Introduction by Principal Fairbairn. (T. & T. Clark. 12s. net.)

"The Evolution of Religion: an Anthropological Study." By L. E. Farnell, M.A., D.Litt. Fellow and Tutor of Exeter College, Oxford. (Williams & Norgate. Crown Theological Library. 5s.)

"Religion: its Origin and Forms." By J. A. Macculloch; and "Sacred Literature." By George L. Hurst. (J. M. Dent & Co. Temple Primers. 1s. net, each.)

"The Teachings of Zoroaster and the Philosophy of the Parsi Religion." By S. A. Kapadia, M.D. (Murray. "Wisdom of the East" Series. 2s. net.)

"Islam." By Ameer Ali, Syed, M.A., C.I.E.; and "The Religion of Ancient Egypt." By Professor Petrie. (Constable. "Religions Ancient and Modern" Series. 1s. net, each.)

to appendices on very various subjects, including *Babel and Bibel*, the German Emperor's famous letter to Admiral Hollmann, the Max Müller Memorial Fund, Mr. Andrew Lang's contributions to anthropology, several lists of lectures such as the Baird, Hibbert, and Gifford, and finally a note on the Chicago "Parliament of Religions" idea:

Mr. Farnell's scholarly work is also the result of lectures, which were delivered under the Hibbert Trust in Manchester College, Oxford, in the spring of 1905. The first two lectures are on the method and problems of the comparative study of religions; the other two lectures take up special subjects for illustration, *i.e.*, The Ritual of Purification and the Evolution of Prayer.

The two little Temple Primers would have been impossible a generation ago. Mr. Macculloch's book, indeed, excludes Judaism and Christianity from his survey, because it was thought advisable to limit it to "an account of the so-called Pagan religions," but the Primer on Sacred Literature includes that of the Hebrews and of Christianity with the rest:

The "Wisdom of the East" series, edited by Mr. Cranmer-Byng and Dr. Kapadia, of which we note one of the recent numbers, is now published, it will be seen, by Mr. Murray. It is a series attractively issued, for the most part of shilling books. Messrs. Constable's series of "Religions Ancient and Modern" is also of great interest and value.

BEGINNINGS OF CHRISTIANITY.*

THE four books here mentioned together are a striking testimony to the great work that is being done in the University of Berlin for the modern interpretation of Christianity and its early history. They illustrate at the same time a most welcome new departure among the leading German scholars, in the attempt to popularise the results of their scientific labours, and bring them within the reach of thoughtful non-academic people. The second and third of these books represent courses of popular lectures given in the University after the manner of Harnack's famous course on "What is Christianity?"

Professor Pfeiderer's great work on Primitive Christianity, first published in

* "Primitive Christianity, its Writings and Teachings in their Historical Connections." By Otto Pfeiderer, D.D., Professor of Practical Theology in the University of Berlin. Translated by W. Montgomery, B.D., and edited by the Rev. W. D. Morrison, LL.D. Vol. I. (Williams & Norgate. Theological Translation Library. 10s. 6d. net.)

"Christian Origins." By Otto Pfeiderer, D.D., Professor in the University of Berlin. Translated from the German by Daniel A. Huebsch, Ph.D. (T. Fisher Unwin. 5s. net.)

"The History of Early Christian Literature: The Writings of the New Testament." By Baron Hermann von Soden, D.D., Professor of Theology in the University of Berlin. Translated by the Rev. J. R. Wilkinson, M.A., late Scholar of Worcester College, Oxford. Edited by the Rev. W. D. Morrison, LL.D. (Williams & Norgate. Crown Theological Library. 5s.)

"The Expansion of Christianity in the First Three Centuries." By Adolf Harnack, Professor of Church History in the University of Berlin. Translated and edited by James Moffat, B.D., D.D. (St. Andrews). Vol. II. (Williams & Norgate. Theological Translation Library. 10s. 6d. net.)

* "A Dictionary of Christ and the Gospels," Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and (in the reading of the proofs) of John C. Lambert, D.D. Vol. I.: Aaron—Knowledge. (T. & T. Clark, 21s. net.)

1887, a largely extended elaboration of his Hibbert Lectures of 1885, is now to be given to English readers, translated from the second revised and still further enlarged edition of 1902. It will occupy three volumes of the Theological Translation Library, of which we now have the first, which deals with the personality and teaching of the Apostle Paul. At the same time a cordial welcome must be given to Professor Pfeiderer's course of popular lectures on "Christian Origins," for the critical basis of which he refers to the larger work. The book is divided into two main sections, "Preparation and Foundation of Christianity," including chapters on Jesus and the Messianic Congregation; and, secondly, "The Evolution of Early Christianity into the Church." The first chapter of Book I. on "Preparation of Christianity in Greek Philosophy" (which surely should be "preparation for Christianity") was further elaborated by Professor Pfeiderer in an admirable little manual with that title in the series of Religions-geschichtliche Volksbücher, to which we have more than once called attention.

Professor von Soden has published two most interesting and valuable Vacation courses of lectures, one on the most important "Questions in the Life of Jesus" (1904), the other on the "History of Early Christian Literature," which many readers will be glad to welcome in the translation now issued in the Crown Theological Library. The lectures will be found very helpful as an introduction to the thoughtful reading of the New Testament. Of Professor von Soden's manner we will give a sample in these sentences from the section on the Fourth Gospel, which he holds to have been written by a devoted friend of the "beloved disciple."

"There is scarcely a single book in the literature of the world which leaves upon us an impression so difficult to describe as this the most notable creation of the Johannine school. The book is not a homogeneous whole, and yet it is harmonious. It is a perfect web of enigma, and yet the web is lost in the dazzling light which breaks through it. As we read we are in another world, the world of miracle. . . : The book affects our imagination like a transparent symbol of precious eternal truths."

Professor Harnack's elaborate work on "The Expansion of Christianity" is of different scope from the others, but their natural sequel. It is a book for scholars, and full of fascination in its appeal to the historical imagination. The English translation is completed in this second volume in the Theological Translation Library.

A STOPFORD BROOKE BOOK.*

TWENTY years ago, under the title "Sunshine and Shadow," a beautiful book was published of "Meditations from the Writings of the Rev. Stopford A. Brooke, M.A., arranged for daily use," the selections being taken chiefly from his published volumes or from the sermons printed for private circulation during Mr. Brooke's

ministry at Bedford Chapel. Now we have a new book, also of selected passages from sermons, but somewhat longer, and arranged not for daily use throughout a year, but according to subjects. Nor are the passages taken from published volumes, but only from sermons in manuscript or hitherto only privately printed.

"There is a reason,"²² says the editor of this volume, "S. J. R.," "why someone other than Mr. Brooke should write a few words, if only to say that he is not responsible, either for the idea, the scheme, or the title of a volume which the great company of people of all classes who had been helped by his interpretation of life and religion, inspired in the personal quest of the chief good, and moved to practical action in the direction of civic righteousness, are sure to prize. When the idea of this little book was placed before Mr. Brooke he expressed his own misgivings, and only yielded when he was persuaded that for such a work there was a strong desire on the part of many—widely scattered to-day—whose souls had been stirred and uplifted during the eighteen years when Bedford Chapel, Bloomsbury, was in truth a quiet sanctuary where those who were weary, perplexed, and sometimes baffled renewed their strength, and found once more the secret of courage."

We cannot think that the editor has been fortunate in his title for this volume or the publisher in his binding, nor is the portrait from one of Mr. Hollyer's photographs particularly happy, but for the rest the book is, as it could not fail to be, a most welcome addition to our store of Mr. Brooke's inspiring words. One other mistake the editor has made, and that is to allow a volume from the sermons of our preacher of the Gospel of Joy to end with a passage on "The Minor Key in Life." It was probably put in merely to fill up the last page, but a stronger ending would have been better.

The selections are classed under the following headings: "Religion and Conduct: Lessons by the Way. Social Problems: The Outlook—Here and Hereafter. The Foundations of Life: The City of the Soul." There is here the old buoyancy of faith, the poet's delight in Nature and all things of beauty, clear vision of spiritual truth, and at the same time the passion for justice and social reform with which we have long been familiar. We must not linger now over any special passages, but to anyone who should come for the first time to Mr. Brooke's teaching in this volume we should say, Look at the passage on page 24 on "Self-interest of the Wealthy," and another on page 166 on "The Race set before Us," for two of the preacher's most distinctive notes. And let young preachers especially ponder the passage on page 64 on "The Foundation of Teaching." But, of course, read the whole book and keep it. And give another copy to a friend!

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things; but, above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

SUGGESTIONS ON RESTATEMENT: IV.—THE PROBLEM OF EVIL.

If any system of Theism feels the existence of evil to be an upsetting fact, it is because the system is not thoroughly moralised, and has for its motive mainly intellectualist presuppositions. A Theism that is a genuine outcome of moral and religious experience might be expected to find in the existence of evil, not a formidable difficulty, but a confirmation, fetched from alien ground, of its own truth. What are the primary facts of experience which are immediately relevant to our question? Not the demand for a scientific explanation of causal relationships; not the philosophical demand for the deepest ground of reality. Religion, it is true, has a lien over both these territories, but they only become religious in so far as they are interpreted in the sense of moral requirement. The primary facts are that the soul finds its truest life in goodness; goodness is illuminating, and makes the world intensely worth having; the soul is defeated and depressed when it turns to evil. Then the implicit logic of the moral life draws its conclusion—that our individuality with its goodness is in some way derivative from a supreme spiritual reality to which whatever in us is most real must be referred. This Supreme is thought of as Goodness Itself, Goodness alive and ruling. The "motive" for postulating the existence of God is to fix and embody in the only possible way these primary facts: God is felt to be the ground of all that *ought* to be in our life; all spirits seeking the good are *ipso facto* yielding to His persuasion.

If these deliverances of the moral experience stood alone, the *problem* of evil would not arise. There are, however, a number of other "motives"; and these, briefly, issue in a demand of the intellect that God shall be shown as in some way the Ground and original explanation of all existence and becoming. How can anything exist outside of His sphere, alien to His governed world? Is not evil, also, in His design? This is obviously the path by which, e.g., in a passage than which there can surely be nothing more poignant and moving in modern religious writing, Mr. Wicksteed comes to the conclusion that God creates evil.* I believe that the "motive" here is right; but the desperate result can and must be avoided.

Whereas the intellectualist motive seems to require that all facts and events should be tied up and co-ordinated on some one necessary principle such as causation, the moral life posits necessities of quite a different order: God is not, for it, a natural Force that manifests itself by differentiating or bifurcating itself into good and evil, to which therefore all events must be traced back as to the one cause: He is the Living Goodness to which men refer their own aspirations after goodness. There are, then, two "necessities" relevant to the question: (1) Good must conquer and evil fights a losing battle: (2) Goodness implies the *possibility* (though not the *existence*) of evil. These necessities constitute for the moral sense the original or foundation character of God's relation to the world of spirits. Its formula is that *God is adequate to the world*: (1)

* "The Life Superlative." By Stopford A. Brooke, (Pitman & Sons, 6s.)

* Studies in Theology, pp. 100-1

To meet its emergencies; (2) To explain its facts: Thus the moral sense re-interprets the intellectualist demand. It knows nothing of mechanical cause; but it stands in awe before a tremendous implication of the existence of Goodness. Because God is Goodness itself, He implies, simply by the fact of His existence, the possibility of evil. This possibility is indeed only another aspect of the fact that He is: Cut off this possibility, and He cannot be even in the abstract. The whole of His victorious existence in the world of fact, also, is bound up with it. It would, of course, be a misuse of language to pretend that the words "God creates evil" mean just this. But it appears that our statement is what those words aim at, if rightly interpreted. Even with regard to evil, the fact of God is the conditioning, formative fact. Look into the heart of Goodness itself, and you see a fact, not terrible but solemn, not painful but profound:—That evil is—not a necessary existence, but—necessarily a possibility.

And this is all the necessity that any system ought to assert as between God and evil. No amount of argument from causation will ever avail to overwhelm the clear dictate of the moral self, that Goodness does not and cannot create Evil. If it is objected that this is to leave Evil hanging uncaused, the reply is that Evil (like Good) is not caused, but chosen. To ask for the cause of a choice, *i.e.*, a volition, is a flagrant example of cart before horse; for we get our idea of cause from that of volition, so that we cannot find an explanation of volition in cause. Therefore, our ultimate explanation must be in terms of moral experience itself, and cannot be brought in *ab extra*. But once it has been seen, as above, what measure and kind of Authorship and Origination is demanded for God by the moral need, the task of rendering this in intellectualist terms is not insurmountable. On an idealist system, *e.g.*, for which reality is ultimately a world of spirits, God is the ground and source and Living Goodness who expresses the fact of the possibility of evil in the shape of the free will of spirits. This is the speech, it is true, of picture thinking, but there is no valid objection to it if we will remember that the picture is thus framed to show the absoluteness of God as Living Goodness. To object: "Why did not God make spirits good without possibility of evil?" is to attempt illegitimately to go behind the meaning of "Goodness." Also, the picture is defective because it does not show God as working all along in the spirits for good. He might be supposed to have left them to themselves after making them free. Some sort of victory of the Good, however, is always implied. For, finally, our view finds its chief justification in that it lies genuinely along the line of the Christian solution. The world as we know it is a redemptive process. The failure to emphasise this was the weakness of the Leibnitzian and other Deistic theodicies.

W. WHITAKER.

ALL the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong.—George MacDonald

OBITUARY.

MR. S. D. HALL.

THE congregation of Friargate Chapel, Derby, are mourning the loss of a devoted member, Mr. Samuel D. Hall, who passed away after a brief illness, on Thursday, December 6, at the age of 55. Warden of the chapel and president of the Sunday-school, a lay preacher of exceptional ability, a man of great activity and heartiest good will, held in warm affection and high honour for his stainless character, his loss is keenly felt, but he has left with his friends a very precious and quickening memory. Mr. Hall was a native of Derby, his uncle, Mr. Spencer Hall, being known as a writer on Derbyshire. As a lad he was apprenticed in the lithographic department of Messrs. Bemrose & Sons, and became head foreman of that department, in which he took the keenest interest. He was one of the early lecturers on lithography appointed by the London City and Guilds Institute. In what estimation he was held was shown at the funeral on Monday, when Friargate Chapel was filled with mourners, among whom were a large number of the men who had worked under his inspiring and brotherly direction. The service was conducted by the Rev. E. S. Lang Buckland. The grave at the Nottingham-road Cemetery was covered with beautiful flowers.

THE CHILDREN'S COLUMN.

CHRISTMAS brings to us every year many thoughts of happiness, and among them always the thought of Jesus as a little child, and as a boy growing up to manhood.

We think of him with the other children, playing their games, perhaps out in the road or on the hillside, watching the habits of the birds, of the goats and other animals, delighting in the flowers and all beautiful things in the open country; and then in school with the rest, learning to read, and learning many beautiful sentences by heart out of the ancient Scriptures of his people, which we have now in our Bible, in what is called the Old Testament.

We know what he afterwards taught the people himself, and I want to put together here some of the sentences from the old Scriptures, which he may very likely have learnt by heart when he was a boy—and which he certainly often thought of very earnestly when he was growing up to be a man; and then after these some of the words of his own teaching, so that you may see how they belong together, and how his life was just the perfecting of the teaching of his people, making it more strong and beautiful, that it might help us all.

I shall put the references to show where the verses come from, so that you can look for them in your Bibles if you like.

And first from the Old Testament some of the words which the boy Jesus may have learnt by heart:—

"This commandment which I command thee this day, it is not too hard for thee; neither is it far off. . . . The word is very nigh unto thee, in thy mouth and in

thy heart, that thou mayest do it: See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, and to walk in his ways and to keep his commandments."—Deut. xxx. 11, 14, 15.

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah vi. 8.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his precepts to do them."—Ps. ciii. 17, 18.

"The Lord is my shepherd, I shall not want: He maketh me to lie down in green pastures: He leadeth me beside the still waters: He restoreth my soul: He guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and thy staff they comfort me: Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."—Ps. xxiii. 1-4, 6.

And then these verses from the teaching of Jesus himself:—

"Blessed are they that hunger and thirst after righteousness: for they shall be filled:

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God."—Matt. v. 6-9.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matt. vii. 21.

To the question "What commandment is the first of all?" Jesus answered, The first is, Hear, O Israel, the Lord thy God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."—Mark xiii. 29, 30.

Think how much meaning there is in those words, and how it must make us strong and glad if we live as we are bidden by them to live:

THE Rev. Philip H. Wicksteed is to lecture on "The Social Question" at the Acton Unitarian Church in Creffield-road, at 8.15, on Monday evening next.

IN the Honours lists of the recent B.A. examination in the University of London Miss Dorothy Tarrant, of Girton College, Cambridge, daughter of our friend the Rev. W. G. Tarrant, is in the first class for classes, and, in fact, is alone in that high honour. In the second class, in the list of external students, there are five women and only three men. None of the internal students obtained a first class. Honour where honour is due, and heartiest congratulations!

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street Strand, London, W.C.

LONDON, DECEMBER 15, 1906.

WHO IS A CHRISTIAN?

IN the following "Musing by a Minister" it will be seen that a thesis is stated as to who may in strictness be called a Christian. Reasons are given for its acceptance, as it would seem, unwilling reasons, by one who would be glad to hold a different view. As, owing to the crowd of other things pressing before it into our columns, this article has been for some time in type, we took the opportunity of asking Dr. DRUMMOND and Mr. POYNTING to be good enough to make the contributions to a discussion of the subject, which follow the "Musing"; and for the same reason, we are able to add a note in response by the original writer.

For our own part, we may be allowed to say that we follow Dr. DRUMMOND's argument with complete assent, and feel that a thesis involving the exclusion of the Society of Friends from the fellowship of "historical Christianity" is by that very fact self-condemned. Christianity, though it may never have been formally reconstituted, has, we believe, certainly outgrown the limits of any one "institution," and any ecclesiastical basis, on which it may be supposed to have been founded. It is rightly regarded as a spirit of life, which has been embodied in many forms, and may well take other forms to meet the growing needs of the world. What must remain constant is, in our view, the sincere profession of discipleship, and self-dedication to the service, not necessarily of the church, but certainly of the Kingdom of God.

MUSINGS.

BY A MINISTER.

XLIX.

I CONFESS to some sympathy with those who hold that he only is a "Christian" who is a baptized member of some recognised, visible Communion of the Christian Church. I say this because I have regard for the plain historic sense of a word, whatever it may be. Hooker stoutly maintained, in his day, that a "priest" who does not sacrifice is not a priest—for neither Jew nor heathen ever thought

of a priest that did not sacrifice—and Ruskin as strongly asserted that "priest," as a contraction for "presbyter," is "a vulgar equivocation." The argument, I feel, would hold good in respect of the word "Christian." It was used in the beginning to denote the professed followers of Jesus of Nazareth as the Jewish Messiah. It was then accepted by these followers as the name by which they, and those who were duly admitted into their body, were content to be known. But in both cases—as name, or nickname—it was an appellation only. The term is now made to connote certain moral qualities, but it is difficult to see what support can be found for this secondary use. In other words, the Christian name has always been, historically and legally, a title of profession, and has never been a certificate of character. How, indeed, could it be? The Christian Church, like any other body, has the right to define itself, and to impose its terms of incorporation, but inner motive and intention, as they cannot be tested, cannot be certified. An act of incorporation is all that any society can propose, and an act of profession is all that it can require. The only act of incorporation known to Christendom is the rite of baptism; the Greek, Latin, Lutheran, and Anglican Communions are here agreed; baptism has always been accompanied by profession; and the Christian name, as a sign of recognised membership, has invariably been used to distinguish acknowledged Christians from unacknowledged non-Christians.

Are we not a little misled in this matter by the confusion of quality and qualification, and by the fallacy of supposing that one involves the other? We forget that a man may be Christ-like, and yet not a Christian; or be a Christian, and yet not Christ-like. That the term "Christian," as a name or token, connects itself with profession, and not with character, is shown by the fact that we may think of a Jew, or a Turk, as Christ-like, but we dare not call him Christian. The latter term would be regarded as an insult, and might even be treated as libellous, by an incensed Jew or Mahomedan.

It will be said, perhaps, that a formality ought not to determine whether we are within or without the Christian pale. But, in the first place, Christianity knows nothing of formalities—a sacrament, according to orthodox belief, being an actual means or channel for the conveyance of grace—and, in the second place, even formalities, as a matter of fact, have a very positive value in determining status. We all have a common duty to our country, but the soldier who has taken the King's shilling is not in the same case with the civilian who has not. By that simple act he stands pledged to particular service, and subjects himself to peculiar penalties. The civilian may have all the essential qualities of the soldier, but, unenlisted, escapes his professional responsibilities.

If it be urged that presumed discipleship ought to be enough, the question at once arises, What is discipleship? Where does it begin, and how far does it go?

May I be a disciple of Jesus Christ in the sense, and to the extent, in which I am a disciple, say, of Tolstoy? There is no tie so easily made, and so easily unmade, as the tie between teacher and learner. To what does the mere disciple pledge himself? He is absolutely unpledged, uncommitted. Therefore historic Christianity knows nothing of discipleship apart from baptism, with its specific profession.

If, however, the ante-ecclesiastical discipleship of the Gospels be taken as the model, let us see what that discipleship involved. Disciples were to have love, one to another; to continue in the Master's word; to hate their own lives; to renounce all that they had. By these signs would all men know that they were disciples indeed. If anyone is minded to substitute these original conditions for those of later baptismal profession, let him do so, but let him not think that the primitive disciple made no formal declaration, or was excused from outward test and proof.

I am obliged, then, theoretically, to respect the orthodox position, for I cannot easily believe that the Christian name is the only title which can be assumed without precise act and deed, and statement of purpose and assent. It is, of course, possible that Christianity may some day be re-constituted on a non-ecclesiastical basis, but by its present constitution it presupposes a covenant, and it is of the very nature of covenant that to definite terms there should be definite and avowed agreement. If any one will argue me out of reluctant sympathy with this position, he will do me no slight service.

REFLECTIONS ON THE NAME "CHRISTIAN."

As one who was himself baptized, and who fully approves of baptism as the ancient and almost universally accepted means of incorporating new members in the Christian Church, I may seem ill qualified to remove the scruple expressed in the foregoing "Musing." But, since I do not regard baptism as essential, and would not, on the sole ground of deficiency in that respect, refuse the Christian name to anyone who claimed it, perhaps I can suggest one or two considerations that may, at least to some extent, relieve the difficulty.

In the first place, the transition from "qualification" to "quality" is a very natural one. Christianity from the first implied a certain kind of spiritual character; and though there have been most unworthy members of the Church, nevertheless, when we speak of a man as truly Christian, I think everyone would understand that, in addition to his profession, he approached the spiritual ideal which Christianity inculcates. St. Paul is very explicit on this point. He never, indeed, uses the word "Christian"; but both positively and negatively he lays down a principle which is applicable in the present question. He says: "As many as are led by the Spirit of God, these are the sons of God," and "If a man have not the spirit of Christ, he is not his." Nothing can be more universal, and nothing can more

distinctly give the primacy to spiritual quality. St. Paul also sets the example of extending the use of a term: A Jew was properly a member of a particular nation bound by a special sign of a covenant with God; and yet Paul says, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter." So, I think, baptism may be in the spirit, not in the letter; and the true baptism is the bathing of the heart in the spirit of Christ. In accordance with this principle, Paul boldly represents all the disciples of Christ as children of Abraham, and describes them as "the Israel of God"—certainly a great departure from historical usage, but one which I should not like to call "a vulgar equivocation."

This larger view was not wholly lost even in the second century. The word "Christian" is used in both a wider and a narrower sense by so stiff and orthodox a man as Justin Martyr. He says that those who lived with reason (*logos*) were Christians, as, among the Greeks, Socrates and Heraclitus (*Apol.* I. 46); but he also warns Tryphon not to regard as Christians those who say that there is no resurrection of the dead, but that souls are taken up into heaven at the time of death; and he adds that he, and all who were in every respect orthodox Christians, knew that there would be a resurrection of the flesh and a thousand years in Jerusalem (*Dial.* 80). The complete passing away of these millennial doctrines shows that Christianity has something deeper than dogma, and that the right of the Church to impose its own conditions is not without limits.

It cannot, however, be denied that in strictness the name of "Christian" implies some sort of profession, and it could be only in a very loose sense that, following the example of Justin Martyr, we could call a Jew or a Turk, Christian. If we did so, we should simply intend to indicate that he possessed in an eminent degree the virtues which we think proper to a Christian. To me, in my private thought, everyone is a Christian whom I think Jesus Christ would accept as one of his spiritual brethren; and his rule is very wide: "Whosoever shall do the will of my Father which is in heaven, he is my brother." But, while this is a loose use of the word, may we not properly address as Christian all who in sincerity "profess and call themselves Christians"? Their doing so implies the consciousness of some kind of loyal connection with the great historical movement known as Christianity; and there is no other accepted word by which to describe them. If a man, after all deductions of criticism and rejection of seeming errors and neglect of observances, nevertheless feels that the New Testament, interpreted in a large sense, has been the standard of his religious thought and the formative power of his character, and if he is conscious of standing in a spiritual relation towards Jesus Christ that he does not hold towards any other man, what can we call him but a Christian? He may be heretical or schismatic, or even very imperfect in character, but still Christian. The precise nature of the discipleship it is not necessary to define; and

we may be content to say, with Paul, "Grace be with all them that love the Lord Jesus Christ in sincerity."

I gravely doubt whether "the Christian Church, like any other body, has the right . . . to impose its terms of incorporation." I have a higher idea of the Church. It is not a self-constituted club; but, as a Divine institution, and claiming to be "the Church of God," it is subject to Divine conditions. Each sect, may, of course, seek to define these conditions, so far as is needful for corporate action, and has a right to exclude from its communion those who do not conform to the conditions. But it does not follow that it can thereby exclude people from the Church of God; and if the exclusion is based upon conditions which are not Divine, the departure from the Christian ideal lies with the sect, and not with those who are excluded. To break up the corporate unity of the Church is a serious thing, which only an extreme emergency can justify, and to separate oneself from it through mere self-will and presumption is a grievous fault. But if men are solemnly convinced that the Church is imposing conditions of membership which Christ would not sanction, and which they themselves cannot conscientiously accept, they may be mistaken, but as honourable disciples of Christ they have no choice; and it is hard to see that they cease to be Christian in making a great sacrifice in order that they may be more deeply imbued with the spirit of Christ. I care little for a name except for its historical and religious associations; but I think that the refusal of the name to such men involves a most damaging misrepresentation of their position.

I do not know whether these remarks will prove helpful. At all events they are written in no controversial spirit, but with deep respect towards the Minister whose "Musings" have always greatly interested me.

JAMES DRUMMOND.

Upon the question raised by a Minister in XLIX. of his *Musings* depends the whole difference between Catholic and Protestant theology. Does my being a "Christian" depend upon something done by my parents and a duly ordained priest on my behalf, or upon a personal affection of my own heart? To be a Christian means either the one thing or the other, but not both. The definition, therefore, of a Christian as "a baptized member of some recognised visible communion of the Christian Church" is one that has never been valid. Either one must be a baptized member of the one recognised visible communion of the Catholic Church; or else, if personal loyalty is the one essential thing, then my membership is in that invisible Church of all whom Christ recognises to be his. No Christian community which claims that this personal loyalty is the one essential has ever deemed baptism to be indispensable. Are the members of the Society of Friends excluded from the Christian community? Did John Wesley demand that those who professed "conversion" must be baptized before being received into fellowship? Or does the Salvation Army to-day preach the doctrine of the Sacraments? For the Catholic, the Christian is he who has been duly

baptized; for the Protestant, it is the one who professes and calls *himself* Christian. There is no middle term.

C. T. POYNTING.

A NOTE IN RESPONSE:

FRIENDLY opponents have honoured me with two replies. With the first I could entirely agree, if Christianity were only a spiritual conception, or a school of thought, and not a working institution compelled, for its own preservation, to explain itself by definition, and to protect itself by discipline.

The second, if I may say it, is not very convincing. There is no received system of doctrine known as "Protestant theology." Local "Confessions" have from time to time been put forth, but that is all. What support do they give to the plea that by calling himself Christian a man constitutes himself a member of the Christian Society? And what relevant conclusion can be drawn from the mere fact that Quakers and Salvationists depart from Christian usage, and do so with impunity? Because the latter have assumed military titles without incurring any penalty, are they also to rank as commissioned officers?

A MINISTER.

THERE is one grand, all-comprehending church; and if I am a Christian I belong to it, and no man can shut me out of it. You may exclude me from your Roman church, your Episcopal church, and your Calvinistic church, on account of supposed defects in my creed or my sect, and I am content to be excluded. But I will not be severed from the great body of Christ. Who shall sunder me from such men as Fénelon, and Pascal, and Borromeo, from Archbishop Leighton, Jeremy Taylor, and John Howard? Who can rupture the spiritual bond between these men and myself? Do I not hold them dear? Does not their spirit, flowing out through their writings and lives, penetrate my soul? Are they not a portion of my being? Am I not a different man from what I should have been, had not these and other like spirits acted on mine? And is it in the power of synod, or conclave, or of all the ecclesiastical combinations on earth, to part me from them? I am bound to them by thought and affection; and can these be suppressed by the bull of a pope or the excommunication of a council? The soul breaks scornfully these barriers, these webs of spiders, and joins itself to the great and good; and if it possess their spirit, will the great and good, living or dead, cast it off because it has not enrolled itself in this or another sect? A pure mind is free of the universe. It belongs to the church, the family of the pure, in all worlds. Virtue is no local thing. It is not honourable because born in this community or that, but for its own independent, everlasting beauty. This is the bond of the universal church. No man can be excommunicated from it but by himself, by the death of goodness in his own breast. All sentences of exclusion are vain, if he do not dissolve the tie of purity which binds him to all holy souls.—*Channing.*

ADVENT ADDRESSES.

BY THE REV. EDGAR I. FRIPP, B.A.

IV.—THE JEW.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. i. 16.

In previous sermons I have spoken of the relationship of Christianity respectively to the Greek, the Roman, and the Barbarian. It was an advent to each, a gospel, a message of glad news that affected and superseded the faith of each, and was in its turn affected by the faith of each. Greek philosophy needed the steadiness and strength of Christianity, its emphasis on conscience, and its secret of self-sacrifice. But, on its side, it gave to the Gospel a rational basis, moulded its doctrines into a system, and developed its creeds. Greece also enriched the church with its art and symbolism. In the same way, Roman Stoicism lacked the lowliness, the gentleness, the democratic sympathies, and the joyfulness of Christianity; but the Roman sense of order provided the Church with its organisation and imperial ideals. The Church gained by its transference to Greek soil; it gained still more, as a world power, by its union with the Roman State. Again, the popular Barbarian religion throughout Europe yielded to the preaching of the Christian missionaries. Its superstitions, its crude ideas of retribution and deity, were displaced by the monotheism, the morality, the spiritual inwardness, and the charity of the Gospel. Pagan childishness was transformed into Christian modesty and grace, and produced some of the finest fruits of character. At the same time, paganism told on the services and festivals of the Church. The mysteries of the sacraments were to a large extent derived from the magic and sorcery of heathendom.

My object to-day is to show a similar interdependence between Christianity and Judaism. The Gospel was an advent to the Jews; it passed outside the limits of the Jewish communion, it swiftly outstripped it as a missionary power, left it alone as a small, select, and mainly national religious body, while it grew into a vast cosmopolitan soul-saving society. Yet Christianity had its origin among the Jews, was nurtured on the religion of the Jews, and when it departed from Judaism, took with it the Bible, the Church idea, the public worship, the belief and the piety of the Jews.

Christianity, of course, owed more to Judaism, was more intimately associated with it, than with any other form of faith. Jesus himself, I need hardly say, was a Jew; He was taught by Jewish masters, was fed on the Jewish scriptures. He preached to Jews, sought first, as he said, the salvation of "the lost sheep of Israel." And his teaching was largely made up of Jewish doctrines; of truths, at any rate, frequently to be met with in the Psalms and the books of the Prophets. It was his custom to worship in the synagogue, and he made it his practice, apparently, to support what he said to the people by quotations from the Old Testament. His originality, to a considerable degree, was one of emphasis, one of renewal, and re-interpretation of the old. He was careful not to break away sharply from the past.

He was like his own householder, who brought forth from his treasure things old and new. He probably did not realise that his Gospel would be other than a form of Judaism. His disciples, who were all Jews, were apparently content, until St. Paul joined them, that Christianity should remain a division of the Jewish Church. And St. Paul, when he took the Gospel beyond the boundaries of Palestine, declared that it was a message to the Jew first and afterwards to the Gentile. He began his work almost invariably in the synagogue, believing that the Jews, by nature and education, were the best fitted to understand and embrace the truth of Christ.

"By nature and education"; because, firstly, they had, above all peoples, a genius for religion and righteousness; and secondly, they had a book of religion and an institution for the cultivation of religion of a far loftier character than any other.

As the Greeks were endowed with a sense of the reasonable and the beautiful, and the Romans with a sense of order and discipline, the Jews, as a people, were inspired with a sense of holiness. These are sweeping statements, to which, no doubt, many exceptions may be found; but they are in the main true. The Greek at his best was an artist and a philosopher; the Roman a grave master of himself and of weaker men; the Jew a prophet of righteousness. The ideal of Greece was one of intelligence and refinement, of Rome one of self-control and government, of Israel one of purity and godliness. Throughout Greek literature the protest is against ignorance, ugliness, unreasonableness, bad taste; in Roman letters the evil constantly reprobated is unruliness, disobedience, foolish and fanatical violence; in the Bible the continual outcry is against *sin*. Here is the fundamental distinction which must set Israel always at the head of the peoples of antiquity: The Hebrew stands for *conscience*. He was the real discoverer of conscience. He was the first to unfold the divine contents of conscience. And his Bible—the Old Testament—is before all books (except the Christian Scriptures) the text-book of conscience.

No doubt the Hebrew was at one time little better than others. There are traces in the Old Testament of a dark and brutal paganism; but there are traces also of this element of conscience in the most ancient records. Take, for example, one of the oldest and most heathen of Hebrew poems, the "Song of Deborah." There we hear, among fierce cries of bloodthirsty vengeance, an appeal to "the righteousness of the Lord." Already God is associated with justice: He is seen and known through the conscience. One of the most ancient names of the Hebrew people is "Jeshurun," which means the "Upright"; and Israel itself denotes the "Wrestler with God"—he who has known "the contention and strain that it costs to stand upright." The first Hebrew who comes to Zion, according to the old tradition, is Melchizedek, or "the righteous king." Jerusalem—a word apparently coined by the Hebrew conquerors of the previous Cananite fortress, signifies the abode of *peace*, which is the inheritance, all through Hebrew literature, of those

who follow after righteousness: The Old Testament is full of sayings such as these: "Righteousness tendeth to life," "He that pursueth evil, pursueth it to his own death," "the way of transgressors is hard," "he that keepeth judgment, happy is he: its ways are ways of pleasantness, and all its paths are peace." Matthew Arnold says: "No people ever felt so strongly as the Hebrew people that conduct is three-fourths of our life and its largest concern. No people ever felt so strongly that succeeding, going right, hitting the mark in this great concern was the way of peace, the highest possible satisfaction."

While, therefore, we go to the Greek for statuary and architecture and metaphysics, and to the Roman for law and government, we go to the Hebrew for the weightier matter of national and personal righteousness. The Old Testament is, of course, very far from being always righteous; but its best portions reveal a marvellous insight into the nature of sin and penitence, forgiveness and reconciliation, and all the problems of the spiritual life. Indeed, passing from the Roman and Greek writings to the Hebrew Scriptures, it is hardly too much to say that we come upon a new vocabulary, a whole family of words and phrases which take their meaning from conscience, and disclose to us a profounder mental world. This is the glory of the Hebrew. He has taught mankind the infinite distinction between right and wrong. He has proclaimed, as no one else has done, that God is just and against the wicked. He has practically opened the eyes of humanity to the truth that the wages of sin is death, and the wages of righteousness is life. Further, as a result of this trust in righteousness, the Jews were the most *hopeful* people of antiquity. They looked *forward*. Their golden age was in front of them, not behind. The kingdom of God would come. In their darkest days the Hebrews believed that their justification was sure: "I know," Israel declared, "that my Redeemer liveth." Nothing could destroy this conviction: It was indomitable, inextinguishable. Defeated, exiled, dispersed, persecuted, tormented, the Hebrew still was certain that God would one day rescue him and set him, and his cause, high among the peoples of the earth.

Why, then, it may be asked, did not Judaism become a universal faith? And what was there in Christianity which made it that which Judaism failed to be and could not be?

In the first place, the Hebrews were a *proud, exclusive race*. They were very conscious of their ethical and religious superiority. They thought of themselves too much as the chosen of the Lord. Sometimes, it is true, as in the Book of Isaiah, we meet with a noble liberality, a genuine evangelistic spirit, a desire that the Gentiles may share the blessings enjoyed by Israel. What can be finer than Isaiah's prayer that "the earth may be full of the knowledge of the Lord as the waters cover the sea"? But, as a rule, the narrow national spirit predominates, and it glows often with a cruel hatred where we least like to meet with it. In that magnificent 139th psalm, for example, one of the very highest and most exalted utterances of the soul in the Hebrew, or in any

literature, there comes a painful note of self-righteousness and exclusion. "How precious are thy thoughts unto me, O God," says the writer; "How great is the sum of them; if I should count them, they are more in number than the sand." He goes on, "When I awake I am still with Thee. . . . Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." But in the midst of this latter beautiful passage come the words, "Surely Thou wilt slay the wicked; . . . Do not I hate them, O Lord, that hate Thee? I hate them with a perfect hatred."

The Pharisees at the time of Jesus had inherited this stern, un pitying disposition. They were indeed *missionaries*, travelling over land and sea to make a proselyte, establishing synagogues in all the principal cities of the Empire. But they were sectaries. They were set on making Jews rather than thoughtful, upright, godly men, keen therefore about points of difference, laying stress on peculiar ceremonies and usages. Hence they persecuted the Baptist and crucified Jesus Christ. They would not tolerate, if they could help it, any teaching but their own.

And, in the second place, these national ecclesiastical features of the Jewish faith were of a kind to seriously impede its progress. Their law was written in a dead language, in the Old Hebrew which none but Jewish scholars could understand. It was very complicated and extensive. Its interpretation was therefore in the hands of a learned caste without any special spiritual qualifications. And among the statutes imposed were atonements, sacrifices, and ceremonies, practically impossible for the majority of the Jews themselves to observe, and of a foreign, forbidding aspect to the Gentile world.

In short, Judaism had not the expansiveness, the adaptability to other men's needs, the sense of proportion; in a word, the *sympathy* necessary for a world-evangel. Its monotheism, its conscience, its grand hopefulness, were just what the world wanted, but these universal, gospel elements were wrapped up and hidden in a thick covering of racial and priestly prejudice. It presented itself to the Empire as stiff and unbending, incapable of giving and taking; uncompromising, conceited; and it remained for another though kindred religion, a layman's religion, born in poverty and meekness, and nurtured on persecution, to give men the truth they were in need of, and to give it to them in the way in which they were prepared to receive it.

And such was the charity of the Gospel, such was its comprehensiveness, that it succeeded in detaching itself from Judaism without any deep hostility. St. Paul, it is true, said hard things of the law in the midst of the conflict; but the moment Christianity got free from its bondage, it was as open to influence on that side as on any other. The Hebrew Scriptures, the Jewish idea of the Church as an institution for worship and redemption, the Jewish Sabbath (though on a different day in the week), the Jewish liturgies, the Jewish symbol of sacrifice, the customs of fasting and penance, the distinction between clergy and laity, the belief in angels and a future

judgment passed into Christianity as naturally as the various features of Greek, Roman, and Barbarian faith, which I have already specified. The Gospel would not have been a universal religion, if it had not laid itself under a deep obligation to Judaism also, and to Judaism most of all.

But there is one feature of Christianity which is peculiarly its own and inseparable from it for all time. We have it before Christ, but it is none the less essentially Christian. Isaiah had conceived the idea of "the suffering servant of the Lord." The true Israel, he had said, was that section of the people of God who were ready to serve and suffer for the rest. I read for our first lesson the beautiful chapter in which the idea is elaborated, a chapter so full of the Christian spirit that it has been taken in uncritical times as a prophecy of Christ himself. But the conception never took root. It had little or no place in the Jewish religion until Jesus, who studied and loved Isaiah's writings, fastened upon it and made it both the starting-point of his preaching, and the central thought of the Gospel. The Messiah, he said, must suffer. He must be poor and despised, of no account in the eyes of the world. The sinful and the sad must be his care—so gentle will he be that the smoking flax he will not quench, the least glimmer of light in a man he will blow softly into a flame. By his righteousness will he be a judge, and by the rod of his mouth—by the weapon of truth—will he punish the wicked. And he will not be disheartened until his new law of love be established, and the contending forces of the earth lie down together in peace. Can we doubt that Jesus cherished this ideal, kept it constantly before him, and shaped his whole life in accordance with it? *He was himself the suffering servant.* And St. Paul saw in him the true Messiahship. Jesus, he said, was the Christ. But to the Jews this was simply blasphemy. The Messiah they expected was to come in power, with miracles and signs, and outward glory, abolishing the Roman Empire and setting up the Jewish nation at the head of the world. So here Judaism and the Gospel parted company, and St. Paul wrote to the Corinthians: "The Jews require a sign, and the Greeks seek after wisdom; but we preach a Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, the power of God and the wisdom of God."

The two ideals and the contrast between them appear in a remarkable manner in the Book of Revelation. One of the evidences of the catholic spirit shown by the Early Christian Church towards Judaism is the fact that the Christians did not hesitate to make use of and to revise for their own purposes contemporary Jewish writings. Several of such works, of Jewish authorship in the first instance, but reshaped by Christian hands, have come down to us; and the Apocalypse or Book of Revelation is one of them. It was once a purely Jewish document, written in Aramaic or late Hebrew. A Christian turned it into Greek, and enlarged it by the addition of a number of important interpolations. The result is that sometimes Jewish and Christian

elements jostle oddly together in the same chapter. An example of this occurs in chapter v., where the Messiah is represented by the Jewish author as a *Lion*, and by the Christian editor as a *Lamb*. How could the difference be better expressed? The ideal of the Jew was *ascendancy*. He desired to see his nation, in virtue of its righteousness, the strong, irresistible lion among the peoples, God's kingly one among the creatures, more powerful even than the Roman eagle. "Weep not," he says to his afflicted and persecuted race, "behold the Lion, which is of the tribe of Judah, the root of David, shall prevail." But the Christian, adapting the passage to the needs of the suffering Church, says that the Lamb shall sit in the throne—that the gentle symbol of self-sacrifice and love and pity and innocence shall be the dominant power of the world—that slowly the spirit of Jesus, the spirit of truth and justice and charity, shall make its way into the highest places, shall permeate the church and the home, the shop and the office, and the council-chamber, driving away whatever is brutal, savage and accursed.

And is this not still the faith of the Christian? belief in the *Lamb*, the symbol of life, that gives itself for others, the sign which the great Florentine sculptor carved over the door of his famous bell-tower to say to generations of citizens, "By me if any man enter in he shall be saved; and shall go in and out and find pasture"? There are many strong things in life. "Physique," says the Barbarian; "brains," says the Grecian; "organisation," says the Roman; "righteousness," says the Hebrew. But the strongest of all is *love*—love that thinks little of itself, that suffereth long and is kind, that believeth and hopeth and endureth all things for the brethren. *It never fails.* Give it time, give it room, and it will find its seat at last in the throne. Yes, the spirit of Jesus, the spirit of self-denial and self-effacement, the spirit which at this season above all others should be and is manifested as "the Lamb of God which taketh away the sins of the world."

APOLOGIES to Mr. Richard Robinson for a correction which ought to have been made a fortnight ago and was overlooked. In the report of the birthday presentation to Mr. Steinthal in *THE INQUIRER* of November 24, we represented Mr. Robinson as saying that he first knew Mr. Steinthal when he was a Mission minister in Liverpool. We thus attributed to Mr. Robinson a venerable age he has still to attain. What he actually said was that when he went to Liverpool, in 1872, he first knew of Mr. Steinthal's missionary work in that city, which belonged to the years 1857-62.

In a busy world, developing to the utmost the mechanical agencies by which its comforts and luxuries may be increased, science may quicken that sense of the Infinite, that solemn awe, that conviction of the unutterable majesty of all created things, which will constitute the very soil in which a rational religious faith can take root and grow.—*H. W. Crosskey.*

PROVINCIAL LETTER.

MANCHESTER DISTRICT:

PRECEDENCE must be given in this letter to men rather than to movements. After all, the personal element is the strongest force in all associations. Much as we cry, "not men, but measures," we know that it is the love and confidence which "men" arouse that makes "measures" acceptable. In religious associations this must always be peculiarly so. Men are our living "epistles," "known and read of all men." As the special word is made flesh in them so we learn to love and understand it. In this feeling we have all been joining together to express something of the great love and reverence in which the Rev. S. Alfred Steinthal is held among us. We are not an emotional people here in the North. But sometimes our affections break through our wonted reserve, and then men see how strong and deep they are. Not that there can ever have been any doubt as to the place Mr. Steinthal occupied in our midst. For longer than I can recall he has been our Nestor. When I was a student here he gathered us round his hospitable board on a Sunday evening and showed us what a rare thing the Christian ministry might be made. That was nearly a quarter of a century ago, and yet it was about midway in Mr. Steinthal's Manchester career. For nearly fifty years Mr. Steinthal has been our wise and trusted friend. Nor has he spent himself in the service of the churches merely; rather he has gained inspiration and power there which he has spent liberally in splendid public service. In the work of learned associations he has had an honourable part, as witness the presentation just made to him by the Geographical Society. But in the thornier paths of politics and popular education as well as in the gracious fields of philanthropy he has laboured with that real zest and zeal which characterise the finest type of manhood—man "ever a fighter." The meeting held here on Mr. Steinthal's eightieth birthday was a remarkable gathering. Rarely are so many of our best men and women brought together as then met to do him honour. May it be a gracious memory for many years to our dear and trusted leader, and an inspiration to those who are to follow.

While we have been honouring our leader in the ranks of the ministry the "Fount of honour" has been graciously decorating one of our most distinguished and honoured laymen. In the Knighthood conferred on Sir W. H. Talbot, the King has not only honoured the great public service in which Sir William occupies one of the foremost positions—a service which with the vast growth of our municipality now rivals in importance and power the highest branches of the old civil service—but he has honoured personal qualities of heart and mind which have made a great position greater still. The honour in which we are all rejoicing is a seal set on a great career, but, better still, a seal set on character and ability. Sir William has been an honoured figure in

all our gatherings for many years, while Lady Talbot has been a gracious presence and an active influence for good in all our collective undertakings. By a happy coincidence she was opening the bazaar at our Chorlton-cum-Hardy Church the very day the newly-conferred dignity was announced. In the expressions of their great joy in the event speakers at the opening ceremony nearly forgot the objects of the bazaar. But it did not really suffer, for there was a great gathering of friends, and the receipts exceeded all expectations, and so the King assisted, all unconsciously, to give a helping hand to a good cause.

And now I have given so much of my limited space to "men," I hardly know where to begin with our many "movements." So to begin on a cheering note, let me put on record the pleasure with which our District Association has just welcomed a new congregation into its ranks. Other new congregations we have had in recent years, several of them, congregations planted and watered by the Association itself, but never before a congregation like this. For the congregation at Lower Mosley-street fulfils the prescribed conditions of highest worth in that it has grown and not been made. It is the crown on the century of active service which the Lower Mosley-street schools have rendered to the community. While it carries the imagination back to old heroic days, to Travers Madge and others, it also points on to a happy future. It must be peculiarly pleasing to the Rev. A. Cobden Smith, who has worked so successfully at the schools for the past five years. With 650 scholars in the schools, 250 of them over 16 years of age, with crowded activities occupying every room every night of the week, and now with an established and flourishing congregation, this, one of the oldest of our local centres of work, is exhibiting that perpetual youth which should be the product of a gospel of faith and love.

Strengthened by this latest accession to its ranks, the District Association, which now includes twenty-three congregations, is pushing on with its arrangements for its great bazaar. The need of the bazaar—or of the money it will raise—is urgent. It is not intended to launch new ventures but to nourish the young life in some of the newer as well as to help sustain the activities of our older congregations. The general appeal will be issued forthwith, and a generous response is anticipated. Meanwhile, I note a growing dislike in some congregations to bazaars as means of raising funds. They will subscribe to the fund, but they will not join in the bazaar. It is not my business to criticise them, but I cannot help thinking that they exclude many young people and others by this decision from a harmless interest and from their only possible way of helping the common cause.

We are not able in Manchester to emulate our Liverpool friends and establish a large book depot of our own, and so we are doing the next best thing. We have arranged with Messrs. Sherratt & Hughes, a leading firm of booksellers, to keep the publications of our Associations in stock

and on view. A guarantee fund has been raised to insure them against loss, but it is hoped that our friends will give the effort so much support that it will not have to be called upon.

The Provincial Assembly belongs to all Lancashire and Cheshire. But what are Lancashire and Cheshire (*pace* Liverpool) but gathering grounds for Manchester? And so I take leave to mention here that the Provincial Assembly will meet in the Memorial Hall on Wednesday next, December 19, at three o'clock in the afternoon, to pass resolutions on the maladministration of the Congo Free State. Manchester has been very deeply stirred over this question, and a town's meeting has already passed judgment on the system which makes possible the atrocities which have been committed. It is hoped we shall have a large meeting of the Assembly, and as an inducement to others, in addition to ministers and delegates, to attend, it is announced that after the official vote a further popular vote on the resolutions will be taken, in which all present will be asked to take part.

No Provincial Letter is complete, come it whence it may, if it does not mention the Van Mission. Most of them speak only from report, or else they voice the hopes of their district that the van will soon be coming their way. We in Manchester speak of the things we know. For the Van Mission is very much with us. It has just been holding what our Methodist brethren would call a camp meeting here. But Manchester skies are not favourable to camping, and so the Mission had to seek the friendly shelter of the Memorial Hall. The meetings were not largely attended, but they were enthusiastic to a degree. The number of ministers who had travelled long distances in order to be present was remarkable. There was a fine new spirit of enterprise and audacity in the air. The speakers had been under fire, most of them, and they were eager, like old war horses, to renew the experience. There could be no better testimony to the reality and worth of the Mission. For all these speakers had been voluntary workers. For them the Mission had meant hard work and some personal discomforts. If, then, they were eager to renew the experience, it could only mean that they had found in the Mission that response which makes all burdens and sacrifices light. Of the questions of policy discussed at the meeting, I am not free to speak beyond this, that whatever developments take place it is felt to be imperative that Mr. Spedding should remain at the head of the movement and that Lancashire should always be included in the field of operations. Nowhere else perhaps can we hope for quite the same effective results. Here our churches are thicker on the ground than anywhere else. No inquirer whose interest has been aroused at a Van meeting would be hopelessly out of reach of one of our churches. Still, there are many towns here where we are unrepresented, and a wise policy would be to work to fill up these gaps, to make one county strong and secure, and then to work outward from it as a centre. Would not this be better than planting isolated churches in a hostile

atmosphere, where they must soon become forlorn hopes?

Of the more domestic concerns of our churches here and of the combined missions which we are planning for January and February, I have no space left to treat. I hope to have an opportunity of writing of these things early in the new year. Meanwhile, we are all planning our Christmas festivities. The weather here is most seasonable; the shops are beginning to dress for the part; the unemployed have fallen lower in numbers than last year; trade is excellent, our country is at peace with the world, and we are in the mood to keep the Feast.

CHARLES PEACH.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

APPEAL.

London: Bell-Street Domestic Mission.

—The Rev. S. H. Street writes from 4, Avenue-villas, Cricklewood-lane, N.W.:—"May I once again ask you to insert a Christmas appeal on behalf of our Mission. I am to a large extent dependent on the gifts received at this time for the supply of my Poor's Purse for the year, as well as for the special Christmas festivities and gifts. I should like also to again say how glad we should be if we could secure more workers for our Sunday-school. The school has largely increased during the year, but not the staff of teachers, and we are obliged now to seriously consider whether we ought to refuse further new scholars. This, of course, we are most anxious not to do. May I also take this opportunity of saying that books for our library will be most welcome, books especially for use by members of our girls' club."

Bradford: West Bowling.—A tea-meeting was held last Saturday, in Broadway Avenue Church, to celebrate the opening of the church free from debt. There was a large attendance, and the proceedings were very enthusiastic. Mr. F. W. Marsland presided, and after a report of substantial progress had been given by the secretary, congratulatory speeches were made by Mrs. Ceredig Jones, the Revs. E. Ceredig Jones and John Ellis, Mr. J. L. Badland, and others, and acknowledged by the Rev. W. Rosling.

Derby.—The biennial bazaar in aid of the funds of Friargate Chapel, opened on Thursday Dec 6, by the Hon. F. Strutt, and continued on the two following days, was a great success. Mr. W. J. Piper, J.P., presided at the opening, and the Rev. E. S. Lang Buckland made a statement as to the position of the congregation, referring to the grievous loss they had sustained through the death on that day of Mr. S. D. Hall. He expressed the great pleasure they felt in the presence of Mr. Strutt, the earlier members of whose family had been closely associated with that chapel. Mr. Strutt, speaking as a Churchman, said he took a keen interest in the chapel for reasons Mr. Buckland had named. His grandfather's grave was close to where he stood. He thought Churchmen ought to take a sympathetic interest in the doings of their Nonconformist brethren, and he congratulated them especially upon their Sunday-school. Ald. Moss, of Loughborough, President of the North Midland Association was the opener on Friday, and on Saturday, Miss Catherine Gittins, of Leicester. The bazaar is expected to realise over £200.

Doncaster.—The second lecture of the series on Religious Beliefs at they are to-day was given on Monday, Nov. 26, in the Central Hall by the Rev. J. E. Manning, who took as his topic, "The Mysteries of God and the Mysteries of the Theologians." Questions were asked and answered at the close. The third lecture, on Dec. 3, was by the Rev. Charles Hargrove, his topic being "Religion, its Nature and Reasonableness." Last Monday the lecturer was the Rev. E. Ceredig Jones, of Bradford, on "What think ye of Christ?" In the course of his lecture he expressed his concurrence with men

of the school of the Revs. R. J. Campbell and Rhonda Williams in the distinction between the idea of deity and the idea of divinity as applied to Christ—the postulate of deity being absurd in every way, but the postulate of divinity being quite admissible in view of the assumption of the immanence of God in all men.

Ipswich.—A course of special Sunday evening sermons, begun on November 18 by Mr. R. H. Fuller, with an address on "Religion with Creed or Shrine," and continued by the minister, the Rev. L. Tavenor, with sermons on Religion before and after Christ, have been attended by good congregations. The social guild is carrying through an excellent winter programme.

Liverpool: Ullet-road.—At last week's meeting of the Rathbone Literary Club the Rev. J. Collins Odgers lectured on "The Oldest Book in the World, The Instruction of Ptah-hotop." The book which was discovered near Heliopolis in Lower Egypt, is said to be some 5,400 years old. In reporting the previous meeting of the club, at which Mrs. H. D. Roberts lectured on "The Influence of Woman in Shakespeare," we inadvertently attributed a statement to her which she did not make: to the effect that in Elizabethan times Peeresses sat in Parliament. What gave rise to the mistake was a reference which Mrs. Roberts made to the custom under the Plantagenets of summoning Peeresses to Parliament. As a privilege in days of difficult travelling, a Peeress was permitted to choose a proxy to appear for her; as for instance, Alicia de Bigod sent two proxies (35 Ed. I.); and the Harleian MS. gives a long list of Peeresses summoned to send each a proxy to consult with the King and his Council at Westminster (35 Ed. III., Harl. MS., 778). It does not seem to be implied that the Peeresses themselves would not have been admitted if they had chosen to appear. But apparently they did not so choose.

London: Essex Church.—At the evening service, to-morrow, Handel's "Messiah" will be sung by an augmented choir.

London: Hampstead.—The Rev. Edgar I. Fripp has been delivering a course of six lectures on the "Poems of Robert Browning," in the Rosslyn Hill school-room, on Monday evenings. The audiences averaged 150, and increased continuously from the first lecture. Mr. Fripp's lectures were full of fine appreciation and insight; they were remarkable both for artistic feeling and dramatic power. A very cordial vote of thanks was accorded to the lecturer at the close, last Monday evening, moved by Mr. E. K. Blyth, seconded by Miss Drewry, and supported and put to the meeting by the Rev. H. Gow.

London: Peckham.—On Tuesday last the Rev. J. Page Hopps lectured in the Avondale-road Church on the Religious Value of the Unitarian Faith. He emphasised the need for more insistence on the affirmations of Unitarianism, rather than as was too often the case, a statement of mere negations.

London: Rhyll-street Mission.—Dr. Read begs to acknowledge with many thanks the receipt of post office orders for £1 5s. on behalf of the mission, from W. W.

Loughborough.—A series of four special week-night services was concluded on Dec. 6. The first of the series was held on Nov. 15, when the Rev. J. M. Lloyd Thomas, of Nottingham, delivered a capital address on "The Deity of Christ or the Divinity of Man." The night was wild and stormy, but a few strangers were present, including a Baptist evangelist who took copious notes. Three friends from Coalville also attended in spite of a walk of nine and a half miles after service. A week later the Rev. Gertrud von Petzold, of Leicester, took the service, and pleaded for more earnestness and enthusiasm in matters of religion, pointing out the danger of indifference which too often appeared in a time of material prosperity. The Rev. A. H. Thomas, of the Great Meeting, Leicester, followed on Nov. 29, and gave a helpful sermon on Salvation. The last of the series were taken by the Rev. W. H. Burgess, minister of the chapel, who dealt with the topic of Everlasting Punishment.

Mottram.—The diamond jubilee of the opening of the school and chapel building, November 15, 1846, was celebrated by a sale of work held on December 7 and 8, opened by Mr. C. D. Schwann, M.P., and Mr. W. Hudson, of Hyde (treasurer, East Cheshire Christian Union), chairmen, Rev. H. Bodell Smith (resident minister) and Rev. Noah Green (previous minister), proceeds about £100, or nearly £70

clear of expenses; also by the annual party, November 17, when over 230 sat down to tea and more than 300 attended the meeting afterwards under the chairmanship of Mr. John Hall Brooks, of Hyde; by the chapel anniversary sermons, November 25, preacher, Rev. A. R. Andreae, of Gee Cross; and by the erection of a house for the minister, which is now almost completed. The Mottram Christian Church had a Wesleyan origin anterior to 1791, when the first chapel was erected, became Methodist New Connexion in 1798, "Christian Brethren," after Joseph Barker, 1841, discovered themselves Unitarian 1845, and erected the present chapel 1846.

South Shields.—A bazaar in aid of Unity Church, with the chief object of raising funds for a minister's stipend was opened on Wednesday, December 5, by Lady Ellis, her husband, Sir J. Baxter Ellis, presiding. They both expressed cordial sympathy with the efforts of the congregation, and the vote of thanks was proposed by Alderman Bowman, seconded by the Rev. Frank Walters, of Newcastle-on-Tyne. The bazaar was continued on the following day. Of the result we have not yet heard.

Walthamstow: Opening of New School-room.—A beautifully decorated and well equipped iron building attached to the church, affording much-needed accommodation for the growing Sunday-school, was opened last Saturday afternoon by Lady Durning-Lawrence. The church itself has also been thoroughly refitted, and many improvements made. There was a large gathering of members and friends, when Lady Durning-Lawrence, in a brief speech, declared the schoolroom open. Tea was served, and afterwards Sir Edwin Durning-Lawrence presided over a large public meeting held in the renovated church. After the chairman's opening remarks, Miss Sharpe, Principal Gordon, and the Rev. Charles Roper, offered their good wishes to the congregation and their minister, the Rev. W. H. Rose. Mr. Gordon dwelt on the need for a more insistent appeal to the people, for the uplifting of character and a loftier ideal of life, and Mr. Roper said he believed it was still necessary for Unitarians to preach a definite doctrine as well as to work in social enterprises. Mr. John Harrison and the Rev. T. E. M. Edwards brought greetings from the London District Unitarian Association and the London and South Eastern Provincial Assembly. Mr. F. Withal spoke on behalf of the Highgate Church, which was so intimately connected with the founding of the Walthamstow Church. Mr. W. J. Noel spoke on behalf of the Stratford congregation, who had much in common with Walthamstow, and were feeling the benefit of some little combined work. On Sunday Principal Gordon preached special sermons, morning and evening, the chapel being full on each occasion, and a largely attended afternoon children's service was addressed by Messrs. G. Skelt and W. J. Noel. The congregation has still a church debt to face, but there is now better hope of future progress.

Wolverhampton.—Two very successful "At Homes" were held at All Souls' Church on Monday and Tuesday. The minister, the Rev. J. A. Shaw, took the chair on Monday, when Mr. R. L. Impey, J.P., was the guest of the evening, and, though not a Unitarian, expressed his pleasure at being there. On Tuesday Councillor Evan Evans presided, and Mr. Shaw opened the proceedings.

In a recent number of the *Methodist Times* the Rev. Henry Martin, M.A., deals with the drink question as part of a wider social problem. The answer to the question: "Why do the poor drink?" he says, will be found in answering this other question: "How do the poor live?" He enumerates poverty, irregularity of employment, unhealthy conditions of labour, and overcrowding as factors in the evil of drunkenness, and reminds us that the improvement of social conditions should supplement the ever-needed appeal to the individual and the stricter control of the liquor traffic. "Every temperance reformer should be a social reformer as well."

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 16.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. F. W. STANLEY; 7, Rev. H. W. PERRIS.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. EDGAR DAPLYN; and 6.30, Rev. A. A. CHARLESWORTH.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11, Rev. FRANK K. FREESTON; 6.30, Choral Service, "The Messiah."
 Forest-gate, corner of Dunbar-road, Upton-lane, 11, Rev. H. WOODS PERRIS, and 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH, and 7.
 Ilford Assembly Room, Broadway, 7, Rev. F. ALLEN.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAYELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. J. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Mr. A. PHAROAH; 6.30, Mr. G. J. ALLEN.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. H. G. CHANCELLOR.
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.



Truly, wholesome Confectionery
 Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HOBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45, Rev. AMBROSE BENNETT, M.A.; 6.30, Rev. HERBERT McLACHLAN, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-rd., Sefton-park, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
 OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHERN, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.
 TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWITH, New Street Meeting House

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. J. TYSSUL DAVIS, B.A.

WINIFRED HOUSE.

Invalid Children's Convalescent Hospital Home,
 Wray Crescent, Tollington Park,
 London, N.

THIS Home receives poor children, after illness or surgical treatment, in order, by good air, good food, and good nursing, to assist them to regain their health and strength.

Girls admitted from 3 to 12 years old; boys, from 3 to 10 years. Application to be made to Miss M. PRITCHARD, Hon. Sec., 11, High-bury-crescent, London, N.

Subscriptions and donations will be gratefully received, and may be sent either to the Hon. Treasurer, W. M. BLYTH, Esq., or to Miss M. PRITCHARD. A report of the work done during the last year can be had on application to the Hon. Secretary.

DEATHS.

CLEMMY.—On November 28th, at 5, Friar-street, Lancaster, Elizabeth Tayler Clemmy, aged 63 years.

FARROW.—On the 10th inst., at her residence, 32, Bold-street, Southport, Elizabeth, second daughter of the late Jacob Farrow, of Bridge Hall, Bury.

WARD.—On December 6th, at Maida Hill, Agnes, wife of George Ward, of Hither Green, S.E. No cards.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

HERBERT SPENCER MEMORIAL

NUMBER of the *Ethical Review*, with the Funeral Address delivered by LEONARD H. COURTNEY (Lord Courtney of Penwith), and Letters by HERBERT SPENCER on his connection with the Ethical Movement. Now ready, Fourpence; or by post, 4½d., of M. H. J., 4, Kingdon-road, N.W.

Situations,

VACANT AND WANTED

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a situation as Companion—Help or any position of trust. Dressmaker.—F, 93, Mostyn-road, Brixton.

YOUNG LADY, Unitarian, desires APPOINTMENT as KINDERGARTEN or LOWER FORM MISTRESS. Froebel Union Exams. Trained. Drawing, Games, &c.—Address, P. M., INQUIRER Office, 3, Essex-street, Strand, W.C.

INFANTS' MISTRESS.—Wanted, at Easter, a Head Mistress for a small school of about 60 infants.—Apply, giving particulars, to Rev. J. E. STRONGE, The Manse, Kidderminster.

LADY warmly recommends NURSE-COMPANION. Excellent for Chronic Invalid. Good Doctor's reference.—Write, E. B., 51, Minster-road, West Hampstead.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.
 Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
 Miss CEOL GRADWELL, ALEXANDER W. LAW,
 F. H. A. HARDCASTLE, RENCE,
 F.S.I. Miss ORME.

STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea. Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY,

2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice 3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent

Prospectus and 43rd Annual Report on Application
 J. HIGHAM, Manager

Seasonable Gift Books.

BY THE

REV. W. G. TARRANT, B.A.

BEE SONGS

Second Edition.

"Graceful and sincere songs."

T. P.'s Weekly.

"Freshness and sincerity of delight."

Inquirer.

"Finished workmanship."

Christian Life.

"Cannot fail to bring cheer to the reader."—Coming Day.

Bound in Art Cloth, Gilt,

ONE SHILLING net.

Daily Meditations. Night unto Night.

Roan, Gilt, One Shilling each;
Cloth, 6d.

PHILIP GREEN, 5, ESSEX STREET,
STRAND, W.C.

(Or of the Author, Wandsworth.)

NOW READY.

THE UNITARIAN POCKET BOOK AND DIARY FOR 1907,

Including a List of Ministers & Congregations.
French morocco, gilt edges, tuck case, and
Pencil. Price 1/3 net, postage 1d.

LIST OF MINISTERS AND CONGREGATIONS.

Without Pocket Book, paper covers,
Price 3d. net, postage 1d.

ESSEX HALL YEAR BOOK for 1907.

READY IN JANUARY.

Price 1/- net, postage 2d.

BOOK ROOM, Essex Hall, Essex St., Strand, W.C.

A Garland of Christmas Verse.

A Second Garland of Christmas Verse.

Thoughts from Joubert.

Thoughts from Goethe.

Thoughts from "The Layman's Breviary."

4d. each, post free; 12 copies, 3s., post paid.

The Priory Press, 70, High Street, Hampstead, N.W.

"UNITY."—Magazine for Unitarian
Propaganda. Adopted by churches
with or without local page. Issued for last
Sunday in each previous month. One copy
post free, 1d.—1s. 6d. a year; 9d. per dozen;
3s. 6d. per 100; extra charge local page.—
Address to EDITOR, Ivy House, Mottram,
Manchester.

PURE HONEY.—One, Two, Three Pound
Jars, and upwards, 9d. per pound. Suitable
for Presents.—RIDGWELLS, Woodham Ferris,
Chelmsford, Essex.

THE SUNDAY SCHOOL ASSOCIATION.

NOW READY.

"YOUNG DAYS"

ANNUAL VOLUME.

Edited by Rev. J. J. WRIGHT, F.R.S.L.

The Volume for 1906 contains 192 pages of brightly written Stories, Anecdotes, and Verses, with over 100 Illustrations. A full-page Plate is given as Frontispiece. The bound Volume forms a most attractive Gift Book or Christmas Present for young people.

Illustrated Boards, 1s. 6d. net. Postage, 4d. Art Canvas, Gilt Edges,
2s. net. Postage, 4d.

LONDON: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.
Liverpool: THE LIVERPOOL BOOKSELLERS' Co., 70, Lord St. Manchester: H. RAWSON & Co., 16, New Brown St.

Board and Residence.

BOURNEMOUTH.—Elvaston, West
Cliff, BOARDING ESTABLISHMENT.
Unrivalled position on sea front, close to the High-
cliffe Hotel. 50 rooms. Full-sized billiard table.
Lovely grounds, with access to Cliff Promenade,
Due south. Near Unitarian Church. Illustrated
Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cran-
stock," 59, Warrior-square. First-class
BOARD and RESIDENCE; most comfort-
able throughout. Sea View, excellent cuisine.
billiard and smoke room, sanitary certificate.
—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY
HOUSE, DAWLISH.—BOARD and
RESIDENCE for Ladies. Beautiful winter
resort. Sea and moorland. Walks, picnics,
music, home comforts and genial companion-
ship. Responsible charge taken of the younger
guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished
Apartments facing the sea; highly
recommended; moderate terms.—Mrs. CHAM-
BERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—
HOUSE (7 rooms) TO LET, Furnished,
with or without attendance; or Apartments.
Moderate Winter terms.—Apply, Rev. C. J.
STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apart-
ments to Let, permanent or otherwise;
near sea and station; terms moderate.—Mrs.
WINNING, 3, Church-street.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
AND BOARDING SCHOOL FOR GIRLS.
HIGHGATE, LONDON, N. Head Mistress: Miss
LILIAN TALBOT, B.A. Honours Lond. Prepara-
tion for London Matriculation, Trinity
College, and Associated Board of Musicians,
Healthy situation, Hockey, Cricket, and Swim-
ming. Special terms for daughters of Unitarian
ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
ABERYSTWYTH.
Facing sea. Thorough modern education
for Girls in all branches. Excellent results in
Music and Art Examinations; Matriculation,
and Cambridge Higher Local. Special course
for delicate Girls. Gymnasium, Swimming,
Tennis, Hockey.
PRINCIPAL ... MISS MARLES-THOMAS.

LANDUDNO.—TAN-Y-BRYN.
(On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.
Established 1893.

Best conditions of health. Inspection cordially
invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).

C. J. MONTGOMERY, M.A. (Oxon).

MADEMOISELLE RYKE, 8, Well-
walk, Hampstead, Trained and Certifi-
cated Teacher, holds classes for French
Conversation and Literature. Prepares pupils
for all advanced examinations. Many years'
experience in public schools and private
families.

LECTURES.

HENRY BRYAN BINNS (Letch-
worth-corner, near Hitchin) offers Lec-
tures on Abraham Lincoln and His Religion;
Walt Whitman the Mystic; and America,
a Study. Terms, Two Guineas each and
expenses.

Terms for Advertisements.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex-street,
Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	£	s.	d.
PER PAGE	6	0	0
HALF-PAGE	3	0	0
PER COLUMN	2	0	0
INCH IN COLUMN	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.

3 insertions charged as 2.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

KINGSLEY HOTEL

(TEMPERANCE),

HART ST., BLOOMSBURY SQUARE, LONDON.

Near the British Museum.

This well-appointed and commodious Hotel
has passenger Lift; Electric Light in all Rooms;
Bathrooms on every Floor; Spacious Dining,
Drawing, Writing, Reading, Smoking and Billiard
Rooms; All Floors Fireproof; Perfect Sanitation;
Night Porter. Telephone. Bedrooms from
3s. to 5s. per night. Inclusive charge for
Bedroom, Attendance, Table d'Hôte Breakfast
and Dinner, from 8s. 6d. to 10s. 6d. per day.
Full Tariff and Testimonials on application.
Telegraphic Address: "Bookcraft," London.

Preliminary Notice.

SWINTON UNITARIAN FREE CHURCH.

A BAZAAR

WILL BE HELD ON

Thursday, Friday, Saturday.

APRIL 18th, 19th, 20th, 1907.

The Object of the Bazaar is to raise £300 in aid of

Church Funds.

Contributions in money or goods will be gratefully received by

Mr. T. MUSKER, Sec., 32, Cheetham Road, Swinton.

APPLES.—Excellent Cooking (or Baking)
Apples. 46 lbs., 6s.; 22 lbs., 3s. 6d. Cox's
Orange Pippins, best dessert, 4d. per lb., car-
riage paid.—FRANK ROSCOE, Steeple Morden
Royston.



A Genuine high-class beverage of absolute purity, having the greatest strength and finest flavour. Made under ideal conditions of labour in an English Factory amidst pure and healthful surroundings, where the health and well-being of the workers receive the constant care of the firm.

ASSOCIATION SUNDAY COLLECTIONS, 1906.

The Treasurer, Mr. OSWALD NETTLEFOLD, on behalf of the Committee of the British and Foreign Unitarian Association, acknowledges with thanks the following Collections received up to December 12:—

	£	s.	d.		£	s.	d.		£	s.	d.
Aberdare: Highland-place..	2	0	0	Glasgow: St. Vincent-street	1	1	0	Newark	0	9	0
All-y-placa	1	0	0	Ross-street	0	15	0	Newbury	1	1	6
Astley	0	9	6	Glossop	2	6	3	Newcastle-on-Tyne	4	7	11
Atherstone	0	7	0	Gloucester	2	11	6	Newcastle, Staffs.	0	8	8
Banbury	0	12	6	Guildford	0	6	0	Newport, I.W.	1	8	9
Barnard Castle	0	13	0	Hastings	1	1	0	Newport, Mon.	2	11	6
Belper	1	5	8	Heywood	3	0	0	Newton Abbot	1	7	3
Bessel's Green	0	14	9	Horwich	1	3	9	Norwich	2	13	8
Birkenhead	4	11	9	Hull	4	6	8	Nottingham: High Pavement	6	0	5
Blackburn	0	18	10	Ilminster	2	8	1	Oldham	6	13	0
Blackpool: Banks-street	1	16	9	Ipswich	1	6	0	Padiham	2	2	0
Bolton: Halliwell-road	1	1	0	Kendal	1	10	0	Panteg	0	10	0
Unity Church.. .. .	2	17	0	Kidderminster	2	9	4	Park Lane	2	0	7
Boston	2	0	3	Kilmarnock	0	10	0	Pentre	0	15	0
Bournemouth.. .. .	5	1	0	Knutford	1	6	7	Pontypridd	1	0	0
Bradford: West Bowling	0	16	0	Lampeter.. .. .	1	12	1	Poole	1	5	0
Braintree	1	0	0	Leeds: Mill Hill	22	11	0	Pudsey	0	16	0
Bridgend	0	10	0	Holbeck	0	17	6	Rawtenstall	1	0	0
Bridgwater	1	4	7	Leicester: Great Meeting.. .. .	15	18	4	Reading	1	15	0
Bridport	2	10	4	Narborough-road	2	1	0	Rhydygwin	1	0	0
Brighton	2	4	4	Leigh	2	0	0	Ringwood	1	0	0
Bristol: Lewin's Mead	3	19	7	Lewes	1	2	11	Rivington	2	0	6
Bury: Bank-street	7	0	5	Liscard	1	14	6	Scarborough	1	9	6
Buxton	0	5	6	Liverpool: Hope-street	15	17	11	Selby	0	10	0
Caeronen	0	14	0	Toxteth	5	7	6	Sheffield: Upper Chapel	9	4	0
Capel-y-bryn	1	12	0	Uilet-road	25	16	7	Shepton Mallet	0	17	0
Capel-y-fadfa	1	6	0	Llwynrhydownen	1	8	9	Shrewsbury	2	6	1
Cardiff	2	10	1	Lydgate	0	16	2	Sidmouth	1	12	0
Cardisla	1	15	0	Lye	0	16	0	Southampton	1	1	6
Carrickfergus	1	0	0	London:				Southend	1	1	0
Cefn Coed	2	0	0	Acton	1	4	1	Southport	5	1	8
Chatham	1	10	6	Brixton	14	1	3	South Shields.. .. .	0	3	0
Cheltenham	0	14	2	Hackney	1	11	10	Stand	3	12	4
Chichester	0	10	6	Highbate	4	0	1	Stannington	1	1	0
Choppington	0	10	6	Limehouse	0	10	0	Stourbridge	2	3	9
Chorley	0	13	9	Mansford-street	0	10	6	Sunderland	0	5	0
Ciliau Aeron	1	4	0	Plumstead	1	0	0	Swansea	2	12	6
Cirencester	0	10	0	Stamford-street	1	3	9	Swinton	1	0	6
Clydach Vale	0	12	0	Stepney	0	5	0	Symbant	0	12	0
Coalville	0	6	6	Stoke Newington	4	6	10	Tamworth	0	10	6
Conger	3	2	0	Walthamstow	0	10	0	Taunton	1	17	6
Coseley	0	15	0	Wandsworth	2	17	10	Tenterden	0	15	0
Crediton	0	11	3	Wood Green	2	13	10	Torquay	1	2	8
Crewe	0	10	6	Macclesfield	2	10	0	Walsley	0	19	0
Crewkerne	2	0	6	Maidstone	2	15	9	Warwick	3	5	1
Cribyn	1	1	0	Manchester:				Whitechurch	0	5	1
Croft	1	3	7	Blackley	1	1	0	Wick	0	5	0
Croydon	2	15	6	Broughton	1	6	1	Yarmouth	1	2	6
Crumlin	1	0	0	Chorlton-cum-Hardy	1	7	3	The following Collections were paid early			
Cullompton	0	10	0	Moss Side	1	11	6	in the year:—			
Cwmbach	0	14	0	Oldham-road	0	18	7	Birmingham: Church of the Messiah	12	11	2
Darlington	1	1	0	Sale	3	9	3	Bolton: Bank-street	14	13	3
Dean Row	4	10	0	Upper Brook-street	2	18	7	Bradford: Chapel-lane	3	10	0
Dewsbury	0	7	5	Mansfield	1	18	6	Horsham	3	11	1
D.33	0	13	0	Merthyr	1	5	0	London: Kentish Town	1	7	6
Dromore	1	10	0	Middlesbrough	2	1	0	Oldbury	1	10	0
Evesham	2	3	6	Middleton	1	16	6	Rochdale	2	8	9
Frenchay	0	7	0	Nelson	0	16	0	Sheffield: Upperthorpe	1	19	0
Gateshead	1	9	2					Todmorden	5	10	6
Gellionen and Trebanos	1	16	8					Trowbridge	1	8	0

NOTE.—The Treasurer will be glad if all Collections not yet paid are forwarded to Essex Hall within the next few days, so that they may be included in the account for 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3365.
NEW SERIES, No. 469.]

LONDON, SATURDAY, DECEMBER 22, 1906.

[ONE PENNY.

CONTENTS

NOTES OF THE WEEK...	825
LEADER :—	
Peace and Goodwill	832
ARTICLES :—	
Musings by a Minister—L.	826
Christmas Colour	827
"Arise, Shine, for Thy Light is Come"	828
Advent Addresses—V.	832
The Nativity Song	834
Fire Worship	835
In Convivio	836
In the Crow's Nest...	836
MEETINGS :—	
Provincial Assembly of Lancashire and Cheshire	826
Presentation to Mr. Steinthal	837
LITERATURE :—	
Herbert Rix's Last Work, "Tent and Testament"	827
OBITUARY :—James Howard Brooks	829
Mr. J. D. Darbyshire	830
Mrs. R. T. Eadon	830
POETRY :—The Christ	825
Christmas Guests	826
THE CHILDREN'S COLUMN	830
NEWS FROM THE CHURCHES	837

NOTICE.

The "Inquirer" Office will be closed from Friday evening, the 21st, to the following Thursday morning.

NOTES OF THE WEEK.

PEACE SUNDAY and then Christmas Day. Heartiest good wishes to all friends near and distant! To the children a "Merry Christmas!" And so to all who can rejoice with them in their great festival. And to the burdened and the sorrowful a deep and quiet gladness, and new vision of that perfect Love, which is yet over all!

THE result of the appeal for the Martineau Memorial at Norwich, published in THE INQUIRER of December 1, so far as there has yet been response, will be found advertised in another column. These fresh gifts, generous and most welcome they are, amount to not quite a half of what is required; and if we did not feel that there was yet time to complete the fund, we should have to acknowledge a very keen disappointment. When we wrote on this subject, as we did on December 1, it was not without having counted the cost, and we were ready, if there should be no better issue, to be in this matter "a fool for Christ's sake." But we had very much rather find the general sense of what we as a people owe to Dr. Martineau, in gratitude and reverence for his memory, sufficient to meet this urgent need, to complete a worthy memorial, and to secure adequate equipment for the work in his native city, which he certainly would have had very much at heart.

AFTER protracted suspense, there is a certain relief now that Mr. Birrell's Education Bill has been "killed" by the House of Lords. His own declaration, endorsed by the Premier, was that the Government had "no use for such a Bill" as it became in the Upper House. Grave observers of the negotiations recently carried on were distinctly of opinion that concession from the Liberal side was going too far, and that "such a Bill" as was likely to emerge would prove a serious stumbling-block in the path of educational progress. On all sides, nearly, it is admitted that the terms offered to the denominationalists were generous, and few, if any, now believe that such terms will be offered again by a Liberal Government. The next Education Bill, come when it may, will probably be much simpler and more drastic. The old story of the Sybilline Books suggests itself, and the clergy may soon recall it with regret as they feel the administrative pressure which is sure to be put upon them in the near future.

MEANWHILE two aspects of deep concern are manifest. By the reversal of the judgment of the Court of Appeal, in what is known as the West Riding case, the local authorities are declared to be responsible under Mr. Balfour's Act for the full cost of denominational religious instruction, although they have not the power of control. The teachers, too, who are to receive their salaries from the public purse, are to be limited to a special sect at the option of the managers of these "non-provided" schools. The injustices that provoked "passive resistance" thus stand out in all their harshness, just at the moment when a measure designed to remedy the evil has been

of the House of Lords has brought up in an acute form the anomaly of our legislative system, which maintains a permanent and overwhelming majority of one particular party in the Upper House. We expect that the present House of Commons will not dissolve without initiating far-reaching changes in this respect.

FRIENDS will be thankful to hear of the Rev. H. Enfield Dowson's continued, though slow, progress towards recovery. He was downstairs again on Tuesday for the first time, and hopes to be able to undertake the journey to Switzerland in the first week of the New Year, where the splendid mountain air has in previous years done so much to restore his vigour.

THE CHRIST.

DEEP in the heart of God the Lord
From all eternity,
Before He spake the mighty word
By which the earth should be,
There dwelt the vast creative plan,
And as its crown the Ideal Man!

Age after age of fleeting time
Whose secrets none may tell;
Out of the fire-mist and the slime,
Out of the primal cell,
First beast, then savage, saint and seer,
The Man of God's own heart drew near.

What matters where he first drew breath,
In stable or in cot!
What matters that in life and death
He shared the common lot!
In life and death the meed was won:
The Father said, "This is My Son!"

Oh, happy they in whom there dwells,
Though dim and incomplete,
The dawning light that clear foretells
A coming Paraclete;
The Light that lighteth every man
Till he fulfils th' Eternal plan

And they in whom thus dwells the Light
Look back across the years.
To them, still clad in radiance bright,
A Son of God appears,
Who sets his glory on the race,
Crowned with celestial truth and grace:

Well may we keep our Christmastide
Well with glad heart and voice,
In songs of gladness, far and wide,
Bid all the earth rejoice:
Our Brother Christ speaks to each one,
"Be thou God's well-beloved Son!"

H. W. HAWKES.

THE Rev. T. P. Spedding, of Rochdale, has been appointed Field-Agent of the British and Foreign Unitarian Association to take charge of the work of the Van Mission, which the Association has undertaken to direct, and to engage in other missionary work in the country. Mr. Spedding has therefore resigned his ministerial charge at Rochdale, which he has held, with great acceptance, for twenty years, and will probably take up his residence in or near Manchester. He has already proved his eminent fitness for the work to which his whole strength is now to be devoted, and he will enter upon his new duties with the most cordial good wishes of a wide circle of friends.

PROVINCIAL ASSEMBLY OF LANCA-
SHIRE AND CHESHIRE.

CONGO FREE STATE.

A SPECIAL meeting of the Provincial Assembly was held at the Memorial Hall, Manchester, on Wednesday, to consider the maladministration of the Congo Free State. The chair was taken by the President, Mr. Richard Robinson, and there was a large attendance of ministers and delegates. The Assembly was constituted by reading and prayer, and the calling of the roll.

The President then introduced the business, reminding the Assembly of the stand it had ever taken for civil and religious liberty. How these principles were outraged in the Congo was known now to all. Europe had sought to set up a benevolent rule there, but the trusteeship had been appropriated for the pecuniary benefit of the trustee. King Leopold claimed everything in the Congo as the property of himself and those associated with him, and its native inhabitants were made trespassers in their own country. Hence there had resulted a state of things which could only be described as the greatest international crime which had been committed since overseas slavery was abolished.

The Rev. DENDY AGATE moved :—

"That this Meeting of the Provincial Assembly of Lancashire and Cheshire, 'having regard to the responsibility of Great Britain in the establishment of the Congo Free State, and the complete failure of the hopes of humane administration, in which the Berlin Treaty' was concluded, declares that the time 'has come when the present system 'must be ended by the action of the Powers, and calls upon His Majesty's Government to take immediate and 'decisive action towards this end.'"

In an able and eloquent address Mr. Agate told the story of the Congo; of its discovery by Stanley and the resultant interest in Europe as to its future rule. First Portugal was proposed, but eventually Belgium, or rather its King, was called to the task. In taking it up King Leopold declared "our only programme is the work of moral and material regeneration," but the desire for gain, working on a subtle conscience, had substituted for this ideal the most awful tyranny of our times. Mutilation, murder, and nameless horrors had been perpetrated in the name of the King, had fallen into a lower barbarism than that which, professedly, they went to reform. Belgium itself was not wholly insensible to the shame brought on it by its King. The clerical party supported the King, but the Socialist party had never ceased to expose the horrors and to denounce the methods of rule in the Congo. Now the Belgium Chamber, by 128 votes to 1, had declared for annexation. This was a move in the right direction; but Europe, and particularly England, must not resign their rights in the matter. If Belgium would act so as to wipe out the evil of the past and make its recurrence impossible, we should be satisfied; if not, Europe or England must act, and in acting England would move as one man to rescue the remnant of a wasted and stricken land.

Mr. T. FLETCHER ROBINSON (President of the Manchester District Association) seconded the resolution, and it was carried unanimously, first by the official vote of the ministers and delegates and afterwards by the general vote of all present.

Mr. A. NICHOLSON moved, and it was resolved, that the resolution should be sent to the Prime Minister and the Foreign Secretary.

MUSINGS.

BY A MINISTER.

L.

SOME of us are a little tired of the word "environment." We are beginning to understand that the term "evolution"—well enough as an explanation of unconscious growth—is not the right term to use of conscious progress. The common use of the term environment is open to the same objection. It makes too much of the value of external conditions in determining human development. Man is not a product of his surroundings as a tree is the product of the climate and soil in which it withers or thrives. He is a conscious agent. Acted upon, he also reacts. A non-mechanical power within him asserts itself amidst the mechanical forces around him. His adaptations to new environment are not always progressive. He advances towards good or towards evil; rightly interprets external changes or misinterprets them; seizes them as occasions of improvement or perverts them. His aspirations cannot always be the consequences of material conditions, for they often precede them; his higher standards are higher because they rise above the level of existing facts. Every prophet, every martyr, every reformer is a witness to an innovating impulse which, so far from being the result of outward arrangement, anticipates it. In short, there is in humanity a spiritual factor to be reckoned with—not tamely responsive, actively independent, defying analysis and calculation, sometimes strangely at variance with outside influence, whether natural or economic, favourable or unfavourable.

It is one of the boasts of philosophy that there is in man a strength of soul which may, if he choose, secure him from the effect of circumstance: Only virtue is profitable; external goods, and the contingencies of external life, are indifferent; they contribute nothing to reason, and therefore nothing to happiness. By a cultivated apathy the soul may nurse its own sufficient life, and arrest the artificial excitement of appetite and sense. Poetry, if less austere, is not less disdainful of external help: The heroic figure in romance is not that of the man well furnished and equipped, moulded into excellence by soft pressure from without, but of one who draws from a source within, fights against great odds, fights single-handed, and strips himself of unacquired advantage and unearned aid. Native worth stands forth in proportion as it stands away from outward accident.

These contentions, on a firmer basis, are the contentions of religion. Gain out of loss, strength out of weakness, freedom through suffering, glorying in infirmities, having nothing and yet possessing every-

thing—these are the sublime paradoxes of the Gospel. The Beatitudes are flat contradictions of the supposed "necessaries of life." Here is the presentation of a character to be developed under constraint and limitation—under just those hindrances which society is anxious to remove: Here, under a passive bearing, is an active antagonism, the working of an element pungent as "salt," with a savour of its own, seeking rather to give new flavour to the earth than to receive from the world—the encompassing *milieu*—that which the world is prepared to bestow. In some of the Parables we find the same refusal to allow that the character within is the issue of outside adjustment and supply. I have heard it said that the Parable of the Sower is a parable of environment. Yet even in the "good ground" the yield of the good seed ranged from a hundredfold to thirty. So in the Parable of the Barren Fig Tree the possibility is not lost sight of that, when all that nature and art together can do has been done, the tree may still bear no fruit. So also, in the Parable of the Seed Growing Secretly, the seed springs up, "he knoweth not how." And all this teaching is evidently based on the belief that there is in man an empowering spirit, the course of which is not to be explained by a naturalistic theory, an indwelling energy unfolding itself according to the law of spiritual being. This teaching may afterwards have been strained into a rigid doctrine of grace, with much needless antithesis, but it brings before the mind in a very striking way the difference between action from within and effect from without in human development, personal and social. Better still is it to think of the actual life which had for its earthly setting a stable, a carpenter's shop, and a fishing-boat. The old Christmas story, though much besides, is a wholesome lesson in bionomics.

CHRISTMAS GUESTS.

FAITH divine, all fear transcending,
Courage true, to cheer and guide,
With the household virtues blending,
Be your friends this Christmastide;
Give you holy dreams and bright,
Calm, in clear celestial light;
Blessing this your habitation
With the music of salvation.

Hope divine, all doubt defeating,
Joy the inspirer, swift and strong,
Thrill through every Christmas greetings,
Shine through every Christmas song;
Heart's desire and soul's request
Meet to welcome Christ the Guest;
Blessing this your habitation
With the music of salvation.

Love divine, all strife dispelling,
Peace, the Herald of the Lord,
Make your home their Christmas dwelling
Here to give you large reward;
Peace, Good-will, Faith, Hope and Love
God's rich promises now prove;
Blessing this your habitation
With the music of salvation.
Christmas, 1906. J. L. HAIGH.

TO CORRESPONDENTS:—Letters, &c., received from, A. W. B., E. C., J. M. C., P. M. H., W. T. J., R. R., D. B. S.

HERBERT RIX'S LAST WORK: "TENT AND TESTAMENT."*

THIS goodly volume, which appears so close to the end of the year as to bear next year's date on its title-page, will be welcomed by many for tender personal reasons. Unless we are mistaken, however, it will win recognition far beyond the wide circle of those who knew the author. Indeed, we have the highest authority for saying that it will take rank at once as a part of the apparatus needed by all Biblical students.

The publisher's note appended to the preface records the pathetic fact that while the book was going through the press its author died. Friendly hands had to take up the work, but happily it was already so far forward that the duties devolving upon them were chiefly mechanical. I trust that my own share in these pious duties, following on much conference and correspondence with Mr. Rix, may not unfit me to introduce the book to the readers of the INQUIRER.

The full title, quoted below, sufficiently indicates the general scope of the book; and the route map supplies at a glance the extent of the author's travels. They included visits, in the spring of 1901, to all the chief places on the central line of Western Palestine from Hebron to Nazareth, and north-eastward to Cæsarea Philippi and the slopes of Hermon, with special excursions about the Sea of Galilee, and in the middle and lower Jordan regions. The favoured reader who has visited the Holy Land observes at once the fidelity and suggestiveness of the descriptions given as the author leads him on from site to site; but probably those who never were or will be pilgrims, but who are truly interested in the Bible times and people, will be even more indebted to the book. The greater part of it, indeed, is full of "popular" interest. Mr. Rix so often addressed audiences on these topics that he evidently developed a keen sense of what it is the average mind is interested to learn about the present condition and aspect of the country. His photographs, copiously supplied throughout the volume and on the whole extremely well reproduced,† differ from the stock illustrations just in being glimpses of actual life and important archaeology and landscape selected by a shrewd and sympathetic eye. He writes, too, as if he were telling a friend what happened, how and where the tiny experiences and the people met. His artistic tastes show themselves in many a graphic touch of writing, as well as in the delicate drawing of the frontispiece; and his never-failing humour lights up the pages again and again. Hills, valleys, plains, fields, gardens, wells, fountains, streams, trees, bushes, flowers, beasts, birds, butterflies, men, women, children, dwellings, dresses, occupations, talk, singing, customs—the peopled earth and the splendid heavens—all come here pictorially before our eyes; and unless one is very determined to pay the price, in money and rough travel,

and go to Palestine in his own vulnerable person, he can hardly do better than join Mr. Rix's company and travel in his book with him. He will certainly understand his "Testament," the better for having journeyed with this "Tent."

Which "Testament"? Chiefly the New. It is true that a great deal is said that valuably illustrates the Old, especially in the Hebron, Shechem, Samaria and Jerusalem sections. But the author's chief interest in the Holy Land gathered, one sees clearly, about the life of Jesus Christ. It was his aim to visit, as far as possible, every place associated with his memory in the Gospels; and except that "the coasts of Tyre and Sidon" were perforce omitted, and a portion of the lower Jordan Valley which presumably the Master traversed on his last journey to Jerusalem, Mr. Rix fully carried out his programme. Some of the places have, indeed, but a shadowy and indirect connection with the great life, as we have come to conceive it; but it is something to stand and gaze at places long supposed to have been visited by Jesus. The author even extends a discriminating indulgence to the fancies of ancient pilgrims. But with respect to Galilee and its lake, there can be no doubt as to the region as a whole, and the same is true as to Jerusalem, though particular sites, both north and south, are, and probably will ever remain, subjects of controversy. The author preserves throughout a judicial tone, but on some points his mind is made up, and he gives the reader the benefit (and it is a benefit) of convinced decision on several noteworthy points. The position of Capernaum is one of these, the topography of the Temple Hill and its southern slope downward to Siloam's pool another; and the descriptions given of scenes at these places, for instance, as they shaped themselves to the author's mind, are most helpful and illuminating. The reality of the beloved Master's life stands forth more clearly for these pages. The work is much more than a book of travel, far other than a collection of critical notes. It is the contribution of a reverent but fearless mind to the truth as it really was "in Jesus," the Prophet of Nazareth.

Thus far may be addressed to persons who have little or no expert knowledge of the controversial points of the Palestine sites. Such persons were obviously kept most in view by the author during the first five-sixths of his book. If then, like the homeward boat at Jaffa they may do so, and still be greatly his debtor. They will not only have been interested, they will have learned much. But for closer students the last section of the book is of the highest importance. Mr. Rix was no light-hearted tourist. The copious references to be found throughout the work show him to have been a sound and accurate scholar. But this character emerges brilliantly in the section referred to. Here are appended six keenly critical arguments concerning the oft-debated questions of Nazareth, Bethlechem, Bethsaida, Capernaum, Bethesda, and Herod's Temple. Of these appendices the most important, certainly the most copious, is that dealing with Capernaum. I venture to doubt whether the evidence on the sub-

ject has ever before been presented with such fulness, or discussed with such balance of judgment. Some of the points may appear to be of relatively small importance, but collectively they form a very strong case for the author's view, which locates the city where Jesus took up his residence, not at the site known as Tell Hum, but at Minyeh, two miles or so to the south-west along the shores of the Sea of Galilee. To enter upon the details would take up more space than I can claim, at least if justice were done to the twenty-four pages of close reasoning involved. The Bethsaida, discussion, too, contains some highly suggestive Gospel criticism. In the author's view the only Bethsaida was that situated at the north end of the lake, east of the Jordan's inflow. Here it is usual to locate "Bethsaida Julias," and another town of the name is looked for on the western shore. Mr. Rix, as the result of long study, had come to the conclusion that the district adjacent to "Bethsaida Julias," and not that place alone, was called Bethsaida; and he would find the fishing port of this name at Mesadiyah on the lake side. The point is a very interesting one, and the analysis of the Synoptic materials referring to the position of Bethsaida is specially worthy of attention.

This portion of the book is itself a monument to the author's industry, sagacity, and fairness of mind. Whatever differences of judgment may remain between him and his critics, it cannot be said that he has spared himself pains in collecting pertinent facts, or clouded the subject with any of the prejudices, and even bitterness of temper, that have sometimes added their peculiar bane to a land that has enough woes of its own to suffer.

A word of hearty acknowledgment should be given to the publishers. They present the work in an attractive guise, with good cover and full index, and the two folding maps supplied will enable the reader to pursue the story and critical discussions with the maximum of ease.

W. G. TARRANT.

CHRISTMAS COLOUR.

"Dead seasons quicken in one petal-spot
Of colour unforgot."

In the noble "Hymn to Colour" George Meredith pours forth his virile and aspiring soul with a fervour that is nothing mon things of life—the grass blades and the flowers, the dew-drops and thistledown, steeped as they are in the "fount of the Untimed," and links them to the great mysteries that lie beyond our ken, of which beauty always prophesies to a true poet. Through knowledge of the loveliness of earth he recognises that

"Men come out of brutishness
To spell the letters of the sky;"

and at the last he tells us how, blest by this vision,

"Life ere long
Came on me in the public ways, and bent
Eyes deeper than of old: Death met I
too,
And saw the Dawn glow through."

The spirit of Meredith stirs oftener in people at Christmas-time than at any other

* "Tent and Testament." A Camping Tour in Palestine, with some Notes on Scripture Sites. By Herbert Rix, B.A. (Williams & Norgate. Pp. 312. 8s. 6d. net.)

† Number 11, opposite p. 76, has a misprint, "Dain" for "Ain."

season of the year, and even those whom the delights of spring and summer leave apparently unmoved, are galvanised into at least a semblance of joy at the Festival of Noel. This is not entirely due to the sacred associations which hallow it; indeed, despite church services and carol-singing, these associations enter little, it would seem, into the gladness with which a large number of people holding diverse religious opinions welcome Christmas. But it is due to a craving in the hearts of all of us (felt more poignantly in the winter days), for a glow and brightness in life which circumstances often cruelly deny us. Pagans we are, more than we dream, and not to be robbed of pleasure because we have developed a passion for ethics. Those who are conscious at Christmas-time of a freshening and deepening of the inner life, have won, indeed, "the consecration and the poet's dream." But to others, also, it brings some degree of glow and colour, and for this reason undoubtedly the season is welcomed by them.

Why are there not more "hymns," in the manner of Meredith's, to that great power which transmutes the very dust beneath our feet when an urgent sun is shining? Why, when we talk of "brightness," and "cheerfulness," do we not oftener refer to the beneficent work done by the sheer splendour of green, and red, and yellow? Perhaps it is because of our Northern climate that we English people talk so little of these things, and go on contentedly (or with dull patience), pursuing our daily tasks under skies that would rob a Southerner of the very desire to live. Yet the love of colour lies warm at our hearts, and it is manifested by the joy—sometimes shamefaced, but generally frank and unconcealed—with which, for one day in the year, most people endeavour to make the cold heart of winter warm as a rose in June. The blazing fire, the well-spread table, the heaped-up fruits, the garlands of laurel and holly-berries, the bowls of crimson flowers, the frosty blue sky (if Nature wills it!) the robin's red breast, as he sings outside the window, and last, but not least, the faces of the children laughing over their brightly-painted toys—these contribute incalculably to the stock of cheerfulness which all men require in order to do their work healthily and effectively. It is not the "blues" that we suffer from so much as the "greys," not the realisation of this oftener, poets would soul's bridegroom," who, by his power, "brings heaven to the flower."

Many people, in their dislike of crudeness and sensationalism, have developed a taste for neutral tints, and delicate shades, which rules them in their decorative schemes, and make their homes very delightful and restful havens for the imagination to dwell in undisturbed. As a race, however, we suffer from a suppression of the colour instinct almost as much as from a tendency to hide our emotions, which we seem to think such discreditable attributes of human beings. And Nature flouts us with the scarlet of the poppy, and the greenness of young grass—with the orange hues of lichens, and the startlingly clear yellow of the daffodils so loved by Wordsworth. Colour tells more than scent or form in an English spring, as everyone knows who

has waded through meadows golden with buttercups, gazed on patches of wild hyacinths of heavenly blue in many a quiet glade, or plucked wild roses, with the pink glow of the dawn in them, "under the quicken boughs" in May. And, soothing as are our English skies after the glare and heat of the cloudless heavens of Italy or Spain, probably our thoughts never reach such a pitch of exaltation as when, from some lonely hillside (or perhaps from a crowded bridge in London!) we watch the scarlet and gold flaming in the west as the sun goes down. At such moments, however dull and drab the day may have been, one is wistfully aware of thoughts and hopes too great for utterance, but not one feels, too great for ultimate fulfilment, somehow—somewhere!

When we plead for the poorer and more struggling members of humanity that their lives are "so colourless," we, speak, not in a symbolic, but in a literal manner. The absence of health and joy really do mean the absence of colour also. Vigorous, happy men and women are not pale, neither are their eyes dull; but they carry about with them the glow of an active and beautifully ordered life, the buoyancy of which seems to be borrowed from childhood, and their mere presence sets the blood singing in the veins of the melancholy and sad. They are like the red tulips with which we love to adorn our tables at Christmas-time—fresh, and ruddy, and fragrant, with sunshine stored up in every fibre of their being. And they are the people who, obedient to instincts which everybody has in a greater or less degree, kindle to the chimes of "Merry Yule," that ring in, as they should do, a new time of progress and happiness for the world. Some reflective souls have wondered why frank merry-making should be associated with the name of him whose life was one of struggle and poverty, and whose death was the saddest and most lamentable that history has recorded. They forget how the Man of Nazareth loved the flowers of the field and the birds of the air—village festivities, and the entertainment of his friends; above all, the laughing faces of little children. They forget that the sorrows of his life were only part of the system he came to overthrow; and that through his darkest hours he was faithful to that glowing ideal of Love and Joy which, when it is truly understood by mankind, will solve all our social and throw down every barrier that now separates men of different nations and creeds from each other.

LAURA ACKROYD.

"ARISE, SHINE, FOR THY LIGHT IS COME."

WE think specially at this season of the coming of the true light into men's homes. They are darkened sometimes not only by perplexity and sorrow, but by selfishness and sin, by cruelty and wrong. But the heavenly light is there, and it will enter in, if men be only ready to receive it. Sometimes it bursts through thick clouds of selfishness, and spreads a divine glory round about. Sang the old poet Tusser: "At Christmas we banket, the riche and the poore;

Who then (but the miser) but openeth his doore?"

At Christmas, of Christ many carols we sing,
And give many gifts for the joy of that King."

Christmas has been emphatically a home festival in England for nearly or quite six centuries; so is it, and so has it been in many another land. If it does not deepen in us love for our homes, and strengthen our desire and determination to show more devotedly our love for those who share our homes, it misses much of its inspiration for us.

We smile sometimes at the stories which describe the thawing of icy natures, the softening of hard hearts, at Christmas. But there is a significance in all these whether they be fact or fiction, or long-cherished legend. They are but in keeping with the time-honoured stories first told generations back of the response of outward Nature to the glow and gladness of the season. Old legends tell how, on the marvellous night on which the Saviour was born, the most extraordinary things happened. The animals rejoiced in the salvation that was bestowed on the world, in the rivers there ran wine instead of water, and the trees of the forest began to bud and bloom all in one night in spite of the ice and snow with which the fields were covered. Ecclesiastical fancy played with these things, and eloquent preachers drew from them an added impressiveness for their sermons, so that at last it became a popular belief that every year at the hour when Christ was born, the same miracles happened again. It is nearly a thousand years since the story was first told in the East that on the night between the 24th and 25th of December, the trees of the forest actually stand in full blossom, and the beliefs spread far and wide over Europe. So firmly rooted did the legend become that early in the fifteenth century the Bishop of Bamberg tells in a letter to a friend of two apple trees which on Christmas night blossomed and ripened. A nobleman, he says testifies to the truth of this, describing the colour of the apples and stating that he had held them in his hands. The same story of a miraculous tree comes also from the neighbourhood of Nurnberg. During the night which preceded the dawn of Christmas Day this tree also bore apples, and every year trustworthy people went to the place from Nurnberg and the neighbouring regions, and kept watch all night to test the truth of the thing! Then there is the old old story of the blossoming every year on the eve of the Nativity of the thorn-staff which Joseph of Arimathea brought with him from Palestine and planted at Glastonbury, and from this thorn slips were cut and planted which possessed the same marvellous quality as the parent-tree. It is all very simple and childish, if you will. But it has its lesson. If we are so disposed, we may, I imagine, find a rational explanation of the beginning of the story in the sights which meet us in hedgerow and garden, when the Christmas season is very mild, as is sometimes the case. Then the buds are plain upon the trees and flowers are blossoming, though this is by no means always so. And in many a home and many a school the Christmas tree bursts into

light and bears its wondrous fruitage of gifts. Modern Christmas tree or ancient apple or blossoming thorn—the story of the thorn is told so recently as a century and a half ago—I read them all as parables. The divine light, which is warmth and life as well as brightness, has come once more to earth; and that soulless things should respond to it, and break into bloom and beauty, does but suggest that human spirits fail of their God-given faculty if they too do not mirror back the heavenly radiance. “Arise, shine, for thy light is come.”

We look back across all the years and centuries that separate us from the first Christmas Day. Joseph and Mary could have had no idea of what that new life entrusted to their keeping was to mean to the world. But we know that, for the world, the message of light in heart and home was bound up with the birth of a child. And the Christ-child, the first-born of his parents, was the type of many another light of life which comes in like manner into the home. All can enter into the happiness of the children, and see in each new-born babe an image of the Christ-child. If some of the thousands of millions who have been born since that day have been untrue or only partly true to their calling, how many have grown up to be faithful children of God. There is a quaint thought in an old Italian poet, Jacopone da Todi, which has been put into graceful English verse. The vision of the angels singing at the Saviour's birth is familiar to us all. The Italian poet varies the picture for us by representing some of the angels as children:

“Little angels all around
Danced, and carols flung;
Making verselets sweet and true,
Still of love they sung;
Calling saints, and sinners too,
With love's tender tongue.”

I like that thought of the “little angels” dancing for very joy, and conscious of a message which can be melodiously uttered in love to all the world. For all the world consists either of saints or sinners, or of those who are a more or less perplexing combination of both. If, as the Master himself has told us, God “maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,” is not that which is true of outward light true also of the Christmas glory which can shine into the soul? Would to God that, at this Christmastide, to all darkened hearts the cleansing light might come, casting out all darkness, and lifting the penitent soul once more into the gladness of divine communion. I know in truth that no vast change will come over the mass of men, but I rejoice to think that some unaccustomed souls will respond to the heavenly message, and that a gentler spirit will for the time rule in thousands of hearts. “Lord, lift thou up the light of thy countenance upon us.”

DENDY AGATE.

The knot that we cut by some fine heady quarrel-scene in private life, or in public affairs, by some denunciatory act against what we are pleased to call our neighbour's vices, might yet have been unwoven by the hand of sympathy.—
R. L. Stevenson:

OBITUARY.

JAMES HOWARD BROOKS.

WE record with sincerest regret the death of Mr. James Howard Brooks, of Fulsham Park. Mr. Brooks died suddenly on Thursday, December 13, at the age of seventy-six. He had been transacting some little business in Wilmslow, and had just returned home after a brisk walk. He had barely been seated to read a paper when a sudden pain at the heart seized him, and in a moment he had passed away, in the presence of one of his daughters. It was probably such a death as he himself would gladly have chosen, being a man who lived in the spirit of a well-known prayer, aspiring to be “ready for danger, serene in death.” Indeed, readiness, preparedness, and serenity, in all things seemed to those of us who were only privileged to know him in old age, to be the most conspicuous marks of his character. We have often thought as we noted his marvellously painstaking carefulness and precision in some of the arduous tasks which to the last he conscientiously fulfilled, that he must have adopted as his motto in life the classic words: “Method gives light”; and there followed as a natural consequence a bright, if also a slightly austere serenity of bearing toward all men. His heart was at leisure from itself.

James Howard Brooks was born at Gee Cross, in the year 1830, the only son of the Rev. James Brooks, a native of Mossley, who had been originally an itinerant minister in the Methodist New Connexion, but from 1806 to 1854 was minister of Hyde Chapel, Gee Cross. The son was educated at the Rev. Henry Green's well-known school at Knutsford, where Philip and Alfred Holt, Philip Rathbone, Thomas Gair and others were among his school-fellows. In 1844 he entered Manchester New College, then still in Manchester, as a lay student, and in 1848 graduated B.A. in the London University. At college Francis Newman and James Martineau were among his teachers, and H. W. Crosskey, Charles Beard, T. E. Poynting, J. Dendy, and R. H. Hutton fellow students. In 1854 Mr. Brooks was admitted as a solicitor, and practised first by himself in Cross-street, Manchester, and afterwards as partner in the firm of Brooks, Marshall & Brooks. In 1866 he married Mary, the daughter of John O'Brien, and while his home was in Dukinfield, he took a deep interest in the Old Chapel, as he did afterwards, on his removal to Monton in 1876 in the Church and Day and Sunday-schools there. He was chairman of the building committee of the Monton Memorial Schools, and had himself a large class of young men. He left Monton in 1891, and, after two years abroad, settled at Wilmslow, and there again he was deeply interested in the old Dean Row chapel, a constant and most helpful member of the congregation. Mrs. Brooks died in 1901. At the Centenary of Manchester College Mr. Brooks became a trustee, and was for years a valued member of the committee. He took an important part on the sub-committee for the new buildings at Oxford.

Many friends will be thankful, as we are, for the following lines from the Rev. Philip Wicksteed:—

“When I settled at Dukinfield (in 1870) all I knew of James Brooks and his wife was that I had been told they were likely to sympathise with what were then considered my ‘advanced views.’ When first I called I found Mrs. Brooks in the surroundings of what was outwardly an ordinary middle-class English home; but I had not been in it two minutes before a sense of distinction asserted itself. And the more we came to know the Brookses the deeper this sense became. It was first and foremost distinction of character, honesty and directness of vision, looking life right in the face with steady insight, united to perfect trust and confidence. A more wholesome atmosphere I have never breathed. But there was intellectual distinction also: Not learning, but an unusually broad culture, which Mrs. Brooks owed largely to her mother, Mrs. John Ogden, and that eye to the essential which goes with freedom from affectation, directness of moral perceptions, and touch with actual life. Mrs. Brooks would speak of Italian classics or American humorists with equal simplicity, as the subjects of conversation happened to bring them up, and with no more self-consciousness in one case than in the other. Keeness and serenity were combined in rare fashion in her large and generous nature. Truth and goodness asserted themselves in her growing family, not by discipline, but by irresistible atmospheric penetration.

“We soon came to know her husband, too, and more than thirty years of friendship enriched our lives. Mrs. Brooks died years ago, and left her husband an aged but not a broken man, for he had his children still about him, and life had brought him more than death could take away. As I think of him now, Shelley's “a heart that had grown old, but had corrupted not,” comes into my mind; for he gathered wisdom but did not lose energy of soul. He was not only faithful to old ideals but open to new ones. He was always broad-minded, and he continued to mellow through life; but he kept his earnestness, and toleration never degenerated into indifference. He felt the evils and dangers of life keenly, and worked hard and at close quarters for many years against what he felt to be evil tendencies of thought and life amongst the young men he gathered in his Sunday classes: but he felt less and health of soul more keenly yet. His own tastes were varied. He loved his garden, he loved his friends, he loved travel, and he drew stores of knowledge, of power, and of pleasure from books. He relished life, and if he lived largely for others he did not discount the gift by seeming as if he could not live for himself. When he set out for two years' travel and residence on the Continent with his family he meant it to be at once a harvest and a seedtime, a time of present enjoyment and a storing up of knowledge and vital experiences for the future. Many men are wise enough to make something good out of the circumstances forced upon them: How few are wise enough to choose all the circumstances, in their uncontrolled discretion, enjoy every day of what they

have chosen, and at the end be permanently enriched by well spent and happy years of combined fruition and preparation! His life was rich in blessings gratefully received, serenely enjoyed, and generously given."

After cremation at Chorlton the urn, with its ashes, was placed, after a memorial service at Monton Church, on Monday, in the family vault, in the churchyard adjoining. A large concourse of friends of Mr. Brooks of various communities gathered at Monton to testify to the honour in which his name and character are held. The service was conducted by the minister of Dean-row and Styal chapels, the Rev. E. L. H. Thomas, who concluded his address with the following words:—"And some who have lived amongst us quiet, unassuming lives, placidly, conscientiously, strenuously faithful in their calling, and to their high calling in Christ Jesus, have seemed to us to have looked upon God's guidance much as the Jews are related to have regarded the guiding cloud in the wilderness. 'They fancy,' it is said, 'concerning the cloud that conducted Israel through the wilderness, that it did not only show them the way but also plane it; that it did not only lead them in the way which they must go, but also fit the way for them to go upon it.' So, I doubt not, in just as natural, divinely led, if also cloud-led way, such quiet faithful souls as we have known find death prepared for them, and they themselves serenely prepared for death, and find the words of the poet Sutton expressing but the simple, realised truth:—

'Just as any other friend's, they press Death's hand; and having died, feel none the less,
How beautiful it is to be alive.'"

MR. J. D. DARBYSHIRE.

On Sunday week there died one of the oldest workers connected with the congregation at Stand. It is not often that any man holds the post of superintendent of a Sunday-school for so long a period as thirty-nine years. Mr. Darbyshire did this; and, until failing health compelled him to keep to his house, he was most regular in discharging his duties. He would have resigned, and in fact did so; but his fellow workers would not accept his resignation, being unwilling to break, even in appearance, the tie which for so long bound him to them. They asked and he consented to do so. Mr. Darbyshire was a Lancashire man, born at Belmont, near Rivington, in 1831. He had no connection with Stand until 1867, when, on the recommendation of Dr. Beard, he was appointed paid superintendent. Every Sunday he came out of Manchester, nearly six miles, having to walk most of the way. And when the office of superintendent was converted from a paid to a voluntary one, he still continued to come with the same unfailing regularity. He was a man of strong intellect, with a craving for knowledge, which he gratified by the help of a large library of his own collecting. He was always ready with help, encouragement, and sympathy for any whom he could influence. He was a stalwart teetotaler, and the Band of Hope which was founded soon after he came to Stand,

by the then minister, Rev. W. C. Squier, owes a good deal of its present strength to his steady support. He was a fine example of the best type of Lancashire working man; and by the strength and integrity of his character he has left his mark deeply impressed upon the life of the community at Stand. He had a slight stroke some two years ago, and faded quietly away; his mind was clear till the last, and he loved to hear about Stand, and, still more, to see any of his friends from there. He and his family were members of the Strangeways congregation in Manchester, and doubtless much might be said of what he did there. But we at Stand felt that in a special sense he belonged to us, and now we have lost him. He was buried on Thursday afternoon, in the quiet and beautiful graveyard of the old chapel that he loved.

R. T. H.

MRS. R. T. EADON.

It will be a grief to many who have known her bright personality, and perhaps shared her kind hospitality to know that Mrs. Robert Thomas Eadon, of Mandrake House, Sheffield, passed away in her 76th year last Thursday week. Her husband, who had been a prominent citizen of Sheffield, member of School Board, Alderman and Justice of Peace, and a leading member of the Upper Chapel congregation, had preceded her many years ago. Mrs. Eadon was to the last a devoted member of Upper Chapel, and almost her latest wish was to attend service there, even though she had not the physical strength for it. None could have been more regretfully missed from her usual place for the last few weeks than was she; for she was one of the most beloved members of the congregation. Staunch to the last, she found the greatest possible support and comfort in the Unitarian religion she loved. The new Mission Church at Attercliffe had her warm sympathy, and it is a happy memory now to think that she laid the corner-stone of the School-Church which was opened there last summer. The funeral took place last Saturday afternoon in the Sheffield General Cemetery, the service being conducted by the Rev. C. J. Street.

THE INTERNATIONAL COUNCIL (MEETINGS, BOSTON, U.S.A.)

SIR.—Your readers will be interested to on behalf of the Boston Fund, the Treasurer has now received the sum of £565 and £243 in promises, making £808 in all. The Committee trust that before the end of January the total will reach at least £1,000. Preliminary steps will then be taken to allocate grants to a certain number of ministers.

May I also add that a circular giving information about the steamship arrangements, which are in charge of Messrs. Thos. Cook & Son, is now ready, and a copy will be forwarded to anyone sending a postcard to Essex Hall. It is to be hoped that many members of our Churches will accompany the ministers to America for the meetings next September.

H. B. LAWFORD, Hon. Sec.
12, New-court, Carey-street, W.C.

THE CHILDREN'S COLUMN.

It was Christmas Day. The children had been to church with their father and mother. They had heard the beautiful old stories read, of the angels' song, the shepherds, and the star that hung above the place where the little child lay. They had joined in the Christmas carols; and now, whilst their mother went to see a sick friend, Nancy tucked her hand into her father's arm, and Arnold walked on the other side, on their way home. Nancy soon began to talk.

"I wish—oh, Father, I *do* wish we knew something about Jesus when he was a boy. We always hear of the little baby, and then nothing more till that time when he was twelve years old and went to the Temple. I do so want to know what he was like, and what he did. I wonder whether his mother wrote down little stories of what Jesus said and did, as Mother did about Arnold when he was little—such funny little tales! Do you think she did, Father?"

"No, Nancy, I am sure she did not; for one thing, writing was not so common then as it is now. I don't even know whether his mother could write; but in St. Luke's Gospel we are told, about some of the things that Jesus said, that 'Mary kept these sayings in her heart'—as many a mother has done with her children, and fathers, too, for that matter."

"I wonder," said Nancy, "what he was like when he was a little boy like Oliver—not a baby, you know, Father, nor twelve years old and big—but a *little* boy. I wonder whether he was merry and laughed, like Oliver, and was funny, too?"

"I am sure he did, Nancy. Little boys were in all times made to be merry and playful and happy. God would not have kept back happiness and childhood from Jesus when he gave it to others."

"And did he play games as we do, Father?" said Arnold. "Did they have cricket and football and such things?"

"I have no doubt he played games with his companions, with all the happiness of a real boy like the rest; but I do not know what their games were, amongst the Jewish boys. Whatever they played at, I am quite sure Jesus would be perfectly loyal to the rules of the game, and perfectly fair to his fellows."

"I wonder if he ever got cross or angry," said Nancy lightly.

"Oh, Nan!—how can you ask?" said Arnold. "He was quite good, he could never be tempted to be cross or angry."

"Never be tempted, Arnold?" said his father. "He was 'tempted in all points like as we are—but without sin.' Do you think that if he were never tempted, or tried, we should know whether he were good or not? What is it that makes you admire a person or think him 'good'? It is when you see him tempted to be cross, and keeping his temper; or to be dishonest, and being steady to his duty; or to deceive, and being strictly truthful; or to give way to fear, and being wholly courageous. Goodness is doing something, being active, not standing still and thinking yourself 'good' without any effort. The more strongly you feel the temptation to do wrong, the better you are if you resist it."

Arnold was very thoughtful and remained silent; and even Nancy did not speak for some time. Then she looked up, and said, "Then, Father, he must have been just the same that we children are! I had not thought of that."

"I think he was just the same as you in all sorts of temptations; but he was more faithful than any of us in resisting them; his whole heart was more bent to do right than ours are—though not more so than ours *might* be. No doubt, many a thing would come within his reach which he would have *liked* to do, but if his clear sight showed him that something else was *better* (at any rate, better *just then*), he would not hesitate for a moment as to which to do. And *that*, children, is just what we all *might* be—as clear-sighted and faithful as he; but because we choose what we *like*, and are tempted to do that rather than what in our secret hearts we know we *ought* to choose, we blind ourselves and become less and less able to see clearly, by yielding once, twice, and so on and on, to temptation. The thing we yield to may not be anything wrong in itself, but if there is a *better*, then it becomes wrong."

Nancy looked up at the sunny sky with a very thoughtful face, and Arnold gently kicked the stones from the path as he walked. No one spoke for time. Then Nancy sighed with a longing sigh, and "Oh, dear!" broke from her; but there was a hope and resolve in her face and in the words, as well as longing.

Then their father said, "I got a book the other day which has a nice title, 'Sunday Evenings with my Children,'* and I thought we might read some of it together on Sunday evenings. This is not Sunday, but if you like I will read you some of it to-day, as I found in it one of the stories which is about the very thing we have been talking about."

"Oh, yes, *do*, Father," they both said.

So in the afternoon they sat over the fire with their father and mother; and their father said, "This story is called 'Jesus at Play.'"

"How funny that you should have found in a book just what we wanted, Father!" said Nancy.

Then their father began, and read these parts of that story to them:

"I am afraid you are not prone to think of Jesus as joining in the interest of the playground. But how is it possible for any child to be a child of God, and yet think lightly of the joys of the boys and girls who made the young mountain streams to leap and laugh and then called them 'very good,' make boys and girls to do the same, and then send His son to stand aloof from them, as if they were very bad? How, too, could God send His son as a child possessed of all the powers of childhood, yet one of these powers, the power of fun, never to be used? No; the thing is impossible. Just because Jesus was a real holy child, and not a little imperfect attempt at one, he would not, he could not, despise the joys God had given to childhood. In the rapture and health of the playground, the unspeakable joy of its manifold games, he would see the gifts of the Giver of all good. I see him join heart

and soul the throng of joyful children, loving the laughter of merry-hearted girls and the leaping impulses of strong-muscled boys. To keep a God-given power unused is no sign of a holy child; so we must think of Jesus as a real, thorough boy. To be a perfect boy you must be a real and thorough boy. Such must have been the boy Jesus, in whom God revealed His idea of what all boys ought to be.

"I do not happen to know the games of the young folks of Nazareth, but, of course, at first Jesus would not understand them, and had to learn their knack and laws, and to grow in the wisdom of the playground like the rest of the players. I fancy I see his bright, joyous face as he confesses that he does not know the game: Do not think that mere *knowing* is perfection; you may know—oh, I cannot tell you how much—and yet be wicked. A heart may be perfect towards God that yet has every thing to learn.

"I see him grasp the bat with which he is to play the ball, and the delight of his first try. So right-down thorough is his interest, so whole-hearted his effort, that he soon excels, and is picked for a side.

"He began his playground life as all boys have to begin. First, as one of the younger set, he had to put up with the small tyrannies of the older boys; and the inevitable 'putting-down' would, as usual, be a hard affair.

"Then slowly, and little by little, he grew into the older ranks, and took his place among the leaders. There, without one trace of tyranny, he always stood up for right and spoke up for truth. He became immensely popular, for brave and lovely deeds all people can admire."

"You know, children, that we are told that 'Jesus increased in wisdom and stature, and in favour with God and man,'" said their father.

"But Jesus never merely sought to be popular; the passion of his heart was to be and do the right and good. But do not think that in this he found no difficulty. One of the very hardest of places in the world for a right-thinking boy to be all he wants to be is among the excitements of a playground shared by hasty, thoughtless companions. That is a battlefield where goodness, however bright and joyous, must watch and struggle, perhaps suffer pain and doubt.

"Fancy that you can see Jesus one of a cluster of companions, while a bitter strife of 'sides' is raging, with loud and angry 'you're a story-teller, I'm *not*,' where faces are pale and fists are clenched. His character for fairness singles Jesus out to the leader of the side opposed to his own to appeal to. 'He shall settle it,' he cries. 'What does Jesus say?' and he strikes out in the crowd to clear a way for him. 'We'll leave it to him,' the excited boy continues, 'and he's one of your own side.' Some of his own side loudly object to his settling the dispute; they do not want to be 'out'; and they know they ought to be, and that Jesus will say so. He has gone through it all before, but he speaks up for truth. 'We are out, I am sure we are,' he answers; and up go the caps of the other side, and with noisy shouts they move off to 'go in'; and some low-minded boy of his own side threatens and

bullies him, till something like tears come into his eyes; for though he is above doing wrong he is not above feeling sorrow. But he does not retaliate; he walks quietly away, stung, not by the sneer, but by his companion's want of uprightness.

"So he learnt, even on the playground, deep lessons of obedience to God. The grand spirit of loyalty to right and God in which he passed through life right on to Calvary, was the self-same as that in which he shared the games of the girls and boys playing about the streets of Nazareth.

"And though a boy who dies a boy has no other chance on earth of serving God than in his days of school and games, he has had chance enough; for there, just as well as anywhere else, he may be a good and brave follower of Jesus."

A little silence followed. Then Arnold said, "Thank you, Father; is that all?"

"Yes, that is all of that story."

"I do like that book," said Nancy, "at least, when you read it to us. Will you read some more now, Father?"

"No, not any more of this now, Nancy: But here is one thing more—a poem which I should like you to learn by heart, and I wish every British child might learn it, so as never to forget it. It is by Rudyard Kipling, and is at the end of 'Puck of Pook's Hill.'"

The two children took the poem and learnt it, and I hope you, dear children, will all do the same, and will learn to live in its spirit, as Arnold and Nancy tried to do.

THE CHILDREN'S SONG:

Land of our Birth, we pledge to thee
Our love and toil in the years to be;
When we are grown, and take our place,
As men and women with our race.

Father in Heaven, who lovest all,
Oh, help Thy children when they call;
That they may build from age to age
An undefiled heritage.

Teach us to bear the yoke in youth,
With steadfastness and careful truth;
That, in our time, Thy grace may give
The Truth whereby the Nations live:

Teach us to rule ourselves away,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice:

Teach us to look, in all our ends,
~~On Thee for aid, and not our friends~~
By fear or favour of the crowd.

Teach us the strength that cannot seek
By deed or thought to hurt the weak;
That, under Thee, we may possess
Man's strength to comfort man's distress:

Teach us Delight in simple things,
And Mirth that has no bitter springs;
Forgiveness free of evil done,
And Love to all men 'neath the sun!

Land of our Birth, our faith, our pride,
For whose dear sake our Fathers died;
O Motherland, we pledge to thee
Head, heart, and hand through the years
to be!

Rudyard Kipling.

GERTRUDE MARTINEAU.

* By the Rev. Benjamin Waugh.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street Strand, London, W.C.

LONDON, DECEMBER 22, 1906.

PEACE AND GOOD WILL.

THE spirit of Christmas finds, may we not say, through the ready kindness of our friends, an ample measure of expression in this number of the INQUIRER. The brightness of it, in a world made beautiful by love, the glow of the hearth, the happy sense of comradeship, the children's eager delight, these bring a constantly recurring impulse of more earnest purpose to make that spirit prevail, to overcome the evil, the falseness, the cruelty, the hardness of heart, the untamed passions, not yet yoked with truth and brotherly love for generous service of the common good.

"Peace Sunday" comes to us again, and happily not this year to find us mourning on the blood-stained field of battle, or shamed by the barbarous exultation of a delirious people—and yet with other fields of strife still unpacified, and the conflict with cruel wrongs still demanding all wisdom, and every atom of strength, and the energy of undaunted faith. *Social Service*, that is the true watchword for the people of this land, with steadfast determination to maintain the national honour, in justice, compassion, and an effectual humanity. Lurid scenes in Russia and the Congo infamy may warn us of the depths of the moral tragedy by which human nature even in these days may be faced, and with no danger of a contemptible self-righteousness, may set us with a new seriousness of the work of progress for self-sacrifice and national uplifting.

The Christmas festival brings a time of resting and delight, but not idle or purposeless for those who receive its richest blessing. A truce of God, a testimony to the abiding things of the better life, it is for the cleansing and renewal of hearts dedicated to the highest service.

There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good: myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy—if I may.—*R. L. Stevenson's Christmas Sermon.*

ADVENT ADDRESSES.

BY THE REV. EDGAR I. FRIPP, B.A.

V.—THE CHRISTIAN.

* "The Gospel of God . . . concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of Holiness."

Rom. i. 1, 3, 4.

TO-DAY I bring to a close these Advent Addresses on the relation of Early Christianity to the leading religions with which it came into contact. Setting aside more remote peoples, such as the Persian, Babylonian, and Egyptian, I have endeavoured to give a general idea of the impression made by the Gospel respectively on the Greek, the Roman, the Barbarian, and the Jew, and also of the impression produced by each of these in turn on the Gospel. The relationship, of course, was one of "give and take," and though the influence exerted by the higher was ever the stronger, Christianity received elements from the inferior beliefs which at any rate modified its form and complexion, if they cannot be said to have very seriously affected its essential spirit. Christianity did not wear quite the same garb in Jerusalem as in Galilee, nor on Mars Hill as on Mount Zion, nor at Rome as at Athens. In these different localities, as in later times in Gaul and Britain and among the English, it assumed an outward aspect in sympathy with its surroundings. Nevertheless, in all countries and periods the Gospel at heart has been very much the same; and I want now to point out some of its more permanent and distinctive features. We have seen the Christian face to face with the Greek philosopher, with the Roman Stoic, with the childlike and credulous Gentile, with the proud and nobly gifted Hebrew. From the successive pictures we may perhaps have gathered traits common to it always, and be able to define what the Christian was.

Now, the name "Christian" is a very rare one in the New Testament. It only occurs three times. We do not find it in any of the writings attributed to St. John or St. Paul. It appears twice in the Book of Acts—in the passage which informs us that "the disciples" were first called Christians at Antioch, and in the speech of Agrippa to the effect that St. Paul had almost persuaded him to be a Christian. The third occasion is in the first of the letters doubtfully ascribed to St. Peter, from which we learn that the name was rather than adopted by the Christians themselves. The expressions in use among the members of the primitive Church to denote their fellowship were various and significant. They spoke of one another as "disciples" or as "saints," or as "brethren," nothing more. Evidently they cared for something much more than their name. They thought of themselves as "disciples" of the same Master, or as "saints," in its early sense of men consecrated to the new and uncorrupted life of their Master, or as "brethren" bound together in a common cause, and face to face with similar difficulties, dangers, and enemies. Then by these enemies they were nicknamed "Christians," and they accepted the designation. Whatever objection may have been felt with regard to

it was soon overcome. No name could be broader, more honourable, or more happy. It centred not in a doctrine or ecclesiastical condition, but in a person: That person was Christ.

The word is most suggestive. It gives us an idea of the earliest statement of belief in vogue among the "brethren," and of its extreme simplicity compared with the elaborate creeds of a later age. A Christian was apparently one who believed in Jesus Christ, that is, in Jesus as the Christ, or Messiah. To the Jews this meant the blasphemous doctrine that Jesus of Nazareth, the son of a carpenter, who died among felons, was the long-promised heaven-sent deliverer of their oppressed nation. To others than Jews it meant that Jesus was "Lord" or "Master," the ideal and perfect life for humanity, the "Son of God." All these terms: "Jesus Christ," "our Lord," "the Son of God," are frequent in the New Testament, and they are practically interchangeable. Whatever differences of meaning they may have originally possessed, they denote much the same on the lips of the several Apostles and leaders of the Gospel. Peter said to Jesus himself at Cæsarea Philippi, "Thou art the Christ, the Son of the living God." The Ethiopian baptized by Philip, when requested to give evidence of his faith, replied, "I believe that Jesus was the Christ, the Son of God." John declared that he who "believed in the Son had everlasting life," and that "whosoever confessed that Jesus was the Son of God, God dwelt in him and he in God." And Paul, at the beginning of his famous letter to the church at Rome, speaks of the "Gospel of God concerning His Son, Jesus the Christ our Lord, who was of the seed of David according to the flesh, and the Son of God with power according to the spirit of holiness."

What, briefly, do we learn from such impassioned language? What was it that Peter, Philip, John, and Paul one and all were so enthusiastic about, so eager that the world should hear and feel and understand? Unquestionably it was the personality of Jesus, the mind and influence of their Master. The essence of their Christianity, at any rate, was not merely a changed theology, a changed conception of God's dealings with men—though, indeed, there was this—but a deep, devoted admiration and love for the character of Jesus. In fact, for them Christianity and Christ were almost one. Without the latter, the former lost nine-tenths of its meaning and value. The new theology, philosophy, or conception would not have been there if Jesus himself had not first lived and gone about doing good, and gained the unbounded reverence and affection of his followers. Preceding and embodying the changed point of view was the unique, unaccountable, magnificent spiritual genius of the teacher. He was worthy to be "Lord," "Messiah," "Son of God" ere men could call him so; Interpret the fact as men may, the fact itself is the principal thing. Given Jesus, the doctrine follows. Belief in him as a character, an ideal, a quickening and infectious spirit of love and holiness is the starting-point of the various beliefs about him, whether, as the Son of God or God Himself, or as both. The simple theology and the

intricate, the ideas of St. John and of St. Paul, the speculations that resulted in making him at last the second person of the Trinity, had their root in the surpassing greatness and beauty of the man.

We see this in the way in which the personality of Jesus overpowered and transformed the previous idea of the Messiah. The early Christians were under a great difficulty to prove that Jesus fulfilled the national expectations. To commend him to the Jews they did their best to support his claim by appeal to the Old Testament. It was an almost impossible task. Outside of Isaiah they had little or nothing to warrant the belief that the national Deliverer would be a poor man and a layman, done to death between two thieves. All recent Jewish writings prophesied an entirely different personage. But, borne up and carried along by their love for Jesus, they so interpreted and manipulated Scripture as to bring it into accord with his story and his fate; and they so far succeeded that they secured for him for all time the title of Jesus Christ.

The same is true of that far loftier epithet "Son of God." Greeks, Romans, and Barbarians understood this term more readily than the Jewish name "Christ." It was, therefore, more universal in its appeal; and though it led to some strange orthodox conclusions, it also inspired the deepest theological thought that the world has known. "Son of God" was not an uncommon title among the peoples of antiquity for a man of exceptional gifts or exceptional position in the world. But the Christians had in mind exceptional moral and spiritual powers. Jesus was Son of God—the Son of God—in virtue of his easy supremacy in love and righteousness and redeeming influence. Compared with other men, he was as an "only begotten of the Father, full of grace and truth,"—the delight, the apple of His eye, in closest union with Him, the sharer of His confidence, of His secret will and purpose, of His merciful and sacred nature.

Throughout the Gospels we get this impression of spiritual persuasiveness and authority. "Rabbi," Master, was the word nearly everywhere applied to him. At Nazareth, when his jealous and infuriated townsmen sought to cast him down the face of the hill, he simply turned upon them and passed through them and went his way. He was not as the Scribes, it was said, but ~~with commanding force and~~ ^{with commanding force and} ~~authority~~ ^{authority}. Men were astonished at his teaching. They asked, in amazement, "Can this be the son of Joseph?" He set his word on a level with that of Moses, did what seemed to him right on the Sabbath in defiance of tradition, declared that one greater than Jonah or Solomon addressed them, and that the least of his disciples was greater than John the Baptist; invited the weary and heavy-laden to come to him for refreshment, bade him take up his yoke and follow him, said to sinful, repentant souls, "Thy sins be forgiven thee," called men in summary fashion to leave all their previous life, and was obeyed. What was the meaning of it all? Spiritual magnetism? Probably so, if you intend by that the strength and

potency of the God-consciousness. He was full of God's Spirit, lived and moved and had his being in God, and was to Godless and God-forsaken men an impostor, but to those who had known anything of the superhuman in the soul, of the more than man that might enter into our human nature, was the Godlike Mind, the Son of God.

Convincing proof of the total absence in him of the idle vanity of the visionary, was his human modesty, the sense of his human limitations. He would not suffer himself to be called good. His word was not his own, but God's. Of himself he could do nothing. It was not for him to say when the last day would come, or for him to dispense places of honour round the throne. He was no judge or divider over men. He prayed in Gethsemane that the cup might pass from him—he trembled for a moment at the pain of death. On the cross he allowed an impression of his solitariness and abandonment to escape his dying lips. And is not this mingling of the divine with the human, of majesty with lowliness, just the twofold temper of felt sonship to God?

But, it may be asked, are you not speaking of divinity in the sense in which others besides Christ may be said to be, to some extent, divine? Certainly. That, to me, is the divinity, and the only divinity, that Christ had, or with which in connection with him we need concern ourselves. Any other kind, entirely unknown to us because totally unshared by us, we could not recognise in him. We should not have in us the key whereby to unlock the casket of his mystery. Jesus is the Son of God in our eyes because, and only because, we have the *potentiality*, at any rate, of the same divine relationship. I do not for an instant say that we could be a Jesus, any more than I would say that we could be a Shakespeare. That would be a conceited and senseless infatuation. Let us concede once and for all, as we are sane and sober men, that his superhuman consciousness and royal humility could never find a dwelling in our imperfect, undeveloped souls. Nevertheless, in so far as we have sufficient of Shakespeare in us to enable us to admire and love his art, so we have just that amount of divinity in our nature and character which constrains us to look up to Christ as the Child of God.

His message, he declares, is "a gospel of God concerning His Son Jesus Christ our Lord, who was made of the seed of David according to the flesh, and the Son of God with power according to the Spirit of holiness." That is, as a man, as a Hebrew, Jesus was of the race and family of David; but because of the spirit of holiness in his heart and in all he did he was the Son of God. From such a statement it is an obvious deduction that wherever there is the spirit of holiness there is something of Sonship to God. And St. Paul undoubtedly believed and preached this. He said to men into whose natures the spirit of holiness had but recently entered, "Because ye are Sons, God hath sent forth the spirit of His Son into your hearts." And again: "You hath He conformed to the

image of His Son, that he (Jesus) might be the firstborn among many brethren." And again: "As many as are led by the Spirit of God they are the Sons of God." Hence to St. Paul the end and object of creation was the "manifestation of the Sons of God," the coming forth into the world of men filled with the spirit of holiness. And part of the same truth is expressed in the Apostle's great saying that his converts had received the spirit of sonship whereby they cried Abba, Father. "The Spirit," he says, the Spirit of Holiness, the Holy Spirit—"itself beareth witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him that we may be glorified together": provided, that is, we prove our sonship by undergoing hardships and privations for our fellow men.

St. Paul spoke feelingly, because he owed his own conversion and change of thought and life to Jesus. Under the gentle, constraining influence of Christ's love he himself had "emerged from the dark night of bigotry, which had filled his mind with delusions and his heart with hatred, into a breadth of view, a clearness of faith, and a self-devotion to the good of man, which," as Dr. Drummond says, "to this day the world does not understand." Hence he could speak of Jesus as "Lord" and "Son of God"—a ruler to him who reigned not by right of office but by right of holiness, the most lordly because the most self-sacrificing, and a Son of God in his eyes because through him the spirit of sonship had been awakened in his mind and he had found the Father.

The evidence of the other disciples would have been similar if we could have had it. What a poor, faulty humanity they presented at first, ignorant, quarrelsome, self-seeking men! Yet what a brave, noble company Jesus made of them! The change in Peter, for example, was amazing. Again and again he irritated, vexed, and enraged his Master. None but Jesus could have endured him so long. Yet in the end Peter became the "rock" of the Church. Jesus did, indeed, teach him to walk on the sea.

What, then, is it to be a Christian? What but to *believe in Christ*? Are you Christians, my Friends? Do you believe in Christ? What is it to believe? *Saint Resartus* once exclaimed, "Carlyle is my religion!" Can you say in that spirit "Christ is my religion"? Do you believe in Christ even as some of you believe in Gladstone or in Mr. Chamberlain—not merely in the opinions or the policy, but in the motive, the leadership, in the Man? So we come round again to *Personality*, and to the limitless contents and consequences of belief in the personality of Christ. To believe in him is to believe in his life as the best life, the truest life, the *only* life. Having seen and tasted that, you can never be entirely satisfied with anything less. Faith in Jesus is faith in righteousness, not in force; in liberty, not in ascendancy; in truth, and not merely in that part of it which will be accept-

able; in forgiveness, not in revenge; in forgetfulness of injuries, not in cherishing the thought of them. Confidence in him is confidence in your fellow man, confidence in doing good, confidence in patience and perseverance in good works. And, lastly, to have faith in Christ is to be gradually changed into his likeness: You cannot love anyone without becoming in some degree as he is; and if your belief in Christ is sufficiently deep and permanent you cannot help being made more like him. He will give of his life to you, will quicken you, will help you to see and to feel, will communicate to you the power to labour and endure and conquer. He will do with you, in some degree, what he did with the apostles—with Peter and John and Paul. Think, again, what they were when they began to believe in him, and then consider what they were when they had believed in him for ten and twenty years! He *redeemed* them. And he can *redeem you*. His fearlessness will make you fearless, his purity will make you pure. His power over the demons of darkness and wickedness will enable you to tread down evil under your feet. Things that seem impossible will become possible. The boundaries of your spiritual life will widen as the domain of your physical knowledge may widen under the influence of a Newton or a Darwin. The vast world of righteousness will open its doors and let you in, a new and enchanting universe, where to love and to worship are as natural as the food you eat or the air you breathe.

THE NATIVITY SONG.

BY THE REV. ALFRED THOMPSON.

A STORY of old Russia tells how some sailors of Novgorod brought ashore from a wrecked vessel a cannon. This cannon was melted down, cast into the form of a bell, and sent far away beyond the Volga to a village situated in a dim forest, and was there mounted in the belfry of a monastery and christened *Jeanne*. There for a hundred years she called the simple villagers to the great church festivals, at which times her sonorous peal would ring out a welcome to the traveller belated in the vast surrounding solitudes. Then, when the Swedes beat Peter the Great at Narva, came a message to the monastery to deliver up the bell for the Imperial ordnance. ~~For the Tsar, ready for patriotic sacri-~~ the bell from the belfry; though, since they must part with their beloved *Jeanne*, nothing would satisfy them but that they themselves should throw *Jeanne* into the melting-pot. So they recast her into a cannon of correct calibre, and re-christened her *Vigilant*. Then the abbot, committing her to the care of two of the brethren who had once been men of arms, bade them never leave her, nor fail to bring her back when the war was over. So the two monks, now gunners, went forth with their precious charge. Years went by, but no news came to the monastery. But at length, by the help of God and the Tsar, the brethren came again, bringing with them the gun, heroine of many a fierce fight, and, attached to her, a pennant inscribed by Tsar Peter himself: "Ring,

Jeanne the Vigilant, sing the victory of Poltava!" So, for a second time *Jeanne* was transformed, and from the task of thundering vengeance and war, passed to the more congenial occupation of pealing forth pardon and peace.

Thus it was that one Christmas Eve some travellers through the deep snow heard the bell—a phantom bell, they thought, so wild and lonely was the spot, so far, apparently, from human habitation. But in the morning, ere the sun was up, the bell rang out again. Guided by the direction of the sound, the travellers marched through the forest till the monastery hove in sight. Happy morning! "Christ is born. . . . Christ is born from highest heaven." Sweet voices greeted them: And that glad morning wore on to a joyous day, crowned by a festive night, by the Yule log, Christmas candles, and the glowing faces and overflowing hospitality of the good monks.

So for us to-day Christmas has yet something of the unexpected, does not wholly lose the charms of surprise and wonder it had for us as children. "The time draws near the birth of Christ." It breaks upon us again with what melody of heavenly music! "Men shall beat their swords into ploughshares, and their spears into pruning hooks." They do so once a year at least. Though brief, it is a truce, an amnesty. Just now it is for the bell, not for the bugle, we listen. It is a time for re-casting our cannon. It is a time for remembering that if Christianity has a militant, it has also a pacific aspect; that even more important than the conflict to be waged is the brotherhood to be cultivated. It is a time when Christendom is for once unanimous, men agreeing by universal consent that this is no season for polemics, but for peace.

Hark! "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, on earth peace, goodwill toward men." *That, history? Duncie! Know you not that the seer and the poet outsoar the historian as the stars outsoar the eagle? Inasmuch as the evangelist heralds his birth by an angelic chorus, be assured this is no common mortal. Cold criticism evaporates before the blaze of the Yule log. Save us that vision of angels and that Nativity Song! Angels? Why not? Sits the Eternal apart, lonely and forlorn? Or sees blind Milton what to seeing men is oft obscure—*

"Thousands at His bidding speed,

Modern thought points to the existence of higher intelligences, to the extreme improbability that man is the highest in the scale. The advent of every hero is portentous, and the unity of the universe, the kinship of all minds, proscribes the idea that interest in that advent can be confined to earth. East and west inspired sages have divined this grand truth, though they may have presented it in language of exaggerated realism. Thus, it was claimed that, when Lord Buddha was born, "earth put forth a thousand sudden flowers," angels magnificently arrayed descended to earth on yellow horses, and "gods walked free with men that day." Yes, the seers of the ages—rare souls—have perceived an essential sympathy between all parts of the creation: A planet

cannot spring forth on its mission, but the morning stars must sing together, and all the sons of God shout for joy. A hero cannot come to earth, but the music here is caught up into the grand symphony of heaven. Of the myriads of vibrations in nature the most sensitive of human beings feel but a few, the *dullest how few?* But, if science speaks correctly, were our auditory nerves strung to the requisite pitch, the movement of thousands of grass blades through the soil would affect us as the clank of an advancing army, the unfolding of a thousand flower petals would startle us as the roll of thunder clouds. May not, then, a cultivated spiritual sense perceive the vision and hear the song which by a frigid rationalism are neither seen nor heard? We need to put a large interpretation on the pronouncement that Messiah came to open blind eyes and unstop deaf ears.

"Unto us a child is born: unto us a son is given." Birth is always a wonder: the birth of a little child, and especially of a firstborn, the most wonderful of all wonders; Anticipated with mingled joy and anguish, the anguish is no more remembered when it comes into the world. A moment ago this child was not; now it is. Out of non-existence it has come into existence. Where before there were but two voices there is now a third. "And they came with haste, and found Mary, and Joseph, and the babe lying in a manger." It is not surprising that this story of the Nativity has captivated the imagination of Christendom, that it has been the theme of poets, painters, and musicians, and that the simplicity and sweetness of it have fascinated mankind. When listening to Handel's "Messiah," thoughts of historical accuracy are far from us, for we are enthralled by some sublime, elusive, spiritual truth, and God and humanity, goodness and love are very, very near. Nativity, maternity; maternity, nativity. Birth, the mother of life; life the mother of birth. The eternal cycle, perennially beautiful. So Jesus, knowing the power of this theme, threw the whole of his Gospel into the spiritual parable, "Ye must be born again." And we keep the Christmas Festival well if graces all but dead in us are born again, if the dying embers of generosity and magnanimity are fanned into life. Goodwill must be more than a phrase, more than a dole which we shall not miss; it must be a renaissance of altruistic activities, manifested in prayer for man's improvement, man's redemption—a good-will which works as well as wishes.

But the climax of this Nativity Song is "Peace on earth." Peace, not a sword: Nothing in the career of Christ is quite as reassuring as that profound, unruffled calm which characterised him from the cradle to the cross, that peace—deep, silent, strong, which sustained him in the darkest hours. And so dearly did he prize that peace that he left it as his best legacy to his followers. Well has it been described as a peace which passeth all understanding: Words cannot touch its heights nor sound its depths. Yet who that has sought the Divine life has not had fugitive feelings of its vivifying and composing presence? We feel it when we pass from sultry summer sunshine to the hallowed coolness of some

cathedral aisle; we feel it when we wander by the seashore when the ebb tide and the flood tide meet with a scarcely audible kiss; we feel it when upon some hill top we stand with nothing between us and the stars; we feel it in the falling of the night with its subduing hush upon a weary world; we feel it when in some moment of reciprocated sympathy we silently press the hand of a dear friend; we feel it when holy memories of angel faces float before us from the past; we feel it when the thought is borne in on us that, spite of the groans and cries of this sorrowing world, a wisdom unbounded and a love inexhaustible are directing all things towards a glorious goal; but at no time are we in a better mood to feel the inflooding of this peace than when Christmas chimes call us out of our selfishness to the imitation of the holy child Jesus, and bid us awake to our share in the fulfilment of his mission—

"For lo! the days are hastening on

By prophet-bards foretold,
When, with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Her ancient splendours fling,
And the whole world send back the song
Which now the angels sing."

FIRE WORSHIP.

In summer we may be more particularly sun-worshippers, but in winter we are fire-worshippers. We do not forget nor despise the treasures of the snow, ice, and frost, hail and stormy winds, but there is, after all, a grey and gloomy aspect about these things that drives us home to the cheerful blazing fire, and makes us, in spite of ourselves, as inveterate fire-worshippers as any Parsee, Zoroastrian, or earliest ancestor to whom Prometheus brought the bright red thing from heaven in a reed. Early man's devotion to fire for its multitudinous blessings has passed on to the latest child of earth. Not the least of these blessings is its power of drawing men closer together in the most unconstrained converse and intercourse. Of this special social blessing Lowell thus sings:

"What warm protection dost thou bend
Round curtained talk of friend with friend,
While the grey snow-storm, held aloof,
To softest outline rounds the roof,
Or the rude North, with baffled strain
Shoulders the frost-starred window-pane!

Meanwhile thou *meldest* every word.

A sweetly unobtrusive thing;
For thou hast magic beyond wine,
To unlock natures each to each;
The unspoken thought thou canst divine;
Thou fillest the pauses of the speech
With whispers that to dreamland reach,
And frozen fancy-springs unchain
In Arctic outskirts of the brain;
Sun of all inmost confidences!"

Yes, this "Winter Evening Hymn to My Fire," as Lowell calls the fine poem from which these few lines are taken, is linked in all essentials with those most ancient of ancient hymns, the Vedic hymns; the first word of the first Vedic hymn being the name of the god of fire, Agni, a god whose name has come down to us in the Latin *ignis*, and who still ignites the fires upon our English hearths. All through the ages we find how persistently

the human race are fire-worshippers: The classical religions bring prominently into view the special deities of fire. Among the Greeks Hephaistos (Vulcan) blazed, and the virgin goddess Hestia, *i.e.*, divine hearth, shone and cheered, and she was worshipped by the Romans under the name of Vesta, whose sacred fire was tended incessantly in her temple in the Forum by the Vestal Virgins. When we remember these things, and our own latent Zoroastrianism, one feels too fraternal to feel oneself very superior to the barbarians. We are rather inclined to smile than condemn, knowing in what case we ourselves are, when we read the grave remarks that "the real and absolute worship of fire exists in two forms, the first belonging to fetichism, and the second to Polytheism: In the former the rude barbarian adores the actual flame as if it was the highest object he could adore; in the latter he regards any individual fire as a manifestation of one great elemental being the fire god!" Surely this is a glass in which we almost see ourselves! Herodotus, more than two thousand years ago, recorded that the Persians "thought fire to be a god," and it is said that their latest descendants in India, the Parsees, "actually address it in supplication, as if it were sentient, intelligent, divine and omnipresent, and ready to hear, bless, assist, and deliver." Well, it would be difficult, perhaps, to analyse our relationship to fire, and to separate our direct attachment to it for itself, and for all its boons and blessings from a more fundamental religious element. But, after all, the genuine unsophisticated delight in any natural thing is elemental religion, and no grown-up person is over-anxious that children should too suddenly or too seriously turn from their delight in things (in gifts and toys) to the givers. The sweetest thanks, after all, are children's, or men's, undisguised manifestations of delight in anything. There is always time enough and to spare for the heart to turn in staid moments of meditation to thank the givers: it is a maturer thing, and signifies a deeper relationship, but need never supersede the childlike impulse of joy. A jubilant barbarian, for whom each yellow dancing flame is a god or goddess ("elfish daughter of Apollo") is a more helpful brother, religiously regarded, than a morose Christian, in whom the winter's fire awakes no jubilation of any kind. It is a good thing never to let that jubilant world childhood, as it were, coming back to us and reminding us how much we may lose, if we lose the simple gratitude of that ancient childhood, if we lose the sense that Nature is *ours*, even as a child feels that he possesses father, mother, and the whole house, and most other people and their houses, too. Wordsworth expressed the loss of that sense of possessing Nature in that noble sonnet beginning:

"The world is too much with us, late and soon,
Getting and spending we lay waste our powers,
Little we see in Nature that is *ours*:
We have given our hearts away, a sordid boon!"

And then he, too, sees the advantage the Pagan or the Barbarian has over us.

"Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less
forlorn;

Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed
horn."

One of the quaintest, and in its way most touching, of Nathaniel Hawthorne's sketches is the one he entitles "Fire-Worship." He is entering a savage protest against the introduction of the stove, in place of the open fire, into houses. The stove seems to have brought in Fire-Worship by revolt in some quarters in America. And I confess I sympathise with Hawthorne, for the unhappiest winter I ever spent was in a German house with a ghostly white-tiled stove in the corner of the room, and never a glimpse of our ancestral god Agni to be seen from one month's end to the other. Hawthorne launches a humorously awful indictment against "the cheerless and ungenial stove."

"Where is that brilliant guest," he cries, "that quick and subtle spirit whom Prometheus lured from heaven to civilise mankind and cheer them in their wintry desolation—that comfortable inmate, whose smile during eight months of the year was our sufficient consolation for summer's lingering advance and early flight? Alas! blindly inhospitable, grudging the food that kept him cheery and mercurial, we have thrust him into an iron prison, and compel him to smoulder away his life on a daily pittance which once would have been too scanty for his breakfast. . . . I shall never be reconciled to this enormity."

And finally he makes one last desperate appeal against the stove in the name of patriotism. "In classic times the exhortation to fight 'pro aris et focis,' for the altars and the hearths, was considered the strongest appeal that could be made to patriotism. Wisely were the altar and hearth conjoined in one mighty sentence, for the hearth, too, had its kindred sanctity. Religion sat down beside it, not in the priestly robes which decorated and perhaps disguised her at the altar, but arrayed in simple matron's garb, and uttering her lessons with the tenderness of a mother's voice and heart. . . . It has been our task to uproot the hearth. What further reform is left for our children to achieve, unless they overthrow the altar too? And by what ~~means~~ ^{means} shall we attempt to rouse up native valour? Fight for your hearths? There will be none throughout the land. Fight for your stoves! Not I, in faith. If in such a cause I strike a blow, it shall be on the invader's part; and Heaven grant that it may shatter the abomination all to pieces!"

Well, we here in England are not likely to write on behalf of our hearths. Perhaps, indeed, our Fire-Worship is carried to an extreme, and while we gather around the fire on the hearth, we are apt a little to forget that other fire on the altar. Yet never is the hearth so much enjoyed as when we have been drawn away from it, for a time, by services for that other fire. After all, never does its secret and exquisite comfort and inspiration affect

us so much as after the little adventures away from it—the drenching rain, the biting frost, the driving snow, the gusty wind and some little duties to perform out of doors with a spice of irksomeness in them, these things are the most fitting preliminaries to genuine Fire-Worship. And then, as we warm our limbs, we warm our hearts, too. At such times our minds turn lightly to thoughts of kindness. We think of the poor, the sad, the sinful, the children, the birds, the animals. Let not good thoughts, benevolent thoughts, that will flash up in your mind as the flames flash up on your hearth, by laws as natural or as supernatural as they, let them not all die down without accomplishing the thing whereunto they were sent to you. Your fire will burn more brightly (sevenfold more brightly, says the prophet) and warm you more as you will have helped it on by the warmth and brightness from your own heart. May givers and receivers alike learn more deeply “to glorify the Lord for His fires”—on the altar and on the hearth.

E. L. H. THOMAS.

IN CONVIVIO.

CHRISTMAS is a time for fellowship that knows no social grades, for blunt, open, honest *camaraderie*. For Christ's sake, I would remember all the year that I have the poor with me, insistent presences, that there is a poor old woman round the corner who never begs but ever needs my bounty; but once a year, for his sake, who did bite and sup with both publican and sinner, spurning not the rich man's table, nor despising the proffered meal of the poor, I would be reminded that I can be with mankind, with men of all sorts and conditions, better, chiefly better, and worse than myself, my equals.

Now, all of you come in out of the cold. Sit, fellows, where ye will. Sit, and take meat and drink for strength and gladness of body and heart, and, as our feast goes forward, let who can—even as ye come singing—give us snatches of quaint old song for our better merriment. For being pagan in this wise we shall not be less Christian.

I will your mirth, a pagan joy.

“I tell you true

Christmas bringeth unto you

Only mirth.”

Or it should bring, I reflect: Time was, when far-distant friends did wish me “A Merry Christmas,” a thing that could men; but, sobered and made sad by a thousand ills of life, or one, they nowadays wish me only “A Happy Christmas,” a thing that confines and contracts itself in the heart, a very personal, selfish thing. Whence comes this vast modification of friendly desire? Is it because once, in the full gaiety of joy, I did drink deeply and eat substantially, both splendidly, and so gave their chaster souls the idea that the merriment of man's heart was but a taint of original sin; or that they, for brooding too heavily over the miseries of the world, have set bounds to human blessedness and cast outside as unholy all men and things that are merry? Whatever 'tis, 'tis pitiful, for mere happiness is but the pale good we mortals nervously seek, but merriment, the soul's hilariousness,

mirth, is what the gods, for our surprising good, throw carelessly into our laps. Your carols, fellows! Happiness is too placid to love them; has not a throat lusty enough to troll them; only our hearts bursting with the wild laughter of mirth can sweep their joys into human ears and souls.

Ay, be ye pagan in this wise, and ye shall be better Christian. For let me tell you more. It is not the death of our Christ we celebrate: so be not sad. Nor is it his birth, although of it we will sing often before we part, and be scattered over earth again: so be not over pensive. Christ is born, 'tis true; but none of us understand the meaning of the truth, else did we not quarrel so much over what we think it. What we do celebrate is the good spirit of mankind, that which dwells in every man's heart of heart, the spirit which tells us even more surely than Christianity that we are brothers. Nay, Christianity, as we have had it, and as we have it in multitudinous segments, has told men they were enemies, enemies of themselves, enemies of their kind, enemies of God. And the declaration mankind has well known to be the untruth of an overstatement, an exaggeration, a fallacy. Brothers, the true Christ-child we reverence at this season is the good within our hearts, and it is no less than God.

Now, having preached to you paganism and religion, the essence of both, let me give you a little theology. Ye have heard it said that Christ is the incarnation of God. Ye have not believed it; but I could impart some truth of it. Let it pass. I have a greater truth, for it is that which all ye—and some of you will not to call yourselves Christian—believe. It is that Christ is the *incarnation of mankind*—ye have made him the perfect embodiment of your good spirit. Ye say not that Christ is the perfect man, but ye do say that the perfect man is Christ. Into his life ye have cast all your sorrows, and there they have been reflected, as in a mirror for you to see again, and intensified; your many stripes, wherewith the world did afflict you, ye have laid upon him, and see the wounds in healing; and ye have given him of your joys for the making of blessedness. Ye have laid your souls upon him, making him Lord. Ye have seen yourselves in him, your better selves, your perfect selves—the deep good of your hearts that is ever a sorrow and a gladness—so have ye seen a man of sorrows and a bearer of sorrows, in Christ, a Saviour.

Brothers, this is not the time for exposition. But think on't. Warm your hearts together now, know mirth, be like men whose only care is the carelessness of good hearts, then, as ye go out hence, go forth to tell the good of man, to preach the love of man, and God shall bless you all.

WILLIAM C. HALL.

Ask me not how it should be so—enough that so it is; duty done, even with tears and shedding of blood, carries its own reward with it, and is attended always by a peace which is not only happiness, but something deeper and more abiding.—*Charles Beard.*

IN THE CROW'S NEST.

It is time to send our Christmas greetings. According to the calendar, indeed, Christmas will not be here for ten days yet; but what does that matter? We feel as Christmassy as Santa Claus, the logs crackle gaily in our stoves, and we look out through thick falling snow over snowy plains towards the veiled snow mountains, fringed with forests of Christmas trees. Our Christmas sports are not, as in some degenerate lands, football without and bridge within, but tobogganing, skating, ski-running, bob-sleighting, Snöre Kjöring (which means ski-running behind a horse), and all sorts of romps in the snow. We speak Latin in the Crow's Nest; not exactly the Latin of Cicero—I don't believe anybody ever did speak that sort of Latin except Cicero, and even he only when he was *togatus*; had his tail-coat on, so to say—but a language not very different from that which Balbus spoke, when he was building a wall at Chur. *Ladin*, we call it; and, together with its cousins in the Rhine Oberland, the Julier Pass, and on the banks of the Albula and Lower Inn, it is also called *Romantsch*. Our word for Christmas is *Nadel*, and for New Year *Bümaun*. Shall I tell you how we intend to celebrate *Nadel* and *Bümaun* in Cresta and Celerina?

First of all we give our school-children a holiday from Saturday, December 22, which is Florin's day, till Abel's day on January 2. Dagobert's day is a joyous, expectant Sunday, and then on Adam and Eve's day, which we call *La vigilia da Nadel*, we begin in earnest. The children go round together from house to house and sing. You should hear them sing! It is not a bit like the hoarse shrieking of our poor, shivering English carollers on the doorstep. Everybody lets them in, for one thing, either into the great *soler*, the wide arched lobby, or, if there is a room big enough to hold them, into the room itself. And the air outside is dry as well as cold, and the children are well-clad and happy and welcome, and they sing their *chanzuns* in two or three parts as sweetly and boldly as little Welsh folk. Cakes, nuts, centimes and thanks reward them, and off they go with their concert to the next hospitable house. The day passes like lightning, and they sleep at night like tops. The unmarried youths and maidens sing too, because they cannot help it, and together, for who can be festive all by himself? but only in one or two stated places, so as not to

Then comes the great *festa da Nadel* itself, and it is a solemn day. We go to church and hear the *predgia da Nadel*, and commune together in *la sencha tschaina*. When we come out we greet each other with *giaviisch bunas festas* (in the plural, for there are *festas* still to come), and on the whole we behave as on a specially solemn Sunday. Families draw together, for Christmas is the family festival everywhere, and friends seek out friends, and praise God by being happy together.

Next dawns Stephen's day, *il firol da Nadel*. The snow slopes swarm with lads and ski and maidens and sledges, for this is the first real play-day since October. And all are merrily excited, for they know what is coming. Let us hope that no fire will break out in the evening, for all our popu-

lation will be gathered in the big room of the Hotel Misani, around the children's *böschin da Nadel*, the flashing, glittering, smiling, richly-laden Christmas-tree. The children sing again, all together, and recite one by one, and just at the right moment the tree yields up its fruit. Every boy in the two villages, and every girl, has been remembered by the little conspiracy of women which attends to this. If I tell you what the *regals* are going to be this year, you will not let it out before the time, will you? Every boy is to have a famous pair of *guants*, ski-gloves, that go halfway up the arm, and have no fingers to them, and every girl an embroidered work-bag. (I had rather be a boy than a girl.) And of course, there will be cakes—the special sort called *biscottins*—and bags of fruit and nuts and things to carry home.

On John the Evangelist, and Little Children's Day, and Jonathan, the sober elders are at work, and the matrons are working for their lives. But the children are playing all about, and making it as good as a holiday even for the workers, and on one of these days, very likely, our young men and maidens will have a *schlitteda* to Sils or Zuoz. Room for two, one of each kind, in every sledge. There are places in these mountain roads where the young man requires both hands for his horse; but there are also places where one will suffice for driving, and the other may be otherwise employed. Off they go in the morning, looking a little sheepish, and home they come at night, with much more human expressions on their faces.

David's day is Sunday. Silvester is celebrated by pleasant gatherings, but not so mightily as in Germany; and the New Year breaks. *Biimaun* is a day of days. Everybody greets everybody with a handshake and *giavüsch bun an*. The matrons are at home all the morning, keeping open house, and everybody else comes in, feasts on *biscottins* and home-made *liquors* and moves on. The afternoon is the matron's turn. They go round and try other people's *biscottins* and concoctions. But the children possess the whole day, and every dwelling. They make more visits than a postman, and cry everywhere *Bun dè, bun an! dè 'm da biimaun*—and everybody obeys! For their young friends, and for poor children, the kindly housewives have fine presents; but some present or other, be it only a nickel coin, is ready in every house for every child. You see in the Crow's Nest.

Then parents try in vain to make their children go to bed. They won't go, for they are afraid of going to sleep. Woe to him that sleepeth! At two o'clock in the bitter night these children are flocking to school, though school does not begin till eight; for the last comer will be *Silvester* for the year, and his sorry dignity will be ignominiously inaugurated. What they do here I don't know, but in the Lower Engadin they paint Silvester's face with cork, put him in a box and carry him in procession. I shall be very sorry for a handful of boys in this valley, when school begins. They will be suffering to inculcate the virtue of early rising.

My friends in England, *eau as giavüsch bunas festas, e bun an!*

Celerina.

E. W. LUMMIS:

THE KINGS AND THE SHEPHERDS.*

THE moon was crescent, snowy still,
The morning mist clung round the hill,
And in the gulf of heaven alone,
A single star, far-flashing, shone;
When swift and gallantly did ride
To Jewry's town, three Sons of Pride.
"The King! the new King of the Earth!"
We would pay homage to his worth."
"The King of Earth lies at the inn,
Who shall the reign of peace begin."
They brought their gifts, those princes
three;

A Babe lay on its mother's knee.
About they turned in wrath and scorn
And cursed themselves, and cursed the morn.

Hastened to Jewry's lord, those three,
And bade him slay Simplicity;
While one with force and craft of state
Doth grind the poor t'exalt the great;
Another doth a church uprear
With lies and ignorance and fear;
The last, with guile of tongue and pen,
In lust, doth wreck the homes of men;
And thus the lordly Sons of Pride
Defame the Earth which they o'er-ride.

* * * *

The moon was crescent, snowy still,
The morning mist clung round the hill,
And in the gulf of heaven alone,
A single star, far-flashing, shone;
As, staff in hand, along the down
Three Shepherds sought the grey-walled town.

'Twas Lowliness and Simple Truth
And Labour with his heart of ruth.
They found the Babe, they laughed and wept,

And in their souls his image kept.
Three sprigs of rosemary they brought;
After, their several ways they sought.
The furrow ended of his toil,
Stern Labour doth his heart assoil;
He sees, beyond the painful earth,
A maiden with a child of mirth,
Then to their greeting song he goes
And straight forgets his weary woes.
While Lowliness hath built a cot,
And dame and weanlings round him got;
And in his heart at break of day
Fair thoughts of earth and heaven play;
And Simple Truth his road hath trod,
Led by a Child, the way of God.
And thus those simple Shepherds three
Make peace and joy and charity.

H. M. L.

LOWER MOSLEY STREET SCHOOLS. 1837—1906.

THE above were the dates inscribed on the richly illuminated address presented by the schools to Mr. Steinthal on Saturday last. On the opening day of the new school Mr. Steinthal was taken there by his father, and through all the intervening period his interest in the school has remained fresh and strong.

Naturally, it was felt that an interest like this could not be sufficiently marked by a mere share in the general celebrations of Mr. Steinthal's eightieth birthday, which took place at the Memorial Hall last month. And so a special meeting

*The first half of this poem is to be accepted without prejudice to the old Gospel legend of the Wise Men of the East or the three Kings of later story.—ED. INQUIRER.

was held at the School on Saturday last. The gathering was in many ways a remarkable one. Scattered among the crowds of younger men and women were many veterans—Mr. Steinthal's colleagues through half a century. Among these were Colonel Pilcher, V.D., J.P., who presided; Principal Reynolds, M.A., Mr. R. Wade, Mr. N. Dumville, and many others. Mr. Dumville was choirmaster more than fifty years ago, and naturally he set the note of the meeting in a song which age touched with feeling but did not rob of its sweetness: "Make new friends but keep the old." All the speeches were in this vein of gratitude and confidence. Mr. Reynolds presented the address and portrait. Herr Francke presented an address on behalf of evening school teachers. Unfortunately Mr. Steinthal could not be present in person to receive them, but he was well represented by his three sons, the eldest of whom responded in an interesting address, concluding with a message from his father. Mr. Wade presented a duplicate of the portrait, which the Rev. A. Cobden Smith received on behalf of the school. Mr. T. F. Robinson and the Rev. C. Peach also addressed the meeting.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Aberdare: Highland Place.—The Rev M. Evans, in his sermon last Sunday evening, referred to the refusal of the *British Weekly* to publish advertisements of Unitarian books, and proceeded to vindicate the right of Unitarians to the Christian name. The annual supper of the choir was held on Thursday evening, December 13, Councillor J. N. Williams presiding, supported by the Rev. M. Evans and other friends.

Action.—The Rev. P. H. Wicksteed lectured at the Unitarian Church, on Dec. 17, on "The Social Problem and the Churches," Mr. Stanley Udale took the chair. What we thought of as the social problem, the lecturer said, consisted in the existence of almost savage conditions of life among a large proportion of our fellow creatures side by side with extreme luxury, and in the conflict always felt to exist between the emotions and ideas cultivated in our churches and the actual facts of business life. The more privileged members of society cannot relieve themselves of responsibility for collective injustice, and any church which knows its true work and is living must be in contact with social questions. He dwelt upon the nature of our industrial system, and showed that while it time tended to exaggerate the value of the means of life as opposed to life itself. To teach, as the churches have sometimes done, that spiritual matters are the only urgent things in life is a mistake, for the essentials of human life—love, saintliness, poetry—can only co-exist with and are dependent upon some control of the means of living; but most of us fall into the error of wishing for more than we have, however much that may be. The whole nature of life would be changed if each one with the power of choice selected a wholesome, worthy life, and could be brought to realise how much more important it was that the world's disinherited ones shall have some of the means of life rather than that they themselves should obtain more. This feeling it was the duty of the church to create, and by doing so it would be helping forward the coming of the Kingdom. Questions and an interesting discussion followed.

Astley.—A sale of work was held at the Unitarian School on Saturday, December 15, to raise funds for the renovation of the chapel and school. Mr. G. H. Leigh, of Worsley, performed the opening ceremony, the Rev. P. Holt

presiding over a good attendance. The Rev. J. J. Wright proposed a vote of thanks to Mr. Leigh, and the Rev. R. S. Redfern seconded. The proceeds of the sale amounted to £68, being a little over £50 clear.

Belfast: Stanhope-street Domestic Mission.—On Sunday last at the evening service a mural brass tablet was unveiled, bearing the following inscription:—"Sacred to the memory of Maria Glenny, widow of Dr. A. G. Malcolm, who entered into rest 27th May, 1906, aged 79 years. It was through her zeal for good works that this Domestic Mission was founded in 1853, and for more than 50 years she remained its generous supporter and most constant friend. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Crewe.—The Rev. H. Fisher Short has just given two Sunday evening lectures in the Free Christian Church, prompted by a public discussion between a local Christadelphian and a "Young Evangelist." His subjects were "The Immortality of the Soul" and "The Doctrine of the Trinity." Both lectures were well reported locally.

Edinburgh.—The annual social meeting of the congregation of St. Mark's was held on Thursday evening, December 13, in Darling's Temperance Hotel. Over a hundred members and friends assembled, under the chairmanship of Rev. R. B. Drummond, who after tea gave an address, in which he referred with pleasure to his recent visit to Aberdeen to preach in the fine new church, and said that with the help of the McQuaker Trustees he was arranging for another course of lectures to be delivered in St. Mark's by ministers of all denominations who would accept the invitation. Mr. Whytock, who is retiring from the secretaryship after a service of ten years, was presented with a beautiful silver tea service and bronze ornaments subscribed for by members of the congregation. Mr. Drummond made the presentation, and Mr. Whytock feelingly replied. One of the happiest of meetings was brought to a close in the orthodox Scotch fashion by the company joining in singing "Auld Lang Syne."

London: Deptford.—The Rev. A. J. Marchant gratefully acknowledges the receipt of postal orders for £1 5s. in aid of his Poor's Purse from "W. W."

London: George's Row Mission.—The Rev. F. Summers gratefully acknowledges the receipt of £1 5s. from "W. W." for the Poor's Purse.

London: Stamford Street and Blackfriars Mission.—The Rev. W. L. Tucker begs to acknowledge the receipt of £1 5s. from "W. W." for the Poor's Purse.

London: Stoke Newington Green (Resignation).—The Rev. Wm. Wooding, B.A., having intimated that, owing to stress of work and advancing years, he felt unable to continue his services as minister after the termination of his present year of office, a special meeting of the congregation was held on the 12th inst. On the motion of the chairman, Mr. F. W. Turner, a resolution was unanimously adopted expressive of the greatest regret at Mr. Wooding's retirement, thanking him most sincerely for his twenty-five years' service, and tendering to him the warmest affectionate regard of all the members of the congregation. Several speakers warmly supported the resolution, and gave expression more especially to the affection felt for Mr. Wooding. A resolution of grateful appreciation of the whole-hearted manner in which Mrs. Wooding and family had co-operated in the various activities of the Church was unanimously adopted. It was left to the committee to take such steps as might be deemed best to obtain the services of a minister to succeed Mr. Wooding.

Preston.—A sale of work was held last week to further reduce the debt of £400 on the new schools which were opened last December, the cost having been £900. The sale realised the sum of £155.

Rochdale (Resignation).—The Blackwater-street congregation have received with great regret the resignation of their minister, the Rev. T. P. Spedding, who has accepted a new appointment as Field Agent of the British and Foreign Unitarian Association. Concerning this work a note appears in another column. Mr.

Spedding settled at Rochdale in 1886, as minister of Clover-street Chapel, and on the resignation of the Rev. T. Carter at Blackwater-street the two congregations were united under Mr. Spedding's charge. In Sunday-school work, in educational affairs in the town, and as an earnest liberal politician Mr. Spedding has done notable work, and he will be greatly missed in Rochdale. He felt, however, that after twenty years a change would in any case be good for him and for the church. After the eminent success during the past summer of the Van Mission under his direction and inspiration it was clear that he was the man to be called by the Association to the new work he is now to undertake.

Sheffield District Unitarian Sunday School Union.—The quarterly Conference was held on Saturday, December 8, in the schoolroom of the Church of Our Father, Rotherham. About forty teachers and friends, representatives of all the schools of the Union, were present. After tea the Rev. William Stephens took the chair, and the president of the Union, the Rev. J. Ruddle, of Stannington, read a paper on "The Word of God," in which he pointed out the difference between the old conception of the Bible as "The Word of God," and the inward voice by which God has spoken, in law-giver, prophet, and psalmist, and in many a crisis of individual human life, and still speaks to us to-day. J. W. Cock proposed and the Rev. C. J. Street seconded a vote of thanks to Mr. Ruddle, with warm approval of the doctrine of his paper.

Sheffield: Upper Chapel.—Mr. J. Walter Cook, whom many friends learnt to know as the indefatigable local secretary at the Oxford Summer Session for Sunday-school Teachers, is now acting as assistant minister to the Rev. C. J. Street. At the Vesper musical service to-morrow, in place of a sermon, Mr. Street will give readings from the Rev. H. W. Hawkes's poem, "The Man of Nazareth." At a social evening held in Channing Hall on Wednesday, December 12, a presentation of a Dublin University silk gown was made to the Rev. C. J. Street, M.A., LL.B., by Mrs. Kirke on behalf of the ladies of the congregation as a token of their affection and esteem. Mr. Street, in his reply, stated that the last ten years of his ministry had been the happiest in his life, and hoped the time was far distant when he would need to sever his connection with Sheffield.

Sheffield: Upperthorpe.—The Rev. A. H. Dolphin's morning sermons during December, as announced in the Church Calendar, are all based on articles in the *Hibbert Journal*. "Jesus, the Prophet," is to-morrow's subject.

Stockport.—A sale of work was held in the schoolroom on Wednesday and Thursday, Dec. 5 and 6, for the benefit of the church funds. Notwithstanding the extremely inclement weather on the first day, the proceeds realised £57. The second day produced about £33, and the total has since been made up to nearly £100. A special feature of the undertaking was the hearty way in which the Sunday-school and the Women's Social Meeting joined in the effort, their joint stall having made £30. The results of the sale exceeded expectations. The total results of the year's special efforts amount to nearly £200.

Styal.—On Saturday, December 1, a bazaar funds of a beautiful small Council Room which has recently been erected in connection with Norcliffe Chapel, and adjoining the vestry. Mr. Henry P. Greg, the chairman of Norcliffe Chapel, took the chair at 3 o'clock. The bazaar was opened by Mr. Ernest W. Greg, J.P., of Bolton, who made interesting reference to his early life in Styal, and complimented the chapel on possessing a band of young people who had so splendidly worked for the erection of that beautiful room, a circumstance, he said, which made it easy for him to consent to do what he had felt he was never going to do again, i.e., open a bazaar. An interesting feature was the enthusiastic manner in which the adult classes of the Sunday-school had thrown themselves into the work of the bazaar, largely producing as well as contributing to its stores. A little over £80 was realised, which more than satisfied the expectations of the workers.

Yorkshire S.S. Union.—A conference of teachers was held at Dewsbury on Saturday, December 8, when between forty and fifty friends from Leeds (Mill Hill, Holbeck, and Hunslet), Wakefield, Lydgate, &c., attended. After tea,

the chair was occupied by the president, Mr. E. O. Dodgson, and the Rev. W. Rosling, of Bradford, read a paper on "Some Difficulties of Sunday-school Teaching, and how they may be met." The paper emphasised the great value of encouragement to the teacher, and the "Socratic" handling of the restless scholar. The chairman made an interesting contribution to the discussion, and the Rev. John Ellis urged the need of a small class-book on the story of our churches. Others who spoke included Messrs. Clayton, Brooke, Harrison, Jackson, Slater, and the Revs. W. R. Shanks and H. Cross. A vote of thanks to the reader of the paper and the Dewsbury friends brought the conference to a close.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 23.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN, and 7.
 Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting Hill-gate, 11 and 6.30, Rev. FRANK K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 6.30, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford Assembly Room, Broadway, 7, Rev. T. E. M. EDWARDS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. J. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worples Hall, 7, Rev. ARTHUR HURN.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome. It is as nourishing as it is delicious.

Truly, wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.

BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINNEVER, B.A.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.

HOBESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.

LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-rd., Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. J. C. HIRST.

MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.

NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.

PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.

TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.

WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANDERBEEK.

WALES.

ABERYSTWITH, New Street Meeting House

CAPE TOWN, Free Protestant (Unitarian) Church, Hunt-street, 6.45, Rev. J. TYSSUL DAVIS, B.A.

CHRISTMAS DAY.

HAMPSHIRE, Rosslyn-hill Chapel, 11.15, Rev. HENRY GOW, B.A.

LEEDS, 11, Rev. C. HARGROVE, M.A., and Rev. H. McLACHLAN.

LIVERPOOL, Hope-street, 11, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, 11, Rev. J. C. ODGERS, B.A.

OXFORD, 11.30, Rev. DR. DRUMMOND.

RICHMOND, 11.15, Rev. FELIX TAYLOR, B.A.

STOKE NEWINGTON, 10, Communion Service, Rev. W. WOODING, B.A.

STRATFORD, Special Service, 10.45, Rev. FREDERIC ALLEN.

WANDSWORTH, 11, Rev. W. G. TARRANT, B.A.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. POCOCK.

ST. LEONARDS-ON-SEA.—"Cranstock," 59, Warrior-square. First-class BOARD AND RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD AND RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFOORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

THACKERAY HOTEL

(TEMPERANCE),

GREAT RUSSELL STREET, LONDON.
Opposite the British Museum.

FIREPROOF FLOORS. PERFECT SANITATION.
TELEPHONE. NIGHT PORTER.

This large and well-appointed TEMPERANCE HOTEL has Passenger Lifts, Electric Light throughout. Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Billiard and Smoking Rooms. Heated throughout. **Bed-rooms from 2s. 6d. to 5s. 6d.** Full Tariff and Testimonials on application. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from **8s. 6d. to 10s. 6d.** per day. Telegraphic Address: "Thackeray," London.

EATON'S TEMPERANCE HOTEL,

22, Guilford Street, Russell Square,
LONDON.

Facing the Gardens of the Foundling Institution.

Central. Homelike. Beds from 1s. 6d. Breakfast and Tea from 1s. Patronized repeatedly by many visitors during the 30 years of its existence.

Preliminary Notice.

SWINTON UNITARIAN FREE CHURCH.

A BAZAAR

WILL BE HELD ON

APRIL 18th, 19th, 20th, 1907.

The Object of the Bazaar is to raise £300 in aid of Church Funds.

Contributions in money or goods will be gratefully received by Mr. T. MUSKER, Sec., 32, Cheetham Road, Swinton.

MARRIAGE.

TOKINSON—MORPHY.—On December 19th, at Rangoon, by the Rev. — Collins, Harry Tonkinson, I.C.S., son of William Tonkinson, of Wolverhampton, to Edith, youngest daughter of William Morphy, of Patras, Greece.

DEATHS.

BROOKS.—On December 13th, at Elm Hirst, Wilmslow, James Howard Brooks, aged 76 years.

DARBYSHIRE.—On December 16th, at 59, Clarence-street, Lower Broughton, James Dickinson Darbyshire, aged 75 years.

MARTINEAU.—On Wednesday night, December 19th, of pneumonia, at his residence, Basil Martineau, solicitor, of 3, Eldon-road, Hampstead, and Chancery-lane, aged 67, youngest son of the late Rev. Dr. James Martineau.

Situations,

VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

WANTED, a situation as Companion—Help or any position of trust. Dress-maker.—F., 93, Mostyn-road, Brixton.

YOUNG LADY, Unitarian, desires APPOINTMENT as KINDERGARTEN or LOWER FORM MISTRESS. Froebel Union Exams. Trained. Drawing, Games, &c.—Address, P. M., INQUIRER Office 3, Essex-street, Strand, W.C.

INFANTS' MISTRESS.—Wanted, at Easter, a Head Mistress for a small school of about 60 infants.—Apply, giving particulars, to Rev. J. E. STRONGE, The Manse, Kidderminster.

LADY warmly recommends NURSE-COMPANION. Excellent for Chronic Invalid. Good Doctor's reference.—Write, E. B., 51, Minster-road, West Hampstead.

REQUIRED, in small Home School, an EDUCATED LADY to teach general subjects and take a real interest in the work with a view to increasing numbers to mutual advantage.—State experience, age, and full particulars to Mrs. STEELE, Burgess Hill, near Brighton.

MINISTER REQUIRED for STOKE NEWINGTON GREEN CHURCH (Unitarian). The church is held under a free Trust Deed. Gentlemen of liberal religious thought are invited to apply to the Hon. Secretary, ARTHUR TITFORD, 85, Queen's-road, Finsbury Park, London, N.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL

AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthby situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

WAVERLEY SCHOOL, 24, HAMILTON ROAD, SHERWOOD RISE, NOTTINGHAM.

Preparatory to the Public Schools. Head Master, Mr. H. T. FACON, B.A. Prospectus on application. BOARDERS received. Reference kindly permitted to the Rev. Frank K. Freeston, Essex House, Campden-hill, W.

L (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
C. J. MONTGOMERY, M.A. (Oxon).

MADEMOISELLE RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years' experience in public schools and private families.

"UNITY."—Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, Ivy House, Mottram, Manchester.

NEW AND CHEAPER IMPRESSION.

Two Vols. Crown 8vo. Price 1s. 6d. net each.

ENDEAVOURS AFTER THE CHRISTIAN LIFE:

DISCOURSES.

BY JAMES MARTINEAU, D.D., LL.D.

LONGMANS, GREEN & CO., 39, PATERNOSTER ROW, LONDON, E.C.

The Sunday School Association.

JUST PUBLISHED.

THE MORAL TEACHING

OF

JAMES MARTINEAU.

BY ALFRED HALL, M.A.

Price 3d. net. Postage 1d.

Presentation Edition, on superior paper, gold blocked, and tied with silk, 6d. net. Postage 1d.

THE REV. C. B. UPTON, B.A., B.Sc., writes:—"I think it is a correct and admirably lucid presentation of Dr. Martineau's views."

London: THE SUNDAY SCHOOL ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

READY IN JANUARY.

ENDEAVOURS

AFTER

The Christian Life.

(First Series.)

Twenty-two Discourses by

Dr. JAMES MARTINEAU.

Printed from new type (296 pages), with a brief Introduction. Paper covers, 6d. net; cloth, superior paper, with portrait, 1s. 6d. net. Postage 3d. for each edition.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION, Essex Hall, Essex Street, Strand, W.C.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Deputy-Chairman—MARK A. GORDON, B.A., F.S.I.
 Miss CECIL GRADWELL, F.S.I.
 F. H. A. HARDCASTLE, F.S.I.
 ALEXANDER W. LAWRENCE, F.S.I.
 Miss ORME.
 STEPHEN SEAWARD TAYLER.

PREFERENCE SHARES £10, Interest 4 per cent. DEPOSITS received at 3 and 3½ per cent., withdrawable at short notice.

BORROWER'S INTEREST 4 per cent. Monthly Repayment, including Principal, Premium, and Interest for each £100.

10 years.	12 years.	15 years.	18 years.	21 years.
1 1 0	0 18 4	0 15 6	0 14 2	0 12 11

Compare the above rates with those of other Societies. Survey Fee to £500, half-a-guinea.

Special facilities given to persons desiring to purchase houses for their own occupation. Prospectus free.

CHARLES A. PRICE, Manager.

PURE HONEY.—One, Two, Three Pound Jars, and upwards, 9d. per pound. Suitable for Presents.—RIDGWELLS, Woodham Ferris, Chelmsford, E sex.

Seasonable Gift Books.

BY THE

REV. W. G. TARRANT, B.A.

BEE SONGS

Second Edition.

"Graceful and sincere songs,"

T. P.'s Weekly.

"Freshness and sincerity of delight,"

Inquirer.

"Finished workmanship,"

Christian Life.

"Cannot fail to bring cheer to the reader."—Coming Day.

Bound in Art Cloth, Gilt,

ONE SHILLING net.

Daily Meditations.

Night unto Night.

Roan, Gilt, One Shilling each;
Cloth, 6d.PHILIP GREEN, 5, ESSEX STREET,
STRAND, W.C.

(Or of the Author, Wandsworth.)

UNITARIAN HOME MISSIONARY COLLEGE

Notice to Candidates.

THE attention of Candidates is drawn to the following change in By-Law No. 2:—"Candidates will be required to attend before the Principal and Tutor, &c., on the third Monday in February. On the evening of the application of each Candidate, and have an interview with him. A further Examination in writing will be held in June, based on the Matriculation subjects of the Victoria University of Manchester, and on the Scriptures in English. Applications to be sent in not later than the first day of February.

FOURTH CITY MUTUAL BENEFIT

BUILDING SOCIETY,

2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646

DEPOSITORS - £272,700

DEPOSITS repayable at 14 days' notice
3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent

Prospectus and 43rd Annual Report on Application.

J. HIGHAM, Manager.

E. NORMAN REED & CO.,

Artists in Stained & Leaded Glass

13, LISLE STREET,

NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. AIDLER.

Norwich Martineau Memorial Fund.

THE following subscriptions have been received or promised in response to the appeal made in this paper on December 1st. The Committee of the Octagon Chapel, in most gratefully acknowledging these, express their earnest hope that the remainder of the £1,300 required to complete the Fund may reach them in gifts or promises by the end of this month, in order to enable them to carry out the published plans.

	£	s.	d.
Mrs. and Miss Holt (2nd gift) ...	250	0	0
Mrs. E. J. Nettlefold (2nd gift) ...	100	0	0
Anonymous (2nd gift) ...	100	0	0
Miss M. C. Martineau (4th gift) ...	25	0	0
Miss Gertrude Martineau (2nd gift) ...	25	0	0
Miss Edith Martineau (2nd gift) ...	25	0	0
Miss C. Scott (2nd gift) ...	10	0	0
Miss Isabella Scott ...	10	0	0
Miss M. A. Booth (2nd gift) ...	10	0	0
Anonymous ...	5	0	0
Miss E. Dora Higginson ...	5	0	0
Dr. G. Dawes Hicks ...	5	0	0
Rev. V. D. Davis (2nd gift) ...	5	0	0
Mrs. Charles Taylor (3rd gift) ...	3	0	0
Mr. J. Howard Brooks (the late) ...	2	2	0
Mr. John Every ...	2	2	0
Mr. Edgar Worthington ...	2	2	0
Miss Jefferis ...	2	2	0
Mr. T. F. Ward ...	1	1	0
Mrs. Priestley Smith ...	1	1	0
Mrs. Suffield (2nd gift) ...	1	1	0
Mr. W. B. Worthington ...	1	1	0
Mrs. J. B. Lloyd (3rd gift) ...	1	0	0
Mr. Lewis N. Williams ...	0	10	6
Mr. Scopes ...	0	10	6
Mrs. E. R. Bond ...	0	10	0
Mr. Arthur Orrett (2nd gift) ...	0	5	0
Mrs. Cross ...	0	5	0
Total ...	£593	13	0

THE MINISTERIAL FELLOWSHIP

SETTLEMENTS BUREAU aims to bring together Congregations needing Ministers and Ministers desiring a fresh charge. The Membership Roll of the Fellowship includes 134 Ministers, and is increasing annually. Congregations are invited to communicate with the Rev. J. CROWTHER HIRST, Gateacre, Liverpool, the Hon. Sec. of the Bureau.

J. ESTLIN CARPENTER, President } of the
C. J. STREET, Hon. Secretary } Fellowship.

Terms for Advertisements.

Advertisements for THE INQUIRER should be sent to E. KENNEDY, 3, Essex-street, Strand, London, W.C. and must reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	6	0	0
HALF-PAGE ...	3	0	0
PER COLUMN ...	2	0	0
INCH IN COLUMN ...	0	3	6

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,
 20 words, 1s.; every 6 words after, 4d.
 3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C.4, and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street, Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 28, Lamb Conduit-street, W.C. Manchester (Wholesale) JOHN HEYWOOD, Deansgate.—Saturday, December 22, 1906.

The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3366.
NEW SERIES, No. 470.]

LONDON, SATURDAY, DECEMBER 29, 1906.

[ONE PENNY.]

CONTENTS

LEADER :—	
Towards the New Year	841
ARTICLES :—	
Retrospect of the Year 1906	841
The Unitarian Christian Church, New- port, I.W.	849
Mother Bickerdyke as I Knew Her—IV. ...	851
Letters from South Africa	852
LITERATURE :—	
The Religious Literature of 1906	844
The late Professor Wrede	845
The Book of Psalms	847
Some Prose Writings	848
Short Notices	848
OBITUARY :—	
Edwin Clephan, J.P.	854
Basil Martineau	854
POETRY :—	
Worship	854
NEWS FROM THE CHURCHES	854
OUR CALENDAR	854
ADVERTISEMENTS	855

TOWARDS THE NEW YEAR.

At the end of another year we remember with great thankfulness the generous kindness of many friends towards THE INQUIRER, assurances of sympathy and help, which give us fresh courage to go forward into the New Year, conscious, indeed, of many short-comings, but determined to make that only a spur to fresh endeavour, and with undaunted hope to achieve some better service in the time to come.

And here, as a most fitting word of farewell to the old and of greeting to the new as it draws near, we will set once more that scripture of the passing year, which is never stale, but must have continuing inspiration for those who trust in the Eternal Goodness and care for the welfare of their people and their land :—

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old;
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the CHRIST that is to be!

The New Year will bring to us the old tasks, in the special service of our community of Free Churches, and in the service of pure unsectarian religion, wherever we can reach a helping hand or speak a helpful word. It will still be our endeavour to have a firm hold upon the essential things of the religious life, to express all the truth that is made clear to us, to rejoice in what is true and good and beautiful wherever it is to be recognised, in whatever church connection or beyond the borders of the churches. It is life that must always be our concern, the true life with GOD. And our prayer is, that it may be given us, with deep and calm assurance, to know the truth and manifest its power; to be of service in sustaining all faithful endeavour, and to work towards the dawning of a better day, both in a fuller measure of religious fellowship and a more perfect realising of the kingdom of God on earth.

We shall hope fully to sustain the interest in liberal religious literature, and to keep in touch with all important movements of church life in our midst. In our own connection the development of the Van Mission will be a special interest, and we have also to look forward to the fourth meeting of the International Council of Unitarian and other Liberal Religious Thinkers and Workers at Boston in September. It will be our fully when they come, but to prepare for them by such study of religious movements in America, and the personal aspects of the Liberal movement in New England, as may deepen the interest both of those who go to Boston (and we trust they will be many) and those who are obliged to share from a distance in the happiness and stimulus of that great gathering.

The story of the Pilgrim Fathers, the beginning of the Liberal movement, the lives of such men as Channing and Parker, of Emerson and Whittier, and others connected with the anti-slavery struggle and the Transcendental movement, are full of living interest, and the study of them may well be taken up with special reference to the coming International.

RETROSPECT OF THE YEAR 1906.

THE retrospect of this first year of Liberal government, after the long Unionist administration of Lord Salisbury and Mr. Balfour, takes back our thoughts to the change of Government at the close of 1905, with Sir Henry Campbell-Bannerman's acceptance of office, and the most emphatic endorsement of it by the country in the General Election with which the present year opened. The Liberal victory was, in fact, overwhelming, except within the special circle of Birmingham, and far more sweeping than anyone had anticipated. The War majority of 1900 was 402 Unionists to 185 Liberals; in this year's election the majority was 429 Liberals, including the Labour men, to 157 Unionists, the 83 Nationalists being one more than at the previous General Election.

At the close of the year the country has an object lesson of what has to be faced, even after such an unmistakable verdict, in the work of Liberal legislation, from the great obstacle of the House of Lords, as at present constituted. The Government Education Bill, passed in July after the fullest consideration by the House of Commons with a majority of 192, was sent back by the House of Lords not so much amended as transformed into a different Bill, impossible of acceptance by the Government. It was introduced by Mr. Birrell in the hope of overcoming the religious difficulty, and to establish beyond question the fundamental principles that with support from public funds must go a genuine public control, and that in a national system of education there must be no religious disability or tests for admission, to meet as far as possible the difficulties of extreme denominationalists, but these attempts at conciliating conflicting views even at the cost of strict principle, were met in the House of Lords by the Archbishop's much more far reaching demands, and other amendments, which turned the Bill into a pronounced denominational measure. Further efforts to reach a working compromise failed. The Lords, following the lead of Mr. Balfour, insisted on their amendments, and the Government therefore withdrew the Bill. The result, both as affecting education and the position of the House of Lords, belongs to the future. The *Church Times*, indeed, uttered a whoop of triumph; but the *Spectator*, representing a large body of moderate Church opinion, having striven earnestly for a settlement, deeply deplores the failure, and holds

that neither the Archbishop of Canterbury nor Mr. Balfour will long have reason to be satisfied with their action in this matter. Speaking in the House of Commons on the motion to discharge the Order, the Prime Minister said:—"A settlement has been prevented, and for that calamity we know, and the country knows, upon whom the responsibility lies. But the resources of the British Constitution are not wholly exhausted. The resources of the House of Commons are not exhausted. And I say with conviction a way must be found, and a way will be found, by which the will of the people expressed through their elected representatives shall be made to prevail." That the loss of the Bill is a calamity not all friends of progressive education are agreed. It is widely held that too great concessions were offered to the denominational interests, and that some better way towards a truly national settlement must be sought. Meanwhile, vigorous administration may effect much towards greater educational efficiency.

While this chief Government measure, and also the Plural Voting Bill, have been lost through the action of the House of Lords, this session has by no means been barren of positive result. A number of useful measures, including the Trades Disputes and the Workmen's Compensation Bills, have been passed, and the lesson of the Education debates will by no means be lost. It should be recorded that the Bishop of Hereford alone among the representatives of the Church in the House of Lords voted with the Government (as did the Duke of Devonshire) against the motion which finally destroyed the hope of conciliation over the Education Bill. About the same time, it is pleasant to remember that Dr. Charles W. Stubbs, the Dean of Ely, was consecrated Bishop of Truro.

The close of the year has also been marked by the promulgation of the constitution giving immediate self-government to the Transvaal, and the promise of a similar constitution for the Orange River Colony early in the New Year. At the same time, the veto of the Imperial Government on conditions of servile labour is maintained, and the present system of indentured Chinese labour in the mines of the Transvaal is to be brought to a speedy end.

to Russia. The year's record is dreary in the extreme, and closes with the report of dreadful sufferings from famine, added to the other burdens of that unhappy land. It was while the Interparliamentary Conference on Peace and Arbitration was assembled in London in July, representative of twenty-two Parliaments, including the youngest of them, the Russian Duma, that news of the dissolution of the Duma by the Tsar arrived. The feeling of the country was nobly expressed by Sir Henry Campbell-Bannerman in presence of the delegates of all those national assemblies, when he exclaimed, "The Duma is dead; long live the Duma!"

A conflict of a very different character has been proceeding in France. In January the Law of Separation between

the Churches and the State came into force. (M. Fallières, in that same month, succeeded M. Loubet as President of the Republic.) And at the May elections there was again a great majority in favour of the Government. The Pope has obstinately refused all conciliation, and whether misinformed by his advisers, or in spite of the known willingness of many of the bishops to fall in with the necessary arrangements, has forbidden their recognition of the law. Opportunity has been given to the bishops and clergy, not only under the law of separation, but the earlier law of public meetings (1881) and the Associations law of 1901, to legalise their position, and maintain public worship, but the close of the year sees the conflict still further accentuated, the Papal representative arrested and expelled the country, the residences of bishops and parsonages passing into the hands of the State, and penalties accumulating upon the priests who continue illegally to celebrate mass. The Protestant churches, on the other hand, have readily accepted the law, and are taking steps to consolidate their own position. We have recorded during the year the efforts of the Liberals in the Reformed Church to secure unity, and notably the victory of the Liberal sentiment for unity at the Jarnac Assembly in October.

In Germany the efforts to maintain the Liberal position in the Church have been vigorously carried on, and the wide acceptance of such popular religious literature as the series of Religionsgeschichtliche Volksbücher, edited by Lic. F. M. Schiele, now of Tübingen, and the new Translation and Commentary on the New Testament, published by Messrs. Vandenhoeck & Ruprecht of Göttingen, are welcome signs; but the orthodox authorities are still exercising a sinister influence, which interferes with the appointment of Liberals even where congregations are eager to receive them.

For our brethren in America the year was made memorable by the suffering and loss entailed by the destruction of San Francisco by the earthquake of April 18, and by the brave and noble spirit in which that calamity was met. We heard with sorrow also of the breakdown of the health of Dr. M. J. Savage, of New York. The American Unitarian Association, while vigorously carrying on their own work, have been busy in the preparations for the International Council of Unitarian and other Liberal Religious Thinkers and Workers to be held in Boston in September next.

OUR FREE CHURCHES.

Among our own churches the points of fresh interest have been many. First in order of time came the departure of Dr. W. Tudor Jones for Wellington, New Zealand, where the new Unitarian Church under his guidance has had a most prosperous year; and the close of the visit to this country of Professor B. Nath Sen, of the Presidency College, Calcutta, Secretary of the United Brahmo Samaj Committee.

Manchester College.

At the annual meeting of Manchester

College in January, momentous changes were announced, which were accomplished at Midsummer, Dr. Drummond retiring from the Principalship, which he has held for twenty-one years, and his professorship for thirty-seven years, and Dr. J. Edwin Odgers from the Hibbert Lectureship in Ecclesiastical History, which he had held for the past twelve years. A portrait of Dr. Drummond, by Sir George Reid, was presented to the College by his old students and a number of other friends. Dr. J. Estlin Carpenter has been appointed Principal of the College; Professor Henry Jones, of Glasgow University, has accepted a lectureship in Philosophy, and the Rev. John Hunter, D.D., has been appointed special preacher and lecturer on Preaching and the Conduct of Religious Service, for the present session.

At Willaston School, Mr. Guy Lewis, the first head master, has been succeeded by Mr. H. L. Jones.

The Unitarian Home Missionary College, in the enjoyment of its new residence in Victoria Park, and the open Theological Faculty in the Victoria University, has had a prosperous year, and is appealing for the completion of the Jubilee Fund of £20,000, as a necessary endowment.

National Conference.

In April the ninth Triennial meeting of the National Conference was held at Oxford, under the presidency of Mr. William Bowring. The Rev. Joseph Wood, who preached the Conference sermon, was elected the new president, and the Rev. Dr. Hunter, who preached another special sermon, was elected a member of the Conference. The meetings were notable for the special stress laid upon social questions, and for the participation of distinguished members of other churches in the meetings. A special report, with the whole of the sermons and papers, appeared in THE INQUIRER. The National Conference Union for Social Service has been actively at work, encouraging the churches especially in the study of social problems. The Social Questions Committee of the Provincial Assembly of Lancashire and Cheshire has been a pioneer in that direction, and the Social Study Circle in connection with Hope-street Church, Liverpool, has further shown what can be done, by its organising of a successful public meeting to call attention to the evils of sweating and various employments of women.

Of a somewhat different character, for the promotion of fellowship among the members of the churches and the encouragement of good work, are the Women's Social Club successfully established in London and the recently formed Yorkshire Unitarian Club.

B. & F. U. A.

At Whitsuntide, the Rev. S. M. Crothers, D.D., of Cambridge, Mass., delivered the Essex Hall lecture, on "The Making of Religion," and the annual sermon of the British and Foreign Unitarian Association was preached by the Rev. Dr. Drummond, Principal of Manchester College, whose subject was "The Covenant of the Spirit." At the business meeting a resolution was unanimously passed, rejoicing in the great

services rendered by the International Council of Unitarian and other Liberal Religious Thinkers and Workers, and giving the assurance of earnest co-operation in the effort to make the fourth meeting of the Council, to be held at Boston, Mass., in September, 1907, "a notable occasion in the annals of religious progress." Members of the Committee are co-operating with the British members of the International Committee and representatives of the London Laymen's Club to secure the success of Dr. Herbert Smith's "Boston Conference Fund," which is to enable as many of our ministers as possible to attend that meeting. The proceedings of the third International meeting, held at Geneva in 1905, were issued in a substantial volume early in the present year.

Another successful summer session for Sunday-school teachers was held at Manchester College, Oxford, early in July. Of the lectures then given two were by Dr. J. Edwin Odgers, on "The Teaching of the Twelve Apostles," and his translation of that Early Christian document, with a most valuable Introduction and notes, has since been published by the British and Foreign Unitarian Association, in admirable form.

Publications.

Other publications of the Association during the year have been the "Memoir of Richard Acland Armstrong," with a selection of his sermons, which came as a New Year's gift, a fourth edition of Mr. Armstrong's "God and Soul," and also of Dr. Carpenter's "First Three Gospels"; a popular abridged edition of Dr. Charles Beard's Hubbert Lectures, on "The Reformation of the Sixteenth Century," in the series of sixpenny reprints. A new and revised edition of the Rev. Joseph Wood's "The Bible, What It Is and Is Not," the Rev. W. J. Jupp's "Religion of Nature and of Human Experience," The Essex Hall Lecture on "The Making of Religion," by Dr. Crothers; a second volume of twelve sermons, by as many Unitarian ministers, a companion to last year's volume; a substantial volume entitled "Memorable Unitarians, being a series of Brief Biographical Sketches" (which begins with Ulphilas and ends with James Martineau); a revised and enlarged edition of the "Record of Unitarianism," the Rev. F. B. Mott's "Short Unitarian History," and a new issue of valuable Unitarian facts, the first twenty-four of which are also gathered up into two handy volumes with the titles: "What do Unitarians Believe and Teach," and "Religion and Theology of Unitarians." Among the publications of the Sunday-school Association have been a new edition of the Code Book, Miss J. E. Brown's "George Smith of Coalville," the Rev. Alfred Hall's "James Martineau: The Story of his Life," and his summer session lecture on "The Moral Teaching of James Martineau"; also "The Children's Hour," by Miss F. E. Cooke, a collection for the most part of her contributions to the "Children's Column," of THE INQUIRER.

The Van Mission.

The successful launching of the Uni-

tarian Van Mission has been a great interest of the year. To the Missionary Conference in Manchester the credit of this new departure is due, and especially to the Rev. T. P. Spedding, to whose earnest zeal and organising ability the success of the first season's work has been largely due. From the middle of May until early in October the Van was in the field in Lancashire and Yorkshire, in charge of Mr. Bertram Talbot, and served by a constant succession of ministers and other helpers. The response was such that the fire has kindled, and an unexpected number of men have proved their capacity for such an open air ministry. There is promise of four vans for next year. The British and Foreign Unitarian Association has undertaken the responsibility of the growing work, and has appointed Mr. Spedding, Field Agent, to take charge of it and other missionary operations.

Other missionary efforts have included services at Ilford, Wimbledon, and West Kirby, and summer services at Douglas, Windermere, and Harrogate. The newly formed congregation at Newport, Mon., has made good progress, and a vigorous effort is being renewed to establish a congregation at Blackburn.

New Buildings.

The year will be memorable in Aberdeen for the opening of the fine new church in Skene-street. New churches have also been opened at Acton and Ansdell, Pontypridd and Capel-y-fadfa, and at West Bowling, Bradford, where a new home was needed by the Rev. W. Rosling and the members of his congregation, who seceded with him from the Ryan-street Congregational Church. Mr. Rosling has received a cordial welcome into the fellowship of Unitarian ministers. A school-church has also been opened at Attercliffe, Sheffield, and new school buildings at Padiham, Walthamstow, and Mountpottinger, Belfast. New churches are building at Ashton and Sychbant (Cardingshire).

Centenary and Other Celebrations.

The Padiham building was a memorial of the centenary, which was happily celebrated, as was that at Newchurch, in Rossendale, both congregations having had their origin in the movement which arose from the expulsion in 1806 of Joseph Cooke, of Rochdale, from the congregation at Lye also celebrated its centenary, and Rotherham a bicentenary, while at Norwich the 150th anniversary of the opening of the Octagon Chapel was kept. Two jubilees of present church buildings were at Bank-street, Bolton, and St. Vincent-street, Glasgow. The ninetieth birthday of the Rev. J. K. Montgomery, of Chester, and the eightieth birthday of the Rev. S. A. Steinthal, of Manchester, were made the occasion of warm demonstrations of honour and affection. The Rev. Charles Hargrove completed this year thirty years of ministry at Mill Hill Chapel, Leeds, and the Rev. A. N. Blatchford forty years at Lewin's Mead, Bristol.

Ministerial Changes.

There have been again a large number of ministerial changes during the year.

The Rev. F. E. Millson, after thirty-four years of service at Halifax, has retired, as have also the Revs. W. Mellor from Huddersfield, and John Fox from Hunslet, Leeds. The Rev. Douglas Walmsley has resigned the First Church at Belfast, the Revs. Edward Parry, Ilminster, W. Lindsay, Christ Church, Nottingham, and F. Wood, Sunderland. The following removals have taken place: the Revs. A. H. Thomas from Stourbridge to the Great Meeting, Leicester; J. Ruddle, from Chorlton to Stannington; A. C. Fox from Glossop to Moss Side, Manchester; J. B. Higham from Wolverhampton to Park-lane, Wigan; H. E. Haycock from Chester to Halliwell-road, Bolton; E. G. Evans from Chesterfield to Dukinfield, and H. S. Tayler from Dukinfield to Chesterfield; F. H. Vaughan from Hull to Mansfield; Jenkin Thomas from Rawtenstall to Glossop; H. Dawtrey from Sheffield to Broughton, Manchester; Eustace Thompson from Bermondsey to the Stanhope-street Mission, Belfast; J. A. Shaw from Newchurch to Wolverhampton; W. E. George from Swinton to Chorlton; E. A. Voysey from West Bromwich to Northampton. Further settlements have been:—The Revs. C. A. Ginever at Dover; R. Finnerty at Portsmouth (he goes to Ilminster), T. R. Skemp at Southampton, T. A. Gorton at Moseley, Birmingham, F. Hankinson at Kentish Town, A. Farquharson at Maidstone, C. Sneddon at Kirkcaldy, H. E. Perry at Denton, C. E. Reed at Ringwood, J. Islan Jones at Accrington, Edgar Lockett at Banbridge, S. S. Brettell at Darlington, Dr. J. Ewart at Stourbridge, D. J. Evans at Chester, Jesse Hipperson at Bermondsey, H. McLachlan at Hunslet, and as assistant to the Rev. C. Hargrove at Mill Hill, Leeds; J. M. Connell at Bury St. Edmunds, Douglas Hoole at Garston. Coming changes are the Revs. Simon Jones from Pontypridd to Swansea; W. Whitaker from Cardiff to Hull, W. Wooding to retire from Stoke Newington Green; and T. P. Spedding from Rochdale to become Field Agent to the British and Foreign Unitarian Association.

OBITUARY.

The year's obituary includes the names of the aged King Christian IX. of Denmark and George Jacob Holyoake, veteran reformer and the historian of Co-operation; Henrik Ibsen and Albert Réville; Thomas Hornblower Gill, the Rev. G. Matheson, hymn-writer, Mr. A. M. Dose, a leader of the Sadharan Brahma Samaj, in Calcutta; Mr. Alfred Beit, J. L. Toole, and Sir Sydney Waterlow; Mrs. William Grey, Miss Maitland, Principal of Somerville College, Oxford, Mrs. McLaren (John Bright's sister), and Lady Campbell-Bannermann. Science has lost Professor Currie, who discovered radium; Art, Sir Wyke Bayliss, President of the R.S.B.A., and Literature, Dr. Richard Garnett and Mrs. Craigie (John Oliver Hobbes). From the world of politics, Mr. Richard Seddon, Prime Minister of New Zealand is gone, and also Michael Davitt, Colonel Sanderson, and Sir Wilfred Lawson; from the Church, Lord Alwyne Compton, late Bishop of Ely, Dr. Gott, Bishop of Truro, Dr. Bickersteth, the late Bishop of Exeter; and Principal Rainy, the first Moderator of the United Free Church of Scotland.

From the Fellowship of our Churches we have lost William Colfox and David Ainsworth, former Presidents of Manchester College, Oxford, and the latter also of the British and Foreign Unitarian Association; Edwin Clephan, also a past President of the Association; G. Carslake Thompson, F. Angier Harrison, Arthur Curren Briggs, Wybert Reeve, Dr. John Cameron, of Liverpool, and Basil Martineau; Miss Emma Taylor, of Starston, Miss Teschemacher, Mrs. Cash, Mrs. Sydney Courtauld, Mrs. Robert D. Holt, Miss Emily Booth, Mrs. George Buckton, Mrs. Frederick Nettlefold; and the wives of four of our ministers, Mrs. Joseph Wood, Mrs. Albert Thornhill, Mrs. G. L. Phelps and Mrs. Matthew R. Scott.

From the roll of our ministers we have lost the Revs. J. Bevan, J. J. Bishop, J. F. K. Kennard, Thomas Leyland, Richard C. Moore, J. A. Newell, A. Stradling, and H. Kelsey White; with whom we may well reckon Herbert Rix, and also the Rev. W. Brunton, who ministered for many years in America, but was formerly a student of the Home Missionary Board, and the Rev. John Crawford Woods, the first minister of the Unitarian Church in Adelaide, South Australia. Veterans these for the most part, but among them were younger men, for whom one might have hoped long years of service. They bid us keep our lamps burning, and at the same time, not to forget that greater fellowship, of which we also in humility and faithfulness must pray to be found not unworthy.

THE RELIGIOUS LITERATURE OF 1906.

It would be wiser probably to give some estimate of the religious literature of ten years ago than to attempt to say anything about the books of the last twelve months. We are too close to the latter either to detect general tendencies or to appraise intrinsic values. Still, as the reviewer yields to the invitation to cast his eye backwards and to record what he has seen on his literary travels during the year, certain impressions begin to take definite shape in his mind. These impressions must not be taken as final verdicts. He cannot tell whether after the lapse of years with an enlarged experience he may still desire to return to the wayside shrines which have seemed very pleasant to him, still less whether the dull wide-spreading land—an unexpected fascination of colour and line to a more practised eye. But one thing he knows, namely, what he has felt himself; and if it happens that he has been startled by the spell which some book great in thought and style has cast about him, he will be eager to share his discovery. It may be the dulness of my own critical faculty which prompts the confession that I have no such discovery to announce: I see in retrospect a very few books which I have read with real interest. I see a long series of books which represent much conscientious labour which wins our respect, and the conventional intellectual equipment of the modern theologian which deserves our pity. I see piles of books, with the firelight glinting off their bright covers, to which the reviewer sets himself down stolidly, deaf to the appeal of the poets and sages on his shelves, while he seeks, often

vainly, for some grains of gold amid the vast heaps of sand. One of our chief literary *desiderata* is a lethal chamber for books. It should be so contrived that only what is needed by the world because it is beautiful or robust can survive, while everything else is reduced at once to the little heap of dust which we are told will be the fate of most modern books at the end of a hundred years. Every publishing house should be compelled by law to submit its highly advertised wares to the severe kindness of this lethal chamber before they are allowed even to come into the hands of the patient reviewer. What a saving it would involve of temper and brains. What pleasant spaces of life would be rescued from the clutches of poor novels and weak theology. How quickly men would recover the lost art of reading quietly and thoughtfully. How eager we should be to forget the evil days when feeble books were puffed with the vulgar persistency of patent medicines, and popular authors vied with professional athletes in the art of self-advertisement. But meanwhile, the Editor reminds me forcibly that I am not keeping to the path marked out for me; so I commend this first sketch of a book-lover's Utopia to the ingenious imagination of Mr. Wells, and return to the matter in hand, which is the religious literature in this year of grace 1906.

In the paragraphs which follow only a few of the more significant books in each department are mentioned, and no attempt is made to cover the large field of foreign literature, except in the case of translations into English.

For most of the more radical critical and constructive work we are still largely dependent upon Germany. The reason for this may be the greater freedom of the faculties of theology in the German universities from the confessionism of the churches. With us every theologian bears a denominational label, and everything he writes is judged by its conformity to his ecclesiastical atmosphere. A translation of a book, which comes to us from Berlin or Leipzig or Jena, is welcomed on its merits, and discussed as a contribution to knowledge or critical theory. Precisely the same opinions set forth by an English writer with equal scholarship and ability are treated as the result of sectarian animus, unless he has the good fortune to belong to one of the large and popular churches. Nobody thinks of calling him a Unitarian, but the label is ready instantly in order to disparage in the popular mind similar or perhaps less extreme opinions on criticism and history, when they are brought forward by the Principal of Manchester College. The result of this state of things is that our original thinkers, who have no confessional interest to serve, are discouraged. They know that they have no public, and that books over which they may have spent years of labour will have no chance of receiving the kind of recognition which is accorded at once to those, of precisely the same stamp and colour, which come to us from Germany. During the past year three historical studies of the life of Christ have appeared, and they are all translated from the German. There has been the vigorous and illuminating little book on Jesus by Bousset; Nathaniel Schmidt's much

longer and more elaborate book on "The Prophet of Nazareth" has also appeared; and lastly, "Jesus," by Arno Neumann. The last volume has an additional value on account of the long preface contributed by Professor Schmiedel, in which he makes a vigorous reply to the rather stupid misunderstanding of his remark in the *Encyclopedia Biblica* about the nine undoubtedly genuine sayings in the Synoptic narrative.

Among other books dealing directly with the New Testament writings the two new volumes in the Theological Translation Library should be mentioned. Weinle's "St. Paul" is an interesting and living book, which has had the advantage of a good translator. St. Paul lives in these pages as a real man. Personality is not eclipsed by theological tendencies. The other volume is the first instalment of Pfeiderer's "Primitive Christianity," which is devoted entirely to St. Paul. In clearness of historical presentment it is inferior to Weinle, and it is still far too much involved in the methods of criticism, the abstract and theological attitude towards primitive Christian history, which were fashionable in the author's youth. Pfeiderer does not go so far as to say that St. Paul was the inventor of Christianity, but his attitude does a good deal to encourage that most amazing of historical heresies. A welcome corrective to this too abstract and formal method is supplied by Sir William Ramsay's recent volume, "Pauline and other Studies." It is brimming over with archaeology and first hand knowledge of Roman provincial government, all conveyed with the incisive pen and the too ready scorn for the mere literary student, which we know so well. The essay on the statesmanship of St. Paul is particularly good, but the opening chapter, on "Shall we hear evidence or not?" shows that the hand of the author is more practised in telling the story of an inscription than in philosophical and doctrinal discussion. While the bulk of the volume is devoted to Pauline questions it contains as well several essays, which give fascinating glimpses into the indigenous religious life of Asia Minor at the time when it was blending with Christianity. Here we have Sir William Ramsay, at his best, with his close contact with the original sources, and his instinct for all the fresh clues which are supplied by fragments of papyrus or mutilated inscriptions or the remains of ancient buildings. It gains its ground, only it seems to increase in the bulk and minuteness of its learning, and to be content in consequence to exist chiefly for a very small group of specialists. Professor Briggs has issued the first volume of his massive commentary on the Psalms. It is excellent in its thoroughness and commands our distant respect; but it leaves the mind with a vague wonder whether it succeeds in bringing us at all nearer to the heart of the simplest and most exquisite religious lyrics which the world has known. Dr. Swete's edition of the Apocalypse gives the Greek text with a critical apparatus and a full commentary. It is perhaps a little conventional, and its usefulness would have been increased if more had been made of the illustrative material from Jewish apocalyptic literature, and there had been some attempt to deal frankly with the religious difficulties of the book for readers

of the present day. I may mention also in this connection the massive "Dictionary of Christ and the Gospels," the first volume of which has just appeared. It is an elaborate example of the art of book-making. Dr. Hastings has discovered that his gift lies in the direction of organising dictionaries, and he claims that in his new venture he has entered upon an original field. The result is a highly artificial production. What is really needful has been given already in the Dictionary of the Bible. To make every word, every passing phrase, every different shade of spiritual meaning in the Gospels into a peg upon which to hang an article in a dictionary is in reality to destroy their simplicity, their naturalness, the genuine depth and power of their religious inspiration. In addition to this the writers are a strangely assorted company, and many of them trespass far beyond the bounds of ascertained knowledge into the curiosities of speculation. In one article, for instance, we are told that virginity is higher than the married state because it is the condition of the holy angels. This sort of thing does not help us in any way to understand either Christ or the Gospels.

There is a tendency, which I think is growing in strength, to turn away from the historical and literary criticism of the Gospels to an examination of their ethical teaching, firstly in its original meaning and secondly in its practical significance for modern life. For many men the fundamental Christian problem is no longer a doctrinal or metaphysical one at all. They want to know, what did Jesus actually teach? and is his teaching applicable in any real way to my life? This new ethical attitude is calling into existence a number of books engaged in the task of attack or defence. Mr. Garrod's volume, "The Religion of all Good Men and Other Studies in Christian Ethics," is one of them. It is clever and provocative, quite too confident and sweeping to be true; but it should be read, for it represents an attitude of mind which has to be reckoned with and treated with respect. On the other side there is Professor Peabody's excellent and moderating book on "Jesus Christ and the Christian Character," which appeared so late in 1905 that it may be included very fairly among this year's books. I should like to call attention also to the ~~new~~ ^{new} ~~George Trevelyan's~~ ^{new} ~~book~~ ^{book} ~~on the teaching of the~~ ^{book} ~~Lord's Prayer of remarkable beauty and~~ ^{book} ~~spiritual depth.~~ ^{book} But if on the one side it joins hands with the ethical movement which I have just mentioned, it belongs on the other to the movement of doctrinal reconstruction with the new emphasis on experience and the "will to believe," to which even the most conservative of churches has to open its doors. The controversy between the scientific and historical attitude to the world and traditional dogma is as acute within the Roman Catholic Church as beyond its borders. Mrs. Wilfrid Ward's fine novel, "Out of Due Time," is full of this problem of faith and motion, and Protestant readers may learn much from the conflict which it describes with insight and sympathy. Mr. Inge has published a little volume of addresses to Cambridge

undergraduates called "Truth and Falsehood in Religion," which deals with the same question. Like everything he writes, it is broad-minded and stimulating. It contains a noble plea for the rights of the intellect in religion but it all becomes a little baffling when we are asked to fit this strong individual thought into the framework of the Anglican Prayer-book. A book by the Rev. D. S. Cairns or "Christianity and the Modern World," should be mentioned as well. He is apparently more conscious than many writers that a problem of immense magnitude really exists, and that no re-arrangement of traditional conceptions will meet the case; but when he attempts the work of reconstruction, he falls back with fatal ease upon the entrenchments of his inherited creed, and allows himself to juggle with words and ideas borrowed from science or philosophy without any adequate intellectual analysis. Notwithstanding this defect, the book contains many suggestive points of view, and amidst many dilettante performances must be recognised as the work of a thinker.

In the wide field of ecclesiastical history there is not much to record. We have had Dr. Bigg's pleasant "Wayside Sketches," and the first volume of Dr. Lindsay's substantial "History of the Reformation" in the International Library. The Life of Griffith John, of China Mission fame, and "Wesley and His Century" by the Rev. W. H. Fitchett, who has turned aside from "Deeds that Won the Empire" to tell the story of a spiritual Empire-builder, are both welcome additions to popular biography. A book for which we cannot predict many readers, though the few are to be congratulated, is the first volume of a collected edition of the "Letters of Erasmus" in the Latin text, edited by Mr. P. S. Allen. For Franciscan students there is the welcome gift of a critical text of the two lives by Thomas of Celano, for which they have waited so long. Thomas may not have been a faultless historian, but his work is worthy of the care which has now been lavished upon it, and we owe it to him to remember the request to his readers with which he closed his book, "ut coram Deo mei meminerint peccatoris." In the history of religious thought "The History of English Rationalism in the Nineteenth Century," by A. W. P. ~~should be mentioned for those~~ ^{should be mentioned for those} ~~one-sided, and with it, though not at all~~ ^{one-sided, and with it, though not at all} ~~in the same rank, the very small book~~ ^{in the same rank, the very small book} ~~by Goldwin Smith, called "In Quest of~~ ^{by Goldwin Smith, called "In Quest of} ~~Light," with its insistent and yet~~ ^{Light," with its insistent and yet} ~~baffled yearning for a sure and certain~~ ^{baffled yearning for a sure and certain} ~~hope of immortality. But quite the most~~ ^{hope of immortality. But quite the most} ~~noteworthy contributions in this depart-~~ ^{noteworthy contributions in this depart-} ~~ment have come to us from secular~~ ^{ment have come to us from secular} ~~literature in the Memoir of Henry~~ ^{literature in the Memoir of Henry} ~~Sidgwick, and the Life and Letters of~~ ^{Sidgwick, and the Life and Letters of} ~~Leslie Stephen. I refrain from trying to~~ ^{Leslie Stephen. I refrain from trying to} ~~characterise either of them. They should~~ ^{characterise either of them. They should} ~~both be read and pondered, especially by~~ ^{both be read and pondered, especially by} ~~the clerical mind.~~ ^{the clerical mind.}

I have left two books intentionally to the last. The first is Dr. Abbott's "Silanus the Christian," a fine imaginative study of the conflict of the higher paganism with the growing power of the Gospel. Incidentally the book is full of

subtle and acute exposition of the Gospel narratives, but its central interest is in the study of a human soul in its inner conflict, and the final transference of its loyalty from the cold self-contained ethics of Stoicism to the grace and love of Jesus Christ. No disagreement with Dr. Abbott in details should be allowed to obscure the literary excellence of his work, or the convincing power with which he has brought his readers face to face with the central truth of the Christian Revelation—"our religion is a person—and nothing less." The other volume is the Interlinear Bible, a marvel of typographical skill issued by the Cambridge University Press, with a view to facilitating comparison between the Authorised Version and the Revised. It is not comment or exposition that is given to us, but the actual text of the Scriptures. It reminds us forcibly of the existence at the centre of the critical movement of the Sacred Volume itself; and it recalls us to the Christian duty, too often neglected in our devotion to inferior theological and literary interests, to read and ponder for ourselves.

Such is our record for another year, and some of the impressions which it leaves upon the mind of one reader who is too fond of books not to wish to be fair to them. It cannot be said that it contains much that is either very original or stimulating. We still hug the shore, and are deaf to the voice which bids us launch out into the deep. In one of the brilliant letters which his daughter has just given to the world Lord Lytton speaks of the tendency of the English mind, both in religion and politics, to stick to "the little side of great things." Perhaps there is nothing which our theology needs more than to be emancipated from this too fond attachment to the little side of great things.

W. H. D.

THE LATE PROFESSOR WREDE.

DR. WILLIAM WREDE, Professor of Theology in the University of Breslau, died on November 23, after a long and severe illness, in his forty-seventh year. His death is a sad loss not only to German scholarship, but to New Testament study in general. He stood in the first rank of critics, and had an intellectual and moral power of detaching himself from prejudices and of scientific biblical students. Scholars who felt compelled to contest many of his conclusions could not withhold admiration from his sincerity and his zeal for truth. They profited by the fineness of his critical conscience, and delighted to cross swords with so chivalrous an opponent. His work was free from every mean or personal aim; the truth, whatever the truth might turn out to be, was the one object of his search.

Dr. Wrede's first considerable work was an investigation of the First Epistle of Clement. He has written with insight and force on the attitude of Jesus towards the Messiahship in the Gospel of Mark. It is, however, as a Pauline critic that he is best known, and his "Paulus," in the well-known series of Religionsgeschichtliche Volksbücher, gives in admirable form, at once clear and condensed, his views on the

relation of Paul to Jesus, the Christian community of the first century and the subsequent Christian Church.

The book consists of four chapters, which deal with Paul as a man, with his work, his theology, and his place in Christian history. An account of the early life of Paul, like that of the early life of Shakespeare, means the setting of very few settled facts in due and luminous relation to the conditions of the world in which he lived. This is a task which demands an exact and wide acquaintance with the complicated life and thought of Cilicia and Syria under the early emperors, and a keen imagination, held sternly in hand by a sensitive veracity. Dr. Wrede's purpose is not biographical; it is not the events of Paul's life, but Paul himself, in his intellectual, moral and religious character, that the writer would depict. He has therefore a source which is denied to Shakespeare students, namely, a series of letters by the subject of his inquiry. (Dr. Wrede accepts as genuine 1 Thess. Gal., 1 and 2 Cor., Romans, Col., Philemon and Phil. Unlike Vischer, whose "Paulus-briefe" appears in the same series, he rejects 2 Thess. and Eph.) But these documents all belong to the second period of Paul's life, and are extremely difficult to use without misconception, either through traditional misinterpretation or through defect of sympathy, itself due to lack of knowledge. Dr. Wrede could not allow himself more than 23 octavo pages for his presentation of an intense and intricate personality; and this chapter, in its compression, its clearness, its vivid realisation of remote ways of thought and feeling, is a brilliant piece of work.

The second chapter exhibits the same qualities. The nature of Paul's work, the conditions under which it was done, the degree of its success and its reflex influence on Paul's own character and attitude, the relations of the Gentile church to the community at Jerusalem, the lightning-storm of polemic under which the enormous task was carried through, are brought convincingly before our consciousness. We are enabled to sympathise—as we do in some of Browning's poems—at once or alternately with directly opposite causes and champions, with Paul and his denouncers, with strong brethren and weak, even with "false brethren privily brought in." But in spite of our natural beauty of Jesus, and the uneasiness with which we listen to his bitter and vindictive language, we cannot help being partisans of the great subverter. He wrenched a treasure from the hands of a small and jealous nation to bestow it on mankind; and if in the process it suffered damage at his violent hands, the hurt was not irremediable. After many centuries we are at last beginning to restore it to its old perfection.

The main task to which this little book is addressed is the exposition of Paul's theology, in the 42 pages of chapter III. At the outset our author pens a solemn warning. "The reader who desires to follow us is expressly asked to clear his mind, as completely as he can, of all the conceptions which he may happen to entertain of Pauline doctrine. Among the

countless members of Christian churches who believe that they share Paul's views there is to-day not one who could be said really to understand them in the sense in which they were meant. And the same thing is true of those who take up a position more or less hostile to Paul. Those who approximate to a correct apprehension of them are, at most, a few members of certain small communities. And to one who half understands Paul it is much harder to make his doctrine clear than to one who does not know him at all."

This caution is by no means superfluous. Few people are effectively conscious of certain main elements in Paul's view of the world; and even of these only a small minority realise their bearing upon one another, and their total effect on his Christology. And only those who understand the whole doctrine, as a closely articulated system, are able to understand fully any part of it. In order to do this we must adopt beliefs and ways of thinking which are widely remote from those to which we are accustomed. We must hold as a simple, literal matter of fact the existence of a populous angelic and demonic world. The "thrones, dominions, principalities, powers, elements of the world" of Paul's epistles are not, as the wording of our version suggests, poetic coinages or rapturous rhetoric, but real beings, as real as Christ himself, who is their head (Col. ii. 10). Their attitude towards man is, on the whole, hostile, and their influence malign. This conception, though strange, is not difficult; the sympathetic acceptance of Paul's thought regarding death, sin, the flesh and the law is a much harder task. To Paul these are no mere generalisations of phenomena. They are real, active powers having the inevitable force of what we call laws of nature, and the positive malignity of a living will. Paul speaks of them continually as if they were persons, and intends no figure of speech. He is not personifying, for the distinction between personal and impersonal powers in the spiritual world is no part of his thought. In 1 Cor. xv. 24-26 we are told that Christ shall in the end abolish all angelic and demonic lordships; all rule and authority and power, and so deliver up to God an undivided kingdom; and that the last of these enemies to be destroyed will be death. It is easier for us to follow Paul here, and in his similar expressions about the flesh. Sin is, to him, a power which lords over flesh, or works in intimate alliance with it, so that to be in the flesh and not be subject to sin is impossible. We should write these words with capital letters. Sin, Death, Law, operate upon us; we do not bring sin into existence by sinning; the fault we commit is but an effect of the tyranny of sin over us.

Then comes a more difficult conception still, to assimilate which we must throw logic away, namely, the extension of what holds good of the first of a series to every member of that series. Adam was the first man, and Adam's subjection to Flesh, Sin and Death is therefore true of every subsequent man. Christ, becoming flesh, and thereby subjecting himself to Sin, Law and Death, inaugurates a new series of men. At the moment when, by dying,

he yields to the utmost which the powers of this world can inflict, he also overcomes them, by passing into a state of existence beyond their sway. Therefore all men who, by belief in Christ, enrol themselves in the new human series, become victors over angels, demons, and all the powers of this world, including Death.

Dr. Wrede enables his readers to master these Pauline conceptions, and to realise the flood of light which they throw upon the whole of his Christology. He passes on, after a fuller examination of Paul's doctrine to the question how Paul reached his conception of Christ. After dismissing the thought that it could have arisen out of an impression of the personality of Jesus, and others which make this pre-existent Christ an invention (or discovery) of Paul's own mind, our author adopts the remaining alternative. Paul believed in such a celestial being, in a divine Christ, before he believed in Jesus. Professor Wrede points to anticipations of Paulinism in Jewish Apocalyptic literature, and does not attempt to carry us further back. But the extraordinary coincidences between Pauline Christology and the mystic teaching of the thiasis had been perceived by many scholars even before the great affinity existing between different mystical cults, and their wide diffusion among the orientated Greeks, and later throughout the Roman Empire, had been evidentially established. It seems now hardly too much to say that Christianity won its way along the lines of this affinity, which is typified in the Liturgy published by Dieterich. The Imperial religion, like the emperors themselves, was established by the army; and its victory over Mithraism, which was in the third century its most formidable rival, may plausibly be ascribed to its association with an undoubtedly historic figure, the gracious figure of Jesus of Nazareth, instead of with a mythical Persian deity. This association, the focusing together of thiasotic mysticism and Messianic Judaism in the person of Jesus Christ, was the work of Paul. How was he led to this world-shaking synthesis? Were Mithraic or similar ideas and feelings already a living leaven, not only in Hellenistic but also in Judæan and even Pharisaic circles, before Pilate washed his hands of innocent blood, and that marvellous week gave birth to the Christian Church? If so, Paul was but the boldest voice and fiercest spirit in an intrinsically Jewish round his mission was but the carrying of Jewish polemic into a world-wide arena. Or was Paul the originator of his own Christology in the sense that its two elements, Pagan and Jewish, were first united in him? The evidence is as yet far from adequate to an answer; but so far as it goes, it seems to show that there is some truth in both suppositions. Paul was not a sudden, unheralded apparition. There had been a work of preparation in Judaism. But he was the first to entertain and proclaim the new, composite gospel in its perfect assimilation, with certainty, enthusiasm and unparalleled devotion in attachment to the faith that Jesus was the Christ. Professor Pfeiderer in his "Entstehung des Christentums" suggests that Paul had been influenced by Mithraic ideas in Antioch. Why not in Tarsus?

The nature of his faith—its absolute conviction, its deep-rootedness in the very essential soul of the apostle—seems to point back to the seed time of boyhood or early youth. Picture him as a young Pharisee, in a family invincibly Jewish and orthodox, but reared in a city where those mystic ideas—by no means incompatible, be it remembered, with his own faith,—were presupposed in all the more earnest talk of the cosmopolitan inhabitants. Picture him gradually and unconsciously shaping amid these influences, his figure of the ideal Christ. Then leap to the moment on the Damascus road, when he reaches the conviction that this ideal is realised, that Jesus is the Christ, the Son of God, the conqueror of death, the redeemer of mankind.

I have strayed a little beyond my theme, but not without warrant. I have but followed up a little way one of the thoughts which this short book, by one whose work on this side is now ended, irresistibly suggests. It is much to be hoped that the translation which already exists in English will shortly see the light. It will, I doubt not, awaken in many hearts a deep regret that the gifted young professor at Breslau was so early called away.

E. W. LUMMIS.

THE BOOK OF PSALMS.*

THE volume before us belongs to the series of international commentaries on Holy Scripture, and is to be followed by another which will complete the work. Certainly if unwearied labour continued through a long series of years entitle a man to speak with authority, Dr. Briggs may claim the attentive consideration of scholars for all he says. He has been toiling at the critical interpolation of the Psalter for about forty years, and has constructed a special lexicon of the Psalms which is based on an emended Hebrew text, and which he hopes to publish shortly. It must be confessed that Dr. Briggs does not furnish the student with easy reading. This volume consists of about 400 pages, mostly in small print and crowded with references. The bulk would be greater still were it not for the free use of abbreviations which at first are a little puzzling. The Psalms are considered from every side. The minutest points of grammar are carefully examined: the in full; and the introduction tells us as much as can be known about the way in which the collection was formed, about the ancient versions and the history of the Hebrew text. Some may be inclined to complain that the work reaches inordinate length, and there is no doubt reason for such an opinion. Still, it is well to know that we are acquiring a library of Biblical exegesis as full and accurate as anything which Germany can produce.

Dr. Briggs' position may be described as that of a moderate and learned conservative. One advantage of this attitude is that it enables us to get a clear idea of the critical results which may be fairly

considered as established and generally admitted by competent judges. Dr. Briggs sets aside the titles of the psalms as quite worthless, if we are trying to determine questions of date and authorship, though they may be, and sometimes certainly are, of great value as indicating the special collections which coalesced into our present psalter. For example, the title "Of David," or "By David" which occurs at the head of 74 Psalms clearly shows that there was a special hymn-book which, for some reason or other, bore David's name, and this view is confirmed by the words appended to Psalm lxxii., "The prayers of David the Son of Jesse are ended." So we cannot doubt that at one time separate collections existed belonging to the Sons of Korah, or bearing the name of Asaph. There were also booklets in which the word Elohim (God) was substituted for Jehovah, and again there was a little psalter for pilgrims who went up to keep the feasts at the temple on Mount Zion. It is quite another thing to infer that a psalm was actually composed by David because it bears his name in the title. Take, for example, Psalm iii., the very first which bears David's name. Who can believe that such a poem, which makes reference to persecution and desire of vengeance in the most general terms, was really written as the inscription declares, by David fleeing from his son Absalom? Add to this that the titles vary seriously from the Hebrew in the Septuagint, and in the Syriac Peshitta. Further, it may be taken for granted that some psalms are very late and belong, indeed, to the Maccabean period. Dr. Briggs considers some five psalms to be Maccabean, a number which will fail to satisfy many English and foreign scholars, but which at least concedes the principle that the psalter was open to additions as late as the second century B.C. Again, Dr. Briggs admits grievous corruption in the Massoretic text. The fact is proved abundantly by a comparison of the Hebrew text with that of the Septuagint, and still more decidedly by the double and discrepant text which the Hebrew Bible itself furnishes. Thus, 2 Sam. xxii. is repeated with marked variations as Psalm xviii., and we learn the same mistrust of the fidelity with which the text has been transmitted if we set side by side Psalm xiv. with its repetition in an altered form as Psalm liii.; or examine the relation of Psalms lvi. 8-12 to cviii. 1-6; and of ix. 7-14 to cviii. 7-14. Lastly, it is to be observed that the main features of Hebrew metre are now understood. No doubt much remains to be done. Yet we know that a Hebrew line is made up of so many beats or accented syllables, and that the lines are bound together in strophes, so that we have distichs, tetrastichs, &c. It is significant that Dr. Briggs' scansion is not very different from that of Duhm, though they seemed to have worked in complete independence of each other. Nevertheless, it is necessary to remember that many details of Hebrew metre, especially such as are connected with the arrangement in strophes, are still very obscure. Hence it is only with the utmost caution that the supposed laws of Hebrew metre can be used for the emendation of the text.

Most editors, as it seems to us, not excepting Dr. Briggs himself, have gone a great deal too far in forcing the Hebrew text into accordance with their own conjectural theories on metre. The laws of Greek choric metre are much better known than the metres used by Hebrew psalmists and prophets. Yet even in the emendation of Greek choric odes on metrical grounds great caution is needed. "Greek choruses," as Professor Jowett has said ("Republic of Plato," by Jowett and Campbell, vol. ii. p. xxvi.) "have a rhythmical rather than a metrical character. And the transitions from one rhythm to another are so frequent, that there would generally be great uncertainty as to the corruption of a line in which the metre alone appeared to be at fault." Of course, in Greek drama, much help is to be got from the correspondence of strophe and antistrophe. We have very rarely any such help in the study of Hebrew metre.

Dr. Briggs, as we have said, is a conservative critic, though he never allows his conservatism to become unreasonable. He is evidently actuated throughout by a genuine love of truth and respect for the evidence of facts. His chief error, as we venture to consider it, is one which he shares with critics of the radical school. Like them, he tries to decide questions which are, in fact, insoluble. He assigns with considerable confidence psalms to particular dates. He believes, for example, that certain psalms were probably written by David, or at least belong to the period of the early monarchy, and assigns others to the time of the later monarchy and the exile; others to the late Persian, and some few to the Maccabean age. For our own part we can see no adequate means for determining the date of particular psalms, except in a vague and general way. That some psalms are Maccabean we do not doubt; but Duhm does not convince by his bold statements that one psalm belongs to the time of Alexander Jannæus, that another was published as a manifesto of the Sadducee aristocracy, that a third was written in the interests of the Pharisees. The psalms speak of affliction and of victory, but they give us little help if we desire to know the precise circumstances in which the psalmist was placed. Close personal references would obviously unfit a psalm for public use, and if they ever did exist in the original text, later editors and compilers would probably strike them out. So we know of the Jews at this period, and the answer must be, "next to nothing." As for Davidic psalms, Dr. Briggs himself feels, that even the eighteenth psalm, the only one which has any real attestation of its Davidic authorship, contains "late doctrinal conceptions," particularly the assertion of absolute monotheism: He admits that the psalm, as we have it, cannot be earlier than the late Persian or Greek period. He contends, however, that when we have removed two long glosses, v. 21-24 and 25-28, with other minor ones, the rest may be Davidic. Even then he hesitates and suggests that after all the poem may have been written by one who entered by "historic imagination into the experience of the heroic king." Dr. Briggs gives little information

* "A Critical and Exegetical Commentary on the Psalms." By C. A. Briggs, D.D., D.Litt., Professor in the Union Theological Seminary, New York; and Emilie Grace Briggs, B.D. Vol. I. (T. and T. Clark. 10s. 6d.)

on the views held by modern scholars on the date and authorship of the Psalms. Had he done so, his readers would have seen how small is the measure of agreement actually attained. It is difficult to avoid regarding most work of this kind as a waste of ingenuity and labour.

W. E. ADDIS.

SOME PROSE WRITINGS.*

THE book is happily named. Its title suggests a set of pieces in prose written as aimlessly and as free from constraint as some of Burns's poems were, those to which he referred when he said, "an aim I never fash, I rhyme for fun."² It also suggests, perhaps, that some other of the writer's pieces are or might be in verse. If there is nothing in the volume specially adapted to confirm this latter suggestion, there is also nothing incompatible with it. Indeed one who thinks so freely, and writes so briskly might be the better at times for the discipline of metre. In prose a man may not only utter thoughts that are far from being in tune with the infinite, he may so utter them as not to keep time with the things that are finite. He may be before or behind, above or below, anywhere except in company with his fellows. In verse a man (any man except Walt Whitman) has to keep time with other men. If we do not know the words he means to speak we can see what metre he intends to put them into; and if they stumble or walk lamely in his verse we have excellent patterns before us to show him how he should have made them run. But, however, these writings are prose, and there is hardly a limit that can be set to the freedom of the man who uses this form of communication. He may talk to us reasonably like Emerson, swear at us, and smite us like Carlyle, he may stifle us with overwhelming demonstrations like Macaulay, or leave us wandering where he might have led us if he had kept on like Coleridge. Only one thing is absolutely necessary, by some means or other, by the subjects he treats or by his skill in treating them, by some information that he has to tell or by his odd way of reminding us of what we knew, in some way he must make himself interesting, and never expose us to the temptation of going home before he has finished his sermon. It is only right to say that the necessary condition. Whether he tells us anecdotes of Coleridge or makes relentless but by no means groundless criticisms of Tennyson, whether he talks of the Devil and Dr. Faustus, or whether he head his pages with the words "The Subject Continued," he keeps us awake; he has something to say, and what he says is worth hearing either for itself or at the least for his manner of saying it.

Meantime a little restraint would be good sometimes for the liveliest of men. Criticise Tennyson by all means, and let "C-c-c-oleridge have his joke" as Lamb desired, but it is a sort of rudeness even yet, after all these years, to rattle off the instances of Dr. Johnson's private prayer. Boswell could tell us of them, for Boswell

reverenced his hero, and knew the time to laugh and the time to be grave. But the man who runs on, "He prayed when he lost his wife. He prayed when he was of two minds, whether he ought to undertake the *Rambler*, and whether the *Rambler* was a good title. He prayed, and in Latin, when he bade farewell to Thrale Place." "He prayed," and so forth, takes an ill advantage of the privilege Boswell has given him, to get a glimpse of a great man in his most solemn moments. "Keep thy foot when thou goest to the house of God," said a sage of the olden days. "Close thine eyes and hold thy tongue when a good man prays," may be added as supplementary advice.

For the rest, no one need fear that he will often be offended by the kind of thing I have here instanced. Except in opinion he will not need to differ much from the author. Generally he will not stop to think how much he differs in opinion. Men and books will be dealt with in such lively terms, that he will hardly resent what is said. Moreover, before he has had time to gasp at some audacious statement he will come across a statement equally unexpected which utters in the most vigorous style a judgment that he has been trying to get a hearing for ever since he was a youngster. When he gets to the end he will first ask if there is another series of these prose writings, for he should be glad at a convenient opportunity to meet with the author again; and then perchance he will turn to the flyleaves at the end of the book, and noting the list of other works by the same author begin to decide which he will try first.

J. R.

SHORT NOTICES.

Who's Who, 1907.—The annual issue of this indispensable and ever welcome book grows and grows in bulk. Last year the pages numbered 1878; this year there are 1958, in spite of the fact that about 400 of the short biographies drop out, the names passing into the obituary list. There is a great deal of human nature in these records, brief as they must necessarily be, and one may find some amusement also in the appearance of names, for the first time counted of sufficient importance to be included. Doesn't Stephen Phillips know how old he is, or won't he tell? That is seldom this book fails us of such information. (A. & C. Black. 10s. net.)

Who's Who Year-Book, 1907 became a necessity some years ago, because there was no longer room in *Who's Who* for anything but the biographies. This supplemental volume is full of useful and curious information concerning Government, Parliament, Church, Law, the Press, &c., among this year's new features being the degrees and colour of hoods of various Universities. (A. & C. Black. 1s. net.)

Lotus Land, an account of the Country and the People of Southern Siam, by P. A. Thompson, B.A., A.M.I.C.E., is fruit of the author's three years' residence among the people themselves. It is not a book of adventure, but a picture of the people and their country, where

he was engaged in the Royal Survey Department. Such an account of a distant land is always full of fascination, and in this case the impression is greatly strengthened by a large number of photographs, nearly all taken by Mr. Thompson himself. The frontispiece is a coloured picture of the Royal procession barge by a native artist. Scenes on plain and river, Buddhist temples, specimens of native art, the people themselves, especially the children, buffalo and elephant, all may here be studied with profit and pleasure. (J. Werner Laurie, Clifford's Inn. 16s. net.)

In a Nook with a Book, by Frederick W. Macdonald, is a pleasant little volume of essays, by one who through long years of service as a Wesleyan minister (he was appointed secretary of the Wesleyan Missionary Society in 1891, and was president of Conference in 1899) has always been a book-lover. "Books and a Boy," "Early Acquaintance with Macaulay," "Of Certain Boys and their Books," "Ben Jonson's Bible," "A Young Parson and his Reading," are the titles of some of the essays. Burne-Jones married the author's sister, and the last essay is on the short-lived "Oxford and Cambridge Magazine," of 1856. The bits of autobiography are among the pleasantest features of these essays. (Horace Marshall. 2s. 6d. net.)

The Study of Plant Life for Young People, by M. C. Stopes, D.Sc. (Lond.), Ph.D. (Munich), Assistant Lecturer and Demonstrator of Botany at the University of Manchester, is a delightful book, beautifully illustrated. It is simply written, and encourages the young student of plant life to find out things for himself, by experiment and observation to enter into the secrets of growth and the endless charm of beauty in the flowers. Children are, as a rule, more familiar with animals than plants, and the teacher uses this fact with great skill in the earlier sections of the study which unfold the life of a plant. The second part tells of the parts of the plant's body and their uses, and the third is on specialisation in plants; next the five great classes of plants are clearly and simply described, and the last section is on "Plants in their Homes." Technical language is as far as possible avoided. In addition to the full page photographs in illustration, there are a large number of drawings by the author. The book is to be very warmly commended. (A. Moring, Ltd., The De La More Press. 2s. 6d. net.)

Rotherham: The Old Meeting-House and its Ministers, with supplementary chapters. A Narrative by William Blazeby, B.A. (twelfth minister) was published in commemoration of the bi-centenary, celebrated, as we reported at the time, on October 11, 1906. The work is fully illustrated, and was clearly to the author a labour of love. It contains much interesting matter, from early days, going back even to Archbishop Rotherham, whom Edward IV. made Keeper of the Privy Seal and sent as Ambassador to France, but, naturally, concerned chiefly with Nonconformist history. Collectors of our church histories should not miss the opportunity of adding this substantial

*"Some Prose Writings." By W. Carew Hazlitt. (Reeves and Turner. 6s.)

volume to their shelf. Copies are still to be had at a nominal price of 2s. net (with 4d. for postage) from Mr. G. C. Snaith, 124, Barker Pool, Sheffield.

Monthly Notes for Sunday Classes at Home or in the Sunday School, edited by Charles Roper, B.A., is the third annual volume of this useful publication (the first of Mr. Roper's editing), which is issued in monthly parts for regular use, and fully justifies itself. The lessons for each month are contributed by various writers, including four on Old Testament characters by Dr. Brooke Herford, two by the late Arthur Harvie on the Lord's Prayer, and four on Sowing and Reaping by the late H. Kelsey White. There are also several short articles by the Editor, and commentaries on the year's Bible Readings for each Sunday, as noted on the New Year's Card issued by the Association. (Sunday School Association, Essex Hall.)

The Unitarian Pocket Book and Almanac for 1907, compiled by W. Copeland Bowie, with its list of ministers and congregations, and other information, the companion of the diligent and methodical, is got up this year in capital form and festive colour. Easter, we note, is early in 1907, the Sunday falling on March 31. (B. & F. U. A., Essex Hall. 1s. 3d. net.)

Among other books received are the following:—

The Cambridge Modern History.—Vol. IV. The Thirty Years' War. (Cambridge University Press. 16s. net.)

An Agnostic's Progress, by William Scott Palmer, a good part of which appeared as two articles in the *Contemporary Review*, which we noted with much interest at the time. (Longmans. 3s. 6d. net.)

A Picture Book of Evolution, by Dennis Hird, M.A. Part I.—Astronomy, Geology, Zoology. (Watts & Co. 2s. 6d. net.)

Liberty and Religion, A Reply to Certain Bishops, by Philip Whitwell Wilson, M.P. (James Clarke & Co. 2s. 6d. net.)

In the Name of the Bodleian and other Essays, by the Right Hon. Augustine Birrell, M.P. A new and cheaper edition. (Eliot Stock. 2s. 6d. net.)

Steps to the Crown, by Arthur Edward Waite. (Philip Wellby. 2s. net.)

Pythagoras and the Delphic Mysteries, by Rothwell, B.A. (Philip Wellby. 2s. net.)

The Teaching of the Lord contained in the Gospels, brought together under its principal heads by John Boyd Kinnear, author of "The Foundations of Religion," &c. (Smith, Elder & Co. 2s. 6d. net.)

A History of Socialism, by Thomas Kirkup. Third edition, revised and enlarged. First published in 1892, and based upon the author's articles on Socialism in the ninth edition of the *Encyclopædia Britannica*. (A. & C. Black. 7s. 6d. net.)

TO CORRESPONDENTS:—Letters, &c., received from, A. W. B., E. B., S. A. B., J. D., R. B. D., P. M. H., H. J., L. P. J., M. H. J., W. J. J., E. W. L., J. N., W. B. O., C. R., R. M. R.

THE UNITARIAN CHRISTIAN CHURCH, NEWPORT, I.W.

AMONGST the 2,000 ministers ejected from their livings for conscience sake in 1662, was the Rev. Robert Tutchin, at that time minister of St. Thomas's Church, Newport, Isle of Wight. He was a man who, unremembered though he be for any specific work in his own day, won from his fellow-townsmen no common measure of honour and esteem. He "was so well beloved by the inhabitants of this town," says Calamy, "that when he was turned out, they allowed him the same stipend as when he was their minister, so that they paid two ministers till the day of his death and then interred him in their church." All honour to the good people over whom the turf outside the church walls has been green for two centuries, in that they paid homage with heart and hand to fearless sincerity and Christian grace. Robert Tutchin had three sons, all apparently in holy orders—John, Robert, and Samuel—"all considerable men, and all silenced on the same day" with their father.

Was Robert Tutchin the father of Nonconformity in Newport? We cannot say. We should like to think so, but we do not even know for certain whether he established a congregation after his ejection. A good many years pass before we reach events connected link by link with the "Unitarian Christian Church" of to-day into whose history it is our business to inquire. In the year 1728 a General Baptist chapel was erected in Pyle-street, and it is recorded that near it there was an older Nonconformist meeting and burial ground. Possibly this latter building is the link connecting us with Robert Tutchin and the brave days and leal hearts of 1662. It is surmised that this society was the parent of both the General Baptist and the Presbyterian (now Congregational) churches. It is interesting to note that a funeral sermon still preserved, preached by the Rev. Richard Clarke on the death of Mrs. Sarah Chick, in 1726, gives unmistakable evidence that the fences of orthodoxy were already breaking down. The founders of the General Baptist Chapel in 1728 were feeling their way towards greater freedom.

But they were alive to the fact that liberty sometimes gets people into difficulties. Hence, the insertion in the Trust Deed of a clause directing that if the worship conducted in the building "should have the power to let the Chapel, and distribute the proceeds among poor Christians, but should restore the Chapel to its original use whenever it should be again lawful to worship there." Amongst the signatories to this Trust Deed are the ancestors of several members of the present Unitarian Congregation. We find the Rev. William Mott minister in 1749, his successor two years later being the Rev. John Sturch, who, for the long period of forty-three years, retained the esteem and affection not only of his own flock, but of all sects and parties besides. Evidence of this is shown by pulpit exchanges with the minister of the Independents—an expression of Liberalism worthy of the spirit of Thomas Binney who in later years was minister here. Sturch wrote a history of the Isle

of Wight, and it was during his ministry in 1774, that the congregation, waxing bold, came to the front, and built the present chapel in High-street—the old building in Pyle-street being pulled down.

The Rev. Gabriel Watts, at first co-pastor with Mr. Sturch, continued alone for six years, which brings us to the close of the eighteenth century, when he resigned through feeble health.

Thomas Rees, then a student at Carmarthen, captured the hearts of the congregation by his Welsh fire, and would have become their minister but for divergence of views on the subject of baptism. Although far from orthodox the practice of the Church was still avowedly baptist.

The incident left room for Robert Aspland who, early in the following year, was invited to preach as a candidate. He came looking to find a people "equally pious and devotional in temper and conduct and liberal in opinion," and he was not disappointed. He had to travel from London to the island, a journey which a hundred years ago occupied two days. The crossing from Southampton to Cowes—now the matter of an hour—being then effected in a sailing-boat, was largely dependent on wind and tide, and sometimes, as in his case, occupied as much as eight hours. On the third Sunday of his probation, Mr. Aspland received a unanimous invitation to remain as minister, and to his inquiries respecting the limits of freedom of thought tolerated in the pulpit, he promptly received the assurance that "You may go from the highest pitch of Arianism to the lowest pitch of Unitarianism, and give us no uneasiness." My readers may be better informed than I as to the whereabouts of the upper and nether poles of schismatic theology and their specific features—but what man who knows what liberty means could resist the privileges of such double-fisted complacency?

Certainly not the buoyant-spirited candidate in question who was duly installed, and who for his own part announced that, "we are above the superstition and impertinence of forms; in everything we think and act for ourselves." And still we may not incline to be altogether scornful of the fact that there are to this day sundry Powers in the universe which in the matter of form persist in that same superstition and impertinence. We are even disposed to think that such obstinacy nance to forms of all sorts was sweeping and sincere as the following incident at his ordination serves to testify. Previous to the service he had stipulated that there should be no laying-on of hands. Such an observance tended to superstition, and might, by idolatrous touch, desecrate the temples of a champion of individuality with a taint of the abomination of Apostolic succession. An eye-witness completes the pleasant story thus.—"I have a distinct recollection," says he, "of seeing Mr. Mills, when, in the ordination prayer, intercession was made for a blessing on the labours of the young minister, rise from his seat and place his hand on Mr. Aspland's curling locks; and I shall not forget how the colour mounted into his cheek, and by an indignant shake of the

head he expressed his dissent from this unexpected addition to the ordination service." Poor, venerable Mr. Mills! He had to defend himself as best he might after it was all over, and his kind old heart could only proffer the plea that he could not help it—while force of habit and acknowledged propriety pushed him from behind, a momentary glimpse of the "curling locks" of the suppliant gave rise to "a sudden and irrepressible desire" to complete the day's work according to ancient usage in spite of breach of contract. The sin, we are glad to hear, though never forgotten, was promptly forgiven.

Robert Aspland is a bright robust figure in Unitarian history, so that another detail or two of his ministry in Newport may be permitted.

As on subsequent occasions, advantage was taken of the presence of a goodly company of friends at the ordination service to bring forward other business of importance. Hence the day is also marked as the birthday of the "Southern Unitarian Society." Second on the list of signatories to the rules adopted at its foundation is the name of the Rev. Thomas Dalton, who, though at the time Vicar of Carisbrooke, was an avowed Unitarian and a friend of both Priestley and Lindsey. Such an anomaly has not, as far as I am aware, occurred since, and the true Christian faith has, through its habit of bifurcation, kept the two communions pretty widely apart.

Mr. Dalton, who was stone-blind, and so, it would seem, unsuspecting of the perils of the way, is still remembered by one aged member of our community, as he used to creep round his parish on his old grey pony. Can it have been the pony that led his all too-trustful master thus unwitting into the briar-patch of heresy?

Mr. Aspland remained a convinced Baptist, and though anything approaching to the obtrusion of his own views on others was repugnant to his liberal spirit, he celebrated baptism in public, and was particular about immersing his subjects forward, which he contended, doubtless on good grounds, was the primitive and proper usage, as well as the least undignified attitude.

A hundred years ago Europe was in the throes of war. The Isle of Wight has ever lured the sea-rover from the days of resistance to the invader, but this could not prevent a landing being made on the coast, and for centuries the French were the terror of the islanders. So that even in 1803, we find the Unitarian minister describing the peril in which the island lay, through fear of invasion, the steps taken for its defence, the flight of the women, the marshalling of the Newport volunteers on Mount Joy, and himself confessing that if it comes to blows, he will find it intolerable, in spite of the exemption of his profession from military service, not to do something. But Mr. Aspland was not called on to fight for his country. He remained, indeed, in the island less than four years, and when he left in 1805, being asked by his congregation to try and find them a successor after his own heart and theirs, he negotiated with

that end in view with John Foster, the well-known essayist, who was then an Independent minister at Frome. Such a change of pulpits did not seem unreasonable, as Foster had suffered a temporary aberration into the light from the dark ways of Calvinism. But, had nothing else intervened, the breakdown of his voice and his later return to predestination would have stood in the way of his success at Newport.

Reference to Mr. Aspland's distinguished career at Hackney for the ensuing forty years would carry us beyond our present insular limits.

Venerable minute-books have not failed to preserve, amongst more important matters, some few details of quaint and human quality which we may be pardoned for recalling.

There was no national system of education when, a hundred years ago, some of the good island Unitarians undertook between them to spend four hours a week in the evenings teaching "six poor boys"—the number of scholars was strictly limited—in the elements of the three R's.

The amenities of a well-protected tariff are suggested by such items in the treasurer's accounts as candles for the services at 14s. 4d. a dozen. We should surmise that the temperance movement had not made much headway in those days, or was it that the age of parsimony had not set in, when ministerial supplies were generously allowed 7s. a head for wine to exhilarate the dull intervals between Saturday night and Monday morning? O tempora, O mores! But we are describing the manners and customs of a remote island.

An exquisite touch of domestic consideration on the part of a church secretary occurs in the correspondence relative to the visit of a minister from the North of England, who had consented to fill the pulpit for a few weeks on condition that suitable accommodation could be found for himself, his wife, and his niece. In due course Mr. Secretary replies, that "after many inquiries he has succeeded so far as to meet with neat and comfortable lodgings for twelve shillings a week, for which there are two bedrooms—one a chamber, the other an attic. The former has a four-post bedstead, with painted furniture, the latter a tent bedstead with dimity hangings"; and then for sitting-room a good parlour, looking out upon a street that was both tages not to be lightly passed over, and offering together a unique prospect and very reasonable terms, especially if his correspondent will bear in mind that during those warlike times the town was infested with officers of the army. Needless to say, such inducements proved irresistible.

The experience of the Rev J.—T— has been preserved for the benefit of his successors in the pulpit. Matters were not thriving. There was a cooling of ardour, a falling away of members, a depreciation of funds. Anxious conferences were held. Friend button-holed friend and darkly hinted shortcomings on the part of the esteemed pastor. Finally, at the request of the congregation, a letter to the minister was drawn up by the elders, desiring "that he will in future give his hearers a greater

variety in his sermons and prayers, and deliver them with more energy; that he would endeavour to affect the feelings of his auditors as well as to inform their understandings"; "that the minister's language in the pulpit should be more plain and level to the understanding of the lower classes of his hearers." They respectfully advise "that more care should be taken to arrange the papers before the service begins, so as to prevent those unpleasant feelings which are always excited when any embarrassment occurs;" and they conclude with the confident assurance that the gentleman to whom this genial advice is addressed is capable of estimating the value of suggestions calculated to redound to his own as well as to his hearers' benefit.

By way of underlining the penultimate clause, it is mentioned parenthetically that, under pressure of circumstances much to be lamented, the minister's salary has to be reduced from £90 to £75. Thus to a virtuous yet unperfected preacher came honey of sweet counsel mixed with vinegar.

During the next twenty years after Mr. Aspland left, the Newport pulpit was occupied by a succession of good men whose works have followed them—Revs. John Tingcombe, Benjamin Goodier, William Stevens, and William Hughes, father of the present Mr. William Hughes, who lived on his farm at Youngwoods, but frequently occupied the pulpit. He was the first of a series of at least half a dozen ministers who have come to Newport from the North of Ireland.

In 1823 came the Rev. Edmund Kell, M.A., still gratefully remembered, in whose days the chapel was enlarged, and Sunday-schools added for the needs of the hundred scholars. About this time an endowment of £30 a year became available, and there was a chapel library containing, it is recorded, a thousand volumes. If this number is correct, a large proportion of these books must at present be in circulation.

Edmund Kell, like Robert Aspland, made history. His name is associated with incidents too good to be forgotten—as, for instance, the following:—

The Rev. Samuel Wilberforce, afterwards Bishop of Oxford, was then Rector of Briststone, I.W., and the good friend of the Unitarian minister at Newport. As is well known, up to his last fatal ride, Mr. Wilberforce was a very fond of hunting. To such, the island foxes, which are many and gamesome, offer irresistible attractions. So it came about, as history alleges, that the sportive rector, having been absorbed with the duties of the chase throughout the week, would find himself jogging homeward late on a Saturday afternoon. The house of his friend, the Rev. Edmund Kell, lies on the road—for all roads go through Newport. He stops, and some such conversation as the following takes place: "I've been out all the week, Kell, and had no time to prepare anything for to-morrow; what are you preaching about?" The text is supplied. "And what are your heads?" These are duly tabulated. "Thank you," says Mr. Wilberforce. "Now you can go your way and I'll go mine. Good-night!"

The story of how Mr. Kell founded the Church of the Saviour at Southampton, which is equally characteristic, belongs to the ecclesiastical history of that town, from which I am under severe temptation to steal it, but space, if not honour, forbids. Suffice it to say, that Mr. Kell's able ministry in Newport extended over thirty years, and when in 1853 it came to an end, Southampton was only too happy to welcome him to a fresh field of labour. As one who meant to go up with might against that ancient port, he set up his banner in The Ditches—the site of the original moat—subsequently removing to the fine church in High-street, in the heart of the city.

Mr. Kell's activities in Newport extended over a wide field. He was the founder of the local museum, and a keen student of archaeology, being a Fellow of the Society of Antiquaries.

Half a century or so since, the Unitarian congregation was a force of considerable moment in the life of the island. At the incorporation of the borough of Newport in 1835, out of eighteen new town councillors no less than six were members of the High-street Church.

In 1875, the centenary of the present building was celebrated by the carrying out of somewhat extensive alterations. The chapel was re-seated and a new pulpit erected. The baptistery was then finally closed. In 1881 the excellent new school-room was built, and in 1894 the organ was placed in the chapel. The subsequent history of the congregation is a matter of yesterday and to-day, and is fresh in the minds of its present members and of many others. We need only to recall the names of John Dendy, William Jesse Jupp, and Clement Pike among its most recent ministers, and of Thomas Cooke, Thomas Chatfield Clarke, and Robert Pinnock, who was five times Mayor of the town, among its laymen, to awaken a host of happy memories in the minds of those who have known and honoured them.

H. M. L.

MOTHER BICKERDYKE AS I KNEW HER.

BY MRS. FLORENCE S. KELLOG, OF FAY, KANSAS.

(From the Chicago "Unity.")

IT HAD ALWAYS BEEN my aim to get as much pure milk and as many fresh eggs as she wanted for hospital use, and as time passed, and the fortunes of war left fields untilled, dairies and poultry yards more and more uncared for, this difficulty increased, until, in desperation, Mrs. Bickerdyke determined to apply once again to the generous people of the North for help. Her plan for bringing a drove of cows and hens to camp was at first only laughed at, but this added to her determination, and finally permission was given her to "try it." She secured a twenty days' "furlough," and ere its expiration had made a trip up through Illinois and returned with one hundred fine milch cows "warranted not to give chalk-and-water milk," and a thousand hens,

* Previous parts of this record appeared Sept. 15 and 29, and Oct. 6.

each pledged to lay her "one egg a day for hospital use." They were cared for on an island near Memphis by the "contrabands." As the months passed and there was no lack of pure milk and fresh eggs, many were they who blessed Mrs. Bickerdyke for her foresight and the wisdom of her plan. When finally the hospitals were broken up because they were no longer needed, these herds and flocks were given to faithful "contrabands" who had cared for them.

From Memphis Mrs. Bickerdyke went to Vicksburg, where there was greater need of her services, working there and at Jackson through the long hot summer days, until, early in the fall, General Sherman sent her North for rest and recuperation, but only for a short time, for when he with his troop reached Chattanooga, she joined them there. She had a great admiration for several of our great generals, but most of all for Sherman. She loved him, and, after the fall of Vicksburg, she considered herself as part of his force and under his command, though he used laughingly to say she "outranked" him.

She was put in charge of the field hospital at Mission Ridge near Chattanooga, after that dreadful battle "above the clouds," in November, 1863, and, for over a month was the only woman there. It is almost impossible to imagine the scene there where the wounded and the exhausted assigned to her care numbered over two thousand. What a fearful tax upon her strength and her sympathies! When I think of her here, recalling the mangled bodies, the faces distorted with pain, torn with shot and shell, the long, long lines of them dead, wounded and dying, I think of that passage in "Rab and His Friends," where, in telling of the young medical students who came in eager haste to watch the operation performed for poor little "Ailie's" relief, it says of them: "In them pity, as an emotion, ending in itself or at best in tears and a long drawn breath, lessens, while pity as a motive is quickened, and gains power and purpose." This must have been her experience. She had no time for tears nor for weak shrinking from the sight of suffering, so natural and common to woman. She must needs put all her energies into work, her eyes must be clear, her hands steady to assist in the operation, and would give relief in days to come. She must go here, there, and everywhere, helping, cheering, and encouraging. One woman among over two thousand sufferers! One of weaker nature and of less sure control of self must have been appalled by the magnitude of the task, but not Mother Bickerdyke. Her strength rose to meet the need and she was a very host in the work she did.

But it told heavily upon her—the terrible scenes at Mission Ridge, the incessant work that lasted all through the rest of November, through December, and into January, when she broke down so utterly that she was obliged to go home to rest and regain her strength. She used to say with a shudder, as if again it was

all before her: "I can never get those awful scenes out of my mind and sight. Sleeping or waking they are with me. I see the mangled bodies, shot and torn in every possible way, I hear the cries and groans. Oh, it is horrible! horrible!" Ah, yes, indeed it was "horrible," but her resolution bore her through whatever she undertook, and she could endure any sight so only that she might help to alleviate the suffering and make the condition more bearable. Her pity, her sympathy was expressed in action. There were no "tears, idle tears," for her.

Though she was so worn out with all she had endured, she recuperated quickly, and in March we find her again with Sherman and his army going on from Chattanooga to Huntsville, from Huntsville to Nashville, and then on over that terrible road to Resaca. Over steep mountains, through narrow passes, and across streams and rivers she followed fearlessly—doing everywhere her good work—carrying cheer and comfort—wherever she went. Sometimes she would make a sudden "raid," as she called it, on the northern people for the vegetables and sanitary supplies always so much needed, but these "raids" gave her no rest, but were all a part of the work she had set herself to do. I laughed to hear her tell of her bread baking along the line of march, and must almost agree with the negroes that there was "magic in her hands," or how else did she make good, sweet bread under such adverse circumstances. No wonder the soldiers said "Mother Bickerdyke could make bread on a mule's back"—or anywhere else. What memories of home those loaves of bread must have awakened in the soldier's breast, and how good they must have tasted after living on "hard tack" and like army "delicacies" (!).

From Resaca, after her work was done there, the line of march followed to Kingston, to Altoona, and on to Atlanta. She followed her leader through those long, hot summer days untiringly—merciless only to herself. Another brave, devoted woman went with her—Mrs. Eliza Porter—who long before had been named as "the Angel of the Hospitals." The two women were very unlike in person and in methods of working, but both were alike devoted to the soldiers, and eager to alleviate, as far as possible, the horrors of war, and they comforted and cheered each other through General McPherson fell, and Mother Bickerdyke must needs close his eyes for that last long sleep and send what comfort she could to his dear ones at home. She used to say laughingly that she "treated an officer just as well as a private—if he behaved as well." Shoulder straps, stars, and bars meant little to her unless they represented true worth and gallant service. All this she found in General McPherson—he whom Sherman loved, and of whom he spoke so highly—and we can think how her hands lingered over his cold face, and how, even as a mother might, she did what she could for him who no longer needed earthly services.

Mrs. Livermore tells us how, while Sherman and his brave troops marched on from "Atlanta to the Sea," Mrs. Bicker-

dyke again went North, as before busying herself with the gathering up of supplies, as "Sherman had directed her to meet him when he reached the Atlantic coast and to bring to his troops all the supplies that could be gathered, and gave her orders for transportation, on his account, to any desired extent." So perfect was his confidence in her, so sure was he that no privilege would be abused by her. As she was irresistible when in hospital wards, so, too, was she irresistible when she stood before an audience pleading the needs of the soldier boys who, far from home and its comforts, were battling bravely for the Union, enduring hardships and privations such as we can scarcely imagine now, that there might be "one country and one flag" for us all. The responses to her calls were ever quick and generous, and so it was that when at Philadelphia in December, 1864, word came to her that Sherman had reached the sea at Savannah, she was ready with a great boatload of provisions and other necessities to start southward once more. How her heart must have rejoiced when she knew later that "Christmas gift" of the city of Savannah, with one hundred and fifty heavy guns and plenty of ammunition, and also about twenty-five thousand bales of cotton Sherman presented to President Lincoln! How thousands of hearts, both North and South, rejoiced and gave thanks to the "God of Battles" for this victory that we all knew meant so much towards the ending of the war! As Lincoln said in his reply to the despatch from General Sherman announcing the presentation of this great gift, it brought "those who sat in darkness to see a great light"—the light of Peace—coming.

"Not like a mourner bowed

For honour lost and dear ones wasted,

But proud to meet a people proud,

With eyes that tell of triumph tasted."

But there was yet much to do ere this day really came, and in it all Mother Bickerdyke had her faithful share. It was while delayed at Wilmington, N.C., upon this trip to Savannah that she cared for the Andersonville prisoners, who had been brought there, and in doing this contracted the blood poisoning from which her hands never fully recovered, and that made it necessary for her to have much of her after writing done by others. But why attempt to follow her in detail farther? In all this writing, I have not given you such understanding of her character as will make you know how surely she would pursue her chosen work until all was done that could be done by woman's hands and the army was disbanded, the soldiers gone to their homes to rest and, in time, to enter upon the gentler arts of peace, then indeed have I failed of my purpose—and written in vain. But it was long after the cannons had ceased to roar and the guns were "stacked" before Mother Bickerdyke was mustered out, as she was finally, with the last of the Illinois troops at Camp Butler, Springfield, Ill., in March, 1866. Up to that time she had found plenty to do in different hospitals, where sick and wounded soldiers yet lingered, and she did it all faithfully to the last.

LETTERS FROM SOUTH AFRICA:

I.

It is as prophetic as it is strange that between the earliest known occupants of ancient Britain and of ancient Rhodesia a commercial relation may be traced. Strong presumptive evidence exists that the massive gold collars, shaped like the crescent moon, that were worn by the Brythonic kings of the isles of Western Europe, were wrought from gold extracted from the quartz reefs of Mashoraland.

Here exists another instance of history repeating itself. As long ago as 1100 B.C., the very region that has attracted British attention within recent years was occupied by gold diggers; and some of that gold adorned the brow of beauty of prehistoric Enids and Guineveres.

Between the Zambesi and the Limpopo rivers, over an area some 250 miles in length, this ancient gold-seeking people have left behind 500 ruins of former buildings, which an excavator describes as the "most mysterious and complex structures it has ever been my fate to look upon." They have left behind their carvings in stone, their religious symbols and gold-smelting crucibles, with traces of gold workings still adhering to them. By means of these relics deduction is reached that the ancient occupiers were Phœnicians, or a race who provided gold for the merchants of Phœnicia and Arabia.

The ruins tell of a people highly civilised, who had made great advances in the art of building and decorating, and applied to their buildings measurements based on the ratio of the diameter to the circumference of a circle, and similar mathematical principles. The solid towers and monoliths, that are usually explained as emblems of phallic worship, resemble others found in various places along the Mediterranean. The elliptical form of a huge wall that stands at the Great Zimbabwe is of the same form as that of the temple found at Marib, the capital of the Sabeian kingdom in Arabia. And as a romantic detail in the evidence it was discovered that an ingot of tin found in Falmouth harbour, in Cornwall, fitted into the peculiar knuckle-bone ingot mould found at Zimbabwe, confirming a statement of Diodorus as to the shape of the British smelting vessels. It has long been known that the Phœnicians came to Cornwall for tin, and left their traces in place names and in Eastern to be preserved and valued. But that they brought into Britain not only the dyes of Tyre, and the saffron of Syria, and the spices of Araby, but also the gold of Ophir (otherwise Mashoraland), is a new and staggering piece of evidence.

One hopes that this glimpse into ancient history will enable the Britisher who is pained by modern methods of gold seeking, to trace some purpose of destiny in our dealings with South Africa. Those ancient diggers made no attempt to colonise the land they pilfered of its mineral treasure. They occupied the land like a garrison in the midst of an enemy's country, as their labyrinthic fastnesses indicating strong strategic ingenuity show. The carved hawks they placed as emblems of the deities that presided over the mines suggest rapacity and plunder. Up to the present day that carved hawk has been the curse

of South Africa. There is no hope for the country until the mineral wealth extracted from it shall cease to flow into the casinos, green-rooms and racecourses of Europe, and be devoted to developing the resources of the land. The cost of living is three or four times that in England, because nearly everything has to be imported. But in order that the country may raise its own food, works of irrigation and a network of railway lines will be necessary. For this project tremendous capital is required: But the land itself has already provided means for its own redemption. Nature has paid the wages beforehand. The gold mines and diamond reefs have sufficient wealth to turn the deserts of South Africa into a rose garden. The future of the country depends upon the application of South African wealth not to the enrichment of the alien adventurer, but to the enhancing of the welfare of the united South African race.

II.

The Africander prejudice against colour, so far as the native is concerned, has a little philosophical justification. Generally speaking, the various members of the Bantu race (Zulus, Basutos, Pondos, Matabeles, &c.), popularly designated Kaffirs, are in most respects inferior to the intelligent colonist, though every city in Europe has its section of savage population. But instead of being a submerged tenth the native outnumbers the white in the proportion of four to one. There is therefore a very serious native problem, a problem which, according to Lord Selborne, in a recent utterance, is the "most difficult and complex that the human mind had to face." He referred to the peculiar difficulties arising from the existence of two different stages of civilisation—that of Europeans, with an experience of 2,000 years behind them; and that of the savage, who is still a child, and who looks upon life from a totally different point of view. How can two races, so widely apart in evolution, be brought under one civilisation, one law, one social code? No law would be just which rode roughshod over this undeniable fact of wide diversity of character, of tradition, of custom, and the separated grades of evolution. The native fulfils the child's standard. He respects power, but he has a deeply ingrained sense of justice. In his superiors he expects the just exertion in his almost religious faith in the far-off White King beyond seas, who has promised to do right by him. He endures much wrong while the hope lasts that the "great White King" will redress it. But some times unjust power incites him to deeds of bloodthirsty revenge which now and again shock Europe. The penal measures then resorted to by his masters, chiefly inspired by fear of the natives' superior numbers, become more shocking still. In the long run he always has to submit to being "eaten up."

It is often said that the Kaffir is naturally lazy. Sir Harry Johnston denies it. So does Mr. Dudley Kidd, the author of "The Essential Kaffir." Mr. Theodore Bent refers to one of his retinue as the most industrious man he ever met. The fact is that the Bantu will work with heart and will in what appears to him good work,

such as cultivating his chief's garden or conducting a tribal hunt, or carrying heavy packages on the head long distances for a benevolent employer. In a dozen books I have read upon the subject are innumerable instances of the ready way in which savages will respond with resolute loyalty to those who treat them kindly and justly.

What differs is his notion of the good of life. Having done sufficient to bring a modicum of food and shelter, he deems it good to bask in the beloved sun-rays, and admire the ripening grain, and watch his cattle, and recite tales of derring-do. He loves all animal pleasures too, and they fill somewhat too large a place in his mind. But, after all, it is a savage mind. When, however, a hailstorm suddenly destroys his crops he does not whine, but cheerfully accepts the new necessity, and takes to the long path that leads to the mines, where his companions often die of pneumonia or contract consumption. Such work belongs, however, only to the period of want. When circumstances brighten he will return to the free and open-air life, which he loves better than the wage-earner's existence in the compounds. That open-air life seems to him the only real life. And many moderns, weary of the sicknesses of civilisation, are inclined to agree that he has chosen the better part.

Like other children, he is not a utilitarian. He is a materialist, whose materialism is glorified by the natural romantic and idealising power of childhood. He lives in an atmosphere of poetry. He is always on the stage. He is always posing and playing at make-believe. He performs every function with histrionic éclat. Eloquence, dramatic action are second nature to him. When he adopts European civilisation he takes it with a child's happiness in a new toy. To travel on the railways in South Africa is to be ever repeating the experience of taking our Sunday-school children at home to the seaside. Only the children are grown up here. They sing the music-hall songs learnt through the gramophone in the dealer's cabin. The windows are crowded with dusky faces. They accost their fellows at every station with mirthful badinage, and every platform is ringing with laughter and good humour. They contrast favourably with the sour-visaged European you may very seldom chance to see, who is soured by disappointment or hardened by greed. children of the sunshine into sullen factory hands and half-blind, meagre-faced office clerks! Yet the creation of new wants and the extension of European methods of education is leading numbers of their race into the South African counterparts of these trades and professions of our industrial system.

III.

To remove into a new world does not of itself suffice to generate a new world of thought and feeling. But a new generation born in the new country, and exclusively bred under new conditions, acquires a new mind and a new spirit. For them their forefathers' emigration becomes a way of salvation. I will try to analyse this new spirit as I see it witnessed in South Africa.

The first element that attracts the attention of the student of human nature is a

certain robustness and sanity in the character of the born Colonial. Life is almost entirely lived in the open air. The veld has a rare power of knocking the nonsense out of a man. A youth who has been "roughing it" in battle with the elements can never so effectively play the fool in elegant drawing-rooms. The typical Colonial is lithe, alert, spare as an Arab race-horse, a man of action rather than a man of words, capable of silence and endurance, possessing the natural grace that comes from intimacy with wide and open-faced Nature, affable, with complete absence of airs, free from condescension or patronage, knowing no haughty disdain, and fearing not "the blank amaze of their haughty gaze" of any of the bluest-blooded aristocrats in the world. There is no moon-shine about him, and no fear of tradition or convention or the tyranny of great names. He has an air of frankness, of sincerity, of salubrious good humour.

From this sane and virile quality flows his optimism. Under these brilliant skies it requires some effort to be depressed and morose, and dwell in the thought of natural depravity of human nature and to call existence a vale of tears. The very climate is killing out Calvinism. Meteorological conditions render the old theology effete and useless. The Colonial believes in himself, in his gifts of grace and gifts of nature, in his future, in his people, in his country. Mutual hero worship is a prominent feature of social gatherings and of press notices. The very fact that you co-exist with me in a certain territory raise your value in my eyes. There is a spirit of cordial fellowship, of good comradeship, of radiant confidence in each other that is almost infectious.

This worth may be derived from the fewness of the European population. Imagine the people of London spread over the whole of Europe, and you have some idea of the sparseness of white population in the whole sub-continent. The population of the Cape is less than that of Birmingham. So a greater importance attaches to every individual than in England. Your landing is published. Your doings reported. Your sayings chronicled. You begin to feel that you possess a greatness, recognition of which has been sadly neglected at home. Here people are far-seeing and appreciate genius. But it is the isolation and paucity of the white

A very important element in the formation of the Colonial spirit is the life in a land that appeals to the imagination. The long distances; the vast deserts; the silence and solitude of the veld; the indescribable sunsets; the presence of wild animals, encounter with whom means adventure and novelty and peril; contact with so diverse races and different civilisations—all this appeals to the fancy and stirs the imagination. No wonder the Colonial finds England dull and cramped, and calls it "Noah's ark," for the greatness of an old country is not to be found of the eye alone. That greatness must be sought for in its libraries, its art galleries. And here we place our finger on the deficiencies of Colonial culture. There is very little literary or artistic taste, very little love of art and poetry. There is a defect in sentiment, in reverence, in susceptibility

to the tender and gracious things that are as a bloom on the peach of civilisation; there is a certain hardness and bluntness of sensibility to the ideal virtues that survive amid the ancient civilisations in spite of their anachronism.

In the South African press the state of the money market is the first item in the epitome of news; in Britain it is the last. Perhaps in both lands utilitarian considerations are held to be uppermost, but we still retain in Britain an old-world shame which makes a difference at least in the emphasis of our confession.

South Africa is the home of realism. It is not a place to tell dreams. You have to show the practical value of your ideas; and if the new theology or the new psychology, or the new diet, or what not, cannot vindicate itself on practical grounds, it stands little chance of winning a hearing. Herein lies the hope of acceptance and the fear of rejection of our rational message. That 50 per cent. of the European population attend the Dutch Reformed Church, and that it possesses so much property and enjoy so many emoluments, constitute two reasons in its favour; but that the D.R.C., with all its power and its prophecy of our early untimely end, failed to crush us out of existence, and our members have such a strange prejudice for paying their debts, are two arguments in favour of the Liberal Church of South Africa, still weak and little, but destined to become a thousand.

Cape Town. J. TYSSUL DAVIS

THE Indian National Congress was opened at Calcutta on Wednesday with the presidential address of Mr. Dadabhai Naoroji. It was a powerful plea for self-government, and for union and strenuous agitation to that end on the part of the people of India. Mr. Naoroji pleaded for a national system of free compulsory education, and said: "The peasants of Russia are fit for and obtained the Duma from the greatest autocrat in the world, and the leading statesman, the Prime Minister of the free British Empire, proclaimed to the world, 'The Duma is dead; long live the Duma!'" Surely the fellow-citizens of that statesman and the free citizens of that Empire by birthright and pledged rights are far more entitled to self-government, a constitutional representative system, than the peasants of Russia. I do not despair. It is futile to not so wait for their Parliament. We are not allowed to be fit for 150 years. We can never be fit till we actually undertake the work and the responsibility. While China in the East and Persia in the West of Asia are awakening, and Japan has already awakened, and Russia is struggling for emancipation—and all of them despotisms—can the free citizens of the British Indian Empire continue to remain subject to despotism—the people who were among the first civilisers of the world? The modern world owes no little gratitude to these early civilisers of the human race. Are the descendants of the earliest civilisers to remain in the present times of spreading emancipation, under the barbarous system of despotism, unworthy of British instincts, principles, and civilisation?"

OBITUARY.

EDWIN CLEPHAN, J.P.

ANOTHER of our stalwarts has gone to his rest, and we shall sadly miss the bright and vigorous presence of Mr. Edwin Clephan, of Leicester, who passed away on Sunday morning, at his residence in Regent-road, Southfields, in his ninetyeth year. Leicester has lost one of its finest citizens, the Great Meeting a most loyal member, and our whole community a leader of generous enthusiasm and the greatest kindness of nature.

Mr. Clephan was of Scotch descent, but was born at Stockton-on-Tees, May 29, 1817. He went as a young man to Leicester, where his eldest brother, Mr. James Clephan, was on the editorial staff of the *Leicester Chronicle*. After some years with a jeweller and silversmith, Edwin Clephan entered the Bank of Messrs. Paget & Kirby, and became in time confidential manager and friend of Mr. T. Tertius Paget, and subsequently partner in the firm of Paget, Paget & Clephan. After fifty-six years' work Mr. Clephan retired from business, but by no means from active service of the public. Education, philanthropy and politics alike claimed his strenuous service, and he was among the most generous of men. Himself of trained artistic tastes, he did much for the Art School and was President of the Leicester Society of Artists; he was no less devoted to music, and was on the Council of the Literary and Philosophical Society. A borough and a county magistrate, he was assiduous in his duties and honoured for his sound judgment and high integrity of character. He was a trustee of the general charities of the borough, a Governor of the Infirmary, and in many other ways devoted to the public good. He was twice Master of the John o' Gaunt Lodge of Freemasons. He was a keen politician and a leader of the Liberals in his borough and county. For many years he served on the committee of the National Liberal Federation.

At the Great Meeting Mr. Clephan had been for twenty-five years chairman of the vestry, and he was for many years on the Council of the British and Foreign Unitarian Association. In 1884-5 he active member of the committee of the Association, keenly interested especially in the missionary work for the support of our churches.

Mr. Clephan retained almost to the end the vigour and fire of his youth, and certainly was "always young for liberty." His presence in a meeting always told; he could always be counted on for generous judgment and generous help. We must not mourn that after close upon ninety years of such a useful life, he is granted his discharge, but let his memory remain with us, an inspiration in all true and honourable work.

With Mr. Clephan's daughters, Mrs. A. H. Paget, Mrs. G. S. Elgood, and Miss Clephan, the deepest sympathy will be felt, a sympathy with much more than sorrow in it, with the memory of such a life. The funeral service, after cremation,

was at the Great Meeting on Friday afternoon.

BASIL MARTINEAU.

A WORD of remembrance we must dedicate also to Mr. Basil Martineau, Dr. Martineau's youngest son, who passed away, as we announced last week, at his residence, 3, Eldon-road, Hampstead, on Wednesday, December 19, at the age of 67. He had been ill only for a few days, of influenza first, on which the fatal pneumonia supervened. Born in Liverpool, September, 1839, Basil was the youngest of the family, with the exception of Miss Edith Martineau, and as a small boy shared in the wonderful year of his father's residence abroad, 1848-9, while Hope-street Church was being built. On the removal of the family to London, he was for some years in a shipping office, and then was articled to Mr. Philip Henry Lawrence, and became a solicitor. He was passionately fond of music, which he had studied under Mr. Hermann in Liverpool, and was for many years organist at Little Portland-street Chapel. With his brother Russell, and the late Rev. J. T. Whitehead, he joined in preparing the musical edition of Dr. Martineau's "Hymns of Praise and Prayer," published in 1876. He married Clara, daughter of Mr. William Fell, of Ambleside, who survives him. His life, entirely unassuming, of deep and true affection, was brought to a peaceful close. The funeral service, last Saturday morning in Rosslyn Hill Chapel, was enriched by the music that he loved, and was conducted both there and at the Hampstead Cemetery by the Rev. Henry Gow.

WORSHIP.

I saw a throne, but not of gold,
No king sat thereupon;
No sinners worshipped, bent and old,
A sun that never shone.

The throne was Earth, the people Here,
Intent to know the Truth,
Who, as they loved her, lost their fear
And found the heart of youth.

They looked on heaven pure and calm,
They bore their sorrow's load,
They sang a mighty ancient psalm
Dec. 18, 1906. ROLLO RUSSELL.

MAY we once more renew our appeal for special subscriptions, in order to send copies of THE INQUIRER to Free Libraries throughout the country? We have for years had reason to be grateful to friends who have generously aided in this work, but with further help it might be largely extended. The late Mr. Bristow used to subscribe for six copies to be sent to as many theological colleges. That is a subscription which we should gladly see taken up again.

WILLASTON SCHOOL.—Alan F. Coventry, of Willaston School, Nantwich, eldest son of Mr. Ernest Coventry, has gained an exhibition in Natural Science (Biology) at Magdalen College, Oxford.

NEWS FROM THE CHURCHES.

Bristol: Lewin's Mead Domestic Mission.

—The annual Christmas treats to the old people and children of the Sunday-school were held on Dec. 14 and 15. On the first evening the children had their tea and magic lantern entertainment, each child being given a garment provided by the Mary Carpenter Guild. An interesting feature was the Scripture recitations by the children to compete for Bibles kindly presented by the treasurer of Oakfield-road Church. On the following evening the old people and inmates of Stokes Croft Almshouse and elder scholars had their tea, after which there was a public meeting and entertainment, when Mr. P. J. Worsley, president of the Mission, took the chair, and there were present the Revs. A. N. Blatchford and Edgar I. Fripp, treasurer and secretary of the Mission, and friends from Bristol and Clifton congregations. Mrs. Hartland distributed the prizes to the elder scholars. A very kind letter was read from the missionary, Mrs. Broadrick, expressing her keen regret at not being able to be present at either meeting on account of recent indisposition, her warm interest in the work, and her sincere hope that she would soon be about amongst them again.

Cardiff (Resignation).—The Rev. W. Whitaker, B.A., having accepted an invitation to Hull has resigned the pulpit of the West Grove Church.

Glasgow: St. Vincent-street—Following on the special services and meetings which marked the jubilee celebrations, a sale of work was opened on Friday, Dec. 14, by Dr. John Barlow, chairman of the church committee, and on Saturday, 15th, by Mrs. Ballantyne, President of the Ladies' Social Sewing Society. The results were entirely gratifying both to the ladies who took part and the congregation as a whole. The amount realised was about £150.

Hull (Appointment).—The Rev. W. Whitaker, B.A., of Cardiff, has accepted a unanimous invitation to the Park-street Church, in succession to the Rev. F. H. Vaughan, and expects to enter upon his new charge on the first Sunday in February.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, December 30

Acton, Creffield-road, 11.15 and 7, Rev ARTHUR HURN.
Bermondsey, Fort-road, 7, Mr. JESSE HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. W. LYDDON TUCKER, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. W. STANLEY.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
A. J. MARCHANT.
Essex Church, The Mall, Notting Hill-gate 11 and 6.30, Rev. A. GOLLAND, M.A.
Forest-gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford Assembly Room, Broadway, 7, Mr. G. WARD.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11, Rev. C. ROPE, B.A.; 7, Rev. FREDERIC ALLEN.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, Rev. GORDON COOPER, B.A.
Peckham, Avondale-road, 11 and 6.30, Rev. GEORGE CRITCHLEY, B.A.

Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. J. JENKINS JONES.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR.
 Stepney-green, College Chapel, 11 and 7, Mr. EDWARD CAPLETON.
 Stoke Newington Green, 11.15 and 7, Rev. W. WOODING, B.A.
 Stratford Unitarian Church, 11, Mr. G. WARD; 6.30, Mr. E. C. HIGGINS.
 Wandsworth, Unitarian Christian Church, East-hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Rev. C. ROPER, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. E. CEREDIG JONES, M.A.
 BRIGHTON, Christ Church, New-road, North street, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. GARDNER PRESTON.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD, M.A.
 LISIARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-rd., Sefton-park, 11 and 6.30, Rev. J. ODGERS, B.A.
 MAIDSTONE, Earl-street Chapel, 11 and 6.30, Rev. A. FARQUHARSON.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVENS.
 NEWPORT, Mon., Charles-street, 11 and 6.30, Rev. S. BURROWS.
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. R. FINNERTY.
 PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEIL BINNS.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. TEASDALE REED.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Mr. J. SIDSMOUTH, Old-street, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHEND, Darnley-road, 11, Young People's Service; 6.30, Mr. DELTA EVANS.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. F. B. MOTT.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.

TROWBRIDGE, Conigre Church, 11 and 6, Rev. J. WAIN.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

IRELAND.

DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.

WALES.

ABERYSTWYTH, New Street Meeting House
 CAPE TOWN, Free Protestant (Unitarian) Church
 Hout-street, 6.45, Rev. J. TYSSUL DAVIS, B.A.

Board and Residence.

BOURNEMOUTH.—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the High-cliffe Hotel. 50 rooms. Full-sized billiard table. Lovely grounds, with access to Cliff Promenade, Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

ST. LEONARDS-ON-SEA.—"Cran-tock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

DEVONSHIRE.—LANGLEY HOUSE, DAWLISH.—BOARD and RESIDENCE for Ladies. Beautiful winter resort. Sea and moorland. Walks, picnics, music, home comforts and genial companionship. Responsible charge taken of the younger guests. Terms, &c., from PROPRIETOR.

SEAFORD, SUSSEX.—Furnished Apartments facing the sea; highly recommended; moderate terms.—Mrs. CHAMBERLAIN, 5, Claremont-terrace.

RHOS-ON-SEA, COLWYN BAY.—HOUSE (7 rooms) TO LET, Furnished, with or without attendance; or Apartments. Moderate Winter terms.—Apply, Rev. C. J. STREET, 64, Crescent-road, Sheffield.

SOUTHPORT.—Comfortable Apartments to Let, permanent or otherwise; near sea and station; terms moderate.—Mrs. WINNING, 3, Church-street.

KINGSLEY HOTEL

(TEMPERANCE).

HART ST., BLOOMSBURY SQUARE, LONDON.
 Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining Room; Billiard Room; Reading Room; Perfect Sanitation; Night Porter. Telephone. Bedrooms from 3s. to 5s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day. Full Tariff and Testimonials on application. Telegraphic Address: "Bookcraft," London.

PURE HONEY.—One, Two, Three Pound Jars, and upwards, 9d. per pound. Suitable for Presents.—RIDGWELLS, Woodham Ferris, Chelmsford, Essex.

BIRTH.

KILROY.—On December 21st, at 69, Cromwell-street, Nottingham, to Staff-Surgeon L. Kilroy, R.N., and Mrs. Kilroy (née Dowson), a daughter.

NORBURY.—On December 26th, at Forest View House, Chingford, Essex, to Clarence and Agnes Norbury, a son (Hubert Noel).

DEATHS.

CLEPHAN.—At Leicester, on the 23rd inst., Edwin Clephan, J.P., in his 90th year. No flowers, by request.

MERCER.—On December 19th, at Ditchling, Emily Mercer, aged 83 years.

Schools, etc.

CHANNING HOUSE HIGH SCHOOL
 AND BOARDING SCHOOL FOR GIRLS,
 HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians, Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the Head Mistress.

SOMERVILLE SCHOOL,
 ABERYSTWYTH.
 Facing sea. Thorough modern education for Girls in all branches. Excellent results in Music and Art Examinations; Matriculation, and Cambridge Higher Local. Special course for delicate Girls. Gymnasium, Swimming, Tennis, Hockey.

PRINCIPAL ... Miss MARLES-THOMAS.

LANDUDNO.—TAN-Y-BRYN.
 (On hill-side, near Little Orme's Head.)

"Recognised" Preparatory School.

Established 1893.

Best conditions of health. Inspection cordially invited. Prospectus on application.

L. H. EDMINSON, M.A. (Oxon), B.A. (Lond).
 C. J. MONTGOMERY, M.A. (Oxon).

CHANTRY MOUNT SCHOOL FOR GIRLS, BISHOP'S STORTFORD.

HEADMISTRESS, Miss ESTHER CASE, Girton College, Cambridge. Classical Tripos.
 SECOND MISTRESS, Miss ESTERBROOK HICKS, B.Sc. London.

Next Term begins on January 17th.

MADEMOISELLE RYKE, 8, Well-walk, Hampstead, Trained and Certificated Teacher, holds classes for French Conversation and Literature. Prepares pupils for all advanced examinations. Many years' experience in public schools and private families.

COACHING IN MATHEMATICS.—Pupils prepared for Matriculation and Intermediate Arts London, Oxford and Cambridge Locals, Scholarship Examinations, by an experienced High School Mistress (registered).—Miss A. M. WRIGHT, 19, New Grove, Cricklewood, London.

UNITARIAN HOME MISSIONARY COLLEGE

Notice to Candidates.

THE attention of Candidates is drawn to the following change in By-Law No. 2:—

"Candidates will be required to attend before the Principal and Tutor, &c., on the third Monday in February. On the evening of the same day, the Committee will consider the application of each Candidate, and have an interview with him. A further Examination in writing will be held in June, based on the Matriculation subjects of the Victoria University of Manchester, and on the Scriptures in English.

Applications to be sent in not later than the first day of February.

WINIFRED HOUSE.

Wray Crescent, Tollington Park, London, N.

THIS Home receives poor children, after illness or surgical treatment, in order, by good air, good food, and good nursing, to assist them to regain their health and strength.

Girls admitted from 3 to 12 years old; boys, from 3 to 10 years. Application to be made to Miss M. PRITCHARD, Hon. Sec., 11, High-bury-crescent, London, N.

Subscriptions and donations will be gratefully received, and may be sent either to the Hon. Treasurer, W. M. BLYTH, Esq., or to Miss M. PRITCHARD. A report of the work done during the last year can be had on application to the Hon. Secretary.

Preliminary Notice.

SWINTON UNITARIAN FREE CHURCH.

A BAZAAR

WILL BE HELD ON

Thursday, Friday, Saturday.

APRIL 18th, 19th, 20th, 1907.

The Object of the Bazaar is to raise £300 in aid of Church Funds.

Contributions in money or goods will be gratefully received by Mr. T. MUSKER Sec., 32, Cheetham Road, Swinton.

The Children's Treat

A Pure Sweet gives not only pleasure but nourishment to growing children. All the ingredients used in making

Callard & Bowser's BUTTER-SCOTCH

are pure and wholesome.

It is as nourishing as it is delicious.



Wholly, wholesome Confectionery

Every Packet bears their Trade Mark.

MANUFACTORY: LONDON, W.C.

NEW AND CHEAPER IMPRESSION.

Two Vols. Crown 8vo. Price 1s. 6d. net each.

ENDEAVOURS AFTER THE CHRISTIAN LIFE:

DISCOURSES.

BY JAMES MARTINEAU, D.D., LL.D.

LONGMANS, GREEN & CO., 39, PATERNOSTER ROW, LONDON, E.C.

Seasonable Gift Books.

BY THE

REV. W. G. TARRANT, B.A.

BEE SONGS

Second Edition.

"Graceful and sincere songs."

T. P.'s Weekly.

"Freshness and sincerity of delight."

Inquirer.

"Finished workmanship."

Christian Life.

"Cannot fail to bring cheer to the reader."—Coming Day.

Bound in Art Cloth, Gilt,

ONE SHILLING net.

Daily Meditations. Night unto Night.

Roan, Gilt, One Shilling each;
Cloth, 6d.PHILIP GREEN, 5, ESSEX STREET,
STRAND, W.C.

(Or of the Author, Wandsworth.)

READY IN JANUARY.

ENDEAVOURS AFTER The Christian Life.

(First Series.)

Twenty-two Discourses by
Dr. JAMES MARTINEAU.Printed from new type (296 pages), with a
brief Introduction. Paper covers, 6d. net;
cloth, superior paper, with portrait, 1s. 6d. net.
Postage 3d. for each edition.

THE ESSEX HALL YEAR BOOK for 1907.

Price 1/- net, postage 2d.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C.

"UNITY."—Magazine for Unitarian
Propaganda. Adopted by churches
with or without local page. Issued for last
Sunday in each previous month. One copy
post free, 1d.—1s. 6d. a year; 9d. per dozen;
3s. 6d. per 100; extra charge local page.—
Address to EDITOR, Ivy House, Mottram,
Manchester.

SEASONABLE GIFT BOOK.

JUST PUBLISHED by the Educational
Publishing Co., Merthyr Tydfil. Cr. 8vo.,
355 pp., with quaint illustrations, 5s.; 5s. 6d.
post free.

The ANCIENT BARDS of BRITAIN

(SOMETIMES CALLED "DRUIDS").

Being a Critical Inquiry into Traditions
concerning their History, Philosophy,
Religion, Ethics, and Rites, in the Light
of Science and Modern Thought.

By D. DELTA EVANS.

("DEWI HIRADDUG").

May be had from the Author, 5, Fetter-lane,
London, E.C., and of all Booksellers.

A NARRATION.

THE OLD MEETING-HOUSE AND ITS MINISTERS, ROTHERHAM.

Seventy fine Illustrations.—Archbishop
Rotherham, Parish Church and Pulpit, Chapel-
on-the-Bridge, Strafford, Laud, Fairfax, Crom-
well, Charles I., Milton, Bishop Sanderson,
Baxter, Oliver Heyward, Jollie, Frankland,
Hollis, Dr. Watts, Dr. Priestley, Mrs. Bar-
bauld, Dr. Warwick, Brettell, Herford,
Ebenezer Elliott, Florence Nightingale and
her Father, Blazeby, Stephens, Old Meeting-
House, Church of Our Father, &c., &c.

Handsome Volume, size of 6s. Novel, 268 pages.

By Rev. WM. BLAZEBY, B.A.

Two Shillings net—Half Cost Price.

Bookseller, Mr. GEO. C. SNAITH, 124, Barker's Pool,
Sheffield.

19TH CENTURY BUILDING SOCIETY, ADELAIDE-PLACE, LONDON BRIDGE, E.C.

Assets, £162,000.

DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J. P.
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.
Miss CECIL GRADWELL, ALEXANDER W. LAW-
F. H. A. HARDCASTLE, RENEE.
F.S.I. MISS ORME.
STEPHEN SEAWARD TAYLER.PREFERENCE SHARES £10, Interest 4 per
cent. DEPOSITS received at 3 and 3½ per cent.,
withdrawable at short notice.BORROWER'S INTEREST 4 per cent.
Monthly Repayment, including Principal,
Premium, and Interest for each £100.

1 1 0 0 18 4 0 15 6 0 14 2 0 12 11

Compare the above rates with those of other
Societies. Survey Fee to £500, half-a-guinea.
Special facilities given to persons desiring to
purchase houses for their own occupation.
Prospectus free.

CHARLES A. PRICE, Manager.

FOURTH CITY MUTUAL BENEFIT BUILDING SOCIETY, 2, Coleman Street, London.

TELEPHONE: 12579 CENTRAL.

Amount to Credit of Investors:

SHAREHOLDERS - £235,646
DEPOSITORS - £272,700DEPOSITS repayable at 14 days' notice
3½ per cent.

DEPOSITS for 3 years Certain, 4 per Cent.

Prospectus and 43rd Annual Report on Application.
J. HIGHAM, Manager.

E. NORMAN REED & CO., Artists in Stained & Leaded Glass 13, LISLE STREET, NEWCASTLE-ON-TYNE.

Under the direction of Geo. G. LAIDLER.

Situations, VACANT AND WANTED

TO PARENTS AND GUARDIANS.
KYNOC LIMITED have VACAN-
CIES in their Commercial Departments
for a few YOUNG GENTLEMEN of good
Education and Manners. No Premium re-
quired. Term of Indentures four years.—
Apply by letter only to the Secretary, Kynoch
Limited, Witton, Birmingham.

WANTED, a situation as Companion-
Help or any position of trust. Dress-
maker.—F., 93, Mostyn-road, Brixton.

INFANTS' MISTRESS.—Wanted, at
Easter, a Head Mistress for a small school
of about 60 infants.—Apply, giving particulars,
to Rev. J. E. STRONGE, The Manse, Kidder-
minster.

LADY warmly recommends NURSE-
COMPANION. Excellent for Chroni-
c Invalid. Good Doctor's reference.—Write,
E. B., 51, Minster-road, West Hampstead.

MINISTER REQUIRED for STOKE
NEWINGTON GREEN CHURCH
(Unitarian). The church is held under a free
Trust Deed. Gentlemen of liberal religious
thought are invited to apply to the Hon.
Secretary, ARTHUR TITFORD, 85, Queen's-road,
Finsbury Park, London, N.

The Inquirer.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

To all parts of the World:—

	s.	d.
PER QUARTER	1	8
PER HALF-YEAR	3	4
PER YEAR	6	6

One Shilling per year extra will be charged if credit is taken

Advertisements should reach the office not
later than Twelve o'clock on THURSDAY
to appear the same week.

All payments in respect to THE INQUIRER to
be made to E. KENNEDY, 3, Essex Street
Strand, London, W.C.

Terms for Advertisements.

Strand, London, W.C., and should reach the office
not later than Twelve o'clock on THURSDAY,
to appear the same week. The scale of charges
is as follows:—

	s.	d.
PER PAGE	6	0
HALF-PAGE	3	0
PER COLUMN	2	0
INCH IN COLUMN	0	3

Special Terms for a Series

Calendar Notices, 10s. per year, 2 lines.
Births, Marriages, Deaths, 6d. per line. Minimum charge

Situations Vacant and Wanted,
20 words, 1s.; every 6 words after, 4d.
3 insertions charged as 2.

All payments in respect to THE INQUIRER
be made to E. KENNEDY, 3, Essex-street, Strand,
London, W.C. The entire remittance should
accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street,
Ludgate Hill, London, E.C., and Published for the Prop-
rietors by E. KENNEDY, at the Office, 3, Essex-street,
Strand, London, W.C. Sole Agent, JOHN HEYWOOD,
20 to 26, Lamb's Conduit-street, W.C. Manchester
(Wholesale), JOHN HEYWOOD, Deansgate.—Saturday
December 29, 1906.